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**GŪNĒSHŪ.**

COMMONLY KNOWN IN MADRAS AS  
PULIAR OR BELLY GOD.

*for description vide page 35*

# V I E W

OF THE

HISTORY, LITERATURE, AND RELIGION

## THE HINDOOS:

INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

BY THE REV. W. WARD,

ONE OF THE BAPTIST MISSIONARIES AT SERAMPORE, BENGAL.

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## PRONUNCIATION OF HINDOO NAMES.

IN endeavouring to give the sounds of Sāṅskritā words, the author has adopted a method, which he hopes unites correctness with simplicity, and avoids much of that confusion which has been so much complained of on this subject. If the reader will only retain in his memory, that the short ū is to be sounded as the short o in son, or the u in Burton ; the French é, as a in plate ; and the ēē as in sweet ; he may go through the whole work with a pronunciation so correct, that a Hindoo would understand him. At the beginning and end of a word, the inherent vowel (ū) has the soft sound of au.

To the Memory of

THE REV. SAMUEL PEARCE, OF BIRMINGHAM;  
THE REV. JOHN SUTCLIFF, OF OLNEY;

AND

THE REV. ANDREW FULLER, OF KETERING,

and to

THE REV. JOHN RYLAND, OF BRISTOL;  
THE REV. JOHN FAWCETT, OF HEPDEN-BRIDGE;

AND

THE REV. ROBERT HALL, OF LEICESTER;

and to

THE REV. WILLIAM CAREY,  
AND ALL THE OTHER EUROPEAN AND OTHER  
COLLEAGUES OF THE AUTHOR IN INDIA;

THIS WORK IS VERY AFFECTIONATELY INSCRIBED,

BY

THE AUTHOR.

SERAMPORE, *June*, 1815.

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\* In this Introduction, the author has gone over the whole of the Hindoo Pantheon, that he might supply a number of omissions in the body of the work; and hence it forms an epitome of the whole.

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\* These are not penances for sin : the yogee is not a penitent, but a proud ascetic.



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## BIOGRAPHICAL INTRODUCTION.

THERE is a propriety, I think, in prefacing the following work by some account of the author; for upon our knowledge of his career and capabilities depends the amount of credibility and confidence which we award to his book. After a careful perusal of the Lives we have of him,\* I have been led to conclude that we do not yet know all we ought to know of the Reverend William Ward of Serampore:—a man who, though not endowed with genius, was possessed of great capacity for mental toil and physical endurance, just such a man as the world wants and romance avoids:—a Missionary, expert and diligent in many varieties of toil;—a Christian, whose piety retained its freshness during a long and arduous career, breathed itself out in the last efforts of his pen†, and shed a quiet beauty over his end. Scant justice can be done to him in a sketch so brief as this; yet as far as space will admit, I will place before the reader the chief events of his life.

William Ward was born of middle-class parents, in Derby, on the 20th of October 1769. Soon after his birth, his mother, a good and pious woman, was left a widow. Up to her prayers, conversation and example, Ward traced his religious history. The first human hand that went to form his career and character was a mother's: so should it ever be. His school life was not spent under favourable auspices, and gave him an education plain and common enough. But the lad was studious, retired, self-forming, with high aims, which now and then peeped out and startled his more common place companions. So came it, that he saw after his own education when his masters had done with him, and by such ways and means as a determined young man will always find out, he acquired a knowledge of the literature and science of his country. He became a printer by trade, and

\* *Memoirs of the Life of the Rev. William Ward*, by Samuel Stennett. London, 1825.

*Life and Times of Carey, Marshman and Ward* by John Clark Marshman. In two volumes. Longmans, London, 1859.

† "Reflections for every day in the year." Published in 1822. The work was highly prized by his Christian friends and brought into daily use in many families.

spent some ten years, first in putting up type for newspapers, and then in writing for them, in Derby, Stafford, and Hull; and he acquired more than ordinary influence as an Editor. But the power which fixed his future course lay not in these external circumstances, but in that inner life of piety, to the beginnings of which I have already adverted. In his case, the influence of maternal example and youthful associations did not supersede the exercise of individual decision. After much thought, it appeared to him that the opinions held by the Baptists were most in accordance with the word of God and, by public baptism, he became a member of that denomination, in 1794 or 1795, being about twenty-five years of age. Prior to that event, he passed through many troubles of heart,—“storms,” “miry clay,” “fierce volcano fires not to be quenched by a mere sprinkling of words”—such are his own phrases: but that rite spoke truly of a heart then resting quietly and lovingly in discipleship to Jesus. Prompted by his own earnest feelings, and drawn by the necessities of his neighbourhood, Ward occasionally presided at religious assemblies and gave “a word of exhortation” at cottage meetings: not without notice, for in 1797 he was selected as a man of promise for the future, and sent to Ewood Hall, near Halifax, where Dr. Fawcett, the tutor of Foster, trained a few young men for the ministry. There study, not wide, yet careful and regular, became a habit, bearing fruit afterwards in the translation work of the Serampore press and the uniform diligence of Serampore life. Yet then and there the missionary spirit of the man found a sphere for itself. He was often out preaching in the villages, amongst a rough people; men and women such as the Brontés describe, and among whom they also lived, listened to him and loved him. He had a cottage church all his own; rough handed, good hearted, long headed, plain spoken laborers crowding in to hear their lecturer as, “elevated on a three-legged stool with his little Bible in his hand, he preached with fervor and affection the unsearchable riches of Christ.” There seemed every probability of his settling down to the pulpit and pastoral work of the home ministry, when a circumstance occurred which reversed every calculation, and led to his becoming one of India’s pioneer missionaries, for which, after all, God had been fitting him by this twofold training of printing and preaching. So at least thought a member of the Baptist Missionary Committee, who went down casually to Halifax and saw Ward, and spoke to him of Brother Carey working alone on the banks of the Hoogly. Ward was now thirty years of age, a time of life when men generally allow their emotions to freeze a little, and act on something stronger than impulse. Add to this, that he had had fifteen years of practical life, forming him to prosaic steady work, and that at that time there was a future before him more hopeful than generally falls to the lot of ministerial novitiates. We need not then wonder at the absence of sentimentality in his decision to

become a missionary. We feel the man will do his work well, when a sense of duty sends him to it. Speaking on the occasion of his ordination, of what is technically termed a "call," he said, "I have received no new revelation on the subject: I did not expect any. Our Redeemer has said 'Go ye into all the world and preach the Gospel unto every creature and lo, I am with you always even unto the end of the world.' This command I consider is still binding. In His strength, therefore I will go forth, borne up by your prayers, hoping that two or three stones at least may be laid of Christ's Kingdom in India, nothing doubting but that the fabric will rise from age to age, till time shall be no more." Thus much for his public confession; as to his heart preparation, we have the following sentence in a letter to a friend. "Every day's experience convinces me that 'tis safety, 'tis life, 'tis heaven to rest in the bosom of our God and no where else, but there. I am afraid lest my heart should deceive me, but I feel at present a resignation to the divine will, which I never felt before. With such views the voyage to India, seems but like crossing the Humber. A few more respirations, and the lungs shall cease to play, the pulse to beat, the tongue to move, and then

'What boots it where the high reward is given,  
Or whence the soul triumphant wings to heaven.'

He embarked on the 24th of May 1799 with three companions, one of whom was Dr. Marshman.

There are few circumstances of note in the next nineteen years of Ward's life. Not that he lost his individuality; no, he gave it up to the steady carrying out of a system unique in the love, self denial and energy of the men who devised and worked it. His history henceforth, is one with that of the Serampore Mission. Calcutta was closed against him and his companions; so they moved up to that Danish Settlement, which their labors brought into celebrity; there Dr. Carey and his comrades joined them. Death speedily thinned their ranks, and Carey, Marshman and Ward, a memorable trio, were left to work alone.

It is evident from his letters, that Ward, from the beginning, cultivated a habit of constant observation, and enhanced its value by the admirable practice of taking accurate notes. In this lay the foundation of the Work, now re-printed more than fifty years after its materials were first gathered. Mission life was then for the most part what it is now; a daily diligence in unobtrusive labors; its motives, methods and effects being scarcely known to the outside public, save when some event more distinctive than usual attracts notice and awakens criticism. The language came but gradually, but work came at once. Ward did that which lay nearest to him, he preached and taught in English, and superintended the Mission Press; and God blessed him in these first labors.

When he could speak Bengali (and he spoke it fluently and well), bazaar preaching and touring formed his only relaxation from the toils of the printing office. Soon after his arrival, the first convert was baptized; in 1800, two thousand copies of the Bengali New Testament issued from the press,—2,000 Missionaries, he called them—and in 1803, the first native Minister preached his first sermon. New successes followed extending labors, and fresh crises of progress were gained almost yearly. In 1809 amidst all the opposition of Government, the missionaries “had succeeded in settling four stations in Bengal; they had sent a Missionary to Patna, and planted stations on the borders of Orissa and Bootan, and in Burmah; the number of members in church fellowship exceeded two hundred; they had obtained a footing in Calcutta, where a chapel had been erected at a cost of more than £3000, and a large church and congregation collected; the Scriptures had been printed in whole or in part, in six languages, and translations had been commenced in six others.”\* His prayer was fulfilled ere half his course was run; he saw laid the foundation stones of Christ’s kingdom in Hindustan. One circumstance alone threatened Ward’s peculiar work. In 1812 the printing offices were burnt down, and a loss of £10,000 was inflicted on the Mission. The public evinced their confidence in the Missionaries by ready and ample liberality, and before the close of the following year, he writes “ten presses are going, and nearly two hundred people are employed about the printing office.” He knew the value of the press, and the spirit in which he wrought, would have dignified the meanest toil. When about to commence his career, he wrote thus in his diary, “but to me, who am less than the least of all Saints, is this grace given that I should” *print* “among the heathen, the unsearchable riches of Christ.” Now again he writes; “what multitudes of Christian works will be wanted! We have not been able to print one argumentative work against idolatry; not one elaborate defence of Christianity. We have let off nothing but squibs. The Hindu Pundits have not yet felt in their learned languages the weight of Christian artillery; except in one or two parts of the Bible. We have not yet had the honor of an attack from one Hindu scholar. These times are all to come; they are coming. The struggle will be a tough one.” What he anticipated, we realize, and it will be well with us, if we can use his weapon, the press, wisely and effectively.

Though this notice chiefly concerns the public career of Ward, it would scarcely be just to close this period without a reference to his domestic life, and that of the Missionaries with whom he was associated. He married the widow of his deceased colleague, Mr. Fountain, and the ceremony so far characterized the man and his fellows, as to warrant the extract in which it is narrated.

\* Carey, Marshman and Ward. i. 421.

“1802 May 10th. This evening sister Fountain and I were married at our house in the presence of our Bengali friends and others. This connection was intended for sometime, but circumstances prevented. Brother Carey introduced the business by a few words and read the marriage agreement. I then took sister Fountain by the hand and walked up to the table, saying ‘we sign this our solemn covenant to each other.’ We then signed it, and about a dozen friends, European and Bengali added their signatures. Brother Carey then delivered a very appropriate address to the parties on the duties of husband and wife, and made a pleasing allusion to our family situation, in which all personal interests are swallowed up in the interest of the whole. A short prayer concluded the service. I gave some fruit and a few things of native manufacture amongst the native friends, and thus the marriage was celebrated.”\*

Let us now take a glance at “the situation” of Ward and his companions. These men who by their labors brought in £50,000 in eighteen years to defray the expenses of the Mission, practised the sternest economy in their household and personal expenditure. They all dined together at four long tables, Missionaries, wives, children and scholars, and this arrangement continued until the enlargement of the mission circle by the arrival of new missionaries rendered it no longer desirable or practicable.†

Including a child of his wife’s, by her first husband, Ward had five children, two of whom died young; the remainder he trained, with anxious solicitude for their best interests. In 1815 Mrs. Ward was compelled to visit England for her health, and returned to find her husband so broken down in constitution as to be under medical orders for home. Leaving his family behind, he embarked in 1818, after nineteen years of almost unrelieved toil; yet he carried Serampore with him, and marked out for himself Serampore work to be done in England. His scheme was to obtain the help and sympathy of British Christians for the establishment of a Training College for native agents. His visit was paid at a time unseasonable for the accomplishment of his object, but seasonable enough for the general welfare of the Mission. He found the public mind disturbed by many calumnies as to the Serampore brethren and their work. He took joyfully upon himself the responsibility of their defence, and in a great measure succeeded in restoring confidence, and in placing the Mission in a less exceptional position than it had hitherto occupied. He travelled all over England, and visited Holland and America; pleading first for the Society with which he was connected, and then for the College, realizing for the latter, about £3,000.

\* Life of Ward. 111.

† Carey, Marshman and Ward. i. 152.



"During the voyage from America, Mr. Ward employed his time in writing "Farewell Letters" to his friends in England and America. He was subsequently induced to publish them, and the work speedily went through three Editions. They are valuable as the effusion of those fervent and affectionate feelings which endeared him to all with whom he was associated. They also breathe the genuine spirit of Christian benevolence, expanded by the magnitude of the sphere in which he had laboured. In successive letters he presents a vivid picture of the superstitions of the natives, the impurity and cruelty to which they gave birth, and the moral and religious degradation they entailed."\*

He embarked for India in 1821; as the event proved, he returned but to die. After his arrival at Serampore the Training School occupied his time along with the press. He was at work when his Master called him. "On Wednesday the 5th of March (1823) he preached the evening lecture, apparently in excellent health and spirits. The next morning he joined his brethren at their weekly breakfast, though suffering from what he considered a simple diarrhoea which he attributed to a cold caught during the night. After breakfast he proceeded as usual to his labours, and began a letter to the Rotterdam Bible Society. At noon he was obliged to leave the letter unfinished, and retired to his room which he never left. At three in the afternoon he was seized with cramps; and it then became evident that the disease from which he was suffering was cholera of a virulent type. Two medical gentlemen were immediately called in, and under their treatment the dangerous symptoms appeared to abate. His friends never left his couch the whole of that night. He was placed in a warm bath, and fell into a sound sleep, which gave hopes of his recovery, and induced Dr. Carey to go down to his collegiate duties at Calcutta. But at eleven in the forenoon of Friday his pulse began to sink, and at five in the afternoon he was a corpse. The scene of distress was heart rending. The three old men had lived and laboured together for twenty three years as if one soul animated them, and it was difficult to realize the fact that one of them was gone. Dr. Marshman had been afflicted for some days with deafness which the present distress served to aggravate, and for a time he was altogether deprived of the power of hearing. He paced the room in silent dismay, watching with intense anguish the gradual dissolution of his beloved colleague; yet unable to receive any communication. Thus at the age of fifty-three died the first of the men at Serampore."† Ward was no genius; no *dilettante* missionary, but a conscientious worker, who amidst his labour kept alive a spiritual mind, and graced it with an amiable disposition, and herein he is a model of what the Mission field requires in all its laborers, in all spheres and at all times.

\* Carey, Marshman and Ward. ii. 245.

† Carey, Marshman and Ward. ii. 278.

A word or two is now required about that work which keeps alive the name of Ward, and a new edition of which is here presented to the reader. The idea of such a composition appears to have suggested itself to the author soon after his arrival in India, and he forthwith began to collect materials for it. It was first printed at Calcutta in 1806, in two volumes quarto,\* and was well received. In 1815 a second edition was published in one volume, and in the list of subscribers were found the names of more than two hundred and fifty individuals of high position in the service of the East India Company. It was re-printed in England soon after its appearance in Calcutta, and whilst the Author was sojourning there in 1820, he carried a new edition through the press, the preface to which is dated at sea, June 1st 1821. We have here then the result of a process of observation, research, and correction, which extended over twenty years of the Author's life.

The present re-print is from the edition published in London in 1817, by order "of the Committee of the Baptist Missionary Society," said in the title page "to be carefully abridged and greatly improved." The edition of 1821 was on the other hand, "arranged according to the order of the original work printed at Serampore." There being no preface to the edition of 1817, we are left to surmise by whom and upon what principle the abridgment was effected. As the dedication however bears date at "Serampore, June 1815," I am inclined to think that the Author himself revised the work, and it is not difficult by a comparison of the two editions to discover the principle upon which he acted. He appears to have regarded those parts of the first edition which referred to the historical traditions and literature of India as foreign to the purpose of the new issue, and these he left to the antiquarian and the scholar. There was wanted *for general use* a book that should, in a popular way, treat of the belief, institutions, and practices of the Hindus, and this he found to his hand in the remaining portions of the original work. This we have in the edition of 1817. Subsequent circumstances have proved that such a selection has preserved to us the truly valuable parts of Ward's work. Oriental scholars, too numerous to name, have superseded the productions of Ward's pen upon subjects so abstruse as the history and philosophy of India, so wide as its ancient literature. But no one has followed him, much less surpassed him in his own sphere, in the subjects brought before us in this volume. At first sight, one might regret the absence of one chapter of the first edition; I mean that which treats of some features of social life in India, not directly religious. But more detailed accounts of these matters are found in the work of Abbé Dubois and to us, the Abbé's narrations have this additional value, that they specifically refer to the Hindus of South India.

\* Life of Ward, it is said in 1806:—Carey, Marshman and Ward, 1810.

On the whole, the publisher appears to have done wisely and well for the public, in selecting for publication the edition of 1817, rather than the bulky volumes of 1821. From the latter however he has taken the glossary, in which the several terms used in the work are explained.

"In the introduction, the author has gone over the whole of the Hindu Pantheon, that he might supply a number of omissions in the body of the work and hence it forms an epitome of the whole." Coming to the work itself, after a few sentences upon the views of philosophers as to the Deity he introduces us (Book 1.) to the whole assemblage of Hindu Deities. No name of note in that long muster roll is omitted from these descriptions. Gods and goddesses, powers celestial and powers terrestrial, avatárs and symbols, devils and monsters, birds and beasts, trees and stones, have each assigned to them their modicum of divinity, their quantum of reverence. The machinery of worship is next described; the shrine, the idol and the priest. (Book ii.). We attend the Hindu in his lunar fasts and annual ceremonies; we follow him to his ablutions and stand by his sacrificial fire; we listen to the mystic ejaculations of his prayers and the intoned music of his hymns; we share his weary pilgrimages, watch the kindling of his funereal fires, and are spectators of the repeated and sacred hospitalities that give repose to his soul. (Book iii.). Betaking ourselves to the "lotus feet" of the Guru, we learn the laws that guide the wanderings of the soul in future births, the nature of perfect bliss, and the modes of future retribution. (Book iv.). We are introduced to the Brotherhood of Holy Mendicants and made familiar with the tricks and trappings of religious beggary. (Book v.). Lastly we become acquainted with the orthodox sections of the Hindu community; and then with heretics and schismatics, Buddhists, Jainas, Sikhs and Bháktas (Book vi.).

The Author gathered the materials for his work by personal observation, by information derived from others, and by translations from standard native works. For the acquisition of information on reliable authority, few men have ever had so favorable an opportunity; for the extensive translations carried on by the Serampore press gathered round the Missionaries a large body of Pundits from all parts of India, whilst their philological acquirements and official position associated them, not only with learned natives unconnected with themselves, but with a circle of Oriental scholars, amongst whom may be mentioned the names of Colebrooke and Leyden. Ward taxed all the stores thus placed within his reach for the production of this work. He is generally however careful to cite his authority, so that the reader may be fairly warned as to the degree of confidence to be placed in the several statements. It is no slight voucher both for the facts

and opinions of the book, that it should have received the sanction of eminent scholars, and that it should have gone through so many editions during the very period (1803-1821) when Hindu matters were discussed with the greatest interest, when the bitterest hostility was manifested towards the Missionaries both as to their evangelistic and literary enterprises. I may be permitted to quote one illustration of the style of criticism with which the book was received. It is taken from an article in the Asiatic Journal for 1817,\* written it should be observed, when the work had reached its third edition and after a good deal of adverse criticism had been exercised upon it. "As a *general survey* of whatever is connected with Hindustan, we mean the most essential concern of morals and religion, the singular book which we are now about to review will be found the most luminous and comprehensive of any ever published in this country, speaking to facts and to facts only, upon the evidence of the senses:—the scrutinising eye and the attentive ear whose accuracy could not be deceived. The distinguishing, the sterling merit of this publication is that direct translations from the original Sanscrit accompany all the assertions, however apparently incredible, made in the course of it. To the versions already published by Mr. Colebrooke, Mr. Patterson and other members of the Asiatic Society, are added those made by the Missionaries, assisted by learned brahmans, from the Vedas and the sastras, illustrative of each object discussed; so that the authenticity of the facts narrated can admit of no doubt, however revolting may be the enormities displayed to the mind of refined sentiment."

About 100 pages of Professor H. H. Wilson's Essay on the Religious Sects of the Hindus,† coincide with part of the following work and I find many references to this work, cited as substantiations of the text, a proof that that great oriental scholar considered Ward a reliable authority, and made him the companion of his own researches.

As I have before hinted, this work is specially adapted for popular use. It gives an answer to the casual observer on points about which he is most curious, the temples that meet the eye in every street; the festivals with which every Hindu home is busy, the worship which attracts his notice by the banks of lake or river, the books by which the youth of India is still instructed and upon which its manhood feeds. This book is a *sine qua non* to every one who has not the leisure or liking for deep research, yet wishes to have some key to the ongoings of Hindu life and the elements of Hindu faith. In this respect it is as welcome to-

\* Asiatic Journal, iii, 1817, 34, 35.

† Works of H. H. Wilson, Vol. I. 1862. Trubner and Co., 152, 168, 171, 181, 196, 253, 258, 262, 277.

day as when first issued. We have little books without end that nibble at Indian life and manners ; but Ward remains yet unrivalled as a repertory of detailed information, and an indispensable book of reference. The present publisher has recognised this, as the worth of the work, and greatly aided it by the portable form of the present volume, and by the devices of modern typography; I refer to the detailed table of contents, the page headings, the ample Index, and the beautiful colored plates, doing for us by the eye what can scarcely be done by the pen;—helping us to shape a correct idea of those “holy forms” of the principal deities before which, painted, carved, moulded or graven, millions of Hindus daily bend in reverence.

One fault however has been charged upon this work with considerable uniformity. It is said that the views contained in it upon Hindu morals, manners and worship, are prudish and condemnatory beyond reasonable limits. Nor can the book be altogether acquitted ; yet some considerations should be taken into account which may modify censure. One is suggested by a phenomenon of our own times. Let any one refer to the papers, speeches, and pamphlets of modern Hindu reformers, from the days of Rammohun Roy to our own, and he will find young Bengal, or young Madras dealing in opinions and terms as to the creed and practices of his grand-father much more in accordance with the pages of this work than the oily apologies of a Twining or a Scott Waring. Only the other day I observed in the public prints the following expressions used by a brahman, a graduate of the Madras University, in the course of a very able address on female education. “In one point of view, a forgetful course is advisable for some of our females. For some of the Hindu works, be they Sanscrit, Telugu or Tamil, which our *families* use, are interspersed with delineations and pictures that we males cannot read without a blush; and we altogether abstain from reading such portions, if females chance to be near us. Just imagine the effects that may flow from our females reading such books! When a girl quits her school, her parents in general put into her hands books like the Neishadam, Camba-Ramayanam, Arichendra-Vilâsam, Sakunthalie-Vilâsam and Mathana-Kkâma-râja-Kathei. These are dangerous instruments, especially in the hands of young inexperienced persons”—and so on. The very sensible conclusion of the whole address may be put thus; “if we educate our children, especially our girls, we must have a new literature.”—Such evidence is surely of some weight.

Another consideration, which, I suggest, should qualify our censure, arises from the state of public feeling when the book made its several appearances before the public. At that time an influential section of Indian politicians, who could both write and speak well, ventured boldly to assert and defend opinions of a character very opposite to those of Ward; according to them the

Hindus were almost immaculate in morals, the possessors of a literature and religion singularly perfect. For instance, a Mr. Charles Marsh, a quondam Madras barrister, had a seat in the House of Commons, during the Indian Debate of 1813, and delivered a very effective speech against the opening of India to the labors of Missionaries, whom he spoke of as "crawling from the holes and caverns of their original destinations; apostates from the loom and the anvil, renegades from the lowest handicraft employments." In that speech occurs this paragraph. "When I turn to her philosophers, lawyers and moralists, who have left oracles of political and ethical wisdom to restrain the passions and awe the vices which disturb the commonwealth:—when I look at the peaceful and harmonious alliances of families guarded and secured by the household virtues;—when I see among a cheerful and well ordered society, the benignant and softening influences of religion and morality, a system of manners founded on a system of mild and polished obedience, and preserving the surface of social life, smooth and unruffled, I cannot hear without surprise, mingled with horror, of sending Baptists and Ana-Baptists to civilize or convert such a people at the hazard of disturbing or deforming institutions which appear hitherto to have been the means ordained by Providence for making them virtuous and happy."\* By the way, one cannot help the question, was there any work for lawyers in a land where the surface of social life was so smooth and unruffled? Had this barrister ever a brief? Views, such as those stated above, were spawned multitudinously from the public press, and uttered eloquently in public addresses by Anglo-Indians, the very men apparently most fitted to write and speak on such subjects. If a voice was to be raised in qualification of these high flown eulogies, it must come from India, and it could not come better than from those who had unwillingly been made the scape-goats of the controversy, the Serampore Missionaries. Intimate acquaintance with popular literature—that literature which is both the index of popular morality, and the power that fashions it—and personal observation, gave Ward a right to speak, and speak he did, and for the most part gave chapter and verse for his utterances. We cannot be surprised if, under the circumstances, he did not care to smooth the roughness of his sentences, or stay to count the grains of his indignation. Deduct something for the heat of controversy, and the Missionary's views escape censure. Certainly the sober opinion of our own day leans rather to the plain spoken printer of Serampore, than the polished apologists of the senate. The biographer of Carey, Marshman and Ward says significantly enough: "But all these suspicions of exaggeration have been at once and for ever dispelled by recent events. While these pages are passing through the press, the mutiny of a hundred thousand of our native soldiery has been announced

\* Carey, Marshman and Ward, ii. 36.

and Mr. Ward's view of the genuine character of Hinduism has been lamentably verified by the wanton and unparralleled atrocities committed on unoffending women and helpless babes, by the mild and humane Hindus, when released from all restraint, and at liberty to indulge their passions."\*

Whether these views were narrowly accurate or not, they were the author's own, and no subsequent publisher has a right to omit, or modify them. They therefore stand in the present edition in the very terms in which the author originally expressed them.

W. O. SIMPSON.

ROYAPETTAH, *November* 12, 1863.

\* Carey, Marshman and Ward. i. 444.

# INTRODUCTORY REMARKS

ON THE

## HINDOO RELIGION.

THE whole system of Hindoo theology is founded upon the doctrine that the Divine Spirit, as the soul of the universe, becomes, in all animate beings, united to matter ; that spirit is insulated or individuated by particular portions of matter, which it is continually quitting, and joining itself to new portions of matter ;\* that the human soul is, in other words, God himself ; that the knowledge of this, leading men to seek complete deliverance from the degrading and polluting influence of material objects, is the only means of being reunited to the divine nature ; that this deliverance from matter may be obtained in the present state by separation from human intercourse, the practice of bodily austerities, and entire abstraction of mind ; and that, if not obtained in one birth, it is to be sought through every future transmigration till obtained.

\* There are two opinions among the Hindoos on this subject ; some philosophers maintaining, that it is one soul which is united to sentient creatures ; while others support a contrary opinion, and affirm, that human souls must be emanations from the Great Spirit, otherwise, when one person obtained absorption into the divine nature, all would obtain it at the same moment. The védantik philosophers teach, ' that God exists in millions of forms, from the ant to Brîhmha, the grandfather of the gods, as one moon is seen at once in twenty different pans of water.'

The agreement betwixt these opinions and those of the Greek philosophers is very remarkable :—' Almost all ancient philosophers agreed in admitting two principles in nature, one active and the other passive ; but they differed in the manner in which they conceived these principles to subsist. Some held God and Matter to be two principles, which are eternally opposite ; not only differing in their essence, but having no common principle by which they can be united. This was the doctrine taught by Anaxagoras, and after him by Plato, and the whole Old Academy. This system, for the sake of perspicuity, we will call the Dualistic system. Others were convinced, that nature consists of these two principles ; but finding themselves perplexed by the difficulty with which they saw the Dualistic system to be encumbered, that of supposing two independent and opposite principles, they supposed both these to be comprehended in one universe, and conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed : some thought God to have been eternally united to matter in one whole, which they called Chaos, whence it was sent forth, and at a certain time brought into form, by the energy of the divine inhabiting mind. This was the System of Emanation, commonly embraced by the ancient barbaric philosophers, and afterwards admitted into the early theogonies of the Greeks. Others attempted to explain the subject more philosophically, and, to avoid the absurdity which they conceived to attend both the former systems, asserted that God, the rational and efficient principle, is as intimately connected with the universe, as the human mind with the body, and is a forming power, so originally and necessarily inherent in matter, that it is to be conceived as a natural part of the original chaos.'



This doctrine is taught in many parts of the Hindoo writings, especially in the Dürshūñs ; which works, though almost wholly speculative, make known a method of abstraction, to assist ascetics in obtaining deliverance from mortal birth.

Udṛāyanāñdñ, a sūnyasēē, and the compiler of ‘ the Essence of the Védantñ,’ says, ‘ Brāmhñ and life are one : that which, pervading all the members of the body, gives to them life and motion, is called jēēvñ, life ; that which, pervading the whole universe, gives life and motion to all, is Brāmhñ ; therefore these two are one. Every kind of matter is without life ; that which is created cannot possess life : therefore all life is the creator, or Brāmhñ ; God is the soul of the world. This is the substance of the Védantñ philosophy.

Not only is God thus declared to be the soul of the world, but the writer of the above work affirms, that the world itself is God—God expanding himself in an infinite variety of forms : ‘ All things past, present, and to come ; all that is in the earth, sky, &c. of every class and description ; all this is Brāmhñ, who is the cause of all things, and the things themselves.’ Yet this writer, in another part of this work, seems to affirm, that the universe is the work of God :—‘ The principle of life is Brāmhñ ; that which is animated is the work of Brāmhñ, who directs every thing, as the charioteer directs the chariot. Brāmhñ is everlasting and unchangeable ; the world, which is his work, is changeable.’

This work represents Brāmhñ, in his state of repose, as destitute of ideas or intelligence, and entirely separated from all intelligences. It describes this repose by comparing it to whatever may communicate the idea of undisturbed tranquillity ; to the bosom of the unruffled ocean ; or to the rest enjoyed in a deep sleep, in which there is an entire cessation even of the faculties of the mind.

The Védantñ writers add, that at certain revolutions of time, ‘ Brāmhñ awaking from this repose, unites to himself his own energy, and creates the universe ; that as soon as souls are united to matter, they become impressed,

This system seems not only to have been received by the Ionic philosophers, Thales and Anaxinander ; but by the Pythagoreans, the followers of Heraclitus, and others. Zeno, determining to innovate upon the doctrine of the Academy, and neither choosing to adopt the Dualistic nor the Emanative System, embraced the third hypothesis, which, though not originally his own, we shall distinguish by the name of the Stoical System. Unwilling to admit, on the one hand, two opposite principles, both primary and independent, and both absolute and infinite ; or on the other, to suppose matter, which is in its nature diametrically opposite to that of God, the active efficient cause, to have been derived by emanation from him ; yet finding himself wholly unable to derive these two principles from any common source, he confounded their essence, and maintained that they were so essentially united, that their nature was one and the same.’ *Enfield*, p. 329, 330.

Or, as some writers explain it, exists as an effect, as heat is an effect of fire.

‘ When Brāmhñ withdraws his energy, the destruction of the world succeeds ; when he employs it, creation springs to birth.’ *The Védantñ-sarñ*.

according to their destiny, with more or less of three qualities<sup>d</sup> :—as 1st, with that which gives rise to excellence of character ;—2ndly, with that which excites to anger, restlessness, worldly desire, &c.—and 3dly, that which leads to inactivity, ignorance, and such-like errors. The character is formed, and the future destiny regulated, by the preponderance of any one of these qualities. Krishnā is represented in the Shrēe-Bhagvātū-Gēētā as teaching Urjeonū, that, ‘the man who is born with divine destiny is endued with certain qualities, [here follow a number of excellent qualities ;] that those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, harshness of speech, and ignorance; that divine destiny is for eternal absorption into the divine nature; and that the evil destiny confineth the soul to mortal birth.’<sup>e</sup>

The soul then, by these writers, is considered as separated from the source of happiness when it takes mortal birth, and as remaining a miserable wanderer in various births and states, till it regains its place in the divine essence. A devotee, sighing for absorption, is described as uttering his feelings in words to this purport : ‘When shall I be delivered from this world, and obtain God !’

In consonance with these ideas, a system of devotion has been formed, to enable men to emancipate themselves from the influence of material objects, and thus to prepare them for absorption. In the first place, the devotee is to acquire the right knowledge of Brāmhū, namely, that God and matter are the same; that Brāmhū is the soul of the world. ‘That error<sup>f</sup> which excites earthly desires, and impels to worldly exertions, is destroyed,’ says the writer of the work already quoted, ‘by the knowledge of Brāmhū.’ The person possessed of these ideas of God is called ‘the wise man.’ *Brāmhū gnanee*; and he who is destitute of this knowledge is considered as in a state of pitiable ignorance, like an insect incrustated with matter.

Further to enable him to subdue his passions, and renounce all natural desires, he is directed to retire from the world; to counteract all his natural propensities; and to confine himself to intense meditation on Brāmhū, till he has thoroughly established in his mind this principle, that, ‘seeing every thing, proceeded from Brāmhū, and that, at the end of the four yoogūs, when the universe shall be dissolved, every thing will be absorbed into him again, therefore Brāmhū is every thing.’

The Védantā-sarū says, ‘There are four ways by which the knowledge of

<sup>d</sup> The possession of more or less of any one of these qualities is owing to the balance of merit or demerit in the preceding birth. Many Hindoo philosophers, however, have no idea of accountability as the cause of reward or suffering: they suppose that all actions, good and bad, produce certain natural effects, which ripen in a future birth; as poverty, disease, and wickedness, or riches, health, and works of merit.

See Wilkins’s translation of this work.

<sup>f</sup> Error here refers to the false idea, that a man’s self and spirit are different, as that *I* is any thing different from spirit. This idea of the separate existence of *I* leads to the idea of *mine*, and thus to every worldly desire.

Brūmhñ is perfected :—1st, By that reflection, in which the person decides upon what is changeable and what is unchangeable in the world ;—2dly, By cultivating a distaste of all sensual pleasures, and even of the happiness enjoyed by the gods ;—3dly, By the following qualities, an unruffled mind, the subjugation of the passions, unrepenting generosity, contempt of the world, the rejection of whatever obstructs the acquisition of the knowledge of Brūmhñ ;—and 4thly, By unwavering faith in the shastrūs, added to the desire of absorption.’

Krishnñ, in his conversation with Urjoonñ, makes the perfection of religion to consist in subduing the passions, in perfect abstraction from all objects of the senses, and in fixing the whole mind on Brūmhñ : I extract a few paragraphs from Wilkins.—‘ A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a sage. The wisdom of that man is established, who, in all things, is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purpose.’ ‘ The wise neither grieve for the dead nor for the living.’ ‘ The wise man, to whom pain and pleasure are the same, is formed for immortality.’ ‘ The heart, which followeth the dictates of the moving passions, carrieth away the reason, as the storm the bark in the raging ocean.’ ‘ The man whose passions enter his heart as waters run into the unswelling placid ocean, obtaineth happiness :\* Even at the hour of death, should he attain it, he shall mix with the incorporeal nature of Brūmhñ.’ ‘ The man who may be self-delighted and self-satisfied, and who may be happy in his own soul, hath no interest either in that which is done, or that which is not done.’ ‘ The learned behold Brūmhñ alike in the reverend bramhñ perfected in knowledge, in the ox, and in the elephant ; in the dog, and in him who eateth of the flesh of dogs.’ ‘ Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in Brūmhñ, the eternal, because he is every where alike free from fault.’ The enjoyments which proceed from the feelings, are as the wombs of future pain.’ ‘ To the yogē, gold, iron, and stones, are the same.’ ‘ The yogē constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit ; free from hope, and free from perception. He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called kooshñ, covered with a skin and a cloth. There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul ; keeping his head, neck, and body steady without motion, his eyes fixed on the point of his nose, looking at no other place around.’ ‘ The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth

\* This is strange doctrine in the mouth of Krishnñ, who spent his youth in licentious amours ; and afterwards cohabited with Radha, the wife of Ayanñ-ghoshñ, while he retained 1,600 mistresses,

the supreme soul in all things, and all things in the supreme soul.' 'He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeateth in silence Om! the mystic sign of Brūmhū, shall, on his quitting this mortal frame, calling upon me, without doubt go the journey of supreme happiness.' 'He my servant is dear unto me, who is unexpected, just, and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize. He is worthy of my love, who neither requireth, nor findeth fault; who neither lamenteth, nor coveteth; and being my servant, hath forsaken both good and evil fortune; who is the same in friendship and in hatred, in honor and dishonor, in cold and in heat, in pain and in pleasure; who is unsolicitous about the events of things; to whom praise and blame are as one; who is of little spirit, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind.' 'Wisdom is exemption from attachments and affection for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not; a constant and invariable worship paid to me alone; worshipping in a private place; and a dislike to the society of man.'

A most singular ceremony, called yogū, is said to have been formerly practised by ascetics to prepare them for absorption. I give an account of this ceremony from the first part of the Patānjālī Dārshānī, and the Gorūkshā-sūnghita:—

The yogēe must in the first place, by medicines (here described) reduce the appetites of the body, and increase its strength; he must then learn the proper posture for the ceremony; this posture may be various, but a particular one is here enjoined—the yogēe is to put his legs across in a sitting posture, and to hold his feet with his hands crossed behind him. The next act of austerity is that of learning to inhale and discharge his breath; 'in doing which, he is to take a piece of cloth fifteen cubits long and four fingers in breadth, and swallow it repeatedly, drawing it up and taking it down his throat, drinking water at intervals. He must next choose a seat on some sacred spot, at the bottom of a vūtu tree, at some place frequented by pilgrims, near an image of an uncreated lingū, or in any place peculiarly pleasant to a yogēe; but it must be a secret one.—That on which he must sit may be either kooshū grass, or the skin of a tiger or a deer, or a blanket; he must not sit on wood, nor on the earth, nor on cloth; his back, neck, and head must be exactly erect; and he must remain motionless, keeping his eyes fixed on his nose. The act of yogū consists of several parts: the devotee must first with his thumbs and fingers prevent the air from issuing through his eyes, ears, nostrils, and mouth, and with his feet bind up the two other avenues of respiration. This he is to practise by degrees till he is able to exist without inspiration and respiration. He who is thus far perfected will be able to subdue his passions, and to disrelish all the pleasures of the senses. Should the mind, at any time, be again entangled in worldly attachments, the devotee must study the essential virtue of things, as, that the world is a dream; that God is the all in all; and, thus bring back the mind to abstraction. He is next to meditate on his guardian

deity according to the rules of the shastr̄. After thus annihilating, as it were, the body and the world, he is then to fix in his mind that he and Br̄mh̄ are one, and so to settle this point as never to lose sight of it, nor return to earthly attachments. From this state of mind arises complete pleasure; he becomes dead to food and to every other bodily want.

The yogē who has attained this state of perfection becomes emancipated in the following manner:—while he sits confining the air within his body, and closing his eyes, by the power of wisdom all his members become dead to action; he unites the energy which is lodged in the body to the soul, and they both ascend by means of the veins and arteries to the skull, from which the soul escapes, by the *basilar suture*: and the body being thus shaken off, he is reunited to the supreme soul.<sup>m</sup>

The Védant̄-saru also pronounces in favour of an opinion of the philosopher Sh̄nk̄r̄, that the practice of ceremonies is to be renounced by the person seeking absorption, in whom all desires respecting himself are to be annihilated.

From the preceding sketch, the reader will be able to form some idea of this system of Hindoo theology, which is doubtless very ancient. No yogē, however, now exist, who perform these bodily austerities to the extent laid down in the shastr̄s. A number of mendicants may be seen, who profess to aim at abstraction of mind, and contempt of the world; but they are in general the greatest sensualists in the country.

Amongst the learned, a few are to be found, who consider the attainment of divine wisdom, as the only means of securing future beatitude: these persons either renounce all worldly connections and become pilgrims, or they remain in a secular state, and ground their expectations (if they have any) of future happiness, on their speculative opinions being less gross than those of the vulgar. As an apology for not practising severe austerities, and for continuing in a secular state, they quote a sentence of J̄n̄k̄: ‘A man does not become a hermit by residing in a forest; but he is a hermit, who even in his own house subdues his passions.’ Some of those persons despise the popular superstition.

The absurdity and impiety of the opinions upon which the practices of these yogē are founded, need not be exposed: the doctrine which destroys all accountability to the Creator, and removes all that is criminal in immorality, must be condemned by every good man; and the absurdity of rejecting those rational enjoyments which at once prove the beneficence of the Creator, and contribute to the refinement of our nature, is so flagrant, that the slightest notice of it may surely be considered as more than necessary to the discharge of our duty to the interests of Christian morals.

The author may however remark, that he has had many opportunities of witnessing the pernicious effects of the belief, that it is God in man who

<sup>m</sup> For further remarks on absorption, and on those mendicants who practise austerities leading to it, the reader is referred to pages 285, 286, 298—301.

is the author of every volition, and that evil and good actions are both to be referred to him. A Hindoo, perverted by these ideas, does not perceive the evil of ascribing every villainous action to God; though when the dreadful and unavoidable result of this doctrine has been pointed out, many revolt from the conclusion. Under the influence of this doctrine, that the human soul is God, the crimes of a malefactor lose their turpitude, and he is bewailed as a person who has acted under unfortunate influence, or as one born with evil destiny. It is also easy to perceive, that where such a belief prevails, all efforts to fly from evil, and to attain moral perfection, are out of the question:—‘God does every thing;’ ‘My evil destiny follows me every where, as a shadow the body,’ is the method by which the Hindoo accounts for all his evil propensities and unjust actions.

Another class of Hindoos place a greater reliance on DEVOTION than on divine knowledge. They derive their opinions from different parts of the Hindoo writings, and from favourite books of their own, as the *Madhyū-bhashyū*, *Bhāktē-rāsamritū-sindhoo*, &c. One of the sentiments of this sect is thus given in the *Shrēe-bhagāvūtā*:—‘He who, renouncing the service of God, enters the path of wisdom, (practises religious austerities,) works hard at bruising the straw, but obtains only chaff.’ Another of their poets has a verse to this purport:—‘He who dies at *Kashēe* obtains absorption: true; but the cause of his emancipation is his devotion.’ *Vārahū*, a poet belonging to the court of *Vikrām-ādityū*, says, personifying a person of this sect, ‘O God! I ask not for the merit of works; nor for riches; nor for fame; I leave all this to fate; nor do I refuse to endure the fruit of my actions:—but this I ask, that, through every transmigration, I may be thy devoted servant.’—*Vilvū-māngalū*, another poet of this sect, says, addressing himself to *Vishnoo*, ‘O God! I desire not absorption. I ask for a distinct existence, and to be always near thee, as my lord and master.’ Some of these persons express attachment to their guardian deity in the most familiar acts of devotion—as his friends, or servants; in songs or prayers; by bowing or making offerings to his image, by washing its feet, by repeating his name, or listening to his praise, or meditating on his qualities. These persons are mostly found among the followers of *Krishnū* and *Choitānyū*.

Such a worshipper presents himself before the image of *Krishnū*, and says, ‘Oh, t’hakoorū! thou art God, the maker of the world, the saviour, the friend of the friendless: I am destitute; I am thy servant; save me!’ Others, more fervent in their attachment, omitting the usual purifications and ablutions before morning worship, hasten, as soon as they rise, to pay all those marks of respect and attention to the image which belong to the character under which they worship it. For instance, one man’s image is that of the infant *Krishnū*: he imagines it necessary, that the god should be honoured as a child, and he therefore makes an offering of sweetmeats to him early in the morning; he is very careful too that the image should be laid down to rest, and raised up again, only at the appointed hours; he bathes, anoints it, and adorns it with the utmost fondness. Songs in praise of *Krishnū* are very common amongst this sect; and sometimes an enthusiast falls to the ground while singing, and exhibits all the symptoms of superstitious frenzy. These persons reject

many of the Hindoo ceremonies ; but they repeat the name of Krishnā, worship the common images of this god, and observe the national festivals to his honer. Some individuals are directed in their religious duties by the Hindoo writings : but the great body are enthusiasts, following the impulse of feelings enkindled by their own impure imaginations. Some of them wander from village to village, proclaiming the name and reciting the praises of Krishnā.

Those who reverence the philosophical doctrine, and those who thus adhere to devotion, form however but a very small part of the Hindoo population. The great majority of the community are attached to the popular ceremonies, considering them as at least *leading* to the knowledge of God, or as laying in a stock of merit which will influence their condition in this or a future birth.

The other branch of Hindoo theology enjoins RELIGIOUS DUTIES, as preparing a person for that state which leads to absorption. Krishnā, in his address to Urjoonā, thus holds up the value of religious practice :— ‘ Perform thy duty, and make the event equal whether it terminate in good or evil. The miserable are so on account of the event of things. Wise men, who have abandoned all thought of the fruit of their actions, are freed from the chains of birth, and go to the regions of eternal happiness.’ Jñānkū and others have attained perfection even by works. Wise men call him a pūndit, whose every undertaking is free from the idea of desire. He abandoneth a desire of a reward of his actions ; he is always contented and independent, and although he may be engaged in a work, he as it were doth nothing. God is to be obtained by him who maketh God alone the object of his works. The speculative and the practical doctrines are but one, for both obtain the self-same end, and the place which is gained by the followers of the one is gained by the followers of the other. The man who, performing the duties of life, and quitting all interest in them, placeth them upon Brāhmā the supreme, is not tainted by sin ; but remaineth, like the leaf of the lotus, unaffected by the waters.—If thou shouldest be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice. If after practice thou art still unable, follow me in my works supreme, for by performing works for me thou shalt obtain perfection.’

This brings us to the popular superstition of the Hindoos, of which I shall now endeavour to give a summary account, beginning with their mythology.

It is very difficult, perhaps, to speak decisively on the precise origin of any of the *Ancient Systems of Idolatry* ; but not so difficult to trace idolatry itself to certain natural causes, and to prove, that the heathen deities owe their origin to the common darkness and depravity of men ; who, rejecting

1 Mr. Wilkins has thus translated this part of the Bhagvūtī ; but the fact is, that there is no *distinct* happiness in the Hindoo absorption, because there is no remaining individuality. The spirit being liberated from every thing which is not spirit, and absorbed in the ocean of universal spirit, or deity, there can be no such thing as individual enjoyment. The Hindoos illustrate their idea on this subject, by comparing the soul to air confined in a vessel, which, when the vessel breaks, is immediately lost in the vast body of air which composes the atmosphere.

the doctrine of the divine unity, and considering God as *too great or too spiritual to be the object of human worship*, chose such images as their darkness or their passions suggested. Hence idolatry has arisen out of circumstances common to all heathen nations; which fact, and another hereafter mentioned, will account for many coincidences in the mythology of nations the most remote, while differences in manners and customs, and in the degrees of civilization, may account for most of the diversities found in the images and worship of different idolatrous nations.

It is not to be supposed that any of the images invented by the heathen were intended to be representations of the One God, according to the ideas given of this adorable Being in the sacred Scriptures; they are images of beings formed by the fancies of men, who 'by wisdom knew not God.' It is probable, indeed, that no heathen nation ever made a single idol in honour of 'the one living and true God;' and that direct worship to Him was never offered by any heathens.

Nor does it appear, from the various systems of idolatry, that the heathen regarded the gods as intercessors with the Supreme Being. It is certain that no such idea exists among the Hindoos, who never worship the One God, either directly or through the intercessions of others. The gods are regarded as the only divine beings from whom evil is to be dreaded, or good to be expected. It is true, I have heard the bramhñns often speak of the worship of the gods as introducing the worshipper to a great approximation to final beatitude, but this has nothing to do with the Christian doctrine of mediation.

Writers on heathen mythology have frequently supposed, that the extraordinary bodily organs of the gods were intended to represent the *perfections of Deity*. Such writers, in elucidating the Hindoo system, would have said, 'Indrñ is represented as full of eyes,<sup>k</sup> to exhibit the divine omniscience; Brñmbha with four faces, to display the perfect wisdom of God; and Doorga with ten hands, to teach that God is almighty.' It is a fact, however, that the Hindoos are never thus instructed by the forms of their idols. When the author once interrogated a learned bramhñn on this subject, he rejected this Christian explanation of the forms of his idols, and referred him to the image of Ravññ, the cannibal, who is painted with a hundred arms, and ten heads.<sup>l</sup>

It has been common too to represent the idols as personifications of the *virtues*, and as teaching, by hieroglyphics, a theory of morals. As it respects

<sup>k</sup> The Hindoo fable on this subject is so insufferably gross, that it cannot be printed.

<sup>l</sup> Thus Briareus, one of the monsters brought forth by the earth, is said to have had a hundred arms, with which he threw up to heaven the rocks from the sea shore against Jupiter.



the Hindoos, however, the fact is, that they have still, for popular use, a system of morals to seek : some of their idols are actually personifications of *vice* ; and the formularies used before the images, so far from conveying any moral sentiment, have the greatest possible tendency to corrupt the mind with the love of riches and pleasure.<sup>m</sup>

To the author it seems equally improbable, that the original framers of idols designed to teach by them a system of *natural science*. The distance of time betwixt the formation of different images, militates strongly against such an idea : men of science, also, have generally held idolatrous rites in contempt ; but before a man would sit down to frame an image, to teach the sciences, his mind must have been enthusiastically attached to idolatry. Nor does it appear probable, that the Hindoo poets were the first who set up idol worship ; though we admit, that many ideas on this subject were borrowed from their extravagant descriptions, and ethereal visions. The introduction of new idols seems, in most instances, to have been the work of kings, who sought the *gratification* of the populace, rather than their instruction ; and the exhibition of popular sentiments, rather than the teaching of profound mysteries, or the principles of science. It appears from the Brūmhū-voivūrttā pooranū, that king Soorūt'hū first set up the image of Doorga ; king Māngūlū, that of Lākshmēē ; Ushwā-pūtee, that of Savitrōē, the wife of Brūmba ; king Sooyūgnū, that of Radha, the mistress of Krishnū ; Rūmyā-rāt'hū, king of Oojjānyinēē, that of Kartikéyū ; king Shivū, that of Sōōryū ; and the sage Boudhayūnū, that of Gūnēshū.

The author imagines, that the disclosure of real facts respecting the Mythology of the Hindoos, would greatly tend to elucidate the origin of that of ALL THE EASTERN NATIONS : and he here offers to the consideration of his readers a conjecture or two, the fruit of his own enquiries. The philosophers of all these nations conceived, that the Great Spirit remains for ever unknown, that he neither comes within the thoughts nor the speech of men. In the Chandogyū oopūnishūd of the Rig védū, we have a discourse on this subject, in which Shwētū-kétoo enquired of Boudhayūnū respecting Brūmhū : the sage answered him by an impressive silence : on being called upon for the reason of this silence, he answered, '*Brūmhū is undescrivable* : he who says, "I know Brūmhū," knows him not ; he who says, "I know him not," has obtained this knowledge.' The védū declares, that 'he is that which has never been seen nor known.' In other words, he is the Athenian 'unknown God.' The One God is never worshipped by the Hindoos as a mere spiritual being, but always as united to matter, and before some image.

<sup>m</sup> See Mr. Colebrooke's translation of many of these formularies, in his excellent *Essays on the Religious Ceremonies of the Hindoos*, in the fifth and seventh volumes of the *Asiatic Researches*.

When Brūmhū resolved to create, according to the pooranūs,<sup>n</sup> he looked upon<sup>o</sup> that which is denominated by the Hindoo philosophers delusion, or inanimate energy,<sup>p</sup> and became subject to the three qualities (goonās) of which it is composed—that which leads to truth, and is called sūttā; that which excites desires, (rājū); and that which leads to sensuality, (tāmā.) He now created time, nature, and future consequences; the primary elements; the organs of sense, of action, and of intellect: he next became the first form, or pattern, or the aggregate, of life, and individuated himself into separate portions of animal life; and then, under the name of Vishnoo, he created the universe from the waters, and entered it as the soul of the world.

While Vishnoo lay asleep on the waters, a lotus ascended from his navel, from which sprung Brūmha, the creator. Shivū, Vishnoo, and Brūmha, are considered as the representations of the three goonūs: Vishnoo of the sūttā goonū, Brūmha of the rājū, and Shivū of the tāmā. We have no regular account of the creation of Vishnoo and Shivū. Almost all the other Hindoo deities are found to be derived from the three principal gods:—Indrū, Kamū-dévū, Doorga, Sōryū, Ugnee, Pāvūnū, Vūroonū, Gūroorū, Vishwū-kūrma, Sūrūswātēē, Yāmū, &c. are the descendants of *Brūmha*;—Gūnēshū, Jūgūnnat'hū, Būlīramū, Ramū, Krishnū, Gopalū, Gopēē-nat'hū, Valū-Gopalū Choitānyū, Sātyū-Narayānū, Lūkshmēē, &c. are forms of *Vishnoo*;—Kartīkēyū, Pūchanūnū, Roodrū, Kalū-Bhoirūvū, &c. are forms of *Shivū*. 'Thus' as Sir W. Jones has observed, 'we must not be surprised at finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two.'

But the enquiry returns, 'What is the object of worship among the Hindoos?' It is not the ONE GOD, but this compound being, the soul of the world enclosed in matter, the primeval energy, the prolific and vivifying principle dwelling in all animated existences<sup>q</sup> or in other words the personification of

<sup>n</sup> The Shrēē-Bhagūvūtū, &c. The Noiyayikūs declare, that the universe was created from atoms; while the Mōomangūkūs, equally wise, affirm, that the consequences of actions were the only things united to birth.

<sup>o</sup> 'Or,' as the word is explained by some Hindoo scholars, 'the first inclination of the Godhead to diversify *himself*, by creating worlds. Sir W. Jones.

<sup>p</sup> It is called delusion, or appearance, to shew, that it is something assumed for an occasion, and which, when that occasion is served, will be destroyed: hence they say, that matter is from everlasting, but is subject to destruction. It is called inanimate energy, as it supplies the forms of things, though the vivifying principle is God.

<sup>q</sup> When the following lines of Pope were read to Gopalū-tūrkālūnkārū, a learned bramhūn, he started from his seat, begged for a copy of them, and declared that the author must have been a Hindoo:—

'All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul;—  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.'

whatever the disordered imaginations of the Hindoos have attributed to this God encompassing himself with delusion.\* This energy is said to have created the universe; and therefore this, as displayed in the grandest of the forms it assumes,<sup>†</sup> is the object of worship. Hence the gods, the heavens collectively, the sun and moon, as well as the stars, the sea, mighty rivers, and extraordinary appearances in nature, receive the adorations of the Hindoos.<sup>‡</sup> This energy itself has been personified and worshipped, not only in the form of Bhūgāvūtē,<sup>§</sup> but, as it is manifested equally in creation, in the government of the world, and in the work of destruction, in Brūmha, Vishnoo, and Shivū. The universe being full of the divine majesty, a deity has been consecrated as the regent of every element; and, to complete this mass of folly, the bramhūn and the devout mendicant, as sharing more largely of the indwelling deity, have received the adoration of the multitude.

If we recur to the bodily powers of the different images worshipped by the Hindoos, we see the same principle exhibited: hence Unūntū has a thousand heads; Brūmha has four faces; Indrū is full of eyes; Doorga has ten, and even Ravūnū, the giant, has an hundred arms:—the formidable weapons<sup>¶</sup> of the gods too, have evidently the same allusion, as well as their symbols and vehicles, among which we find the eagle,<sup>‡</sup> the serpent, the lion,

\* The Tāntrīs teach, that after Brūmhī had entered the world, he divided himself into male and female.

† ‘It seems a well-founded opinion, that the whole crowd of gods and goddesses in ancient Rome, and modern Vánáres, mean only the powers of nature, and principally those of the Sun, expressed in a variety of ways, and by a multitude of fanciful names.’ *Sir W. Jones*.—‘Nature herself, and its plastic powers, originating solely in the sovereign energies of the supreme creative source of all being, they (the Asiatics) absurdly dignified by the majestic denomination of God. This supreme creative energy, diffused through nature, they distinguished by various names: sometimes it was Osiris, the fountain of LIGHT, the SUN, the prolific principle by which that was invigorated; sometimes it was the life-generating FIRE, the divine offspring of the solar deity; and it was sometimes called by an appellation consonant to the SOUL OF THE WORLD. The FIRST VIVIFIC PRINCIPLE, emanating from the primeval source of being, is visibly of Chaldaic origin; and thence, through the medium of the Egyptians, the Stoic philosophers doubtless had their doctrine of ‘the fiery soul of the world,’ by which they supposed all things to be created, animated, and governed.’ *Maurice*.

‡ They (the pagans) called the elementary fire Pitha, Vulcan, Ugnē; the solar light they denominated Osiris, Mithra, Sooryū, Apollo, and the pervading air, or spirit; Cneph, Narayānū, Zeus, or Jupiter.’ *Maurice*.

§ Many Hindoos are denominated shaktīs, as devoted to the worship of this shūktee, or energy. It is remarkable, also, that all the goddesses are called the energies of their lords, as well as matrees, or mothers.

¶ Indrū’s thunder-bolt; the Brūmhastrī, a weapon wielded by the gods, which infallibly destroys an enemy. ‘Vishnoo’s chūkra, a weapon in the form of a circle, continually vomiting flames.’—*Maurice*.

‡ ‘Vishnoo riding upon his Gūroorū, or eagle,’ says *Maurice*, ‘puts us in mind of the thunder-bearing eagle of the Grecian Jupiter.’

the tiger, the elephant, the bull, the buffalo, &c. The abominable lingū worship too, (the last state of degradation to which human nature can be driven,) no doubt took its rise from the same doctrine.

Under the influence of this doctrine, the philosophic mind chose, as the objects of its adoration, the forms in which this energy displays itself with the greatest magnificence, and almost confined its worship to the primary elements, the heavenly bodies, and aërial beings;—the great body of the community became attached to this energy in its forms of preservation:—persons of gloomy habits, as ascetics and yogēēs, adored it in the work of destruction, as connected with emancipation and with return to ineffable repose in the divine essence. The first class chose the retirement of forests as the scene of their contemplations; the second, the public streets, to adore the prolific power; and the last retired to gloomy caverns,\* for the celebration of those horrid rites, which took their rise in the cōmmon error, that the energetic principle is the chief object of worship.

Thus the indwelling principle is adored in whatever form it is supposed to display itself: in the cow, as a form of Bhūgñvītēē; in the boar, as an incarnation of Vishnōo; and in an ascetic, who has passed through religious austerities supposed to be too dreadful to be borne without support from the divine inhabiting energy. Exactly conformable to the Hindoo idea was the declaration respecting Simon Magus, 'This man is the great power of God.'

The object of adoration being thus simple power, or energy, wherever this is supposed to reside, the impiety of the possessor forms no obstacle to his becoming an object of worship: it is sufficient that he be a god or a bramhūn. 'The learned,' says Krishnū, 'behold Brūmhū alike in the reverend bramhūn, perfected in knowledge, in the ox and the elephant; in the dog, and in him who eateth of the flesh of dogs.' Upon the same principle the Hindoo, when he sees the force with which the flood-tide comes into the Ganges or any other similar phenomena of nature, recognizes it as God, or the energy of God. The blessing which he supposes a yogēē obtains, as the fruit of his religious austerities, he confines to power—power to heal or to kill others, to ride in the air on the back of a tiger, to foretel future events, &c. Benevolent dispositions and actions procure for a man praise, but not reverence. *Howard* would have obtained the encomiums of this people, and would have been complimented on the exaltation he was likely to have in the next birth, but nobody would have worshipped him; this honour is always reserved for men of pretended supernatural powers.

If these conjectures be just, they may perhaps afford a solution of the

\* The Scythians, the Druids, and other ancient nations, it is well known, worshipped this energy in its destructive forms in gloomy recesses, and there offered human and other victims. In the caverns of Salsette and Elephantia, too, the same horrid rites were practised by gloomy ascetics.

difficulties attending the worship of the Egyptians,<sup>a</sup> the Scythians, the Greeks, the Persians, and other idolaters; some of them adoring, by sanguinary rites, this principle in its destructive forms, and others in its prolific forms, fire, and the solar orb.<sup>b</sup> It is the same energetic principle that is also worshipped in the wonderful motions of the heavenly bodies, and in the conflicting gods and the giants, shaking to its centre the solid world; in the warring elements;<sup>c</sup> and even in all the forms of brute matter in which it appears.

These ideas the author offers to the examination of men of greater leisure and erudition, not without the hope, that they may tend to elucidate a subject exceedingly complicated, and upon which a great variety of opinions have been held. As the same ideas respecting the divine energy were held in common by almost all the ancient philosophers, it is not wonderful that the same objects of worship should be seen among all nations, subject to those variations and additions which might be expected when man had abandoned the doctrine of the divine unity, and had resolved to worship every form and appearance of this energy.

The Hindoo mythology, in its present mixed state, presents us with gods of every possible shape, and for every possible purpose, (*even to cure the itch!*) but most of them appear to refer to the doctrine of the periodical creation and destruction of the world,<sup>d</sup> —the appearances of nature,<sup>e</sup> —the heavenly bodies,<sup>f</sup> —the history of deified heroes,<sup>g</sup> —the poetical wars of the giants with the gods,<sup>h</sup> —or to the real or imagined wants of mankind.<sup>i</sup>

<sup>a</sup> 'Taut, or Thoth, was the true Anubis of the Egyptians, one of their eight greater gods. Thoth considers the cosmogony of Phœnicia as founded on the doctrine which maintains two principles in nature, matter or darkness, and spirit or intelligence. By the former, he would understand the chaos, obscure and turbid; by the latter, the agitative wind or spirit, which put that chaos in motion, and ranged in order the various parts of the universe.' *Maurice.*

<sup>b</sup> In this island of Albion, the image of the sun was placed upon an high pillar, as half a man, with a face full of rays of light, and a flaming wheel on his breast. He was worshipped in the same manner as Mithra in Persia, and the divinities of the East. The Persian Magi preserved a continual fire upon an altar in honour of the sun and the lights in the firmament, as the Romans did their holy fire dedicated to Vesta. The Jewish writers affirm, that this was the god Abraham refused to worship in Ur of the Chaldees.' *Galtruchius.*—'The sun became the deity adored by the Sabian idolaters.' *Maurice.*

<sup>c</sup> 'Sees God in clouds, and hears him in the wind.'

<sup>d</sup> As Brāhma and Shivā.

<sup>e</sup> The deified elements, as Pūvūñ, Vāroonū, &c.

<sup>f</sup> Sōoryū, Chāndrū, &c.

<sup>g</sup> Ramū, who, in reference to his forest residence, is painted green, and carries a bow and arrow.

<sup>h</sup> Doorga, who has a giant at her feet, and the head of another in her hand. The author will not presume to decide, whether these wars of the gods have reference to human contests, and as such are to be regarded as real history disguised in fable; or whether images of this class have been borrowed merely from the reveries of the poets.

<sup>i</sup> Sūrāswitē, the goddess of learning; Unnū-pōornū, the goddess of plenty, &c.

It cannot be doubted, from what has been published of the védās, said to be the most ancient of the Hindoo writings, that the PRIMARY ELEMENTS, fire, air, water, earth, and space, with the HEAVENLY BODIES, and AERIAL BEINGS, were the first objects of worship among this people.

The worship of the *primary elements* possibly originated in the doctrine of the védās respecting the eternity of matter; for we find in these writings the elements deified, and called by appropriate names, as in the modern mythology of the Hindoos.

The worship of the *heavenly bodies* may probably be attributed to the astronomical notions of the Hindoos: and, as the worship of heathens has always been dictated by their fears and hopes rather than by their reason, it is not a matter of surprise that they should have worshipped the host of heaven, while they believed the stars to have such a mighty and immediate influence on their destiny here and hereafter. In the prayers of the védās, the name of Indrā is found, who was probably considered as a personification of the heavens: his name, Indrā, signifies the glorious; and his body, covered with stars, might easily be supposed to resemble 'the spangled heavens.'

The worship of *aerial beings*, under the general name of spirits, is easily accounted for from the proneness of mankind to superstitious fears respecting invisible existences, and from the notion found in the Hindoo writings, that every form of animated existence has its tutelar divinity presiding over it.\*

These appear to have been the first gods worshipped in India, though such a system of mythology could in no way account for the existence and government of the universe; which exhibited a process for which this system made no provision. This might therefore induce later Hindoo theologians to add three new gods, under the characters of the CREATOR, the PRESERVER, and the DESTROYER,—Brahma, Vishnoo, and Shivū; and the pooranās exhibit each of these gods at his post, committing faults and absurdities that would disgrace beings destitute of every spark of divinity, and even of reason.

A philosophical doctrine found in the Tūntrās, having reference to the supposed union of spirit and matter in the formation of the world,<sup>1</sup> has introduced an order of FEMALE deities among this people, at the head of which stands Bhūgūvātēē, or Doorga. Of this goddess, many forms are worshipped among the Hindoos; and indeed almost all the goddesses are only different forms of Bhūgūvātēē, as the image of Prākritee, or nature.

Jūgūnnat'hā, the lord of the world; Koovērū, the god of riches; Kamū-dēvū, the god of love; Kartikēyū, the god of war; Yūmū, the regent of death;

\* Diseases also, and divisions of time, as well as places, have their tutelar deities. The god Bhūgū, who is blind of both eyes, presides over the members of the body.

<sup>1</sup> Mr. Paterson thinks, that the mixed image of Hīrā-Gourēē, in which Shivū and Doorga are united in one image, is intended to represent this union.

and Vishwā-kūrmā, the architect of the gods; seem to have originated in the fables of the Hindoos, and in the imagined necessities of a people destitute of just ideas respecting Divine Providence.

Krishnā, Ramā, and other terrestrial gods, are evidently deified HEROES.

These general remarks may probably account for the whole system of Hindoo idolatry, without the absolute necessity of admitting that this people borrowed their gods from their neighbours. That they borrowed some, or the features of some, many striking coincidences hereafter mentioned seem to indicate; but, these coincidences excepted, we have found no further evidence of this fact.<sup>m</sup>

I shall now give some account of the gods found in the HINDOO PANTHEON,<sup>n</sup> as a very brief notice of what the reader has to expect in this volume.

It may be necessary, however, to premise, that the Hindoos profess to have 330,000,000 of gods: not that they have even the names of such a number; but they say, that God performs all his works by the instrumentality of the gods, and that all human actions, as well as all the elements, have their tutelary deities.

Images have been chosen to fix the mind of the worshipper, and attributes of power and splendour, and various fables, having been added in the forms of devotion and the addresses to the gods, all these attributes are recognized, and the contents of these fables rehearsed, to raise in the mind of the worshipper the highest thoughts of the power of the idol.

He who approaches an idol, seeking the happiness of a future state, is required to fix in his mind only one idea, that the god can save him: and in this respect all the gods, however various their images, are equal. But when a Hindoo is anxious to obtain any peculiar favour, he applies to the god whose province it is to bestow it: thus, he who prays to Brūhma, entreats that he may be like him, in order to absorption; but he who is anxious that his members may continue perfect, and that he may enjoy the pleasures of the senses, worships Indrā; he who desires children, prays to the progenitors of mankind; he who seeks worldly prosperity, worships Lākshmeē; he who prays for a shining body, supplicates Ugnee; the person who is anxious for strength, applies to Roodrā; the glutton prays to Uditee; he who pants for a crown, applies to Vishwādevā or Swayāmbhoovā; a king intreats Sadhyā, that his kingdom may be free from sedition; he who prays for long life, addresses him-

<sup>m</sup> Should the reader, however, be inclined to pursue this subject, he will find much ingenious conjecture, and many apparent resemblances betwixt the Egyptian, Greek, and Roman mythology and that of the Hindoos, in Mr. Paterson's essay already alluded to.

<sup>n</sup> The Hindoos have no temple like the Pantheon at Rome; but the palaces of some Hindoo rajas contain courts filled with idols, each of which has an establishment of priests, who daily perform the ceremonies of worship.

self to Ushwinēē-koomarġ; he who desires corpulence, addresses Prit'hivēē; he who prays that he may preserve his homestead, petitions Prit'hivēē and the regents of space; he who seeks beauty, prays to the Gūndbūrvūs; he who prays for a good wife, calls on Oorvāsēē, a celestial courtesan; he who seeks honour, prays to Yūgnū: he who is anxious for store-houses full of wealth; calls on Prūchéta; the seeker of wisdom, solicits the favour of Shivū; he or she who seeks union and happiness in the marriage state, addresses Doorga; he who wishes to destroy his enemy, supplicates Noiritū; he who is anxious for strength of body, prays to Vayoo; he who prays to be preserved from obstruction in his affairs, calls on Koovérū; he who prays for the merit of works, applies to the regent of verse; he who prays for pleasure in the enjoyment of earthly things, addresses Chūndrū; he who desires freedom from worldly passions, he who asks for the completion of all his desires, he who prays for absorption, and the person free from all desire, worship Brūmha. Hence it appears, that all the Hindoo gods, except Brūmha, are considered as bestowing only temporal favours; and it has been already observed, that this god has been abandoned, and left without either temples or images. Thus the whole system excites in the mind of the worshipper only cupidity and the love of pleasure; and to this agrees what I have repeatedly heard from sensible bramhūns, that few if any persons now attend the public festivals with a direct view to a future state.

It is common for the Hindoos to speak of some of their gods as benevolent, and to treat others as malignant beings<sup>o</sup>: Shivū, as well as other gods, unites both these qualities; in one hand he holds a dreadful weapon, and with two others he blesses a worshipper, and invites him to approach. Not one of these images, however, conveys the least idea of the moral attributes of God.

1. *Brūmha*. This god may be properly noticed first, as he is called the *creator*, and the grandfather of gods and men; in the latter designation he resembles Jupiter, as well as in the lasciviousness of his conduct, having betrayed a criminal passion towards his own daughter. Brūmha's image is never worshipped, nor even made; but the Chūndēē describes it as that of a red man with four faces.<sup>p</sup> He is red, as a mark of his being full of the rājū goonū; he has four faces, to remind the worshipper that the védās proceeded from his four mouths. In one hand he has a string of beads, to shew that his power as creator was derived from his devotion. The paw of water in his left hand points out, that all things sprang from water. It has excited much surprise, that this deity, so pre-emiuent, should be entirely destitute of a temple and of

<sup>o</sup> Hindoo women, and the lower orders, regard Pñchanānū, Dñkshintṛayff, Mñnāsa, Shēētāla, Shēshthēē, as malignant demons, and worship them through fear, still praying to them for protection. The superior deities, though arrayed with attributes of terror, are considered as using their power only in favour of the worshipper.

<sup>p</sup> Brūmha had five heads, but Shivū deprived him of one, as a punishment for his lust,



worshippers. Mr. Paterson supposes, that, in some remote age, the worshippers of Shivā carried on a contest with the followers of Brūmha, and wholly suppressed the worship of this god. This conjecture opens a wide field of enquiry; but this gentleman does not adduce any historical evidence of the fact. The story of Shivā's cutting off one of the heads of Brūmha, and the existence of violent contentions betwixt different sects of Hindoos at the present day, can scarcely be considered as establishing it, though the conjecture appears not altogether improbable. These contentions for superiority are annually renewed at Hārēe-dwarā, Uyodhya, &c. betwixt the Voṣṁhūyūs (Ramatūs) and the followers of Shivā, in which quarrels many perish.<sup>4</sup>

2. *Vishnoo*. This is the image of a black man, with four arms, sitting on Gūroorū, a creature half-bird, half-man, and holding in his hands the sacred shell, the chūkrū, the lotus, and a club. His colour (black) is that of the destroyer, which is intended to show, that Shivā and he are one; he has four hands, as the representative of the male and female powers; the shell (blown on days of rejoicing) implies that Vishnoo is a friendly deity; the chūkrū is to teach that he is wise to protect; the lotus is to remind the worshipper of the nature of final emancipation, that, as this flower is raised from the muddy soil, and after rising by degrees from immersion in the waters, expands itself above the surface to the admiration of all, so man is emancipated from the chains of human birth; the club shews that he chastises the wicked. Gūroorū is a portion of Shivā; his body represents the védū. Vishnoo is distinguished as being the source of most of the Hindoo incarnations; in which forms he commands the worship of the greatest division of the Hindoo population. I know of no temples nor festivals in honour of Vishnoo. He is called the *Preserver*, but the actions ascribed to him under this character are referred to other forms and names. The shalgramū, a stone, is a form of Vishnoo. During four months of the year, all the forms of this god are laid to sleep. From the agreement of this fact with what is said of Horus, Mr. Paterson gathers a resemblance betwixt Vishnoo and Horus, and supposes that the Hindoos derived their system from the Egyptian: he conjectures, also, that the fable of Vishnoo's lying down to sleep, turning to one side, and rising, refer to the increase, the greatest rise, and the retiring of the waters of the Ganges, the Indian Nile. The state of the river in these four months agrees with this supposition, though the bramhūns I consulted were not aware that this ceremony had any connection with the Ganges. Vishnoo is sometimes called the household god.

3. *Shivū* is a white man with five faces and four arms, riding on a bull. In one hand he holds an axe, as the destroyer of the wicked; in another a deer,

<sup>4</sup> Raja-Ramū, a learned Shikh, employed as a translator in the Serampore printing-office, says, that about forty years ago, not less than 10,000 persons, and, about twenty years ago, 4 or 5,000 perished in these contests at Hārēe-dwarā. Another proof, added to that respecting the Bouddhūs, that the Hindoo is not free from the fiercest spirit of persecution.

alluding to a sacrifice, when the deer, fleeing from the sacrificial knife, took refuge with Shivū; with another hand he is bestowing a blessing, and with the last forbidding fear. Four of his faces are designed to point out the sixty-four tāntrās, and the other a different tāntrā. The bull is a form of Vishnoo, as the personification of religion; its four feet are, religious austerities, purity, compassion, and truth. In some particulars, this god strongly reminds us of Vulcan and Bacchus. The few Hindoos in Bengal who adopt Shivū as their guardian deity, are called soivyās. Except those of the lingū and Pānchanūnū, very few temples exist in honour of any other form of Shivū: and none of his form riding on a bull. Before the lingū, Shivū is however daily worshipped under eight separate names, answering to the sun, moon, wind, fire, water, earth, air, and an officiating priest at a sacrifice. Mr. Paterson thiinks, that there were once fierce contentions amongst the four principal sects, and that as the Soivyās first prevailed against the worshippers of Brūmha, so, in its turn, this sect was subdued by the followers of Vishnoo and of the female deities. The filthy appearance of Shivū as a mendicant covered with ashes, and his quarrels with Doorga, his wife, have given rise to several ludicrous stories found in the pooranūs. This marriage excited the same surprise as that betwixt Venus and Vulcan, and seems an unaccountable event, unless it was intended to illustrate the gross idea of the Tāntrā writers respecting the origin of the universe. Shivū has three eyes like Jupiter, wears a tiger's skin like Bacchus, and like him wandered about when on earth as a bloated mendicant, accompanied by satyrs. Bacchus wore a deer's skin; and Shivū is represented as holding a deer in his hand. The worship of the lingū, also, strongly resembles the worship of the Phallus in honour of Bacchus. The sūnyasēē festival in honour of Shivū (see p. 12-16) appears to resemble much the orgies of Bacchus, especially in the behaviour of the devotees,\* who are said to have run up and down the streets with their hair disheveled, and with lighted torches in their hands. In the months Voishakhū and Kartikū, the lingū is worshipped daily in the numerous temples dedicated to this abomination throughout Bengal. It is difficult to restrain one's indignation at the shocking violation of every thing decent in this image; nor can it be ground of wonder, that a chaste woman, faithful to her husband, is scarcely to be found among all the millions of Hindoos, when their very temples are polluted with filthy images, and their acts of worship tend to inflame the mind with licentious ideas.† Another form of Shivū is that of *Kalū-Bhoirūvū*, in which form he

\* A most singular coincidence appears to exist here betwixt the Hindoo and the Roman ceremonies.—These sūnyasēēs, though taken from the lowest order, wear the poita as bramhūns during this festival. Kennett, in his *Roman Antiquities*, book v. p. 305, says, respecting the shows after a funeral, 'Though the exhibitors of these shows were private persons, yet during the time of the celebration, they were considered as of the highest rank and quality, having the honour to wear the Prætexta.'

† I am credibly informed, that a Hindoo, once on a visit at a temple near Serampore, asked the officiating bramhūn to give him a proof that the idol was able to cony

cut off Brūnha's head, which is seen in one of his hands. A sect of mendicants, called yogūbhogū-vadēēs, who wear a large stone inserted through an incision in each ear, live at the temples of this god, and are sometimes seen, with a prostitute in one hand, a pan of hot coals in the other, with each of which (the representatives of pleasure and pain) they profess to be equally pleased. Another form of this god is that of *Mūha-Kalū*, in which he appears as the *destroyer*. 'Mūha-kalū, as represented in the caverns of Elephanta,' says Mr. Paterson, 'has eight arms; in one hand he holds a human figure; in another, a sword or sacrificial axe; in a third, a basin of blood; and with a fourth he rings over it the sacrificial bell: two other arms are broken off, but with the two remaining he is drawing behind him a veil, which extinguishes the sun, and involves the whole universe in one undistinguished ruin. In the hieroglyphic of the Mūha Prālūyā, (or grand consummation of all things,) Shivū is represented as trodden under foot by Mūha Kalē, or Eternity. He is there deprived of his crescent, trident, and necklaces, to show that his dominion and powers are no more; and is blowing the tremendous horn, which announces the annihilation of all created things.'

4. *Indrū*. This is the king of heaven, and the infamous violator of the wife of his religious guide: he is painted as a yellow man, sitting on an elephant, with a thunder-bolt in one hand, and a club in the other; and, like Argus, is full of eyes. All the attributes of his image are only the signs of his office as a king. He has one annual festival, and is very famous in the pooranūs for the number of wars and intrigues in which he has been engaged. His throne changes masters at the end of seventy-one yoogūs of the gods. Jupiter was called the king of heaven, and the Fulminator: Indrū's names, Divūs-pūtee and Vūjrēē, are significant of similar offices.

5. *Yūmū*, the Indian Pluto, is a dark-green man, clothed in red, with inflamed eyes; he sits on a buffalo, has a crown on his head, and holds in his right hand a club with which he drives out the soul from the body, and punishes the wicked. This is his form of terror, as king of the souls of the dead; but he is also worshipped in a form less terrific, which he is said to assume when he passes a sentence of happiness on the meritorious. Beside his annual festival, he is worshipped on other occasions; and receives the homage of the Hindoos in their daily ablutions. There are several remarkable coincidences between Yūmū and Pluto, as will be seen by comparing the fables respecting the latter and those in page 48 of this work: the images of

verse with him. The bramhūn entered the temple, shutting the door after him, and the visitor, astonished at immediately hearing voices, interrogated the priest respecting it, who solemnly affirmed from within, that it was Jūgūnnat'hū who was speaking;—but the visitor, determined to ascertain so interesting a fact, forced open the temple door, and—whom should he see, inquisitive reader, but the mistress of the officiating bramhūn?

\* This is the famous image worshipped at Kalē-Ghatū, near Calcutta.

both 'Grin horribly a ghastly smile.' Pluto had a rod in his hand; Yāmā is called Dāndū-dhūrī, because he holds in his hand the rod of punishment. Yāmā is the shradhā dévī, or the regent of funeral rites; and the institution of funeral obsequies is ascribed to Pluto. The dead, in going to Yāmā's judgment-hall, cross Voitārnōē, the Indian styx;<sup>a</sup> the waters of which, like those of Phlegethon, the fourth river of hell which the dead were obliged to cross, are said to be boiling hot. Yāmā has several assistants, like Minos, who keep a register of human actions. There is something in the story inserted in page 51, which seems to coincide with Pluto's being obliged to steal his wife Proserpine, because he could obtain no other goddess, his visage being so horrible and his habitation so gloomy. The Hindoos consider hell as situated at the southern extremity of the earth; the Greeks and Romans thought it was a large subterraneous spot in the earth.

6. *Gūnēshū*. A fat short red man, with four arms and an elephant's head, sitting on a rat. His corpulency is a type of Brūmha, as the aggregate of all things. In one hand he holds a bell, which is the pattern of a temple, and also points out that this god banishes fear; in another he holds a serpent-weapon, to show that he throws impediments in the way of the wicked; another grasps the hook by which elephants are guided, which points out that he guides the mind; and with the other he forbids fear. His elephant's head is a sign of the mystical sound *Om*, and the trunk is the type of the instrument with which clarified butter is poured on the fire at a sacrifice. The author of the Roodrā-yamālā, from whom this is extracted, assigns no reason for Gūnēshū's riding on a rat. Though he has been compared to Janus, I find but two instances of coincidence betwixt them: every act of worship (pōjā) is preceded by an invocation to Gūnēshū;<sup>x</sup> and men in business paint his image over the doors of their shops, or suspend it amongst their merchandize, to insure prosperity. Gūnēshū has been complimented as the god of wisdom; but the Hindoo deity presiding over knowledge, or wisdom, is Sūrūswitēē, a goddess. Gūnēshū receives many honours from the Hindoos, and is considered as bountiful in bestowing wisdom and other favours, though there are no temples erected to his honour in Bengal. Those who adopt him as their guardian deity, are called Ganūpūtyūs.

7. *Kartikēyū* is the Indian Mars, or commander-in-chief to the gods. He has in some images one, and in others six faces; is of a yellow colour; and rides on the peacock, an incarnation of Indrī. In one hand he holds a bow, and in the other an arrow. He is worshipped as the giver of bodily strength.

8. *Sōōryū*, (the sun.) I do not find the least resemblance betwixt this Hindoo deity and Sol, either in their images or history. The Hindoos, in

<sup>a</sup> This river encircled the infernal regions nine times: Voitārnōē encircles this hall six times.

<sup>x</sup> 'In the Roman sacrifices, the priest always mentioned first the name of Janus.' Kennell, p. 85.

a most indelicate fable respecting this god, have described the twelve signs of the zodiac. Yāmā, the regent of death, is his son; and Chaya, a shadow, the name of one of his wives.<sup>7</sup> The image of Sōryā is that of a dark-red man, from whose body issue a thousand streams of light: he has three eyes, and four arms; in each of two of his hands he holds a water-lily, with another he is bestowing a blessing, and with the last forbidding fear. He sits on a red lotus, in a chariot drawn by seven horses. He is painted red, to show that his glory is like flame; his three eyes represent the day, evening, and night; and his four arms indicate, that in him are united prakṛitee and poorooshā, or matter and spirit. One lotus explains the nature of emancipation, (*see Vishnōo*;) and the other, upon which the rays of Sōryā are reflected, is a type of sound, which some Hindoo philosophers believe to be eternal. The red lotus represents the earth; his chariot, the measures of time; and the seven horses, the seven poetical measures of the védās. The image of this god is never made, but the sun itself is worshipped daily; the shalgramā is also his constant representative in the bramhinal worship. The disciples of this god are called Sourās.

9. *Ugnee*, the regent of fire, is represented as a corpulent man, riding on a goat, with copper-coloured eye-brows, beard, hair, and eyes; his belly is the colour of the dawn; he holds a spear in his right hand, and a bead-roll in his left; from his body issue a thousand streams of glory, and he has seven flaming tongues. His corpulency points out, that he grants the desires of his worshippers; the colour of his eye-brows, &c. represents the flame of the burnt-offering when it ascends of a copper-colour, at which time he who desires secular blessings offers his clarified butter; but he who desires emancipation, pours his offering on the fire when its colour is like that of the dawn. The goat teaches, that *Ugnee* devours all things; his spear, that he is almighty; and his bead-roll, that he is propitious. The rays of glory are to encourage the worshipper to expect that he shall obtain the greatest blessings from this god. *Ugnee* has neither temples nor images consecrated to him, but has a service in the daily ceremonies of the bramhūns; and one class of his worshippers, called *sagnikū bramhūns* preserve a perpetual fire like the vestal virgins.<sup>8</sup> He presides over sacrifices, and is called the mouth of the gods.

10. *Pūvānu*, the god of the winds, and the messenger of the gods, is represented as a white man, sitting on a deer, holding in his right hand the hook used by the driver of an elephant. He is painted white, to shew that he

<sup>7</sup> The poorāṇs contain a fable respecting Sōryā and his wife, which almost literally corresponds with the filthy story of Neptune and Ceres, when the latter turned herself into a mare.

<sup>8</sup> There seems to be no order of females among the Hindoos resembling these virgins; but many Hindoo women, at the total wane of the moon, to fulfil a vow, watch for twenty-four hours over a lamp made with clarified butter, and prevent its being extinguished till the time for the appearance of the new moon.

preserves life. The deer represents the swiftness of his flight; the elephant driver's hook explains his power over the body. He is worshipped daily, but has neither separate festival, image, nor temple. I can find little or no resemblance betwixt this god and Mercury.

11. *Vūroonū*, the Indian Neptune, is a white man, sitting on a sea animal, having a serpent-weapon in his right hand. He is painted white, to shew that he satisfies the living; and he wields a terrific weapon, to point out, that he is approached with fear by the worshipper. His name is repeated in the daily worship of the bramhūns, but he has neither public festival nor temple.

12. *Sūmoodrū*, the sea, is worshipped by the Hindoos when they visit the sea, as well as at the different festivals, and on the sixth day after the birth of a child.

13. *Pri'hivēē*, the earth, is worshipped daily by the Hindoos. She is a form of *Bhūgūvūtēē*, and may be called the Indian Ceres. The Hindoos have divided the earth into ten parts, and assigned a deity to each. These are, *Indrū*, *Ugnee*, *Yāmā*, *Noiritū*, *Vūroonū*, *Vayoo*, *Koovērū*, *Eeshū*, *Brūmha*, and *Unūntū*.

14. *The heavenly bodies*. It is a remarkable fact, that almost all heathen nations have fallen into the worship of the heavenly bodies. Perhaps the evident influence which the sun and moon have over the seasons and the vegetable kingdom, might, in the primeval ages, lead men to make them objects of worship: after the introduction of judicial astrology, this species of idolatry becomes less surprising. Whatever may be the antiquity of the *védūs*, it is very plain, that the worship of the sun, moon, and other planets is there inculcated: many of the forms of praise and petition in those books, are addressed to the heavenly bodies; and to this day the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos.

*Rūvee*,<sup>a</sup> the sun. See the article *Sōōryu*. *Somī*,<sup>b</sup> the moon. We do not perceive the least agreement betwixt this god and Diana. The Hindoo feasts are regulated by the revolutions of the moon, but *Somū* is not greatly honoured in the Hindoo mythology, being esteemed a malignant planet, as is also *Mūngūlū*,<sup>c</sup> or Mars. *Booddhū*,<sup>d</sup> or Mercury, is a fortunate planet; and so is *Vrihūspūtee*,<sup>e</sup> or Jupiter, who is the preceptor of the gods. *Shookrū*,<sup>f</sup> or Venus, preceptor to the giants, is also a fortunate planet. This god is represented as blind of one eye. *Shūnee*,<sup>g</sup> or Saturn, the son of *Sōōryū*, an evil planet. *Rahoo* and *Kétoo*, the ascending and descending nodes. The

<sup>a</sup> From this god the first day of the week is named *Rūvee-varī*, as Sunday derives its name from the Sun: day and *varī* are synonymous.

<sup>b</sup> Hence *Somū-varī*, Monday.

<sup>d</sup> *Booddh-varī*, Wednesday.

<sup>f</sup> *Shookrū-varī*, Friday.

<sup>c</sup> *Mūngūlū-varī*, Tuesday.

<sup>e</sup> *Vrihūspūtee-varī*, Thursday.

<sup>g</sup> *Shūnee-varī*, Saturday.

planets are not honoured with temples, images, or festivals in Bengal. When hope or fear, respecting their benign or malignant influence, is excited in the mind of a Hindoo, he is drawn or driven to worship them.

15. *Doorga*. The image of this goddess and that of Minerva, in one or two instances, exhibit a pretty strong resemblance: both are described as fond of arms; and it is remarkable, that Doorga derives her name from the giant Doorgā, whom she slew, as Pallas (Minerva) obtained hers from the giant Pallas, whom she destroyed. She resembles Minerva also as a goddess difficult of access, which is one signification of the name Doorga. Sir W. Jones says, ‘As the mountain-born goddess, or Parvātē, she has many properties of the Olympian Juno: her majestic deportment, high spirit, and general attributes are the same; and we find her both on Mount Koilasā, and at the banquets of the deities, uniformly the companion of her husband. One circumstance in the parallel is extremely singular: she is usually attended by her son Kartikēyu, who rides on a peacock; and in some drawings, his own robe seems to be spangled with eyes: to which must be added that, in some of her temples, a peacock, without a rider, stands near her image.’ The image of Doorga is that of a yellow female with ten arms, sitting on a lion. The weapons she wields, the trident, the scimitar, the discus, the arrow, the spear, the club, the bow, the serpent-weapon, the hook for guiding an elephant, and the axe, are to point out, that with these ten arms and weapons she protects the ten points. She has one foot on Mūhēshū, a giant, to shew that she subdues the enemies of her worshippers; and she sits on a lion, a form of Vishnoo, as the giver of success to her worshippers, and as exciting fear in their enemies. The quarrels of this goddess with Shivu, her husband, strongly remind us of those betwixt Jupiter and Juno, arising from the jealousy of the latter. The festivals in honour of Doorga and of Krishnū draw the whole Hindoo population to the temples, while those in honour of other gods are comparatively neglected. Before the temples of this goddess, thousands of victims are annually slaughtered, and offered to her image. She is not merely honoured as Doorga, but, under other names, distinct temples, images, festivals, and ceremonies have been instituted. Doorga, as has been already observed, is also the representative of matter in the creation of the universe, and in this character she is called Prākṛitee.<sup>b</sup> Her wars with the giants also add to her fame, and make her extremely popular among the Hindoos: she is adopted by many, who take the name of *shaktīs*,<sup>i</sup> as their guardian deity. In Bengal, the greater number of bramhuns are shaktīs: in the western and southern provinces this sect is less numerous.

16. *Kalee*, the Indian Diana Taurica. Though this is another form of Doorga, her fame is so great, that it seems necessary to devote a few lines exclusive to her. The dark image of this goddess is a truly horrid figure: her hair is disheveled; her tongue hangs out; she holds in one hand a scimitar, in another a giant’s skull, with another she forbids fear, and with the last is

<sup>b</sup> Literally, the chief, or nature,

<sup>i</sup> Shaktī, means energy:

bestowing a blessing. Her colour is that by which time is designated, and she stands upon her husband, the destroyer, to keep him in subjection till the time of the universal conflagration, when, with the eye in the centre of his forehead, he will burn the universe. Her four arms represent the four védās; the two inspiring terror point out those portions of the védā which relate to the destruction of enemies and the government of the world, and the other two allude to those parts of the védā which belong to devotion. Her dishevelled hair represents the clouds, and intimates too that time has neither beginning nor end. Her tongue is the representative of lightning. She exhibits altogether the appearance of a drunken frantic fury. Yet this is the goddess whom thousands adore, on whose altars thousands of victims annually bleed, and whose temple at Kalēō-ghatū, near Calcutta, is the resort of Hindoos from all parts of India. This temple, it is said, frequently receives presents from persons of the highest rank, and not unfrequently from persons called Christians. There are two things respecting Kalēō which remind us of Laverna: she is the protectress of thieves, and her image at Kalēō-ghatū is a head without a body. Another form of this goddess, under the name of Siddhēshwārēō, is to be seen in clay temples all over Bengal. Human victims, it is said, have often been immolated on the altars of Kalēō and Siddhēshwārēō.

17. *Lūkshmēē*, the goddess of fortune, is the wife of Vishnoo: she is said to have been produced at the churning of the sea, as Venus was said to be born of the froth of the sea. At her birth, all the gods were enamoured of her. She is painted yellow, with a water-lily in her right hand; (in which form she is worshipped frequently by Hindoo women;) but no bloody sacrifices are offered to her. The Hindoos avoid all payments of money on the Thursday, (*Lūkshmēē-varā*.) from the fear of offending this goddess.

18. *Sūrūswūtēē*, the goddess of learning, another wife of Vishnoo. She is painted white, and stands on the water lily. In some images she is seen holding a lute; and in others as possessed of three eyes, with a fan in one hand and a book in the other. Her colour is to point out, that she is the source of wisdom; the lute reminds the worshipper that she is the author of melody; her three eyes represent the three védās; the book and pen obviously belong to her character as the goddess of learning. I find no goddess in the Roman or Grecian pantheon who resembles her. She has an annual festival, when clay images are set up, and worshipped all over Bengal. Some of her worshippers, on the last day of the festival, dance naked before the procession of the image through the streets. Even prostitutes, at this festival, make an image of this goddess, and set it up near their houses, to draw the spectators to their brothels. On this day students, merchants, and others, refuse to touch a pen; for the Hindoos ascribe their ability to read, write, and even to speak, to the favour of *Sūrūswūtēē*.

19. *Shētūla*, the goddess who cools the body when afflicted with the small-pox, receives many honours from the lower orders of Hindoos, among



whom the ravages of the small-pox are often dreadful. This goddess is also worshipped to procure the removal of cutaneous diseases.

20. *Mūnūsa*, the queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

21. *Sushṭ'hēē*, the goddess of fecundity. She is honoured with six annual festivals, celebrated chiefly by females. Her image is that of a yellow woman, sitting on a cat, and nursing a child; though, in general, a rough stone, painted on the top, and placed under a tree, is the object worshipped.

These may be considered as the *celestial deities* worshipped by the Hindoos. The *terrestrial goddesses* are, *Sēēta*, the wife of *Ramū*;<sup>k</sup> *Radha*, the mistress of *Krishnū*; *Rookminēē* and *Sūtyū-bhama*, the wives of *Krishnū*; and *Soobhūdra*, the sister of *Jūgūnnat'hū*.<sup>l</sup> The *terrestrial gods* are the following:—

1. *Krishnū* resembles Appollo in his licentious intrigues; in his being a herdsman,<sup>m</sup> and an archer; in his destroying a dreadful serpent; in his love of music; and in the celebrity to which he attained. *Krishnū*'s image is that of a black man, with a flute in his hand. His colour points out, that he fills the mind with sensual desires, and the flute designates him as the author of musical sounds. Appollo had in one hand a harp, and in the other a shield of arrows. The history of *Krishnū* is chiefly found in the *Shree-Bhagūvū*; the outline of which will be seen in p. 119, &c. Several festivals in honour of this god are held annually, at which times the greatest licentiousness prevails among all ranks. A great proportion of the Hindoo population in Bengal are devoted to *Krishnū*.<sup>n</sup> His intrigues with the milk maids, and especially with *Radha*, his favourite mistress, are familiar to every Hindoo, being incorporated into their popular songs, and the image of *Radha* being placed by that of *Krishnū* in many of the temples. Under several other names *Krishnū* is worshipped, to which forms separate temples have been erected; among the rest to *Gopalū*, the herdsman; to *Valū-gopalū*, the

<sup>k</sup> This goddess, it is said, was dug out of the ground by king *Jūnūkkū*, when he was ploughing his field. A boy who was ploughed up out of the ground among the *Tuscans*, gave rise to the order of Roman priests, whose business it was to divine from appearances in the annual sacrifice.

<sup>l</sup> It does not appear that *Jūgūnnat'hū* was ever married.

<sup>m</sup> The poorāṅs contain a story of this god much resembling that of Mercury's stealing a cow from Appollo. In the Hindoo fable, *Bṛūmha* is the thief.

<sup>n</sup> Sometimes Hindoos are seen licking up the very dust of the place where the crowd are celebrating the praises of *Krishnū*; and others are said to faint with joy on these occasions. In memory of *Krishnū*'s lewd conduct with the milk-maids in the forest of *Vṛindavū*, persons of property sometimes spend a day in the fields, and entertain their friends.

infant Gopālā, to Gopē-nat'hā, the lord of the milk-maids. Krishnā is one of the ten incarnations of Vishnū. The Rev. Mr. Maurice calls him 'the amiable Krishnā !'

2. *Jūgūnnat'hū*, another deified hero, complimented with the title of lord of the world, a form of Vishnū. He is honoured with several annual festivals, but the car festival is the most popular. Imitations of his ponderous car abound in many of the large towns in Bengal<sup>o</sup>: that in Orissa, connected with the ancient temple erected in honour of this god, has crushed to death hundreds of victims, perhaps thousands, and immolates a number every year. This god receives the homage of pilgrims from all parts of India, for whose accommodation roads have been cut, and lodging-houses erected. Such, however, is the great mortality among the pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affecting farewell of his disconsolate relations. Southey's description,<sup>p</sup> 'in his *Curse of Kehama*,' though not literally correct, conveys to the mind much of the horror which a Christian spectator of the procession of the car cannot but feel. Mr. Paterson finds in the images of this god, and his brother and sister, which are worshipped together, an hieroglyphic of the mystical word *Om*.

<sup>o</sup> Krishnā-vīsoo gave to the temple of *Jūgūnnat'hū*, near Serampore, an immense car, which could not cost less than four or five thousand rupees. He also added an allowance of six rupees a day for the expenses of the worship of this idol. Gourmīlikā, a goldsmith of Calcutta, who gave the interest of his mother's weight in gold to different temples, added six rupees more to the daily offerings at this temple; but these two benefactors, perceiving that the bramhēns of the temple, instead of expending these sums in offerings to the god, and in alms to strangers, applied the greater part to their private use, reduced the six rupees to one rupee four annas a day. To extort more money from the donors, the bramhēns of this temple, at two succeeding festivals, prevented the car from proceeding to an adjoining temple in which the donors were interested, pretending that the god was angry with them for their parsimony and would not go.

<sup>p</sup> 'A thousand pilgrims strain,  
 Arm, shoulder, breast, and thigh, and might and main,  
 To drag that sacred wain,  
 And scarce can draw along the enormous load.  
 Prone fall the frantic votaries in its road,  
 And, calling on the god,  
 Their self-devoted bodies there they lay  
 To pave his chariot way;  
 On *Jūgūnnat'h* they call,  
 The ponderous car rolls on, and crushes all.  
 Through blood and bones it ploughs its dreadful path;  
 Groans rise unheard; the dying cry,  
 And death and agony  
 Are trodden under foot by yon mad throng,  
 Who follow close, and thrust the deadly wheels along.'

3. *Ramā*, a deified monarch, and the hero of the Ramayānā, comes in for a considerable share of the wretched devotion of the Hindoos, especially in the western provinces. His history, found in Valmēēkē's epic poem, is partly before the public. He is adored as the seventh Hindoo incarnation; has an annual festival, and is daily worshipped in the temples dedicated to him, his brother, and his friend Hūnoomanū; in which temples he appears as a green man, with a bow and arrows in his hands, sitting on a throne, having Sēeta on his left: his brother Lukshmānū holds a white umbrella over his head, and Hūnoomanū stands before him as his servant with joined hands. He is considered as a beneficent deity. Some think that Ramū was deified on account of a successful attack on Ceylon, when he was king of Mut'hoora.

4. *Chaitānyū*, i. e. the wise, a form of Krishnū; the god of a sect of voiragēēs, whose leader was a religious mendicant. His most famous temple in Bengal is at Ugrā-dwēēpā, where an annual festival is held, and to which crowds resort from all parts of Bengal. The bramhūns despise this sect.

5. *Vishnū-kurmū*, the son of Brūmha, as architect of the gods, may be regarded as the Hindoo Vulcan. He is worshipped at an annual festival, the implements of each artificer being the representative of the god. He employs no Cyclops with one eye, but has a workman named Maṣū, a giant, who is capable of exhibiting all manner of illusive edifices.

6. *Kamūdevū*, the Indian Cupid. This god is also said to be the son of Brūmha: he is painted as a beautiful youth, carrying a bow and arrow of flowers. He has an annual festival, but his image is not made; nor does this festival command much celebrity. Petitions are addressed to him by the bride and bride-groom anxious for offspring.

7. *Sūtyū Narayānū*. I have not discovered the origin of this idol: the name implies that he is the true Vishnū. He is worshipped frequently in the houses of the rich, from the desire of insuring prosperity.

8. *Pūnchanū*, a form of Shivū, worshipped by the lower orders, who consider him as the destroyer of children. The image used as his representative is a mis-shapen stone, anointed, painted, and placed under the vātū and other trees.

9. *Dhūrmū-l'hakoorū*, another form of Shivū, held in much the same estimation as Pūnchanū.

10. *Kaloo-rayū*, the god of forests, another form of Shivū. He is painted as sitting on a tiger, and carrying a bow and arrows: is worshipped by the wood-cutters in the forests, to insure protection from wild beasts.

11. *Deified Beings in strange shapes*.—*Urdhū-narēēshcūrū*. This compound deity is Shivū and Doorga united in one body. The fable respecting this singular transformation will be found in p. 147. Religious worship is paid to this idol.—*Krishnū-Kalēē*. In this image of Krishnū and Kalēē united in one body, vice itself is personified and worshipped. See p.

148 -- *Huree-Huru*. Another compound deity, Vishnoo and Shivü. The worship paid to these idols appears to owe its origin to stories in the pooranüs; but the original idea, meant to be conveyed by two of them, no doubt, was, that the Great Spirit and matter are one.

12. *The worship of Human Beings*. The Hindoos worship their spiritual guides; also bramhüns, and their wives and daughters: and, among the vamacharēes, women of the lowest caste, and even prostitutes, are worshipped with rites too abominable to be recorded. See p. 152.

13. *The worship of Beasts*. The cow, as a form of Bhügüvütēē, is an object of worship, and receives the homage of the Hindoos at an annual festival: (see p. 154.) *Hünoomanü*, the monkey, has also been placed among the gods, as a form of Shivü. Temples to this god are to be seen, and in some places his image is worshipped, daily; he is even chosen by many as their guardian deity. Hünoomanü bears some resemblance to Pan, and like him owes his birth to the god of the winds. The dog, the jackal, and a number of other animals, have also places among the Hindoo deities, though they are not greatly honoured.

14. *Worship of Birds*. Güroorü, the carrier of Vishnoo, half a bird and half a man, has received deification, as well as his brother Uroonü, the charioteer of Vishnoo. Jätayoo, another bird, the friend of Ranü, receives divine honours; as do the eagle of Coromandel, (said to be an incarnation of Doorga,) the wag-tail, the peacock, the goose, and the owl; but the honours they receive are not of the highest kind.

15. *Worship of Trees*. The Hindoos do not seem ever to have consecrated groves, but several trees they esteem sacred. Toolüsēē, a female raised to deity by Vishnoo, was cursed by Lükshmēē, his wife, in a fit of jealousy, and turned into the tree of this name; which the Hindoos preserve with great care near their houses, erect pillars to its honour, esteem its leaves and wood sacred, and with the latter make the beads with which they repeat the names of their guardian deities. Several other trees receive almost an equal homage: (see p. 162.) It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor, and the misfortunes of many a family have been ascribed to such an act of indiscretion.

¶ The very dung of the cow is eaten as an atonement for sin, and, with its urine, is used in worship. A Hindoo does not carry any thing out of his house in the morning, till he has rubbed his door-way with cow-dung. Notwithstanding this reverence, the bullocks employed in carrying burdens and at the plough, are used more cruelly by the Hindoos than any other animals. 'The Athenians and almost all other nations thought it a very great crime to kill the ox, insomuch that the offender was thought to deserve death.' *Potter's Antiquities of Greece*, vol. i. p. 217.

¶ The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. 'The Romans and Grecians,' says Potter 'consecrated certain trees to their gods.'

16. *River worship.* The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gāṅga, (the Ganges,) both in their poems, their pooranūs, and in the superstitious customs of the natives, appears to rank highest among the river deities. She is declared to have descended from Vishnō's heaven, the anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the pooranūs respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges.\* Its waters are carried to immense distances; every thing they touch becomes purified; crowds of Hindoos perform their worship on the banks of the river daily, after purifying themselves in its stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within view of Gāṅga. Many other rivers receive the honours of divine worship, as will be seen in page 171.

17. *Worship of Fish.* Even the finny tribes are honoured by the Hindoos, though the worship paid to them is of an inferior nature.

18. *The worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the forms used before the most popular idol.

19. *Worship of Stones.* The shalūgramū, as a form of Vishnō, is more frequently worshipped than any other idol in India,† not excepting the lingū itself; which perhaps ought to be placed next, and which is also a stone. The representatives of Pānchanānū and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

20. *A log of wood.* The pedal with which rice is cleansed from the husk has also been raised to godship by the Hindoos. See p. 176.

Such are the objects adored by the Hindoos. Such is the deplorable state into which the mind continues to sink, after it has once renounced the doctrine of the UNITY OF GOD. Divine Worship is confessedly the highest act of reverence and homage of which man is capable. How shocking then, how

\* The Gāṅga-vakya-vāllū, &c.

† The shalūgramūs are black stones, found in a part of the Gāṅdārkā river, within the limits of Nepal. They are mostly round, and are commonly perforated in one or more places by worms, or, as the Hindoos believe, by Vishnō in the shape of a reptile. According to the number of perforations, and of spiral curves in each, the stone is supposed to contain Vishnō in various characters. For example, such a stone perforated in one place only, with four spiral curves in the perforation, and with marks resembling a cow's foot, and a long wreath of flowers, contains Līkshṁē-Narāyṁ. In like manner stones are found in the Nīrmāda, which are considered as types of Shivū, and are called Vanī-Lingū. The shalūgramū is found, upon trial, not to be calcareous: it strikes fire with steel, and scarcely at all effervesces with acids.' *Asiatic Researches*, vol vii. p. 240.

afflicting to a philanthropic mind, to see man prostrated before a beast, or a log of wood! How greatly is the horror increased, when this prostration of intellect respects many millions!

I have repeatedly conversed with learned Hindoos on the use of idols in worship: the best account I have ever received may amount to this.—God is every where; this is allowed, but his spirituality perplexes the mind. To collect and fix the ideas on the object of adoration, therefore, an image is chosen; into which image, by the power of incantations, the deity is imagined to be drawn. Hence, in dedicating an image, they call upon the god to come and dwell in it. I have urged in reply, that if this were the whole end to be answered, any image might do,<sup>a</sup> but that I saw amongst them many sorts of idols. To this the bramhūn says, ‘God has made himself known in these forms, and directed these various images to be made, that men may be fascinated and drawn to the love of worship; that none of these images are intended to exhibit the natural perfections of God, but his actions when incarnate; and that images are only necessary while men continue in a rude state, and may be laid aside by those who can attain to devotion by means of rational speculation.’ This is the best apology I have obtained for the worship of idols. Yet, surely, instead of elevating the mind, and carrying it to a Being so glorious as God, images debase a subject so sublime, and destroy all reverence for Him, who is ‘glorious in holiness, fearful in praises, doing wonders.’ Images of God are therefore highly offensive, and their makers and worshippers justly expose themselves to the cutting reproof of Isaiah: ‘To whom then will ye liken God? or what likeness will ye compare to him? Behold, the nations are as drop of a bucket, and are counted as the small dust of the balance: all nations before him are as nothing, and are counted to him less than nothing, and vanity.’ But that idols are not necessary, even to the rude and ignorant, let the experience of every protestant country bear witness. Where shall we find piety more elevated, or morals more correct, even among individual in the lowest orders of society, than in our own land?

But what shall we say, when many of these idols are monstrous personifications of vice; and when it is a fact, that not a single virtuous idea is ever communicated by any of them? The image of Kalēē exhibits a female with inflamed eyes, standing on the body of her husband, her hair disheveled, slaving the blood of her enemies down her bosom, her tongue hanging from her mouth, wearing a necklace of skulls, and holding a skull in the left hand, and a sword in the right. Another image, that of Krishnū Kalēē, exhibits Krishnū and Radha, his mistress, united in one body, to conceal Radha’s infidelity from her husband. Another image is the lingū! Another that of a monkey, an incarnation of ‘the great god’ Shivū; the offspring of the god of the winds by a female monkey!<sup>x</sup> The image of Doorga is that of a female warrior: and

<sup>a</sup> They admit this: a pan of water is indeed often substituted for an idol.

<sup>x</sup> Pan is said to have been the son of Mercury.

one form of this goddess is that of a female so athirst for blood, that she is represented as cutting off her own head; and the severed head, with the mouth distended, is seen devouring the blood streaming from the trunk. This goddess stands upon two other deities in an attitude so abominably indecent that it cannot be described: the common form of Kalēē, standing on her husband Shivā, has secret meaning, well known to a Hindoo, but which is so indelicate that even they, licentious as they are, dare not make it according to the genuine meaning of the fable to which it belongs.<sup>7</sup> Some of the formulas used at the festival in honour of this goddess, called the Shyama-pōja, relate to things which can never become the subject of description; but perhaps in this concealed state they are more pernicious than if painted, and exhibited to the open gaze of the mob. To this it may be added, that amidst all the numerous idols worshipped by the Hindoos, there is not one to represent any of the *Virtues*. In this respect, the Hindoo mythology sinks far below the European; for the Greeks and Romans adored Virtue, Truth, Piety, Chastity, Clemency, Mercy, Justice, Faith, Hope and Liberty, and consecrated images and temples to these deities. Among the Hindoos, the most innocent part of the system, and that which existed in the purest ages, was the worship of the primary elements, the adoration of inanimate matter!

The manifest effect of idolatry in this country, as held up to thousands of Christian spectators, is an immersion into the grossest moral darkness, and a universal corruption of manners. The Hindoo is taught, that the image is really God, and the heaviest judgments are denounced against him, if he dare to suspect that the image is nothing more than the elements of which it is composed. The Tāntrā-saṁ declares, that such an unbeliever will sink into the regions of torment. In the apprehensions of the people in general, therefore, the idols are real deities; they occupy the place of God, and receive all the homage, all the fear, all the service, and all the honours which HE so justly claims. The government of God is subverted, and all the moral effects arising from the knowledge of his perfections, and his claims upon his rational creatures, are completely lost.

It is a fact too, that the festivals in honour of the gods have the most pernicious effects on the minds of the people. During the ceremonies of worship before the image, the spectators are very few, and these feel no interest whatever in the mummery going forward; and were it not for those who come to pay a visit of ceremony to the image, and to bring their offerings, the temple would be as little crowded on festival, as on common days: but as soon as the well-known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble, and almost tread one upon another; and their joy keeps pace with the number of loose women present, and the broad obscenity of the songs. Gopalā-Tūrkkalīnkaraṁ, a pūndit employed in the Serampore printing office, and a very respectable man

<sup>7</sup> Hindoos of the baser sort may be seen whispering to each other before this image, and dilating on that which is too filthy for them to utter in an audible voice.

among the Hindoos, avowed to a friend of mine, that the only attractives on these occasions were the women of ill-fame, and filthy songs and dances; that these songs were so abominable, that a man of character, even amongst them, was ashamed of being present; that if ever he (Gopalū) remained, he concealed himself in a corner of the temple. He added, that a song was scarcely tolerated which did not contain the most marked allusions to unchastity; while those which were so abominable that no person could repeat them out of the temple, received the loudest plaudits.\* All this is done in the very face of the idol; nor does the thought, 'Thou God seest me,' ever produce the slightest pause in these midnight revels. In open day, and in the most public streets of a large town, I have seen men entirely naked, dancing with unblushing effrontery before the idol, as it was carried in triumphant procession, encouraged by the smiles and eager gaze of the bramhūns. Yet sights even worse than these, and such as can never be described by the pen of a Christian writer, are exhibited on the rivers and in the public roads, to thousands of spectators, at the Doorga festival,<sup>a</sup> the most popular and most crowded of all the Hindoo festivals in Bengal; and which closes with libations to the gods so powerful, as to produce general intoxication. What must be the state of morals in a country, when its religious institutions and public shows, at which the whole population is present, thus sanctify vice, and carry the multitude into the very gulph of depravity and ruin!

There is another feature in this system of idolatry, which increases its pernicious effects on the public manners:—The history of these gods is a highly coloured representation of their wars, quarrels, and licentious intrigues; which are held up in the images, recitations, songs, and dances at the public festivals. At the separate recitations, which are accompanied with something of our pantomime, these incredible and most indecent fables are made still more familiar to the people; so familiar indeed, that allusions to them are to be perceived in the most common forms of speech. Many works of a pernicious tendency in the European languages are not very hurtful, because they are too scarce and expensive to be read by the poor; but the authors of the Hindoo mythology have taken care, that the quarrels and revels of the gods and goddesses shall be held up to the imitation of the whole community.

In some of these histories and pantomimes, Shivū is represented as declaring to Lūksmēē, that he would part with all the merit of his works for the gratification of a criminal passion; Brūmha as burning with lust towards his own daughter; Krishnū as living with the wife of another, murdering a

\* Sometimes the Hindoos open a subscription to defray the expense of a grand act of worship in honour of some idol. If 400 rupees be subscribed on such an occasion, I am assured, that 300 will be spent on the songs and dancing-girls.

<sup>a</sup> The author has more than once been filled with alarm, as this idolatrous procession has passed his house, lest his children should go to the windows, and see the gross obscenity exhibited by the dancers.



washer<sup>man</sup> and stealing his clothes, and sending his friend Yoodhist'hirū to the regions of torment by causing him to utter a falsehood; Indrū and Chāndrū are seen as the paramours of the wives of their spiritual guides.—But these stories are so numerous in the pooranīs, that it seems unnecessary to drag more of them to light. The thing to be deplored is, that the Hindoo objects of worship were themselves monsters of vice.

Painful as this is, it is not all: there is a numerous and growing sect among the Hindoos in Bengal, and perhaps in other provinces, who, in conformity with the rules prescribed in the works called Tāntrā, practise the most abominable rites. The proselytes to this sect are chiefly bramhūns, and are called vamacharēēs. I have given some account of them in p. 152, and p. 232, and should have declined blotting these pages with any further allusion to these unutterable abominations, had I not omitted in those accounts an article which I had prepared, and which throws much additional light on the practices of a sect so singularly corrupt.

The rules of this sect are to be found more or less in most of the Tāntrās; but particularly in the Nēēlā, Roodrā-yamālā, Yonee, and Unāda-kūlpā. In these works the writers have arranged a number of Hindoo sects as follows:—Védacharēēs, Voishnūvacharēēs, Shoivacharēēs, Dākshinacharēēs, Vamacharēēs, Siddhantacharēēs, and Koulacharēēs; each rising in succession, till the most perfect sect is the Koulacharū. When a Hindoo wishes to enter into this sect, he sends for a person who has been already initiated, and who is well acquainted with the forms of initiation; and presenting to him garments, ornaments, &c. begs him to become his religious guide. The teacher then places this disciple near him for three days, and instructs him in the ceremonies of the sect: at the close of which period, the disciple spreads some loose soil on the floor of the house in which the ceremonies of initiation are to be performed; and sows a small quantity of barley, and two kinds of peas, in this soil, sprinkling water upon it. He next proceeds to perform some parts of the ten ceremonies practised by the regular Hindoos from the time of birth to that of marriage: after which he makes a declaration, that he has from that period renounced all the ceremonies of the old religion, and is delivered from their yoke; and as a token of joy celebrates what is called the Vriddhee shraddhā. All these ceremonies are to be performed in the day; what follows is to be done in darkness: and therefore, choosing the darkest part of the night, the seed sown in the house having sprung up, the disciple and his spiritual (it would not be too harsh to say infernal) guide enter the house, with eight men, (vamacharēēs,) and eight females, (a dancing-girl, a weaver's daughter, a woman of ill-fame, a washer-woman, a barber's wife or daughter, a bramhūnēē, the daughter of a land-owner, and a milkmaid.) Each of the vamacharēēs is to place by his side one of the females, and the teacher and his disciple are to sit close to each other. The teacher now informs his disciple, that from henceforward he is not to indulge shame, nor dislike to any thing, nor prefer one plan to another, nor

regard ceremonial cleanness, or uncleanness nor caste ; and that, though he may freely enjoy all the pleasures of sense, the mind must be fixed on his guardian deity : that is, he is neither to be an epicure nor an ascetic, but to blend both in his character ; and to make the pleasures of sense, that is, wine and women, the medium of obtaining absorption into Brāmha ; since women are the representatives of the wife of Cupid, and wine prevents the senses from going astray. A pan of spirits, or of water mixed with spirits, is placed near each man and woman ; and in the centre another pan of spirits, different kinds of flesh, (of which that of the cow makes a part,) rice, fruits, &c. and upon each of the eight pans different branches of trees, and garlands of red flowers are placed ; the pans also are to be marked with red paint : all these are surrounded with eighty pounds of flour formed into different colours. A pan of intoxicating beverage, called *siddhee*, is next consecrated ; of which each partakes : after which they chew the *panū* leaf. Next, before all the things placed in the centre of the room, the spiritual guide rehearses the common ceremonies of worship, addressing them to any one of the female deities who happens to be the guardian deity of this disciple. The vessels from which the company are to drink, and the offerings, are next consecrated : these vessels may be formed of earth, copper, brass, silver, gold, or stone, the cocoanut, or a human skull ; but the latter is to be preferred. The spiritual guide then gives as much as a wine glass of spirits to each female, as the representative of the divine energy ; and the men drink what they leave. At this time the spiritual guide declares, that in the *sūtyū* *yoogū* the people were directed in their religious duties by the *védūs*, in the *trétū* by the writings of the learned, in the *dwapūrū* by the different *pooranūs*, and, in the *kūlee* *yoogū*, the *tāntrūs* are the only proper guides to duty. As if well pleased with this sentiment, each one of the company now drinks two more glasses of the spirits. The disciple next worships each male and female separately, applying to them the names of *Bhoirāvū* and *Bhoirāvēē*, titles given to *Shivū* and *Doorga*, and presents to each of them spirits, meat-offerings, garments, ornaments, &c. ; after which the spiritual guide offers a burnt-sacrifice, with the flesh and other meat-offerings, pouring on them, as they burn, clarified butter : the disciple also repeats the same ceremony. The eight females now anoint the disciple by sprinkling upon him, with the branches which were placed on the pan, spirits and water ; and after mixing together the whole of the spirits, or spirits and water, from all the pans, the spiritual guide, with all the branches, again sprinkles the disciple : to whom he declares that he has now, for the good of his soul, instructed him, according to the commandment of the great god *Shivū*, in all the ceremonies belonging to the profession of a *vamacharēū* ; urging him, in practising these ceremonies, to keep his mind on *Shivū*, and that he will be happy after death : at the close, he causes him to drink the liquor thus mixed, repeating separate incantations. During his initiation he is not to drink so as to appear intoxicated, or to cause his mind to wander : but having habituated himself to a small quantity, he may take more, till he

falls down in a state of intoxication ; still however so as to rise again after a short interval : after which he may continue drinking the nectar, till he falls down completely overcome, and remains in this state of joy, thinking upon his guardian deity. He is now known as an *Uvīdīḥṣṭā*, that is, as one who has renounced all secular affairs ; and receives a new name, perhaps *Anūndīnat'hū*, or the joyous. He is to drink spirits with all of the same profession ; to sleep constantly in a house of ill-fame ; and to eat of every thing he pleases, and with all castes indiscriminately. The next thing is to offer a burnt-sacrifice ; after which the spiritual guide and the guests are dismissed with presents, and the new disciple spends the night with an infamous female. These *vamacharēes* adore the sex, and carefully avoid offending a woman. They also practise the most debasing rites, using the heads of persons who have been guilty of suicide, also when sitting on a dead body, and while naked and in the presence of a naked female.—It might seem impossible to trace ceremonies gross as these to any principle except that of moral depravity ; but the authors of this system attempt to reconcile it with the pursuit of future happiness. The reader is aware that the regular Hindoo theologians attribute all the vices to the passions, and consider their subjugation, or annihilation, as essential to final beatitude ; they therefore aim at the accomplishment of this object by means of severe bodily austerities. The *vamacharēes* profess to seek the same object, not by avoiding temptation, and starving the body, but by blunting the edge of the passions with excessive indulgence. They profess to triumph over the regular Hindoos, reminding them that *their* ascetics are safe only in forests, and while keeping a perpetual fast ; but that *they* subdue their passions in the very presence of temptation.

Thus, that which to the Hindoo should be divine worship, is the great source of impiety and corruption of manners : and, instead of returning from his temple, or from religious services, improved in knowledge, grieved for his moral deficiencies, and anxious to cultivate a greater regard to the interests of morality and religion, his passions are inflamed, and his mind polluted to such a degree, that he carries the pernicious lessons of the temple, or the festival, into all the walks of private life. His very religion becomes his greatest bane, and where he should have drank of the water of life, he swallows the poison that infallibly destroys him.

In conversation with a learned *bramhūn*, in the year 1813, he acknowledged to the author, that, at present, reverence for the gods made no part of the attractions to the public festivals. One man celebrates a festival to preserve himself from disgrace, another to procure the applause of his countrymen, and a third for the sake of the songs, dances, &c. This *bramhūn* instanced cases of images being made without any reference to the rules of the *shastrī*. At one place, a Hindoo, having prepared an image, at an expense which he could not meet, permitted it to be broken, and its head, arms, and legs to be trodden upon in the streets ;—another, who had been thus disappointed, threw the

image into the water ;—and a third, having made an enormous image, had fastened it to a cart, but on the first motion of the vehicle, the head of the idol had fallen off, and the rest of the image was permitted to lie in the street as a dead carcase. I give these instances, to confirm what I have already said, that it is not devotion that leads the Hindoo to the temple, but a licentious appetite ; and to afford another proof, that idolatry always tends to sink, but never to raise its votaries. In the account of Kalēē, (p. 94,) the reader will find a fact respecting the execution of two Hindoos, who, when under sentence of death, became Roman Catholics, in pure revenge upon Kalēē ; who did not, as she was believed to have done in many other cases, protect them in the act of robbery. One of the p̄ndits who assisted me in this work begged, if I mentioned this fact, that I would assure the English reader, that although this goddess assisted public robbers, she always informed them that they must suffer hereafter for their crimes, though she did assist them in their perpetration.

The Reverend Mr. Maurice seems astonished that a people so mild, so benevolent, so benignant as the Hindoos, ‘ who (quoting Mr. Orme) *shudder at the very sight of blood,*’ should have adopted so many bloody rites. But are these Hindoos indeed so humane?—these men, and women too, who drag their dying relations to the banks of the river at all seasons, day and night, and expose them to the heat and cold in the last agonies of death, without remorse ;—who assist men to commit self-murder, encouraging them to swing with hooks in their backs, to pierce their tongues and sides, to cast themselves on naked knives, to bury themselves alive,<sup>b</sup> throw themselves into rivers,<sup>c</sup> from precipices,<sup>d</sup> and under the cars of their idols ;—who murder their own children,

<sup>b</sup> ‘ Instances are not unfrequent, where persons afflicted with loathsome and incurable diseases, have caused themselves to be buried alive.’ *Asiatic Researches*, p. 257.

<sup>c</sup> Mr. W. Carey, of Cutwa, in a letter to the author, dated the 4th of November, 1814, says, ‘ Two or three days ago I witnessed a scene more shocking than any I ever saw in this place :—A poor weaver was brought here, and cast into the water, with a pan of water tied round his waist to make him sink ; but providentially the river was shallow, and he was taken out, after being in the water a day and a night. Hearing of the circumstance, I went to see him, and found the poor man only affected with rheumatic pains. I had him brought to my house, but could not prevail on the unfeeling natives to carry him up till I procured an order from an officer of the police. I hope he will be restored to health in a fortnight, when he will return home, with some knowledge of the gospel. What adds to the horror of this narration, is, that the perpetrators of this intended murder were the mother and brother of this unfortunate Hindoo.’

<sup>d</sup> ‘ A very singular practice prevails among the lowest tribes of the inhabitants of Berar and Gondwūnū. Suicide is not unfrequently vowed by such persons in return for boons solicited from idols ; and to fulfil his vow, the successful votary throws himself from a precipice named Kalh-Bhoirvīṭh, situated in the mountains between the Taptee and Nīrmitāda rivers. The annual fair, held near that spot at the beginning of spring, usually witnesses eight or ten victims of this superstition.’ *Asiatic Researches*, vol. vii. p. 257.

by burying them alive, throwing them to the alligators, or hanging them up alive in trees for the ants and crows before their own doors,\* or by sacrificing them to the Ganges;—who burn alive, amidst savage shouts, the heart-broken widow, by the hands of her own son, and with the corpse of a deceased father†;—who every year butcher thousands of animals, at the call of superstition, covering themselves with their blood, consigning their carcases to the dogs, and carrying their heads, in triumph through the streets?—Are these the ‘benignant Hindoos’?—a people who have never erected a charity-school, an alms’-house, nor an hospital; who suffer their fellow-creatures to perish for want before their very doors, refusing to administer to their wants while living, or to inter their bodies, to prevent their being devoured by vultures and jackals, when dead; who, when the power of the sword was in their hands, impaled alive, cut off the noses, the legs, and arms of culprits; and inflicted punishments exceeded only by those of the followers of the mild, amiable, and benevolent Booddhā in the Burman empire! †

\* I fancy this is done when the child is born with bad omens, or is supposed to be afflicted by some evil spirit.

† At Benares and near Buxar numerous brick monuments have been erected to perpetuate the memory of women who have been burnt alive with the bodies of their deceased husbands.

\* It is well known, that the Burmans are the followers of Booddhā, whose principal aim was to excite in mankind a horror of shedding blood, and of destroying animal life. The following facts will show how much humanity there is among a people far exceeding the Hindoos in their care not to injure whatever contains life. Mr. F. Carey thus writes to his friends in Bengal:—‘I will now relate what has taken place in this single town of Rangoon since my residence in this country, which does not exceed four years. Some of the criminals I saw executed with my own eyes; the rest I saw immediately after execution. One man had melted lead poured down his throat, which immediately burst out from the neck, and various parts of the body. Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bellies ripped open. Six people were crucified in the following manner: their hands and feet were nailed to a scaffold; their eyes were then extracted with a blunt hook; and in this condition they were left to expire: two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day. Four persons were crucified, viz. not nailed, but tied with their hands and feet stretched out at full length, in an erect postura, in which they were to remain till death; every thing they wished to eat was ordered them, with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw were liberated at the end of three or four days. Another man had a large bamboo run through his belly, which put an immediate end to his existence. Two persons had their bellies ripped up, just sufficient to admit of the protrusion of a small part of the intestines; and after being secured by the hands and feet at full stretch with cords, were placed in an erect posture upon bamboo rafters, and set adrift in the river, to float up and down with the tide for public view. The number of those who have been be-

and who very often, in their acts of pillage, murder the plundered, cutting off their limbs with the most cold-blooded apathy, turning the house of the murdered into a disgusting shambles!—Some of these cruelties, no doubt, arise out of the religion of the Hindoos, and are the poisoned fruits of superstition, rather than the effects of natural disposition: but this is equally true respecting the virtues which have been so lavishly bestowed on this people. At the call of the shastru, the Hindoo gives water to the weary traveller during the month Voishakhu; but he may perish at his door without pity or relief from the first of the following month, no reward being attached to such an act after these thirty days have expired. He will make roads, pools of water, and build lodging-houses for pilgrims and travellers; but he considers himself as making a good bargain with the gods in all these transactions. It is a fact, that there is not a road in the country made by Hindoos except a few which lead to holy places; and had there been no future rewards held out for such acts of merit, even these would not have existed. Before the *kūlee-yoogñ* it was lawful to sacrifice cows; but the man who does it now, is guilty of a crime as heinous as that of killing a bramhñ; he may kill a buffalo, however, and Doorga will reward him with heaven for it. A Hindoo, by any direct act, should not destroy an insect, for he is taught that God inhabits even a fly: but it is no great crime if he should permit even his cow to perish with hunger; and he beats it without mercy, though it be an incarnation of *Bhāgñvūtēē*—it is enough, that he does not really deprive it of life; for the indwelling *Brūmhñ* feels no stroke but that of death. The Hindoo will utter falsehoods that would knock down an ox, and will commit perjuries so atrocious and disgusting, as to fill with horror those who visit the courts of justice; but he will not violate his shastrñ by swearing on the waters of the Ganges.

Idolatry is often also the exciting cause of the most abominable frauds. Several instances are given in this work: one will be found in page 75, and another respecting an image found under ground by the raja of *Nūdēēya*, in p. 125.<sup>b</sup>

Indeed keeping gods is even a trade among the Hindoos: the only difficulty to be overcome, is that of exciting attention to the image. To do this,

headed I do not exactly recollect; but they must be somewhere between twenty and thirty. One man was sawn to death, by applying the saw to the shoulder bone, and sawing right down until the bowels gushed out. One woman was beat to death with a large cudgel.—These are most of the punishments I have seen and heard of during my stay in this place; but many other instances happened during my absence, which I have not related. As for the crimes for which these punishments were inflicted, I shall only add, the crimes of some deserved death, some were of a trivial nature, and some of the victims were quite innocent.'

<sup>b</sup> Plutarch says, that Romulus, when he instituted the *Ludi Consuales*, to surprise the Sabine virgins, gave out, that he had discovered the altar of the god *Consus* hid under ground; which discovery attracted great multitudes to the sacrifice,

the owner of the image frequently goes from village to village, to call the attention of the neighbourhood: he also persuades some one to proclaim, that he has been warned in a dream to perform vows to this image; or he repeats to all he sees, that such and such cures have been performed by it. In the years 1807 and 1808, almost all the sick and imaginary sick Hindoos in the south of Bengal presented their offerings to an image called Tarūk-éshwūrū, at a place bearing this name. The bramhūns owning this image became rich. This excited the attention of some bramhūns near Nāḍēya, who proclaimed another image of Shivā, in their possession, to be 'the brother of Tarūk-eshwūrū;' and the people of those parts flocked to this image as others had done to the original one.

The author has devoted a volume (Book I.) of this work to the gods. The next article (Book II.) relates to the Hindoo temples, none of which appear to be distinguished for the elegance of their architecture: they are not the work of a people sunk in barbarism; neither will they bear any comparison with the temples of the Greeks or Romans.<sup>i</sup> They are not constructed so as to hold a crowd of worshippers, who are always accommodated in an area opposite the temple. The room in which the idol is placed is considered sufficiently spacious if it hold the officiating priest, the utensils for worship, and the offerings.

These temples answer none of the ends of a lecture room, nor of a Christian temple. Here the passions are never raised to heaven by sacred music, nor by the voices of a large and devout congregation celebrating the praises of the Deity in the strains of sacred poetry; here no devout feelings are awakened by the voice of prayer and confession, nor are the great truths of religion explained, or enforced upon the mind of an attentive crowd by the eloquence of a public speaker: the daily worship at the temple is performed by the solitary priest with all the dullness, carelessness, and insipidity necessarily connected with a service always the same, repeated before an idol made of a cold stone, and in which the priest has no interest whatever; and when the crowd do assemble before the temple, it is to enter upon orgies which destroy every vestige of moral feeling, and excite to every outrage upon virtue.

The dedication of a temple is a work of great ceremony,<sup>k</sup> if the building belong to a man of wealth; the expense incurred in presents to the bramhūns and others is also very great. The person who employs his

<sup>i</sup> We learn from the *Ain Akbāree*, however, that the entire revenues of Orissa, for twelve years, were expended on erecting a temple to the sun.—*Maurice's Indian Antiquities*.

<sup>k</sup> Circumambulating a temple is an act of merit, raising the person to a place in the heaven of the god or goddess whose temple he thus walks round. At Benares the devout do it daily. If the circumambulator be a learned man, he repeats the praise of the god as he is walking, and bows to the image every time he arrives at the door of the temple. The ignorant merely walk round, and make the bow. The right hand is always kept towards the object circumambulated.

wealth in this manner is considerably raised in the estimation of his countrymen: he frequently also endows the temple, as well as raises it; which is generally done by grants of land. The annual produce of the land thus bestowed, is expended in wages to the officiating priest, in the daily offerings to the idol, and in lighting and repairing the temple. Many temples, however, do not depend entirely on their endowments: they receive considerable sums from occasional offerings, and from what is presented at festivals.<sup>1</sup> Some temples are supported at an expense so trifling as to astonish a reader not acquainted with the forms of idolatry: many individuals who officiate at temples obtain only the offerings, the value of which does not amount, in many instances, to more than twenty shillings a year. Some few temples are however, splendidly endowed, and many families receive their maintenance from them. Where an idol has become very famous, and the offerings have amounted to a large sum, even kings have been anxious to lay hold of such a source of revenue.

The images of the gods may be made of almost all the metals, as well as of wood, stone, clay, &c. Most of the permanent images are made of wood or stone; those which are destroyed at the close of a festival, are made of clay. Small images of brass, silver, and gold, are not uncommon. The sculpture of the stone images resembles that of the Popish images of the 12th century; those cast in brass, &c. exhibit a similar progress of the arts. The consecration of an image is accompanied with a number of ceremonies, the most singular of which is that of conveying sight and life to the image, for which there are appropriate formulas, with prayers, inviting the deity to come and dwell in it. After this ceremony, the image becomes sacred, and is carefully guarded from every offensive approach. The shastrûs contain directions for making idols, and the forms of meditation used in worship contain a description of each idol: but in many instances these forms are disregarded, and the proprietor, though compelled to preserve the identity of the image, indulges his own fancy. Some images are very diminutive, especially those made of the precious metals; but others, if for temporary use, are very large: a stone image of the lingû is to be seen at Benares, which six men with joined hands can hardly grasp. At the festival of Kartikéyû, the god of war, an image is sometimes made thirty cubits high. Whatever may have been the case in other countries, idolatry in this has certainly not contributed to carry the arts of painting or sculpture to any perfection.

Any bramhûn, properly qualified by rank and knowledge, may officiate in a temple, and perform the general work of a priest. There is no order of bramhûns to whom the priesthood is confined: many bramhûns employ others

<sup>1</sup> In the year 1809, at the temple of Jûgûnmat'hû, near Serampore, at the car festival, about 570 rupees were presented to the idol, in vegetables, fruits, sweetmeats, garments, and money. About 150 bramhûns, 50 females, and 150 shôôdrûs, were entertained daily; and, at the close of the festival, the priests of the temple received 420 rupees.

<sup>m</sup> I insert a short extract from Bryce's 'Sketch of the State of British India,' in order to assure the author, that, as it respects Bengal, it is wholly without foundation.



as priests ; a shōōdrū must employ a bramhñn, but he has his own choice of the individual ; he cannot repeat a single formula of the védñs himself without being guilty of the highest offence. There are different offices in which priests are employ-d ; but any bramhñn, properly qualified, may perform the ceremonies attached to them all : (see p. 186.) In general, a family, able to bear the expense, employs a priest on a regular allowance : some priests are retained by many families of the same caste ; such a person is called the joiners' priest, or the weavers' priest, &c. The bramhñns employed as priests to the shōōdrus are not in high estimation among their brethren, who never fail to degrade the shōōdrū in every stage and state of life. The fees of the priest are in general very small : on some occasions, at the dedication of a temple, at the ceremonies for the dead when performed for a rich man, at the great festivals, &c., the priest receives very liberal presents. Female priests are almost unknown to the Hindoos ; one or two instances are recorded in pp 143, 145.

The ceremonies at the temples are in most cases performed daily, morning, noon, and evening, at which times food is presented to the idol : the services are short, consisting of a few forms of petition and praise ; during the presentation of flowers, leaves and (except to Shivā) a few articles of food, the priest is commonly the only person present. The doors of the lingū temples are generally open all day ; multitudes of these temples are never honoured with worship, though they contain an idol : this is accounted for by there being several of these temples erected in one spot belonging to the same individual. Hindoos in general bow to the image as they pass the temple, whether the doors be open or shut. Where the deity is honoured by bloody sacrifices, a post is erected in front of the temple, for the slaughter of animals. No assemblies can be formed in these edifices ; but on particular occasions the people are collected before the door, and sit or stand under an awning. The idols in honour of Vishnoo are laid down to sleep in the day, if the image be not too large ;—a poor compliment to a god, that he wants rest. The utensils employed in the ceremonies at the temples are, several dishes to hold the offerings, a hand bell, a lamp, jugs for holding water, an incense dish, a copper cup to receive drink-offerings for deceased ancestors and the gods, another smaller one to pour from, a seat of kooshū grass for the priest, a large metal plate used as a bell, and a conch or shell. All these articles do not cost more than twenty shillings, unless the owner wish them to be costly.

Daily, weekly, monthly, and annual ceremonies abound among this people, to whom may truly be applied the remark of Paul to the Athenians, (Acts xvii. 22 ;) the festivals are noted in the Hindoo almanacs, and are generally held at the full or total wane of the moon. In the month of February, they have one festival in honour of the goddess of learning, Sārñswātēē, which continues one day. In March three, in honour of Shivā, Krishnū, and Gānga. In April

'The laws have always confined a certain proportion of bramhñns to the service of the pagodas, to the education of youth, and to study.' p. 57. 'No pains are spared in rendering accomplished those females, who, as the fascinating instruments of superstition, are employed in the service of their temples.' p. 54.

two; one on the anniversary of the birth of Ramū, and the other the horrid swinging festival. In June two; one in the honour of Gānga, and the other Jāgūnnat'hū's car festival; the latter is again revived in July, when the car returns to the temple. In August the cow is worshipped, and the birth of Krishnū celebrated. In September the memory of deceased ancestors is commemorated, and the Doorga festival held. In October one, in honour of the goddess Rūttāntē; and in November another, in honour of Kartikēyū, the god of war. On all these occasions the public offices are closed; but many other holidays are kept by the Hindoos, which are not honoured as public festivals.

The reader will find, in p. 193, an account of the daily duties of a bramhūn; by which it appears, that if he strictly conform to the rules of his religion, he must spend almost his whole time in religious ceremonies. The present race of bramhūns curtail these ceremonies, especially those engaged in secular affairs, who spend perhaps ten or twenty minutes in the morning, after their ablutions, in repeating the usual formulas before the lingū, or the stone called the shalūgramū, or a pan of water. Many, however, content themselves with bathing, and repeating the name of their guardian deity.

The form of initiation into the service of a person's guardian deity consists in giving him the name of this deity, and exhorting him to repeat it continually. The ceremony of initiation is given in p. 199. From this time, the initiated becomes entitled to all the privileges of the Hindoo religion, is placed under the protection of the gods, and receives the benediction of his spiritual guide. The Hindoos are careful to conceal the words of initiation, and do not wish to declare to strangers what god they have chosen for their guardian deity.

The spiritual guide, who is chosen by the person himself, receives the highest reverence from the disciple, and is sometimes worshipped by him as a god. Disobedience to this guide is one of the highest offences a Hindoo can commit, and his anger is dreaded more than that of the gods. When the disciple approaches him, he prostrates himself at his feet, and the priest places his foot on his head. To such a state of degradation does the Hindoo superstition reduce the people! These priests are notorious for covetousness and impurity: some of them plunder the disciple of their all, and others violate the chastity of their wives. They are not distinguished by any particular dress, nor do they perform any offices of worship for their disciples.

Bathing in the Ganges, or in some other sacred river, or pool, is one of the most constant and necessary duties enjoined upon the Hindoos; the bramhūns, after bathing, frequently complete their devotions on the banks of the river; others go home, and repeat the requisite forms before the shalūgramū, or a pan of water. The people are taught that bathing is a religious ceremony, by which they become purified from sin<sup>a</sup>! They are never directed to

<sup>a</sup>And yet so far are the Hindoos from having any moral feelings, even in their acts of purification, that few men bathe in a retired situation; the majority choose those places to which the female bathers resort, and on their account remain in the water long beyond the time necessary for their ablutions. Many an infamous assignment is

bathe to promote bodily health. In the act of bathing, they pour out drink-offerings to deceased ancestors.—To be convinced how entirely the present race of Hindoos are influenced by the promises of salvation held out in their sacred books on this subject, it is only necessary for a person to attend to what is passing around him, viz., to the crowds bathing at the landing-places of the Ganges; to the persons bearing the sacred water into distant countries, in vessels suspended from their shoulders; to the shraddhās and other religious ceremonies performed on its banks; to the number of temples on both sides of the river; to so great a part of the Bengal population having erected their habitations near the river; to the number of brick landing-places, built as acts of holiness, to assist the people in obtaining the favour of Gāṅga; to the houses erected for the sick by the sides of the river; to the people bringing their sick relations, and laying them on bedsteads, or on the ground, by the side of the Ganges, waiting to burn them there, and to throw their ashes into the river; to the immense crowds on the banks, waiting for a junction of the planets, at which moment they plunge into the stream with the greatest eagerness; to the people committing the images of their gods to the sacred stream, at the close of their festivals; and, finally, to the boats crowded with passengers going to Sagūr island (Gāṅga-sagūrī) every year°.

The forms of worship (pōōja<sub>p</sub>) before the idol are particularly laid down in p. 215. The priest who officiates has the common dress of a bramhūn; it must, however, be clean: he has occasionally one or two bramhūns to assist him in presenting the offerings.

made by looks, &c. while they are thus washing away their sins. A number of bramhūns engage as cooks to opulent families, to facilitate their licentious intrigues: this is become so common, that the bramhūns, proverbially known by the name of cooking bramhūns, are treated with the greatest suspicion by those who care for the chastity of their wives. *Multitudes of bramhūns likewise are employed as priests to prostitutes, and actually perform the offices of religion in houses of ill-fame;—so completely absent is the moral principle from the religion of the Hindoos!*

° Till lately, eople used to thro w themselves, or their children, to the alligators at this place, under the idea that dying at Gāṅga-sagūrī, in the jaws of an alligator, was the happiest of deaths. This is now prevented by a guard of sepoy s sent by Government.

▷ The Ain Akbīree says, the Hindoos 'divide pōōja into sixteen ceremonies. After the devotee has performed his usual and indispensable ablutions, with the aīndhya and homā, he sits down, looking towards the east or the north, with his legs drawn up in front. Then, taking in his hand a little water and rice, he sprinkles the idol, and conceives this act to be a proper preface to the commencement of his adoration. Next follows the worship of the idol's flagon. Then succeeds the worship of the conch-shell. Last in order, a ceremony which consists in plastering the bell with ashes of sandal-wood. When he has finished, he throws down a little rice, and wishes that his god may be manifested. These various duties are all comprised in the first of the sixteen ceremonies.—In the second, he prepares and places a table of metal, either gold, silver, or copper, as a seat or throne for a deity.—In the third, he throws water into a vessel to wash his feet; for in Hindoosthand it is the custom, that, when a superior enters the house of an inferior, he washes his feet.—In the fourth, he sprinkles water thrice, to represent the idol rinsing his mouth, since it is

Short forms of praise and prayer to the gods<sup>a</sup> are continually used, and are supposed to promote very highly a person's spiritual interests. The following is an example of praise addressed to Gūnga:—'O goddess, the owl that lodges in the hollow of a tree on thy banks, is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of a million of conquered enemies to serve him, is nothing.' Example of prayer:—'O god! I am the greatest sinner in the world; but thou, among the gods, art the greatest saviour: I leave my cause in thy hands.' Praise is considered as more prevalent with the gods than prayer, as the gods are mightily pleased with flattery. Some unite vows to their supplications, and promise to present to the god a handsome offering if he be propitious.

Another act of Hindoo devotion is meditation on the form of an idol. Mr. Hastings, in his prefatory letter to the Gēēta, says, the Rev. Mr. Maurice describes the bramhāns as devoting a certain period of time to the contemplation of the deity, his attributes, and the moral duties of life. The truth is, that in this Hindoo act of devotion there is not a vestige of reference to

also the custom for an inferior to bring to a superior water to rinse his mouth with before meals.—In the fifth, sandal, flowers, betel, and rice are offered to the idol.—In the sixth, the idol and his throne are carried to another spot: then the worshipper takes in his right hand a white conch-shell full of water, which he throws over the idol, and with his left hand rings the bell.—In the seventh, he wipes the idol dry with a cloth, replaces it upon its throne, and adorns it with vestments of silk or gold stuff.—In the eighth, he puts the zennar upon the idol.—In the ninth, he makes the tilāk upon the idol in twelve places.—In the tenth, he throws over the idol flowers or green leaves.—In the eleventh, he fumigates it with perfumes.—In the twelfth, he lights a lamps with ghṛṇ.—In the thirteenth, he places before the idol trays of food, according to his ability; which are distributed among the by-standers, as the holy relics of the idol's banquet.—In the fourteenth, he stretches himself at full length with his face towards the ground, and disposes his body in such a manner, as that his eight members touch the ground, namely, the two knees, two hands, forehead, nose, and cheeks. These kinds of prostration are also performed to great men in Hindoost'hanū.—In the fifteenth, he makes a circuit around the idol several times.—In the sixteenth, he stands in the posture of a slave, with his hands uplifted, and asks permission to depart.—At some of the great festivals, boys in play make an image, paint it, and beg from house to house for the offerings, as rice, fruits, &c. When all things are ready, some one becomes the priest, and performs the ceremonies. Thus early are the Hindoo children initiated into their idolatrous rites. If, however, the parents of these children discover what is going on, they forbid it, and warn the children, that the god will be displeased. If it be an image of Kalṛṇ, or any ferocious deity, they endeavour to terrify the children, by telling them that the goddess is a fury, and will certainly devour them. If any elderly boy be concerned, and the image made be a good one, the parents will sometimes, rather than destroy it, call a bramhān, and have the ceremonies performed in a regular way.

<sup>a</sup> Instead of hymns in honour of the gods, the Hindoos, at present, as has been already noticed, introduce before the idol little beside filthy songs. Some bramhāns acknowledge, that not a single Hindoo seeks in his religion any thing of a moral nature. A real Christian, when he approaches God, prays, 'Create in me a clean heart, and renew a right spirit within me.' 'Lead me not into temptation, but deliver me from evil.' 'Give me neither poverty nor riches.' 'Guide me with thy

the divine attributes, nor to moral duty. The Hindoo rehearses in his mind the form of the god, his colour, the number of his heads, eyes, hands, &c. and nothing more.

Repeating the names of the gods, particularly of a person's guardian deity, is one of the most common, and is considered as one of the most efficacious acts of devotion prescribed in the shastr̥s. The oftener the name is repeated, the greater the merit. Persons may be seen in the streets repeating these names either alone, or at work, or to a parrot; others, as they walk along, count the repetitions by the beads of their necklace, which they then hold in the hand.

A great number of prescribed ceremonies, called vr̥t̥s, exist among the Hindoos, which are practised with the hope of obtaining some blessing: females chiefly attend to these ceremonies.

Fasting is another act of religious merit among the Hindoos. Some fasts are extremely severe, and a Hindoo who is very religious must often abstain from food. It is commended, not as an act of preparation for some duty, calling for great attention of mind, but as an instance of self-denial in honour of the gods, which is very pleasing to them. One man may fast for another, and the merit of the action is then transferred to the person paying and employing another in this work.

Gifts to bramh̥ns are highly meritorious, as might be expected in a system exclusively formed for their exaltation: the more costly the gift, the more valuable the promissory note, drawn on heaven, and presented to the giver. Giving entertainments to bramh̥ns is also another action which procures heaven.

Hospitality to travellers is placed among the duties of the Hindoos, and is practised to a considerable extent, though the distinctions of caste destroy the feelings which should give efficacy to this excellent law. So completely do these distinctions destroy every generous and benevolent feeling, that many unfortunate creatures perish in the sight of those who are well able to relieve them, but who exonerate themselves from this duty, by urging, that they are of another caste: a bramh̥n finds friends every where, but the caste has sunk

counsel, and afterwards receive me to glory.' A Hindoo, when he supplicates his god, prays for riches, or for recovery from sickness, or for a son, or for revenge upon his enemy. Sometimes the worshipper places himself before the image in a sitting posture, and, closing his eyes, prays, 'Oh, god! give me beauty, let me be praised, give me prosperity, give me a son, give me riches, give me long life, or, give me health, &c.' The eldest female of the house, throwing her garment over her shoulder, and sitting on her hams, joining her hands, in the same manner, prays, 'O god! preserve these my children, and my son's wife; do not suffer us to have sorrow again in our family, (referring to some death in the preceding year,) and then I will present offerings to thee every year.' saying this, she prostrates herself before the image. Sometimes a woman, after bathing, stretches her arms towards the sun, and says, 'O god of day! such a one has ill-treated me; do thou afflict her. See! I supplicate thee without having touched or tasted food.' A poor man, in the presence of an image, sometimes prays, 'O god! fill me every day with food. I ask no more.'

the afflicted shōdrā to the level of the beasts: when a bramhūn is relieved, however, he is not indebted to the benevolence of his countrymen, so much as to the dread which they feel lest neglect of a bramhūn should bring upon them the wrath of the gods.

Digging pools, planting trees for fruit or shade, making roads for pilgrims, &c. are other duties commanded by the shastrū, and practised by the modern Hindoos.

Reading and rehearsing the pooranūs are prescribed to the Hindoos as religious duties, and many attend to them at times in a very expensive manner.

Other ceremonies contrary to every principle of benevolence exist among this people, one of which is to repeat certain formulas, for the sake of injuring, removing, or destroying enemies. Here superstition is made an auxiliary to the most diabolical passions.

But what shall we say of the murder of widows on the funeral pile?—this too is an act of great piety. The priest assists the poor wretch, in her last moments, before she falls on the pile, with the formulas given by the Hindoo legislators: and, to complete this most horrible of all religious customs, the son of this wretched victim kindles the fire in the very face of the mother who gave him birth. Can there possibly be a greater outrage on human nature? Is there any thing like it in all the records of the most wild and savage nations? The North American Indian proceeds with the utmost coolness, it is true, in the work of scalping and murder, but the victim is his enemy, taken in battle; here the victim is an innocent woman—a mother—a widow, her heart fresh bleeding under the loss of the companion of her youth—the murderer, her own child—dragged to the work by the *mild* bramhūn, who dances, and shouts, and drowns the cries of the family and the victim in the horrid sounds of the drum. Such is the balm which is here poured into the broken heart of the widow, Nor are these unheard of, unparalleled murders, perpetrated in the night, in some impenetrable forest; but in the presence of the whole population of India, in open day:—and oh! horrible! most horrible! not less than *five thousand* of these unfortunate women, it is supposed, are immolated every twelve months. I have heard that the son sometimes manifests a great reluctance to the deed\* and that some of these human sacrifices are almost dead before they are touched by the flames.† It is certain, that in many cases the family do much to prevent the female from being thus drawn into the flaming gulph; but such are the effects of superstition, and the influence of long established customs,

\* The shastrū prescribes, that he should do it with his head turned from the pile. Kennett, describing the Roman funeral, says, 'The next of blood performed the ceremony of lighting the pile, which they did with a torch, turning their face all the while the other way, as if it was done out of necessity and not willingly.'

† These barbarous murderers say, that when a woman is thus frightened to death, the gods, charmed with her devotion, have taken her before she entered upon this holy act.

The following circumstance took place at Gondhī-para, about 20 miles N. of Calcutta, on the 18th of March, 1813, and was communicated to the author by Captain Kemp, an eye-witness. The description is nearly in his own words:—'On Thursday last, at nine in the morning, Vishwānat'hā, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire: he was placed, as is customary, on the bank, and a consultation held respecting the time he would die; the astrologer predicted, that his dissolution was near at hand. This sick man was then immersed up to the middle in the river, and there kept for sometime; but death not being so near as was predicted, he was again placed on the beach, extended at full length, and exposed to a hot sun, where he continued the whole of the day, excepting at those intervals, when it was supposed he was dying, when he was again immersed in the sacred stream. I visited him in the evening; he was sensible, but had not the power of utterance; he however was able to make signs with his hand, that he did not wish to drink the river water, which they kept almost continually pouring into his mouth by means of a small shell. He remained in this situation during the night: in the morning the immersions commenced, and were continued at intervals till about five in the evening, when he expired, or was literally murdered. His wife, a young woman about sixteen years of age, hearing of his death, came to the desperate resolution of being buried alive with the corpse. She was accompanied by her friends down to the beach where the body lay, where a small branch of the Mango tree was presented to her, which (as I understood) was setting a seal to her determination; from which, after having accepted the branch, she could not retreat. I went to her, and questioned her with respect to the horrid act she was about to perform, whether it was voluntary or from persuasion: nothing of the latter appeared; it was entirely her own desire. I spoke to her relations on the heinousness of the crime they were guilty of, in allowing the young creature thus to precipitate herself into the presence of her Creator uncalled for. Mrs. K. spoke both to the mother and the daughter a good deal, but all to no purpose. The mother declared, that it was her daughter's choice, who added, that she was determined to "go the road her husband had gone." There was not the least appearance of regret observable in the mother's countenance, or conduct. A woman, then, can "forget her sucking child, and forsake the child of her womb:" the prophet seemed to think it only possible that there might exist such a monster, but here it was realized; here was a monster of a mother, that could resign her child, the gift of a gracious Providence, and designed to be the comfort and support of her old age;—could, without the least apparent emotion, consign this child alive to the tomb, and herself continue an unmoved spectator of the horrid deed. At eight P. M. the corpse, accompanied by this self-devoted victim, was conveyed to a place a little below our grounds, where I repaired, to behold the perpetration of a crime which I could scarcely believe possible to be committed by any human being.

at Allahabad, he saw about thirty persons drown themselves! Lepers are sometimes burnt alive with their own consent, to purify themselves from disease in the next birth. Others throw themselves under the wheels of Jūgīnnat'hīs ponderous car, and perish instantly. Thousands perish annually by disease and want on idolatrous pilgrimages; and notwithstanding the benevolent efforts of Mr. Duncan, it is pretty certain, that infanticide is still practised to a great extent in various parts of Hindoost'hanū, (see p. 251.) I have, in p. 254, ventured to offer a calculation respecting the probable number of persons who perish annually, the victims of the bramhinal superstition, and find, that it cannot be less than *Ten Thousand Five Hundred.*

Another very popular act of Hindoo devotion is that of visiting sacred places.\* There are few Hindoos grown up to mature age, who have not visited one or more of these places, the resort of pilgrims: many spend their whole lives in passing repeatedly from one end of Hindoost'hanū to the other as pilgrims: nor are these pilgrimages confined to the lower orders, householders and

The corpse was laid on the earth by the river till a circular grave of about fifteen feet in circumference and five or six feet deep was prepared; and was then (after some formulas had been read) placed at the bottom of the grave in a sitting posture, with the face to the N., the nearest relation applying a lighted wisp of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out Hīree Bīl! Hīree Bīl! in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations: in hers no alteration was perceptible; in theirs, there was the appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders; the other hand she placed over her own head, with her forefinger erect, which she moved in a circular direction. The earth was then deliberately put round them, two men being in the grave for the purpose of stamping it round the living and the dead, which they did as a gardener does around a plant newly transplanted, till the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity of observing whether any regret was manifested; but the finger moved round in the same manner as at first, till the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, till the crowd began to disperse, when the usual lamentations and howling commenced, without sorrow.'

\* A journey to Benares, &c. and the performance of religious ceremonies there, are actions in the highest repute, for religious merit amongst the Hindoos. Many sarkars in Calcutta indulge the hope, that they shall remove all the sins they commit in the service of Europeans (which every one knows are neither few nor small) by a journey to Benares, before they die. The Hindoo pīndits declare, that even Europeans, dying at Benares, though they may have lived all their days upon cow's flesh, will certainly obtain absorption into Brūmhī. On this subject, they quote a couplet, in which Benares is compared to a loose female, who receives all, and destroys their desire of sin, by quenching their appetites. The Hindoo learned men also admit, that Englishmen may partake of the blessings of their religion in two other instances, viz., if they become firm believers in Gīnga, or die at Jūgīnnat'hī-kahétrī. In all other respects, the Hindoo heavens are all shut against eaters of cow's flesh.



learned bramh̄ns are equally infatuated, and think it necessary to visit one or more of these spots for the purification of the soul before death. In some instances, a river; in others, a phenomenon in nature; and in others, a famous idol, attracts the Hindoos. Large sums are expended by the rich, and by the poor their little all, in these journeys, in the fees to the bramh̄ns, and in expenses at the sacred place. I have given an account of the ceremonies preparatory to the pilgrimage, as well as of those which are performed when the pilgrims arrive at the consecrated place; to which are also added particulars of the most frequented of these haunts of superstition.

For the expiation of sin, many different methods of atonement are prescribed in the Hindoo writings; many of which, however, have fallen into disuse.

Lest the observance of all these acts of religious homage should fail to secure happiness in a future state, the Hindoos are taught to repeat the names of the gods in their last hours; and are also enjoined to make presents to the bramh̄ns, especially to their spiritual guides: their relations also immerse the body of a diseased person up to the middle in the Ganges, and pour copiously of this sacred water into the dying man.

To procure relief for the wandering spirit after death, they make to it offerings of rice, &c., in a religious ceremony, almost universally attended to, called the shraddh̄, and on which very frequently a rich man expends not less than 3 or 400,000 rupees. To make this offering at Ḡya, is supposed to be attended with the certain deliverance of the deceased from all sorrow.\*

The pooran̄s teach, that after death the soul becomes united to an aerial body, and passes to the seat of judgment, where it is tried by Yāmū, the Indian Pluto, who decides upon its future destiny. It, however, remains in this aerial vehicle, till the last shraddh̄ is performed, twelve months after death; when it passes into happiness or misery, according to the sentence of Yāmū.

The same works teach, that there are many places of happiness for the devout, as well as of misery for the wicked; that God begins to reward in this life those who have performed works of merit, and punishes the wicked here by various afflictions; that indeed all present events, prosperous or adverse, are the rewards or punishments inevitably connected with merit or demerit, either in a preceding birth, or in the present life; that where merit preponderates, the person, after expiating sin by death and by sufferings in hell, rises to a higher birth, or ascends to the heaven of his guardian deity.

\* 'Ah!' said a Hindoo one day, in the hearing of the author, lamenting the catastrophe, 'it is not every one, even of those who set out for Ḡya, who reaches the place.' Another Hindoo, in the presence of the author, reproving a young bramh̄n, who refused to afford pecuniary help to his aged infirm parent, asked him, if this was not the grand reason why a person entered into the marriage state, that he might have a son, who, by offerings at Ḡya, might procure for him happiness after death!

The joys of the Hindoo heavens are represented as wholly sensual, and the miseries of the wicked as consisting in corporal punishment: the descriptions of the former disgust a chaste mind by their grossness, and those given of the latter offend the feelings by their brutal literality.

Anxious to obtain the CONFESSON of FAITH of a BRAMHUN, from his own pen, I solicited this of a man of superior understanding, and I here give a translation of this article:—

‘God is invisible, independent, ever-living, glorious, uncorrupt, all-wise, the ever-blessed, the almighty; his perfections are indescribable, and past finding out; he rules over all, supports all, destroys all, and remains after the destruction of all; there is none like him; he is silence; he is free from passion, from birth, &c., from increase and decrease, from fatigue, the need of refreshment, &c. He possesses the power of infinite diminution, and lightness, and is the soul of all.

‘He created, and then entered into, all things, in which he exists in two ways, untouched by matter, and receiving the fruits of practice.’ He now assumes visible forms, for the sake of engaging the minds of mankind. The different gods are parts of God, though his essence remains undiminished, as rays of light leave the sun his undiminished splendour. He created the gods to perform those things in the government of the world of which man was incapable. Some gods are parts of other gods, and there are deities of still inferior powers. If it be asked, why God himself does not govern the world, the answer is, that it might subject him to exposure, and he chooses to be concealed: he therefore governs by the gods, who are emanations from the one God, possessing a portion of his power: he who worships the gods as the one God, substantially worships God. - The gods are helpful to men in all human affairs, but they are not friendly to those who seek final absorption; being jealous lest, instead of attaining absorption, they should become gods, and rival them.

‘Religious ceremonies procure a fund of merit to the performer, which raises him in every future birth, and at length advances him to heaven, (where he enjoys happiness for a limited period,) or carries him towards final absorption.

‘Happiness in actual enjoyment is the fruit of the meritorious works of preceding births; but very splendid acts of merit procure exaltation even in the birth in which they are performed. So, the misery which a person is now enduring, is the fruit of crimes in a former birth: enormous crimes however meet with punishment in the life in which they are committed. The miseries

† Here an objection presses hard on the bramhūn, that it is God, or Spirit, then, in matter, that suffers, since matter cannot suffer. To this he answers, that the heart, though it be inanimate, and, in consequence, unconscious matter, by its nearness to spirit, becomes capable of joy and sorrow, and that this is the sufferer.

of a future state arise out of sins unremoved by former sufferings : an inanimate state, and that of reptiles, are also called states of suffering. Absorption can be obtained only by qualifications acquired on earth ; and to obtain this, even an inhabitant of heaven must be born on earth. A person may sink to earth again by crimes committed in heaven. The joys of heaven arise only from the gratification of the senses. A person raised to heaven is considered as a god.

‘ Every ceremony of the Hindoo religion is either accompanied by a general prayer for some good, or is done from pure devotion, without hope of reward ; or from a principle of obedience to the shastrî, which has promised certain blessings on the performance of such and such religious actions.

‘ Various sacrifices are commanded, but the most common one at present is the burnt-offering with clarified butter, &c. It is performed to procure heaven.—The worship of the gods is, speaking generally, followed by benefits in a future state, as the prayers, praise, and offerings, please the gods.—Repeating the names of the gods procures heaven, for the name of god is like fire, which devours every combustible.—Bathing is the means of purification before religious services, and when attended to in sacred places, merits heaven.—Gifts to the poor, and to persons of merit, and losing life to save another, are actions highly meritorious, and procure for the person future happiness.—Fasting is an act of merit, as the person refuses food in devotion to the gods.—Vows to the gods procure heaven.—Praise offered to the gods in songs, is efficacious in procuring future happiness.—Visiting holy places, a spiritual guide, a father or a mother, destroys all sin.—Compassion, forbearance, tenderness, (regarding the shedding of blood,) speaking truth, entertaining strangers, becoming the refuge of the oppressed, planting trees, cutting pools of water, making flights of steps to holy rivers, and roads to holy places, giving water to the thirsty, building temples and lodging-houses for travellers, hearing the praise of the gods or a sacred book, &c. are actions which merit heaven.—Religious austerities are useful to subdue the passions, and raise the mind to a pure state. These austerities are rewarded either by heaven or absorption.’

Thus far this bramhinal Confession of Faith. Its author has scarcely noticed the amazing efficacy ascribed to religious abstraction, and the austerities practised by anchorites, though the doctrine of the védîs evidently favours an ascetic life. Indeed, retirement from the world and abstraction of mind, assisted by bodily austerities, is considered as the direct way to final beatitude ; yet it is not denied, but that a person who continues in a secular state, may, by performing the duties of his religion, accelerate his approach, either in this or some future birth, to divine destiny. The yogêe being thus exalted in the Hindoo system of theology, and in consequence honoured by his countrymen, it has become very common to embrace the life of a religious mendicant ; to do which, indeed, among an idle, effeminate, and dissolute people, there are many inducements very different from those of a religious nature : disappointments in

life, disagreeable domestic occurrences, wandering propensities, illicit connections, and very often a wish to procure impunity in the commission of flagrant crimes,\* induce many to embrace such a life. Perhaps there is not a single instance at present known, of a person's becoming an ascetic from the pure desire of absorption. In cases where there is the greatest appearance of such a desire, the hermit possesses a motive no higher than that of exemption from the troubles of mortal existence. I have given in this work an account of nearly twenty orders of mendicants, (p. 294, &c.) the followers of different deities: these are the scourge of the country, though the legitimate offspring of this baneful superstition. Nor need we now expect to see realized the description of a yogē as laid down in the shastrā: this description never was realized; those who have received the highest fame as yogēs, were as corrupt, perhaps, as the present wretched imitators of these austerities. Many actions are attributed to them which put human nature to the blush.

The sum of the Hindoo doctrine, then, is this:—spirit dwelling in bodies, and partaking of the passions incident to residence in matter, is purified by austerities and numerous transmigrations, and at length re-obtains absorption into the divine nature. Religious practice leads to better destiny, and divine destiny draws the person to abstraction and religious austerities.

Such is the Hindoo religion; let us examine how far it is practised at present. The ceremonies most popular are—the daily ablutions, repeating the names of the gods, the daily worship of some idol, and visiting holy places. The works of merit in greatest estimation are, entertaining bramhūns, building temples, cutting pools, erecting landing-places to the Ganges, and expensive offerings to deceased ancestors.

The strict bramhūns are distinguished by a scrupulous regard to bathing, the daily worship of their guardian deity, and a proud contempt of the lower orders. The voishnāvīs are more sociable, and converse much among each other on their favourite Krishnā, and the accidents connected with religious pilgrimages.

'At present,' says the bramhūn whose confession of faith has been given in the preceding pages, *'nine parts in ten of the whole Hindoo population have abandoned all conscientious regard to the forms of their religion. They rise in the morning without repeating the name of god, and perform no religious ceremony whatever till the time of bathing at noon, when, for fear of being reproached by their neighbours, they go and bathe: a few labour through the usual ceremonies, which occupy about fifteen minutes; the rest either merely bathe, or hypocritically make a few of the signs used in worship, and then re-*

\* I have noticed in p. 293 the fact, that many hordes of mendicants are armed, and live by public plunder; but perhaps there are quite as many secret robbers to be found in the garb of religious mendicants. Since this fact has become more generally known, many have suffered the punishment of their crimes.

turn home, and eat. This constitutes the whole of their daily practice. Among these nine parts, moreover, there are many who spend the time of bathing in conversation with others, or in gazing at the women; and some are to be found who ridicule those who employ a greater portion of time in religious ceremonies: "What! you have taken an ass's load of religion." "Faith! you are become very religious—a very holy man. Rise, and go to your proper work." Three-fourths of the single tenth part attend to the daily duties of their religion in the following manner:—when they rise, they repeat the name of their guardian deity, make a reverential motion with the head and hands in remembrance of their absent spiritual guide, then wash themselves in the house, and pursue their business till noon. Should the wife or child have neglected to prepare the flowers, &c. for worship, the master of the family scolds his wife in some such words as these:—"Why do I labour to maintain you? It is not because you can answer for me, or preserve me from punishment at death; but that you may assist me in these things, that I may repeat the name of God, and prepare for a future state." If the son is to be reproved for such a neglect, the father asks him, if he is not ashamed to spend so much time in play, careless how much fatigue he undergoes to please himself, while he is unwilling to do the smallest trifle to please the gods. He declares himself ashamed of such a family, and desires to see their faces no more. He then gathers the flowers himself, and going to the river side, takes some clay, examines whether it be free from every impurity, lays it down, taking a morsel with him into the water, immerse himself once, and then rubs himself with the clay, repeating this prayer, "O earth! thou bearest the weight of the sins of all: take my sins upon thee, and grant me deliverance." He then invites to him the river goddesses Yāmoona, Godavārē, Sārāswātē, Nūrmāda, Sindhoo, and Kavérē, that he may, in Gānga, have the merit of bathing in them all at once, and again immerses himself, after repeating, "On such a day of the month, on such a day of the moon, &c. I (such a one) bathe in the southwards-flowing Gānga." He then offers up a prayer for himself in some such words as these;—"Ubbāyā-chūrūnū praying for final happiness for ten millions of his family, bathes in Gānga:" and then immerses again. Next, he repeats the day of the month, of the moon, &c., and immerses himself, while he utters, "Let my guardian deity be propitious;" and then ascends the bank, wiping his hair, and repeating the praises of Gānga, as, "O Gānga, thou art the door of heaven, thou art the watery image of religion, thou art the garland round the head of Shivā: the very craw-fish in thee are happy, while a king at a distance from thee is miserable." He then sits down, and repeats certain prayers to the sun for the removal of his sins, among which is the celebrated gayātrē, "*Let us meditate on the adorable light of the divine Ruler, (Savitrē:) may it guide our intellects.*" He next pours out drink-offerings to Yāmā, to Brumha, Vishnoo, Roodrā, the eight progenitors of mankind, to all the gods, and all living things in the three worlds, to certain sages, and at length to his forefathers, praying that they may hereby be satisfied. Now he forms, with the clay he had prepared, an image of the lingā, and worships it; which act includes praise to one of the

gods, prayers for preservation, meditation on the form of the idol, hymns on the virtues of some deity, and repetitions of the names of the gods. He then returns home, and repeats, if he has leisure, certain portions of one of the shastr̥s. Before he begins to eat, he offers up his food to his guardian deity saying, "I offer this food to such a god;" and after sitting, with his eyes closed, as long as would be requisite to milk a cow, he takes the food and eats it. In the evening, just before sun-set, if he have a temple belonging to him, he presents some fruits, &c. to the image, repeats parts of the ceremonies of the forenoon, and the name of some deity at considerable length. When he retires to rest, he repeats the word P'ūdmū-nabh̥, a name of Vishnoo. Perhaps one person in ten thousand carries these ceremonies a little farther than this.'

As a person passes along the streets and roads he is continually reminded of one or other of these ceremonies :—here sits a man in his shop, repeating the name of his guardian deity, or teaching it to his parrot<sup>b</sup> —there go half a dozen voiragēes, or other persons, making their journey to some holy place—here passes a person, carrying a basket on his head, containing rice, sweetmeats, fruits, flowers, &c. an offering to his guardian deity—here comes a man with a chaplet of red flowers round his head, and the head of a goat in his hand, having left the blood and carcase before the image of Kalēē—there sits a group of Hindoos, listening to three or four persons rehearsing and chanting poetical versions of the pooran̥s —here sits a man in the front of his house reading one of the pooran̥s<sup>c</sup> moving his body like the trunk of a tree in a high wind—and (early in the morning) here comes a group of jaded wretches, who have spent the night in boisterously signing filthy songs, and dancing in an indecent manner, before the image of Doorga—add to this, the villagers, men and women, coming dripping from the banks of the Ganges—and the reader has a tolerable view of the Hindoo idolatry, as it stalks every day, along the streets and roads, and as it may be recognized by any careless observer.

The reader will perceive, that in all these religious ceremonies not a particle is found to interest or amend the heart; no family bible, 'profitable

<sup>b</sup> This ceremony is supposed to bring great blessings both on the teacher and the scholar: the parrot obtains heaven, and so does its master. Numbers of Hindoos, particularly in a morning and evening, may be seen in the streets walking about with parrots in their hands, and repeating aloud to them, 'Radha-Krishn̥, Radha-Krishn̥, Krishn̥, Krishn̥, Radha, Radha,' or 'Shiv̥-Doorga,' or 'Kalē-tīraḥ'. Some are thus employed six months, others twelve or eighteen, before the parrot has learnt his lesson. The merit consists in having repeated the name of a god so great a number of times.

<sup>c</sup> Reading a book, or having it read at a person's house, even though the person himself should not understand it, is a most meritorious action. The love of learning for its own sake is unknown in Bengal: a Hindoo, if he applies to learning, always does it to obtain rupees—or heaven. When he opens one of the shastr̥s, or even an account book, he makes a bow to the book. A shopkeeper, when he is about to balance his books, uncertain how the balance will fall, makes a vow to some god, that if by his favour he should not find himself in debt, he will present to him some offerings.

for doctrine, for reproof, for instruction in righteousness, that men may be thoroughly furnished unto all good works;’ no domestic worship; <sup>a</sup> no pious assembly where the village preacher ‘attempts each art, reproofs each dull delay, allures to brighter worlds, and leads the way.’ No standard of morals to repress the vicious; no moral education in which the principles of virtue and religion may be implanted in the youthful mind. Here every thing that assumes the appearance of religion, ends (if you could forget its impurity) in an unmeaning ceremony, and leaves the heart cold as death to every moral principle. Hence the great bulk of the people have abandoned every form and vestige of religious ceremony. The bramhūn who communicated this information, attributed this general disregard of their religion to the kṛlee-yoogā; and consoled himself with the idea, that this deplorable state of things was an exact fulfilment of certain prophecies in the pooranās.

Some persons may plead, the doctrine of a state of future rewards and punishments has always been supposed to have a strong influence on public morals: the Hindoos not only have this doctrine in their writings, but are taught to consider every disease and misfortune of life as an undoubted symptom of moral disease and the terrific appearances of its close-pursuing punishment—can this fail to produce a dread of vice, and a desire to merit the favour of the Deity? I will still further assist the objector, and inform him, that the Hindoo writings declare, that till every immoral taint is removed, every sin atoned for, and the mind has obtained perfect abstraction from material objects, it is impossible to be re-united to the Great Spirit; and that, to obtain this perfection, the sinner must linger in many hells, and transmigrate through almost every form of matter. Great as these terrors are, there is nothing more palpable than that, with most of the Hindoos, they do not weigh the weight of a feather, compared with the loss of a rupee. The reason is obvious: every Hindoo considers all his actions as the effect of his destiny; he laments perhaps his miserable fate, but he resigns himself to it without a struggle, like the malefactor in a condemned cell. To this may be added, what must have forced itself on the observation of every thoughtful observer, that, in the absence of the religious principle, no outward terrors, especially those which are invisible and future, not even bodily sufferings, are sufficient to make men virtuous.—Painful experience proves, that even in a Christian country, if the religious principle does not exist, the excellency and the rewards of virtue, and the dishonour and misery attending vice, may be held up to men for ever, without making a single convert.

But let us now advert to the pernicious errors inculcated in the Hindoo writings, and to the vices and miseries engendered by the popular superstition:—

The Bhāgāvāt-Gēēta contains the following most extraordinary description of God:—‘*Sūnjyūyū*. The mighty compound and divine being Hāree, having, O raja, thus spoken, made evident and to Urjoonā his supreme and

<sup>a</sup> The women and children take no share in the worship performed by the master of the family. It is not supposed to belong to them. See p. 198.

heavenly form ; of many a mouth and eye ; many a heavenly ornament ; many an upraised weapon ; adorned with celestial robes and chaplets ; anointed with heavenly essence ; covered with every marvellous thing ; the eternal God, whose countenance is turned on every side ! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of Pandoo then beheld within the body of the god of gods, standing together, the whole universe divided into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the god, and thus addressed him with joined hands :—*Urjoonũ*. I behold, O god ! within thy breast, the *dévũs* assembled, and every specific tribe of beings. I see *Br̥mha*, that diety sitting on his lotus-throne ; all the *rishees* and heavenly *oorũgũs* : I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes ; but I can neither discover thy beginning, thy middle, nor again thy end. O universal lord, form of the universe ! I see thee with a crown, and armed with club and *chũkrũ*, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire, or glorious sun. I see thee of valour infinite ; the sun and moon thy eyes ; thy mouth a flaming fire ; and the whole world shining with reflected glory ! The space between the heavens and the earth is possessed by thee alone, and every point around ; the three regions of the universe, O mighty spirit ! behold the wonders of thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge ; whilst some, afraid, with joined hands sing forth thy praise. The *mũhũrshees*, holy bands, hail thee, and glorify thy name with adoring praises. The *roodrũs*, the *adityũs*, the *vũsoos*, and all those beings the world esteemeth good ; *ũshwinũ*, and *koomarũ*, the *mũroots* and the *ooshmũpas*, the *gũndhũrvũs* and *yũkshũs*, with the holy tribes of *ũsoorũs* ; all stand gazing on thee, and all alike amazed ! The worlds, alike with me, are terrified to behold thy wondrous form gigantic ; with many mouths and eyes ; with many arms, and legs, and breasts ; with many bellies, and with rows of dreadful teeth ! Thus as I see thee, touching the heavens, and shining with such glory ; of such various hues ; with widely-opened mouths, and bright expanded eyes ; I am disturbed within me ; my resolution faileth me, O Vishnoo ! and I find no rest ! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of time's last fire, I know not which way I turn ! I find no peace ! Have mercy then, O god of gods ! thou mansion of the universe ! The sons of *Dhritũrashtrũ*, now, with all those rulers of the land, *Bhẽeshmũ*, *Dronũ*, the son of *Sũũtũ*, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth ! whilst some appear to stick between thy teeth with their bodies sorely mangled.\* — It should be observed, that this frightful description of the Hindoo Supreme Being does not relate to the ferocious *Kalẽ*,

\* Wilkins's translation of the *Bhũgũvũtũ Gẽsta*.



drinking the blood of the giants ; but it is the playful Krishnā who thus shows his dreadful teeth, with the mangled bodies of the family of Dhritīrasūtrā sticking between them.

No question occurs so frequently in the Hindoo shastrīs as this—‘ What is God ? ’ To know whether he exists or not, page upon page has been written ; and this question has been agitated in every period of Hindoo history, wherever two or three pūndits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration, ‘ The world by wisdom knew not God.’ Some pūndits call him the invisible and ever-blessed ; others conceive of him as possessing form : others have the idea that he exists like an inconceivably small atom ; sometimes he is male ; at other times female ; sometimes both male and female, producing a world by conjugal union ; sometimes the elements assume his place, and at other times he is a deified hero. Thus in 330,000,000 of forms, or names, this nation, in the emphatical language of St. Paul, has been, from age to age, ‘ feeling after’ the Supreme Being, like men groping ‘ in the region and shadow of death ;’ and, after so many centuries, the question is as much undetermined as ever—What is God ?

One day, in conversation with the Sūngskritī head-pūndit of the College of Fort William, on the subject of God, this man, who is truly learned in his own shastrīs, gave the author, from one of their books, the following parable :—In a certain country there existed a village of blind men, who had heard of an amazing animal called the elephant, of the shape of which, however, they could procure no idea. One day an elephant passed through the place : the villagers crowded to the spot where the animal was standing ; and one of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavouring to gratify their curiosity, they returned into the village, and sitting down together, began to communicate their ideas on the shape of the elephant to the villagers : the man who had seized his trunk said, he thought this animal must be like the body of the plantain tree ; he who had touched his ear was of opinion, that he was like the winnowing fan ; the man who had laid hold of his tail said, he thought he must resemble a snake ; and he who had caught his leg declared, he must be like a pillar. An old blind man of some judgment was present, who, though greatly perplexed in attempting to reconcile these jarring notions, at length said—‘ You have all been to examine this animal, and what you report, therefore, cannot be false : I suppose, then, that the part resembling the plantain tree must be his trunk ; what you thought similar to a fan must be his ear ; the part like a snake must be the tail ; and that like a pillar must be his leg.’ In this way the old man, uniting all their conjectures, made out something of the form of the elephant.—‘ Respecting God,’ added the pūndit, ‘ we are all blind ; none of us have seen him ; those who wrote the shastrīs, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the divine

Being.'<sup>e</sup> It is an irresistible argument in favour of the majesty, simplicity, and truth of the Holy Scriptures, that nothing of this uncertainty has been left on the mind of the most illiterate Christian. However mysterious the subject, we never hear such a question started in Christian countries—What is God?

The doctrine of a plurality of gods, with their consequent intrigues, criminal amours, quarrels, and stratagems to counteract each other, has produced the most fatal effects on the minds of men. Can we expect a people to be better than their gods? Brūmha was inflamed with evil desires towards his own daughter.<sup>f</sup> —Vishnoo, when incarnate as Bamīnū, deceived king Būlee, and deprived him of his kingdom.<sup>g</sup> —Shivū's wife was constantly jealous on account of his amours, and charged him with associating with the women of a low caste at Cooch-Behar. The story of Shivū and Mohinēē, a female form of Vishnoo, is shockingly indelicate.<sup>h</sup> —Vrihāspītee, the spiritual guide of the gods, committed a rape on his eldest brother's wife.<sup>i</sup> —Indrū was guilty of dishonouring the wife of his spiritual guide.<sup>k</sup> —Sōōryū ravished a virgin named Koontee.<sup>l</sup> —Yūmū, in a passion, kicked his own mother, who cursed him, and afflicted him with a swelled leg, which to this day the worms are constantly devouring.<sup>m</sup> —Ugnee was inflamed with evil desires towards six virgins, the daughters of as many sages; but was overawed by the presence of his wife<sup>n</sup> —Būlāramū was a great drunkard<sup>o</sup>. —Vayoo was cursed by Dākshū, for making his daughters crooked when they refused his embraces. He is also charged with a scandalous connection with a female monkey.<sup>p</sup> —When Vūroonū was walking in his own heaven, he was so smitten with the charms of Oorvūshēē, a courtesan, that, after a long contest, she was scarcely able to extricate herself from him.<sup>q</sup> —Krishnū's thefts, wars, and adulteries are so numerous, that his whole history seems to be one uninterrupted series of crimes.<sup>r</sup> —In the images of Kalēē, she is represented as treading on the breast of her husband.<sup>s</sup> —Lūkshmee and Sūrūswātēē, the wives of Vishnoo, were continually quarrelling.<sup>t</sup> —It is worthy of enquiry, how the world is governed by these gods more wicked than men, that we may be able to judge how far they can be the objects of faith, hope, and affection. Let us open the Hindoo sacred writings: here we see the Creator and the Preserver perpetually counteracting each other. Sometimes the Preserver is destroying, and at other times the Destroyer is preserving. On a certain occasion,<sup>u</sup> Shivū granted to the great enemy of the gods, Ravānū, a blessing which set all their heavens in an uproar, and drove the 330,000,000 of gods into a state of desperation. Brūmha created Koombhū-kārū, a monster larger than the whole island of Lānka; but was obliged to doom him to an almost perpetual sleep, to prevent his producing an universal famine. This

<sup>e</sup> Acts xvii. 27.<sup>f</sup> See Kalika pooranū.<sup>g</sup> See Māhabharatū.<sup>h</sup> Ibid.<sup>i</sup> Ibid.<sup>k</sup> Ibid.<sup>l</sup> Ibid.<sup>m</sup> See Māhabharatū.<sup>n</sup> Ibid.<sup>o</sup> Ibid.<sup>p</sup> See Ramayānū.<sup>q</sup> Ibid.<sup>r</sup> See the Shrōē-bhagvatū.<sup>s</sup> See the Markāndeyū pooranū.<sup>t</sup> See the

Vrihāddihārmū pooranū.

<sup>u</sup> See the Ramayānū.

god is often represented as bestowing a blessing, to remove the effects of which Vishnoo is obliged to become incarnate : nay, these effects have not in some cases been removed till all the gods have been dispossessed of their thrones, and obliged to go a begging ; till all human affairs have been thrown into confusion, and all the elements seized and turned against the Creator, the Preserver, and the Reproducer. When some giant, blessed by Brūmha, has destroyed the creation, Vishnoo and Shivū have been applied to ; but they have confessed that they could do nothing for the tottering universe.

Reverence for the gods, especially among the poor, as might be expected, does not exceed their merits ; yet it is a shocking fact, that language like the following should be used respecting what the Hindoos suppose to be the Providence which governs the world :—when it thunders awfully, respectable Hindoos say, ‘ Oh ! the gods are giving us a bad day ;’ the lower orders say, ‘ The rascally gods are dying.’ During a heavy rain, a woman of respectable caste frequently says, ‘ Let the gods perish ! my clothes are all wet.’ A man of low caste says, ‘ These rascally gods are sending more rain.’

In witnessing such a state of gross ignorance, on a subject of infinite moment to men, how forcibly do we feel the truth and the wisdom of the declaration of the Divine Author of the Christian religion, ‘ This is life eternal, to know thee the only true God !’ A correct knowledge of the Divine perfections, in the mind of a sincere Christian, is a treasure which transcends in value all the riches of the earth : for instance, how much does the doctrine of the Divine Unity tend to fix the hope and joy of the Christian ! but the poor Hindoo knows not, amongst so many gods, upon whom to call, or in whom to trust. In the spirituality of the Divine Nature, united to omniscience and omnipresence, the Christian finds a large field for the purest and most sublime contemplations ; but the degraded idolater, walking round his pantheon, sees beings that fill him only with shame or terror : he retires from the image of Kalēē overwhelmed with horror, and from those of Radha-Krishnā with confusion and contempt—or else inflamed with concupiscence. How effectual to awaken the fears and excite the salutary apprehensions of those who neglect their best interests, is the scripture doctrine of the Divine Purity and Justice ; but the wretched Hindoo has the examples of the most corrupt beings, even in his gods, to lead him to perdition. How necessary to the happiness of a good man, are just ideas of the wisdom, and equity, and beneficence, of providential dispensations :—the reader has seen how impossible it is for a Hindoo to derive the smallest consolation in adversity from the doctrine of the shastrīs respecting the government of the world. How consoling to a person, sensible of many failings, is the doctrine of the Divine Mercy :—but these heathens have nothing held out to encourage the hopes of the penitent ; nothing short of perfect abstraction, and the extinction of every desire, qualify for deliverance from matter.—The sincere Christian, with his knowledge of God, ‘ casteth all his care on his Father, who is in heaven :’ and the language of his mind,

invigorated by the living waters flowing from the fountain of eternal truth, is, 'Thou shalt guide me with thy counsel;' 'Though I walk through the valley and even the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.'

The Hindoo writings farther teach, that it is the Great Spirit which is diffused through every form of animated matter; that actions of every kind are his; that he is the charioteer, and the body the chariot;<sup>\*</sup> that it is the highest attainment of human wisdom to realize the fact, that the human soul and Brūmhū are one and the same. By this doctrine all accountability is destroyed, and liability to punishment rendered preposterous. How often has the author heard it urged by the most sensible Hindoos, that the moving cause of every action, however flagitious, is God; that man is an instrument upon which God plays what tune he pleases. Another modification of this doctrine is that of fate, or unchangeable destiny, embraced, without a dissentient voice, by all the Hindoos. Thus the Deity on his throne is insulted as the author of all crimes, and men are emboldened to rush forward in the swiftest career of iniquity.

The sacred writings of the Hindoos encourage the bramhūns to despise the great body of the people, and teach them, that the very sight and touch of a shōōdrū renders them unclean. To be contented in ignorance is the duty of a shōōdrū, as well as to drink with reverence and hope the water in which the bramhūn has dipped his foot. The services too and the hopes held forth by this religion, are almost exclusively confined to the bramhūns. The shōōdrū is supposed to be born to evil destiny; and the only hope he can indulge in, that after a long succession of transmigrations he may probably be born a bramhūn.

The subjugation of the passions, so much insisted upon in the Hindoo shastrūns, applies to all virtuous as well as vicious desires. The person who is divested of all desire, even that of obtaining God, is described as having arrived at the summit of perfection. The love of parents, of children, &c. is an imperfection, according to the Hindoo code: hence says Krishnū, 'Wisdom is exemption from attachment and affection for children, wife, and home.'

<sup>\*</sup> See the Vedantī-sarī.

<sup>†</sup> At the time a learned native was assisting the Rev. Mr. Carey in the translation of the New Testament into the Sāngskritī, when such passages as these were translating, 'Henceforth know I no man after the flesh;' 'We are dead, and our life is hid,' &c. 'I am crucified to the world;' 'We are fools for Christ;' 'We are made a spectacle,' &c. he exclaimed, 'This is pure voiragōism: Paul was a true Purum-hungsee.' Yet the divine principles upon which Paul trampled upon the world, and devoted himself supremely to God, have no existence in the shatrūns. The Hindoo principle is mere stoicism; its origin is either selfishness, or infatuated ambition: but the principle of the apostle, was the love of Christ, who died on a cross for his enemies—as he himself says, 'The love of Christ, like an irresistible torrent, bears us away:' 'If we are beside ourselves, it is for your sakes.'

These shastrûs also teach, that sin may be removed by the slightest ceremony; and thus, instead of reforming, they promise impunity in transgression. See different stories in pp. 51, 168, 170.

The ūt'hūryvñ vedñ contains many prayers for the destruction of enemies; and gives a list of offerings proper to be presented to Bhūgūvātē, that she may be induced to assist in the gratification of revengeful passions: among the rest, the worshipper is to make a paste image of a man, cut off its head, and offer this head to the goddess, with a burnt-sacrifice, &c. Is it not reasonable to suppose, that human sacrifices preceded the cutting off the head of this man of paste; and that one man was sacrificed and offered to the gods to induce them to destroy another?

In the Institutes of Mānoo a man is allowed to commit adultery, if the female consent; to steal, for the sake of performing a religious ceremony; and to perjure himself, from benevolent motives: they also allow of lying, to preserve the life of a bramhūn, to appease an angry wife, or to please a mistress.<sup>z</sup> What is still worse, in this code a bramhūn, in case of want, is permitted to steal, not from the rich merely, but—from his slave! It is a common sentiment among this people, that in secular transactions lying is absolutely necessary; and perjury is so common, that it is impossible to rely upon the testimony of Hindoo witnesses. The natives ridicule the idea of administering justice by oral testimony.

I have given in p. 282, a few examples of persons raised to heaven by their own works, to shew that these works have nothing to do with real morality. But how shall we describe the unutterable abominations connected with the popular superstition? The author has witnessed scenes which can be clothed in no language, and has heard of other abominations practised in the midst of religious rites, and in the presence of the gods, which, if they could be described, would fill the whole Christian world with disgust and horror. Let impenetrable darkness cover them till 'the judgment of the great day.'

Men are sufficiently corrupt by nature, without any outward excitements to evil in the public festivals; nor have civil nor spiritual terrors, the frowns of God and governors united, been found sufficient to keep within restraint the

<sup>z</sup> If a man, by the impulse of lust, tell lies to a woman, or if his own life would otherwise be lost, or all the goods of his house spoiled, or if it is for the benefit of a bramhūn, in such affairs falsehood is allowable.' *Halhed's Code of Gentoo Laws*.—How can we wonder that the Hindoos should be so addicted to falsehood, when even in the rig-vedñ, approached with profound reverence by so many Christian infidels, we find monstrous exaggerations like the following?—'Bhūrñtñ distributed in Māshnarñ a hundred and seven thousand millions of black elephants with white tusks, and decked with gold.' 'A sacred fire was lighted for Bhūrñtñ, son of Dooshñtñ, in Sachignonñ, at which a thousand bramhūns shared a thousand millions of cows a piece.' See *Mr. Colebrook's Essay*.

overflowings of iniquity :—but what must be the moral state of that country, where the sacred festivals, and the very forms of religion, lead men to every species of vice ! These festivals and public exhibitions excite universal attention, and absorb, for weeks together, almost the whole of the public conversation : and such is the enthusiasm with which they are hailed, that the whole country seems to be thrown into a ferment : health, property, time, business, every thing is sacrificed to them. In this manner are the people prepared to receive impressions from their national institutions. If these institutions were favourable to virtue, the effects would be most happy ; but as, in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences follow, and vice, like a mighty torrent, flows through the plains of Bengal, with the force of the flood-tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all castes and descriptions of people—into an awful eternity !

In short, the characters of the gods, and the licentiousness which prevails at their festivals, and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth. I have, in the course of this work, exhibited so many proofs of this fact, that I will not again disgust the reader by going into the subject. Suffice it to say, that fidelity to marriage vows is almost unknown among the Hindoos ; the intercourse of the sexes approaches very near to that of the irrational animals. The husband almost invariably lives in criminal intercourse during the pupilage of his infant wife ; and she, if she becomes a widow, cannot marry, and in consequence, being destitute of a protector and of every moral principle, becomes a willing prey to the lascivious.

Add to all this, the almost incredible number of human victims which annually fall in this Aceldama. I have ventured on an estimate of the number of Hindoos who annually perish, the victims of the bramhinal religion ; (p. 254,) and have supposed, that they cannot amount to less than 10,500 ! Every additional information I obtain, and the opinions of the best informed persons with whom I am acquainted, confirm me in the opinion, that this estimate is too low, that the havoc is far greater, however difficult it may be to bring the mind to contemplate a scene of horror which out-does all that has ever been perpetrated in the name of religion by all the savage nations put together. These cruelties, together with the contempt which the Hindoos feel for the body as a mere temporary shell, cast off at pleasure, and the disorganizing effects of the caste, render them exceedingly unfeeling and cruel : of which their want of every national provision for the destitute ; their leaving multitudes to perish before their own doors, unpitied and even unnoticed ; the inhuman manner in which they burn the bodies of their deceased relations, and their savage triumph when spectators of a widow burning in the flames of the funeral pile, are awful examples.

But to know the Hindoo idolatry, AS IT IS, a person must wade through the filth of the thirty-six pooranīs and other popular books—he must read and hear the modern popular poems and songs—he must follow the bramhūn through his midnight orgies, before the image of Kalēē, and other goddesses; or he must accompany him to the nightly revels, the jatras, and listen to the filthy dialogues which are rehearsed respecting Krishnū and the daughters of the milkmen; or he must watch him, at midnight, choking, with the mud and waters of the Ganges, a wealthy rich relation, while in the delirium of a fever; or, at the same hour, while murdering an unfaithful wife, or a supposed domestic enemy; burning the body before it is cold, and washing the blood from his hands in the sacred stream of the Ganges; or he must look at the bramhūn, hurrying the trembling half-dead widow round the funeral pile, and throwing her, like a log of wood by the side of the dead body of her husband, tying her, and then holding her down with bamboo levers till the fire has deprived her of the power of rising and running away.—After he has followed the bramhūn through all these horrors, he will only have approached the threshold of this temple of Moloch, and he will begin to be convinced, that to know the Hindoo idolatry, AS IT IS, a man must become a Hindoo—rather, he must become a bramhūn; for a poor shōōdrī, by the very circumstances of his degradation, is restrained from many abominations which bramhūns alone are privileged to commit. And when he has done this, let him meditate on this system in its effects on the mind of the afflicted or dying Hindoo, as described in pp. 277, 278, and 285; on reading which description he will perceive, that in distress the Hindoo utters the loudest murmurs against the gods, and dies in the greatest perplexity and agitation of mind.

The state of things serves to explain the mysterious dispensations of Providence, in permitting the Hindoos to remain so long in darkness, and in causing them to suffer so much formerly under their Mahometan oppressors. The murder of so many myriads of victims has armed heaven against them. Let us hope that now, in the midst of judgment, a gracious Providence has remembered mercy, and placed them under the fostering care of the British government, that they may enjoy a happiness to which they have been hitherto strangers.

If then this system of heathenism communicates no purifying knowledge of the divine perfections, supplies no one motive to holiness while living, no comfort to the afflicted, no hope to the dying; but on the contrary excites to every vice, and hardens its followers in the most flagrant crimes; how are we to account for the conduct of its apologists, except in the recollection, that the sceptical part of mankind have always been partial to heathenism. Voltaire, Gibbon, Hume, &c. have been often charged with a strong partiality for the Grecian and Roman idolatries; and many Europeans in India are suspected of having made large strides towards heathenism. Even Sir Wm. Jones, whose recommendation of the Holy Scriptures (found in his Bible after his death) has been so often and so deservedly quoted, it is said, to please his pūndit, was accustomed to study

the shastrīs with the image of a Hindoo god placed on his table:—his fine metrical translations of idolatrous hymns are known to every lover of verse.<sup>4</sup> In the same spirit, we observe, that figures and allusions to the ancient idolatries are retained in almost all modern poetical compositions, and even in some Christian writings.

However wonderful this partiality of professed Christians to heathenism may be, it is not more extraordinary than the extravagant lengths into which some learned men have gone in their expectations from the antiquity of the Hindoo writings. Mr. Halhed seems to prefer Hindooism to Christianity purely on account of its boasted antiquity\*. Dr. Stiles, president of Yale College, in North America, formed such an enthusiastic expectation from the amazing antiquity of the Hindoo writings, that he actually wrote to Sir William Jones, to request him to search among the Hindoos for the Adamic books. Had not this gentleman been a zealous Christian, it is likely his extravagant expectations might have led him to ask Sir William to translate and send him a book two or three millions of years old, written in some kulpū amidst the endless succession of worlds.

For sometime, a very unjust and unhappy impression appeared to have been made on the public mind, by the encomiums passed on the Hindoo writings. In the first place, they were thus elevated in their antiquity beyond the Christian Scriptures, the writings of Moses having been called the productions of yesterday, compared with those of the bramhūns. The contents of these books also were treated with the greatest reverence; the primitive religion of the Hindoos, it was said, revealed the most sublime doctrines, and inculcated a pure morality. We were taught to make the greatest distinction between the ancient and modern religion of the Hindoos; for the apologists for Hindooism did not approve of its being judged of by present appearances. Some persons endeavoured to persuade us, that the Hindoos were not idolaters, because they maintained the unity of God; though they worshipped the works of their own hands as God, and though the number of their gods was 330,000,000. It is

\* 'I could not help feeling a degree of regret, in reading lately the Memoirs of the admirable and estimable Sir William Jones. Some of his researches in Asia have no doubt incidentally served the cause of religion; but did he think the last possible direct service had been rendered to Christianity, that his accomplished mind was left at leisure for hymns to the Hindoo gods? Was not this a violation even of the neutrality, and an offence, not only against the gospel, but against theism itself? I know what may be said about personification, license of poetry, and so on: but should not a worshipper of God hold himself under a solemn obligation to adjure all tolerance of even poetical figures that can seriously seem, in any way whatever, to recognize the pagan divinities, or abominations, as the prophets of Jehovah would have called them? What would Elijah have said to such an employment of talents? It would have availed little to have told him, that these divinities were only personifications (with their appropriate representative idols) of objects in nature, of elements, or of abstractions. He would have sternly replied—And was not Baal, whose prophets I destroyed, the same?' See *Foster's incomparable Essays*.

\* Is Mr. Halhed an example of the amazing credulity of unbelievers in every case, wherein the *Holy Bible* is not concerned? When he wrote his 'Code of Gentoo Laws,'



very probable, that the unity of God has been a sentiment amongst the philosophers of every age; and that they wished it to be understood, that they worshipped the One God, whether they bowed before the image of Moloch, Jupiter, or Kalēē: yet mankind have generally concluded, that he who worships an image is an idolater; and I suppose they will continue to think so, unless, in this age of reason, common sense should be turned out of doors.

Now, however, the world has had some opportunity of deciding upon the claims of the Hindoo writings, both as it respects their antiquity, and the value of their contents. Mr. Colebrooke's essay on the védās, and his other important translations; the Bhāgāvāt-Gēēta, translated by Mr. Wilkins; the translation of the Ramayānī, several volumes of which have been printed; some valuable papers in the Asiatic Researches; with other translations by different Sūngskritī scholars; have thrown a great body of light on this subject:—and this light is daily increasing.

Many an object appears beautiful when seen at a distance, and through a mist; but when the fog has dispersed, and the person has approached it, he smiles at the deception. Such is the exact case with these books, and this system of idolatry. Because the public, for want of being more familiar with the subject, could not ascertain the point of time when the Hindoo shastrās were written, they therefore at once believed the assertions of the bramhāns and their friends, that their antiquity was unfathomable.

The Reverend Mr. Maurice has attempted to describe the Hindoo ceremonies, which he never saw, in the most captivating terms, and has painted these 'abominable idolatries' in the most florid colours. It might have been expected, (idolatry being in itself an act so degrading to man, and so dishonourable to God,) that a Christian divine would have been shocked while writing in this manner. If Mr. Maurice think there is something in Hindooism to excite the most sublime ideas, let him come and join in the dance before the idol;—or assist the bramhāns in crying *Hūree bul! Hūree bul!* while the

he hesitated to believe the Bible, because it was out done in chronology by the histories of the Chinese and Hindoos. With sacred reverence he exclaims, at the close of his account of the four yoogās, 'To such antiquity the Mosaic creation is but as yesterday; and to such ages the life of Methuselah is no more than a span!' He says, in another page, 'The conscientious scruples of Brydone will always be of some weight in the scale of philosophy.' If the age or reign of Brīhmha, viz., 55,987,200,000,000 years, excited such sacred awe in the mind of this gentleman, what would have been his sensations, and how strong his faith in 'holy writ' of the Hindoos, if he had happened to read in the Ramayānī the account of Ramu's army; which, this 'holy writ' says, amounted to 1,000,000,000,000,000,000 soldiers, or rather monkies? Again, two thousand times the four yoogās, or 8,640,000,000 years, is the age of the sage Markāndēkī! What, in the name of Mr. Halhed, is the life of Methuselah to this?—This unbeliever in Moses became at last, it is said, a firm believer in *Richard Brothers!*

<sup>†</sup> Sounds of triumph, which the bramhāns use when the fire of the funeral pile begins to burn, and when they are choking a dying person with the water of the Ganges. These words literally mean, 'call upon Hūree,' or repeat the name of Hūrec, viz., Krishnī. In their popular use, they are like the English phrase, *huzza! huzza!*

fire is seizing the limbs of the young and unfortunate Hindoo widow;—or let him attend at the sacrificing of animals before the images of Kalēē and Doorga;—or come and join in the dance, stark naked, in the public street, in open day, before the image of Doorga, in the presence of thousands of spectators, young and old, male and female. He will find, that the sight will never make these holy bramhūns, these mild and innocent Hindoos, blush for a moment.— Seriously, should sights like these raise the ardour of enthusiasm, or chill the blood of a Christian minister? Say, ye who blush for human nature sunk in shame. As a clergyman, Mr. Maurice should have known, that antiquity sanctifies nothing:—‘The sinner, being an hundred years old, shall be accursed.’

What will a sober Christian say to the two following paragraphs, inserted in the fifth volume of the *Indian Antiquities*?\* ‘Mr. Forbes, of Stanmore-hill, in his elegant museum of Indian rarities, numbers two of the bells that have been used in devotion by the bramhūns. They are great curiosities, and one of them in particular appears to be of very high antiquity, in form very much resembling the cup of the lotos; and the tune of it is uncommonly soft and melodious. I could not avoid being deeply affected with the sound of an instrument which had been actually employed to kindle the flame of that superstition, which I have attempted so extensively to unfold. My transported thoughts travelled back to the remote period, when the bramhūn religion blazed forth in all its splendour in the caverns of elephanta: I was, for a moment, entranced, and caught the ardour of enthusiasm. A tribe of venerable priests, arrayed in flowing stoles, and decorated with high tiaras, seemed assembled around me; the mystic song of initiation vibrated in my ear; I breathed an air fragrant with the richest perfumes, and contemplated the Deity in the fire that symbolized him.’ In another place:—‘She [the Hindoo religion] wears the similitude of a beautiful and radiant CHERUB from HEAVEN, bearing on his persuasive lips the accents of pardon and peace, and on his silken wings beneficence and blessing.’

The sacred scriptures, of which this writer professes to be a teacher, in every part, mark idolatry as THE ABOMINABLE THING WHICH GOD HATETH. Mr. Maurice calls it, ‘a beautiful and radiant cherub from heaven.’ How this Christian minister will reconcile his ideas of idolatry with those of his GREAT MASTER in the great day of final account, I must leave; but I recommend to him, and to all Europeans who think there is not much harm in Hindooism, the perusal of the following passages from the word of the TRUE and LIVING GOD:—

‘If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known,

\* While the author cannot but withhold his assent from Mr. Maurice’s application of the Hindoo triad, and the whole of his attempt to illustrate Scripture doctrines from the ancient systems of idolatry, he embraces this opportunity of expressing his admiration of the great merit of this singular and masterly work.

thou, nor thy fathers; (namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;) thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you.' *Deut.* xiii. 6, 7, 8, 9, 10, 11.—I quote this remarkable passage, not because I think the Christian dispensation allows of punishing idolaters with death, but to shew how marked is the divine abhorrence of this sin.

'And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.' *Leviticus* xxvi. 30.—'Cursed be the man that maketh any *graven image*, any *graven* or *molten image*, an abomination unto the Lord, the work of the hands of the craftsmen, and putteth it in a secret place. And all the people shall answer and say, Amen.' *Deut.* xxvii. 15.—'Thus saith the Lord of Hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein. Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve *other gods*, whom they knew not, neither they, ye, nor your fathers. Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, O DO NOT THIS ABOMINABLE THING THAT I HATE. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto *other gods*. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted and desolate, as at this day.' *Jeremiah* xlv. 2, 3, 4, 5, 6.—'And what agreement hath the temple of God with *idols*?' *2 Cor.* vi. 16.—'For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and *abominable idolatries*.' *1st Peter* iv. 3.—'But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and *idolaters*, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.' *Rev.* xxi. 3.

Let every conscientious Christian fairly weigh these portions of the divine word, and then say, whether there be not, according to the spirit of these passages, a great degree of criminality attached to the person who in any way countenances idolatry. I am not ashamed to confess, that I fear more for the continuance of the British power in India, from the encouragement which Englishmen have given to the idolatry of the Hindoos, than from any other quarter whatever. The Governor of the world said to the Israelites, in particular reference to idolatry, 'If ye walk contrary to me, I will walk contrary to you.' Moses, in the name of Jehovah, thus threatens the Jews, if they

countenance idolatry :—‘ I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it : ye shall not prolong your days upon it, but shall utterly be destroyed.’ It cannot be doubted, that in every case in which either a person, or a nation, begins to think favourably of idolatry, it is a mark of departure in heart and practice from the living God : it was always so considered among the Jews. There is scarcely any thing in Hindooism, when truly known, in which a learned man can delight, or of which a benevolent man can approve ; and I am fully persuaded, that there will soon be but one opinion on the subject, and that this opinion will be, that the Hindoo system is less ancient than the Egyptian, and that it is the most PUEBLE, IMPURE, AND BLOODY OF ANY SYSTEM OF IDOLATRY THAT WAS EVER ESTABLISHED ON EARTH.

To this description of the Hindoo Mythology, the author has added accounts of the principal Hindoo Seceders, including the sects founded by Booddhā, Rishūbhū-dévū, Nanūkū, and Choitānyū.

All the founders of these sects appear to have been religious mendicants, who, animated by excessive enthusiasm, have attempted to carry certain points of the Hindoo system farther than the regular Hindoos, particularly those which respect severe mortifications. Nanūkū and Choitānyū were less rigid, and do not seem to have pressed the importance of religious austerities. Booddhā and Rishūdhū-dévū evidently adhered to the systems of those Hindoo philosophers who were atheists.<sup>b</sup>

Both these systems are comprised in two or three doctrines :—the world is eternal, and possesses in itself the energy which gives rise to what we call creation, preservation, and resuscitation ; religion (Dhūrmū) regulates all states, and is in fact what Christians call providence, connected with absolute predestination ; the person who acquires the greatest portion of dhūrmū becomes a personification of religion, procures happiness for himself, and deserves the worship of others. Amongst all excellent qualities, compassion is the cardinal virtue, especially as manifested in a rigid care not to hurt or destroy sentient beings.

Without abating an atom of our abhorrence and contempt of a scheme of religion which excludes a God, it is a singular feature of this system of atheism, that it has placed the sceptre of universal government in an imagined being under the name of Religion ; or, to speak more correctly, in the hands of two beings, Religion and Irreligion, who have the power of rewarding and punishing the virtuous and the vicious. In short, these heresiarchs have not promulgated a system of atheism, without making some provision for the interests of morality in their way ; and if the idea of punishment alone would make men virtuous, a Booddhū and a Joinū might attain a place in the niche of fame not much below thousands who believe in a First Cause.

<sup>b</sup> The Shēe-bhagvūtī mentions Booddhū as the son of Unjūnū, of Kēskītī ; and that Charvvakū, a celebrated atheist, embraced and published the real opinions of Booddhū. See Shēe-bhagvūtī, chap. i. sect. 3.

As men are born under a certain destiny and as every action produces its destined fruit, little is left to human exertion, and in consequence religious ceremonies have little place in these systems. The only object of worship is a deceased or living perfect ascetic: the former has temples erected to his memory, which contain his image, and before which a few ceremonies are performed similar to those before the Hindoo idols; and the living mendicant is worshipped by the devout, wherever he happens to rest from his peregrinations.

These men have almost entirely excluded from their system a social life; and at present those Joiniſs, who find the rules of their guides too strict, are obliged to solicit the forms of marriage at the hands of some Hindoo priest. In the translation of the *Témeé Jatí*, a Bouddhiſ work, (see p. 312,) the reader will perceive, that a monarch and all his subjects abandoned a civil life at the call of the monarch's son, an ascetic, and sought in a forest that abstraction from secular concerns which they considered as an essential preparation for reunion to the divine essence.

The ceremonies of these two sects are all comprised in the worshipping of their saints, rehearsing their praises, listening to their sayings or written works, and a rigid care to avoid the destruction of animal life, even in its most diminutive forms. The Bouddhiſs and Joiniſs have not excluded, it is true, every thing pleasant from their religion, for a number of festivals are celebrated among them monthly or annually: but there is reason to suppose, that these are no parts of the original system, but the additions of mendicants less rigid in their principles and less austere in their manners.

The Joiniſs speak of the Bouddhiſs with a degree of contempt, as being very loose in their practice, particularly as it regards the destruction of animal life. From this circumstance, and from the Joiniſs being still found in Hindooſt'-hanſ, as well as from the fact that they trace their religion up to a very early Hindoo monarch, it may be conjectured, that they are the oldest of the two sects, and are the scattered remnants of those persecuted under the name of atheists, after the destruction of the Goutámiſ dynasty, or, as they were then called, Bouddhiſs.

Nanúkiſ, the Shikh leader, does not appear to have had any connection with the atheists; he disapproved of the excessive polytheism of the Hindoos, and wished to draw them to the worship of the one God, whom, however, he called by the names usually adopted by the Hindoos: Bráhmá, Púrám-eshwárá, Unadee, Nirakarí, &c. He did not publicly reprobate those parts of the Hindoo system to which he was most averse, but contented himself with observing, that while he left them indifferent, the practice of them would not be accompanied with the benefits held out by the Hindoo writers. He formed, from the bramhinal system, a new one, having little polytheism in it, but borrowing all its principal doctrines from the Hindoo writings; and he and his successors incorporated the whole in two volumes. The principal tenets of this seceder are: There is one invisible God, who is to be worshipped or honoured in holy men; his name is to be repeated; that spiritual guide is to be revered; all evil avoided: if images be adopted, they should be those of eminent ascetics.

Future happiness, consisting in union to the divine nature, is secured to those Shikhs who observe the rules laid down by their sacred books.

Choitānyā, the last of the seceders, departed still less from regular Hindooism: his principal opposition was aimed at the rising sect of the shaktās, or those who worship the female deities with bloody sacrifices: he testified his abhorrence of the destruction of animal life in sacrifices, and professed to be a rigid Voishnāvā, adopting Krishnā, or Hāree, as his favourite deity. He did not proscribe the other gods, but set up Vishnoo as uniting all in himself; nor did he explode any tenet of Hindooism beside that relating to bloody sacrifices. A devout attachment to Krishnā; a strict union among all his followers; reverence for religious mendicants; visiting holy places; repeating the name of Hāree, and entertaining mendicant Voishnāvās, compose the prime articles in the creed of this sect.

Such are the systems established by these Hindoo heresiarchs, each of which, though different in many essential points, is distinguished by one remarkable feature, reverence for mendicant saints, especially those who seem to have carried abstraction of mind, seclusion from the world, and religious austerities to the greatest lengths. Among the atheistical sects, these mendicants are regarded as personifications of religion; and among the two last, as partial incarnations, or persons approaching the state of re-union to the Great Spirit.

Respecting the priority of the atheistical or the bramhincal systems, the author has not been able entirely to satisfy his own mind. Some persons conjecture, that they see a coincidence betwixt the doctrines of the védās, and of the atheistical sects, respecting the origin of things, and the worship of the elements. It may be safely added, that to these systems succeeded the pouranic mythology, and after that the worship of the female deities with bloody sacrifices. The whole of these systems, however, when more generally known, will, no doubt, exceedingly endear the 'WORD OF TRUTH' to every sincere Christian, and more and more prove, how deep and important a stake he has in the *glorious gospel* of the BLESSED GOD.



# THE HINDOO MYTHOLOGY.

## BOOK I.

### OBJECTS OF WORSHIP.

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#### CHAPTER I.

##### OF GOD.

It is a painful reflection to every benevolent mind, that not a single Hindoo temple, dedicated to the ONE GOD, is to be found in all Hindoost'han ; nor is any act of worship, in any form, addressed by this people to God. The doctrines respecting the Divine Nature are considered as mere philosophical speculations, totally unconnected with religious services.

It is true, indeed, that the Hindoos believe in the unity of God. ' One Brūmhū, without a second,' is a phrase very commonly used by them when conversing on subjects which relate to the nature of God. They believe also that God is almighty, allwise, omnipresent, omniscient, &c., and they frequently speak of him as embracing in his government the happiness of the good, and the subjection or punishment of the bad : yet they have no idea of God's performing any act, either of creation or providence, except through the gods ; and thus are prevented all the beneficial effects which might have arisen out of their notions of the divine perfections : for in the whole of the reigning superstition the gods alone are seen ; and these gods bear no more resemblance to the one true God, than darkness to light, than vice to virtue.

Perceiving, therefore, that the speculations of the Hindoo philosophers on the divine nature have no place whatever in the religion of the country, I have placed these dogmas in the preceding volume.\*

\* See Introduction.



## CHAPTER II.

## OF THE GODS.

THE deities in the Hindoo pantheon amount to 330,000,000. Yet all these gods and goddesses may be resolved into the three principal ones, Vishnoo, Shivū, and Brūmha; the elements; and the three females, Doorga Lūkshmēē, and Sūrūswūtēē. The following pages will contain accounts of all those at present worshipped by the Hindoos, particularly in the provinces of India under the English government.

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 SECT. I.—*Vishnoo*.

THIS god is represented in the form of a black man, with four arms; in one of which he holds a club, in another a shell, in the third a chūkrū<sup>a</sup>, and in the fourth a water-lily. He rides on Gūroorū, an animal half-bird and half-man, and wears yellow garments.

The Hindoo shastrūs give accounts of ten appearances or incarnations of Vishnoo, in the character of the Preserver; nine of which are said to be past.

The first is called the Mūtsyū incarnation. Brūmhlū<sup>b</sup>, the one God, when he resolves to recreate the universe after a periodical destruction, first gives birth to Brūmha, Vishnoo, and Shivū, to preside over the work of creation, preservation, and destruction. After a periodical dissolution of the universe, the four védūs remained in the waters. In order to enter upon the work of creation, it was necessary to obtain these books, for the instruction of Brūmha. Vishnoo was therefore appointed to bring up the védūs from the deep; who, taking the form of a fish, (some say one kind and some another,) descended into the waters, and brought up these sacred books.

In the Kūchyūpū incarnation, Vishnoo assumed the form of a tortoise, and took the newly created earth upon his back, to render it stable. The Hindoos believe that to this hour the earth is supported on the back of this tortoise.

The Vūrahū incarnation happened at one of the periodical destructions of the world, when the earth sunk into the waters. Vishnoo, the preserver, appearing in the form of a boar (vūrahū), descended into the waters, and with his tusks drew up the earth.

<sup>a</sup> An iron instrument of destruction like a wheel.

<sup>b</sup> The reader will please to keep in mind that Brūmhlū means the one God, and that Brūmha means the idol of that name.



VISHNOO.



What contemptible ideas on such a subject! The earth, with all its mountains, &c. &c. made fast on the back of a turtle, or drawn up from the deep by the tusks of a hog!

The fourth incarnation is called Nürüsingh<sup>c</sup>. Among other descendants of Dükshü, (the first man that Brümha created,) was Küş-yüpü, a moonee, and his four wives, Ditee, Üditee, Vinüta, and Küdoo. From Ditee, sprang the giants; from Üditee, the gods; from Vinüta, Güröörü; and from Küdoo, the hydras. The giants possessed amazing strength, and amongst them two arose of terrific powers, named Hirünyakshü and Hirünyü-küshipoo, both of whom performed religious austerities many thousand years to obtain immortality. Brümha at length gave them a blessing apparently equivalent to that which they desired. He promised, that no common being should destroy them; that they should not die either in the day or in the night, in earth or in heaven, by fire, by water, or by the sword. After this these giants conquered all the kingdoms of the earth, and even dethroned Indrü, the king of heaven. Indrü, collecting all the gods, went to Brümha, and intreated him to provide some way of deliverance, as the universe which he had created was destroyed. Brümha asked the gods, how he could destroy those who had obtained his blessing? and advised them to go to Vishnoo. They obeyed, and informed this god of the miseries brought upon the universe by these giants, whom Brümha had blessed. Narayünü promised to destroy them, which he did in the following manner: Hirünyü-küshipoo's son Prülhadü was constantly absent from home performing religious austerities, at which his father became angry, and, tying a stone to his body, threw him into the water; but Vishnoo descended, and liberated him. His father next threw him under the feet of an elephant; but the elephant took him up, and put him on its back. He then built a house of sealing wax, put his son into it, and set it on fire; the wax melted, and fell upon Prülhadü, but he received no injury. The father next gave him poison, but without effect. At length, wearied of trying to kill him, he said, 'Where does your preserver Vishnoo dwell?' 'He is every where,' says Prülhadü. 'Is he then in this pillar?' 'Yes,' said the son. 'Then,' said Hirünyü-küshipoo, 'I will kill him,' and gave the pillar a blow with his stick—when Vishnoo, in the form of half-lion, half-man, burst from the pillar; laid hold of Hirünyü-küshipoo by the thighs with his teeth, and tore him up the middle. This was in the evening, so that it was neither in the day nor in the night; it was done under the droppings of the thatch, about which the Hindoos have a proverb, that this place is out of the earth; he was not killed by a man, but by a being half-man, half-lion: so that the promise of Brümha to him was not broken. Vishnoo next destroyed Hirünyakshü. After the death of his father, Prülhadü began to worship Vishnoo under

<sup>c</sup> From nürü, a man; and singhü, a lion.

the form which he had assumed, and with tears, enquired into the future fate of his father. Vishnoo assured him, that as he had died by his hands, he would surely ascend to heaven. Vishnoo was so pleased with the praises which Prülhadü bestowed on him, that he began to dance, hanging the entrails of Hirünyü-küshipoo round his neck. By Vishnoo's dancing, the earth began to move out of its place, so that Brünha and all the gods were frightened, but durst not go near him. However, at the entreaties of Prülhadü, Vishnoo gave over dancing; the earth became fixed, and Vishnoo gave Prülhadü this promise, that by his hands none of his race should die.

The fifth is the Vamünü incarnation. Prülhadü's grandson Bulee followed the steps of his great-grandfather, and committed every kind of violence. In contempt of the gods, he made offerings in his own name. He performed the üshwümédhü sacrifice one hundred times, by which he was entitled to become the king of the gods; but as the time of the then reigning Indrü was not expired, the latter applied for relief to Vishnoo, who promised to destroy this giant: to accomplish which he caused himself to be born of Uditee, the wife of Küshyüpü, the moonee. Being exceedingly small in his person, he obtained the name of Vamünü, i. e., the dwarf. At a certain period king Bulee was making a great sacrifice, and Vamünü's parents being very poor, sent him to ask a gift of the king. It is customary, at a festival, to present gifts to bramhüns. Vamünü was so small, that in his journey to the place of sacrifice, when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and entreated another bramhün to help him over it. On his arrival, he went to ask a gift of Bulee. The king was so pleased with him, on account of his diminutive form, that he promised to give him whatever he should ask. He petitioned only for as much land as he could measure by three steps. Bulee pressed him to ask for more, intimating that such a quantity was nothing; but Vamünü persisted, and the king, ordered his priest to read the usual formulas in making such a present. The priest warned the king, declaring he would repent of making this gift; for the little bramhün was no other than Vishnoo himself, who would deprive him of all he had. The king, however, was determined to fulfil his promise, and the grant was made. Vamünü then placed one foot on Indrü's heaven, and the other on the earth, when, lo! a third leg suddenly projected from his belly, and he asked for a place upon which he might rest this third foot. Bulee, having nothing left, and being unable to fulfil his promise, was full of anxiety. His wife, having heard what was going forward, came to the spot, and, seeing the king's perplexity, advised him to give his head for Vamünü to set his foot upon. He did so; but Vamünü then asked for what is called dükshinü, a small present which accompanies a gift, and without which the

gift itself produces no fruit to the giver. Būlee knew not what to do for dūkshinū : his all was gone. His wife advised him to give his life to Vamūnū as dūkshinū. He did this also ; but the latter told him, that as he had promised Prūhadū not to destroy any of his race, he would not take his life. He therefore gave him his choice either of ascending to heaven, taking with him five ignorant persons ; or of descending to patūlū, the world of the hydras, with five wise men<sup>d</sup>. Būlee chose the latter, but said that as he had done much mischief on earth, he was afraid of going to patūlū, lest he should there be punished for his crimes. Vamūnū told him not to fear, as he would, in the form of Vishnoo, become his protector. At the close, this god, having restored every thing on earth to a state of order and prosperity, returned to heaven.

The sixth is the Pūrūshoo-ramū incarnation. Pūrūshoo is the name of an instrument of war. The occasion of this appearance of Vishnoo is thus related :—The kshūtriyūs, from the king to the lowest person of this caste, were become very corrupt. Every one did as he pleased, the king was without authority, all order was destroyed, and the earth was in the greatest confusion. In these circumstances the goddess Prit'hivēē<sup>e</sup> went to Vishnoo, and prayed for relief. Her petition was heard, and one part of Vishnoo was incarnate as the son of Jūmūdūgnēe, a descendant of Bhrigoo the sage. After twenty-one different defeats the kshūtriyūs were exterminated by Pūrūshoo-ramū ; but after a lapse of years they again became numerous : Ūrjoonū, a kshūtriyū king with a thousand arms, overcame the greatest monarchs, and made dreadful havock in the world : he beat Ravūnū, and tied him to the heels of a horse ; but Brūmha delivered him, and reconciled them again. One evening in the rainy season, Ūrjoonū, being in the forest, took refuge in the hut of Jūmūdūgnēe, the learned ascetic. He had with him 900,000 people ; yet Jūmūdūgnēe, entertained them all. Ūrjoonū, astonished, enquired of his people how the sage, living in the forest, was able to entertain so many people ? They could not tell ; they saw nothing except a cow which Brūmha had given him ; but it was by her means perhaps that he was able to entertain so many guests : its name was Kamū-dhēnoo.<sup>f</sup> In fact, when Ūrjoonū was to be entertained at the sage's house, this cow in a miraculous manner gave him all kinds of food, clothes, &c. The king on his departure asked for the cow ; but the sage refused it to him, though he offered for it his whole kingdom. At length, Ūrjoonū made war on Jūmūdūgnēe ; and though the cow gave an army to her master, he was unable to cope with Ūrjoonū, who destroyed both him and his army. After the victory, however, Ūr-

<sup>d</sup> It is a proverb among the Hindoos, that there is no pleasure in the company of the ignorant in any place or circumstances ; and that a bad place, in the company of the wise, is better than a good one in that of the ignorant.

<sup>e</sup> The earth personified.

<sup>f</sup> That is, the cow which yields every thing desired.

joonũ could not find the cow, but went home disappointed. Pũrũshoo-ramũ, hearing of the defeat and death of his father Jũmũdũgne, went to complain to Shivũ, on the mountain Koilasũ ; but could not get access to him till he had knocked down the gods Gũneshũ and Kartikũ, Shivũ's door-keepers. Shivũ gave Pũrũshoo-ramũ the instrument pũrũshoo, and promised him the victory. On his return Pũrũshoo-ramũ met his mother, who was about to throw herself on the funeral pile of her husband. After attending upon this ceremony, Pũrũshoo-ramũ went to the residence of Urjooũ, and killed him<sup>a</sup>.

These six incarnations are said to have taken place in the sũtyũ yoogũ<sup>b</sup>. There are no images respecting them made for worship.

The seventh incarnation is that of Ramũ to destroy the giant Ravũnũ ; for the history of which, see the Translation of the Table of Contents of the Ramayũnũ, toward the close of this volume.—The eighth incarnation is that of Bũlũramũ, to destroy Prũlũmbũ and other giants. This latter incarnation is said to have taken place in the dwapũrũ-yoogũ.—The ninth is the Booddhũ incarnation, in which Vishnoo appeared as Booddhũ, to destroy the power of the giants. In order to effect this, Booddhũ produced among mankind by his preaching, &c. a disposition to universal scepticism ; that having no longer any faith in the gods, the giants might cease to apply to them for those powers by which they had become such dreadful scourges to mankind. In this appearance the object of Vishnoo, the preserver, was accomplished by art, without the necessity of war ; though the dreadful alternative to which he was driven to accomplish his object, that of plunging mankind into a state of universal scepticism, affords another proof how wretchedly the world would be governed if every thing depended on the wisdom of man.—The tenth incarnation is still expected, under the name of the Kũlkee Ũvũtarũ. See translation from the Kũlkee pooranũ, in the second volume.

The appearance of Vishnoo, when he took the name of Krishnũ to destroy the giant Kungshũ, is called the descent of Vishnoo himself, and not an incarnation of this god. There are, however, beside the preceding ten incarnations, and this of Krishnũ, many others mentioned in the pooranũs, all having their source in Vishnoo.—The Shrẽe-bhagũvũtũ contains accounts of the following : Soo-yũgnũ created certain gods, and removed distress from the three worlds ;—Kũpilũ taught his mother the knowledge of

<sup>a</sup> This story is told variously in the pooranũs : according to the Ramayũnũ, Vũshis-tũ was the owner of this cow, and Vishwũmitrũ the person who fought with the moonce to obtain it.

<sup>b</sup> These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo sũtyũ yoogũ, could we believe that there ever had been such a period.

Brūmhū, by which she obtained absorption ;—Dūttatrēyū delivered all his disciples, by means of the ceremony called yogū, from future birth, and obtained for them absorption ;—Koormarū declared the events that had happened in a former age ; that his, previous to the dissolution of things which preceded his incarnation ;—Nūrū-Narayānū was such a perfect ascetic that the courtezans, sent by the gods to allure him from his religious austerities, were unsuccessful ; Vishnoo himself created a female on purpose to divert him from his devotions, but her attempts were equally abortive ;—Prit'hoo opened the bowels of the earth, and brought forth its treasures ;—Rishūvū was an incomparable yogēē, who was worshipped by the pūrūm-hūngsūs and other ascetics ;—Hūyūgrēēvū was so great a saint, that the words of the védū were uttered every time he breathed ;—Hūree delivered his disciples from all their enemies, whether among men or the inferior animals ;—Hūngsū taught his disciples the mysteries of yogū, and obtained absorption himself while performing the ceremonies of a yogēē ;—Mūnoo's fame filled the three worlds, and ascended even as far as Sūtyū-lokū ;—Dhūnwūntūree delivered all diseased persons from their disorders on their mere remembrance of his name, and gave the water of immortality to the gods ;—Vyasū arranged the védūs, was the author of the pooranūs, &c.—Vibhoo was the spiritual guide of 80,000 disciples, whom he taught the knowledge of Brūmhū, and the ceremonies of yogū ;—Sūtyūsēnū cleared the earth of hypocrites and wicked persons ;—Voikoont'hū created the heaven of Vishnoo known by this name, and performed other wonders ;—Ūjitū instructed the gods to churn the sea to obtain the water of immortality, and did other things which distinguished him as an incarnation ;—Mohūnēē was incarnate, to prevent the giants from obtaining the water of immortality at the churning of the sea ;—Narādū revealed the work called Voishnūvū Tūntrū. The following incarnations are expected : Sarvūbhōumū to dethrone the present Indrū, and instate Būlee in his stead ;—Vishwūksēnū as the friend of Shūmbhoo, when he becomes the king of heaven ;—Dhūrmū-sētoo to nourish the three worlds ;—Soodhama to assist Roodrū-savūrnee, the twelfth of the fourteen mūnoos ;—Yogēsh-wūrū to place Divūs-pūtee on the throne of Indrū ;—Vribudbhanoo to make known many new religious ceremonies.—The reader, however, is not to suppose that there are no other incarnations mentioned in these marvellous books : every hero, and every saint, is complimented by these writers as an incarnate deity.

I have not discovered any proof in the Hindoo writings, or in conversation with learned natives, that these incarnate persons are personifications of any of the divine attributes ; or that these stories have any other than a literal meaning. No doubt they were written as fables, which the ignorance of modern Hindoos has converted into facts ; or many of them may relate to common events here magnified into miracles.



Stone images of Vishnoo are made for sale, and worshipped in the houses of those who have chosen him for their guardian deity. There are no public festivals in honor of this god, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the bramhūns; at the times when 'the five gods' are worshipped, and also at the commencement of each shraddhū. No bloody sacrifices are offered to Vishnoo. The offerings presented to him consist of fruit, flowers, water, clarified butter, sweetmeats, cloth, ornaments, &c.

Many choose Vishnoo for their guardian deity. These persons are called Voishnūvūs. The distinctive mark of this sect of Hindoos consists of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Vishnoo. It is generally made with the clay of the Ganges; sometimes with powder of sandel wood.

Vishnoo has a thousand names<sup>1</sup>, among which are the following:—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Narayūnū, or, he who dwelt in the waters<sup>k</sup>, and he who dwells in the minds of the devout.—Voikoon-t'hū, or, the destroyer of sorrow.—Vishtūrū-shrūva, or, he who, in the form of Viratū, is all eye, all ear, &c.—Rhishēēkēshū, viz., the god of all the members, and of light.—Kēshūvū, or, he who gave being to himself, to Brūmha and Shivū; or, he who has excellent hair.—Madhūvū, or, the husband of Lūkshmēē.—Mūdhooōōdhūnū, the destroyer of Mūdhoo, a giant.—Swūmbhōō, or, the self-existent.—Doityaree, or, the enemy of the giants.—Poondūrēēkakshū, or, he whose eyes are like the white lotus.—Govindū, or, the raiser of the earth.—Pitamvūrū, or, he who wears yellow garments.—Ūchyootū, or, the undecayable.—Sharūngēē, or, he who possesses the horn bow.—Vishwūkshēnū, or, he whose soldiers fill all quarters of the world.—Jūnarddūnū, or, he who afflicts the wicked, and, he of whom emancipation is sought.—Pūdmūnabhū, or, he whose navel is like the water lily.—Vishwūmvūru, or, the protector of the world.—Koitūbhūjit, or, he who overcame the giant Koitūbhū.

Vishnoo has two wives<sup>1</sup>, Lukshmēē, the goddess of prosperity,

<sup>1</sup> The meaning of the principal names of some of the gods is to be found in the comment upon the Umūrū-koshū, by Bhūrūtū-mūllikū.

Jupiter had so many names, they could scarcely be numbered; some of them derived from the places where he lived and was worshipped, and others from the actions he performed.

<sup>k</sup> At the time of a prūlytū, when every thing is reduced to the element of water, Vishnoo sits on the snake Unūntū, which has 1,000 heads.

<sup>1</sup> One of the Hindoo poets, in answer to the question, Why has Vishnoo assumed a wooden shape? (alluding to the image of Jūgūnnat'hū), says, 'The troubles in his family have turned Vishnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking, and the other (the goddess of





SHIVŪ.  
WITH HIS WIFE PARVŪTTEE.

and Sūrśwātēē, the goddess of learning. The former was produced at the churning of the sea : Sūrśwātēē is the daughter of Brūmha.

The following description of the heaven of Vishnoo is taken from the Mūhabharātī. This heaven, called Voi-koont'hū<sup>m</sup>, is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the heads of Droovū, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voi'koont'hū. Here are also fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand ; gardens of nymphceas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lūkshmēē. From the body of Lūkshmēē the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The dévūrśhees, rajūrśhees, and sūptūrśhees constantly celebrate the praise of Vishnoo and Lūkshmēē, and meditate on their divine forms. The brūmhūrśhēēs chant the védūs. The glorified voishnūvūs approach Vishnoo, and constantly serve him. The gods<sup>a</sup> are also frequently employed in celebrating the praises of Vishnoo ; and Gūroorū, the bird-god, is the door-keeper.

## SECT. II.—*Shivū.*

SHIVŮ, the destroyer, has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus : Brūmha, Vishnoo, Shivū.

This god is represented in various ways. In the form of meditation used daily by the bramhūns, he is described as a silver coloured man, with five faces ; an additional eye<sup>o</sup> and a half-moon grace each forehead<sup>p</sup>. He has four arms ; in one hand he holds a

prosperity) never remains in one place : to increase his troubles, he sits on a snake ; his dwelling is in the water, and he rides on a bird.' All the Hindoos acknowledge that it is a great misfortune for a man to have two wives ; especially if both live in one house.

<sup>m</sup> The work called Kūrmū-Vipakū says, that the heavens of Vishnoo, Brūmha, and Shivū are upon three peaks of the mountain Sooméroo ; and that at the bottom of these peaks are the heavens of twenty-one other gods.

<sup>n</sup> These gods are supposed to be visitors at Vishnoo's.

<sup>o</sup> One of the names of Shivū is Trilōchūnī, viz., the three-eyed. One of the names of Jupiter was Trioculus, (Triophthalmos,) given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

<sup>p</sup> At the churning of the sea, Shivū obtained the moon for his share, and fixed it, with all its glory, in his forehead.

pūrūshoo ; in the second a deer ; with the third he is bestowing a blessing, and with the fourth he forbids fear : he sits on a lotus<sup>q</sup>, and wears a tyger-skin garment.

At other times Shivū is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs<sup>r</sup>, having in one hand a horn, and in the other a drum.

Another image of Shivū is the lingū, a smooth black stone almost in the form of a sugar-loaf, with a projection at the base like the mouth of a spoon.

There are several stories in the pooranūs respecting the origin of the lingū worship, three of which I had translated, and actually inserted in this work, leaving out as much as possible of their offensive parts : but in correcting the proofs, they appeared too gross, even when refined as much as possible, to meet the public eye. It is true I have omitted them with some reluctance, because I wish that the apologists for idolatry should be left without excuse, and that the sincere Christian should know what those who wish to rob him of the Christian Religion mean to leave in its stead.

From these abominable stories, temples innumerable have arisen in India, and a Shivū lingū placed in each of them, and WORSHIPPED AS A GOD!! These temples, indeed, in Bengal and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol ; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

The account of the origin of the phalli of the Greeks bears a strong and unaccountable resemblance to some parts of the pouranic accounts of the lingū : Bacchus was angry with the Athenians, because they despised his solemnities, when they were first brought by Pegasus out of Bœotia into Attica ; for which he afflicted them with a grievous disease, that could have no cure, till, by the advice of the oracles, they paid due reverence to the god, and erected phalli to his honour ; whence the feasts and sacrifices called Phallica were yearly celebrated among the Athenians.—The story of Priapus is too indecent, and too well known to need recital.

<sup>q</sup> It appears that this plant was formerly venerated by the Egyptians as much as it is now by the Hindoos. The sacred images of the Tartars, Japanese, and other nations are also frequently represented as placed upon it.

<sup>r</sup> Bacchus, who appears to bear a pretty strong resemblance to Shivū, is said to have wandered about naked, or to have had no other covering than a tyger's skin, which is the common garment of Shivū, and of his followers, the sūnyasāsas. The bloated image of Shivū corresponds with that of Bacchus ; and though the Indian god did not intoxicate himself with wine, yet his image is evidently that of a drunkard. Shivū perpetually smoked intoxicating herbs.

Should the reader wish for farther information on this subject, he is referred to an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities. The perusal of this extract may help further to convince the reader that the old idolatry, and that of the present race of Hindoos, at least in their abominable nature, and in some of their prominent features, are ONE.

Beside the clay image of the lingū, there are two kinds of black stone lingūs : these are set up in the Hindoo temples\*. The first is called swīyūmbōō, (the self-existent,) or ūnadee†, that which has no beginning. The second they call vanū-lingū, because Vanū, a king, first instituted the worship of this image. These stones are brought from the neighbourhood of the river Günd-kūhēē, which falls into the Ganges near Patna. The images are made by Hindoo and Mūsūlman stone-cutters.

There is another form in which Shivū is worshipped, called Mūha-kalū. This is the image of a smoke-coloured boy with three eyes, clothed in red garments. His hair stands erect ; his teeth are very large ; he wears a necklace of human skulls, and a large turban of his own hair ; in one hand he holds a stick, and in the other the foot of a bed-stead ; he has a large belly, and makes a very terrific appearance. Shivū is called Mūha-kalū, because he destroys all ; by which the Hindoos mean, that all is absorbed in him at last, in order to be reproduced‡.

Images of this form of Shivū are not made in Bengal ; but a pan of water, or an ūnadee-lingū, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Choitrū, at the new moon. Only a few persons perform this worship. Except before this image, bloody sacrifices are never offered to Shivū, who is himself called a voishnūvū, i. e., a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Under different names other images of Shivū are described in the shastrūs ; but none of these images are made at present, nor is any public worship offered to them.

Those who receive the name of Shivū from their spiritual guides, are called Soivyūs. The mark on the forehead which

\* It is remarkable, that a stone image, consecrated to Venus, bore a strong resemblance to the lingū. Of this stone it is said, that it was "from the top to the bottom of an orbicular figure, a little broad beneath ; the circumference was small, and sharpening towards the top like a sugar loaf. The reason unknown."

† At the time of a great drought, the Hindoos, after performing its worship, throw very large quantities of water upon this ūnadee-lingū, in order to induce Shivū to give them rain.

‡ Some say Saturn received his name, because he was satisfied with the years he devoured. Saturn was also represented as devouring his children, and vomiting them up again.

these persons wear, is composed of three curved lines like a half-moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges, or with sandal wood, or the ashes of cow-dung.

Worship is performed daily at the temples of the lingū; when offerings of various kinds are presented to this image. If the temple belong to a shōōdrū, a bramhūn is employed, who receives a small annual gratuity, and the daily offerings\*. These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ bramhūns at Benares to perform the worship of the lingū in temples which they have built there.

Every year, in the month Phalgunū, the Hindoos make the image of Shivū, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivū with five faces, or that with one face. In the month Maghū also a festival in honour of Shivū is held for one day, when the image of this god sitting on a bull, with Parvūtēē on his knee, is worshipped. This form of Shivū is called Hūru-Gourēē†.

In the month Choitrū an abominable festival in honour of this god is celebrated; when many Hindoos, assuming the name of sūnyasēēs, inflict on themselves the greatest cruelties. Some of the chief sūnyasēēs purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Shivū, and there eating only once a day, abstaining from certain gratifications, repeating the name of Shivū, dancing before his image, &c. Other sūnyasēēs perform these preparatory ceremonies for fifteen, and others for only ten days; during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sūnyasēēs cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances however of persons being killed, and others wounded;

\* The shastrū prohibit the bramhūns from receiving the offerings presented to Shivū; the reason I have not discovered. The bramhūns, however, contrive to explain the words of the shastrū in such a manner, as to secure the greater part of the things presented to this idol.

† Hūru is the name of Shivū, and Gourēē that of Doorga.

but they are very rare. A few years ago, a person at Kidūrpoorū, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day; the second time, (which was fatal,) to gratify a prostitute with whom he lived.—In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes in one day, in the presence of great crowds of people. The worshippers of Shivū make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sūnyasēēs lying about Shivū's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Shivū's temple; and when the burnt wood has been formed into a great heap, one of the chief sūnyasēēs, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sūnyasēēs spread the fire about, walk across it, dance upon it, and then cast the embers into the air and at each other.

The next morning early the work of piercing the tongues and sides commences. In the year 1806 I went to Kalēghatū, in company with two or three friends, to witness these practices; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums and other instruments of music; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ancles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted, and went amongst the crowd. But who can describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads;—there, others were carrying their offerings to the goddess:—above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them: some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women; and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalēē,



where the crowd, inflamed to madness, almost trampled another, to obtain a sight of the idol. We went up to the door, when a bramhūn, who was one of the owners of the idol, addressed one of my companions in broken English: "Money—money—for black mother." My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivū. The first man seemed reluctant to hold out his tongue; but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person, whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying.—After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side, with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said, he had made a vow to Kalēē at a time of dangerous illness, and was now performing this vow: a bye-stander added, it was an act of holiness, or merit. Passing from this group, we saw a man dancing backwards and forwards with two canes run through his side as thick as a man's little finger. In returning to Calcutta we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much: his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called *vanū-phōra*\*. The person had made a vow to Shivū thus to pierce his body, praying the god to remove some evil from him.

Some *sūnyasēes* at this festival put swords through the holes in their tongues; others spears; others thick pieces of round iron which they call arrows. Many, as a bravado, put other things

\* Piercing with arrows.

through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. Another year a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this day some sūnyasēes pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Shivū's temple, occasionally calling upon this god by different names. On the same evening, different parties of sūnyasēes hold conversations respecting Shivū in verse.

On the following day, in the afternoon, the ceremony called Chūrūkū, or the swinging by hooks fastened in the back is performed. The posts are erected in some open place in the town or suburbs: they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivū, when two pigeons are let loose, or slain. In other parts, i. e., in the neighbourhood of Calcutta, the worship of Shivū is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin: the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging,

the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more: I have heard of men who continued swinging for hours. In the southern parts of Bengal, a piece of cloth is wrapt round the body underneath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces; but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smook while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. I have heard of a person's having a monkey's collar run into his hinder parts\*, in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions these sūnyasēes have hooks run through their thighs as well as backs. About the year 1800 five *women* swung in this manner, with hooks through their backs and thighs, at Kidūrpoorū near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidūrpoorū, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Būjbūj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a bramhūn assured me, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sūnyasēe is laid before the temple of Shivū as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after which the (supposed) dead sūnyasēe arises, when they dance around him, proclaiming the name of Shivū.

The next morning the sūnyasēes go to Shivū's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.

Each day of the festival the sūnyasēes worship the sun, pouring

\* At Kidūrpoorū.

water, flowers, &c. on a clay image of the alligator, repeating mūntrūs.

These horrid ceremonies are said to derive their origin from a king named Vanū, whose history is related in the Mūhabharātū. This work says, that Vanū, in the month Choitrū, instituted these rites, and inflicted a number of the cruelties here detailed on his own body, viz., he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Shivū, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who perform these ceremonies at present, expect that Shivū will bestow upon them some blessing either in this life or in the next.

Doorga is the wife of Shivū. This goddess is known under other names, as Bhūgūvūtēē, Sūtēē, Parvūtēē, &c. In one age Shivū was married to Sūtēē, the daughter of king Dūkshū, and in another to the same goddess under the name of Parvūtēē, the daughter of the mountain Himalūyū: hence she is the mountain-goddess.

When Doorga was performing religious austerities to obtain Shivū in marriage, the latter was so moved that he appeared to her, and enquired why she was thus employed? She was ashamed to assign the reason, but her attendants replied for her. He, in jest, reproved her, observing that people performed religious austerities to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Shivū) had neither father nor mother;—or a rich person, but he had not a garment to wear;—or a handsome person, but he had three eyes.

When Shivū was about to be married to Parvūtēē, her mother and the neighbours treated the god in a very scurrilous manner: the neighbours cried out, "Ah! ah! ah! This image of gold, this most beautiful damsel, the greatest beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without teeth; clothed in a tiger's skin; covered with ashes; incircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy jūta (viz., a bunch of hair like a turban) twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river!"—In this manner the neighbours

<sup>b</sup> In allusion to the throwing of dead bodies into the river. This resembles the surprise said to have been excited by the marriage of Venus to the filthy and deformed Vulcan. Another very singular coincidence betwixt the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva, and that respecting Shivū and Mohinē as given in the Markūndēyū pooranā; but which I have suppressed on account of its offensive nature.

exclaimed against the marriage, till Narūdū, who had excited the disturbance, interfered, and the wedding was concluded.

A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Shivū and Parvūtēe, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno. Other stories are told of Shivū's descending to the earth in the form of a mendicant, for the preservation of some one in distress; to perform religious austerities, &c.

Shivū is said, in the pooranūs, to have destroyed Kūndūrupu (Cupid), for interrupting him in his devotions, previous to his union with Doorga. We find, however, the god of love restored to existence, after a lapse of ages, under the name of Prūdyoomū, when he again obtained his wife Rūtec. After his marriage with the mountain-goddess, Shivū on a certain occasion offended his father-in-law, king Dūkshū, by refusing to bow to him as he entered the circle in which the king was sitting. To be revenged, Dūkshū refused to invite Shivū to a sacrifice which he was about to perform. Sūtēe, the king's daughter, however, was resolved to go, though uninvited and forbidden by her husband. On her arrival Dūkshū poured a torrent of abuse on Shivū, which affected Sūtēe so much that she died<sup>c</sup>. When Shivū heard of the loss of his beloved wife, he created a monstrous giant, whom he commanded to go and destroy Dūkshū, and put an end to his sacrifice. He speedily accomplished this work, by cutting off the head of the king, and dispersing all the guests. The gods, in compassion to Dūkshū, placed on his decapitated body the head of a goat, and restored him to his family and kingdom.

This god has a thousand names, among which are the following: Shivū, or, the benefactor. Mūhēshwūrū, the great god<sup>d</sup>. Eeshwūrū, the glorious god. Chūndrūshékūrū, he whose forehead is adorned with a half-moon. Bhōōtēshū, he who is lord of the bhōōtūs<sup>e</sup>. Mrirū, he who purifies. Mrityoonjūyū, he who conquers death. Krittivasa, he who wears a skin. Oogrū, the furious. Shrēekūntū, he whose throat is beautiful. Kūpalūbhrit, he whose alms' dish is

<sup>c</sup> In reference to this mark of strong attachment, a Hindoo widow burning with her husband on the funeral pile is called Sūtēe.

<sup>d</sup> The pūndits give proofs from the shastrūs, in which Shivū is acknowledged to be the greatest of the gods, or Mūha-dēvū: from mūha, great, and dēvū, god.

<sup>e</sup> Bhōōtūs are beings partly in human shape, though some of them have the faces of horses, others of camels, others of monkeys, &c. Some have the bodies of horses, and he faces of men. Some have one leg, and some two. Some have only one ear, and thers only one eye. Shivū is attended by a number of these bhōōtūs, as Bacchus had body of guards consisting of drunken satyrs, demons, nymphs, &c.

<sup>f</sup> After Shivū, to preserve the earth from destruction, had drank the person which arose out of the sea, when the gods churned it to obtain the water of immortality, he fell into a swoon, and appeared to be at the point of death. All the gods were exceedingly alarmed: the āsoorūs were filled with triumph, under the expectation that

a skull<sup>†</sup>. Smūrū-hūrū, the destroyer of the god of love. Tripoorantūkū, he who destroyed Tripoorū, an ūsoorū. Gūnga-dhūrū, he who caught the goddess Gūnga in his hair<sup>‡</sup>. Vrishū-dwājū, he whose standard is a bull<sup>§</sup>. Shōolēē, he who wields the trident<sup>¶</sup>. St'hanoo, the everlasting. Shūrvū, he who is every thing. Girēeshū, lord of the hills, he who dwells on the hills.

The following account of the heaven of Shivū is translated from the work called Kṛityū-tūtwū. This heaven, which is situated on mount Koilasū, and called Shivūpoorū, is ornamented with many kinds of gems and precious things, as pearls, coral, gold, silver, &c.—Here reside gods, danūvūs<sup>1</sup>, gūndhūrvūs<sup>m</sup>, ūpsūrūs<sup>n</sup>, siddhūs<sup>o</sup>, charīnūs<sup>p</sup>, brūmhūrshēes<sup>q</sup>, dévūrshēes<sup>r</sup>, and mūhūrshēes<sup>s</sup>; also other sages, as Sūnatūnū, Sūnūtkoomarū, Sūnūndū, Ūgūstyū, Ūngira, Poolūstyū, Poolūhū, Chitrū, Angirūsū, Goutūmū, Bhṛigoo, Pārashūrū, Bhūrūdwajū, Mrikūndū, Markūndéyū, Shoonūshéphū, Ūshṭavūkrū, Dhoumyū, Valmēēkee, Vūshisht'hū, Doorvasa, &c. These persons constantly perform the worship of Shivū and Doorga, and the ūpsūrūs are continually employed in singing, dancing, and other festivities.—The flowers of every season are always in bloom here: among which are, the yōōthēē<sup>t</sup>, jatēē<sup>u</sup>, mūllika<sup>x</sup>, malūtēē<sup>y</sup>, dorū<sup>z</sup>, tūgūrū<sup>aa</sup>, kūrūvēērū<sup>b</sup>, kūlharū<sup>c</sup>, kūrnikarū<sup>d</sup>, kēshūrū<sup>e</sup>, poonnagū<sup>f</sup>, drona<sup>g</sup>, gūndhūrajū<sup>h</sup>, shéphalika<sup>i</sup>, chūmpūkū<sup>j</sup>, bhōōmeechūmpūkū<sup>k</sup>, nagū-kēshūrū<sup>l</sup>, mōochūkoondū<sup>m</sup>, kanchūnū<sup>n</sup>, pioolee<sup>o</sup>, jhintēē<sup>p</sup>, nēēlū-jhintēē<sup>q</sup>, rūktū-jhintēē<sup>r</sup>, kūdūmbū<sup>s</sup>, rūjūnēēgūndhū<sup>t</sup>, tūrku<sup>u</sup>, tūroolūta<sup>v</sup>, parijatū<sup>x</sup>, &c. &c. Cool, odoriferous, and gentle winds always blow on these flowers, and diffuse their fragrance all

one of the gods (even Shivū himself) was about to expire. The gods addressed Doorga, who took Shivū in her arm, and began to repeat certain incantations to destroy the effects of the poison: Shivū revived. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Shivū, it left a blue mark on his throat; and hence one of his names is Nēēlū-kūntī, the blue-throated.

<sup>†</sup> This is Brūmhā's skull. Shivū in a quarrel cut off one of Brūmhā's five heads, and made an alus' dish of it. Brūmhā and other gods, in the character of mendicants, are represented with an earthen pot in the hand which contains their food. This pot is called a kūmūn-dūloo.

<sup>‡</sup> In Gūnga's descent from heaven, Shivū caught her in the bunch of hair tied at the back of his head.

<sup>§</sup> Shivū's conduct, on the day of his marriage with Parvūtēē, puts us in mind of Priapus. The Indian god rode through Kamū-rōōpū on a bull, naked, with the bride on his knee.

<sup>¶</sup> Here Shivū appears with Neptune's sceptre, though I cannot find that he resembles the watery god in any thing else.

<sup>1</sup> A particular kind of giants. <sup>m</sup> The heavenly choristers. <sup>n</sup> Dancers and courtizans. <sup>o</sup> Gods who act as servants to some of the other gods. <sup>q</sup> Sacred sages. <sup>r</sup> Divine sages. <sup>s</sup> Great sages. <sup>t</sup> Jasminum auriculatum. <sup>u</sup> J. grandiflorum. <sup>x</sup> J. zambae. <sup>y</sup> Gætnera racemosa. <sup>z</sup> Unknown. <sup>aa</sup> Tabernæmontana coronaria. <sup>b</sup> Nerium odorum. <sup>c</sup> Nymphæa cyanea. <sup>d</sup> Pterospermum acerifolium. <sup>e</sup> Minusups elengi. <sup>f</sup> Rottlera tinctoria. <sup>g</sup> Phlomis zeylanica. <sup>h</sup> Gardenia florida. <sup>i</sup> Nyctanthesarbor tristis. <sup>j</sup> Michelia champaca. <sup>k</sup> Kempferia rotunda. <sup>l</sup> Mesua ferrea. <sup>m</sup> Pterospermum suberifolia. <sup>n</sup> Bauhinia (several species). <sup>o</sup> Linum trigynum. <sup>p</sup> Barleria cristata. <sup>q</sup> Barleria cœrulea. <sup>r</sup> Barleria ciliata. <sup>s</sup> Nauclea orientalis. <sup>t</sup> The tuberosa. <sup>u</sup> Æschynomenesesban. <sup>v</sup> Ipomea quamoclit. <sup>x</sup> Phoenix paludosa.

over the mountain. The shade produced by the parijatū tree is very cooling. This mountain also produces the following trees and fruits: shala<sup>7</sup>, talū<sup>8</sup>, tūmalū<sup>9</sup>, hintalū<sup>10</sup>, kūrjōōrū<sup>11</sup>, amrū<sup>12</sup>, jūmvēērū<sup>13</sup>, goovakū<sup>14</sup>, pūnūsū<sup>15</sup>, shrēēphūlū<sup>16</sup>, draksha<sup>17</sup>, ingoodēē<sup>18</sup>, vūtū<sup>19</sup>, ūshwūt<sup>20</sup>hū<sup>21</sup>, kūpitt<sup>22</sup>hū<sup>23</sup>, &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Shivū, viz., the kakū<sup>24</sup>, shookū<sup>25</sup>, paravūtū<sup>26</sup>, tittiree<sup>27</sup>, chaṭūtkū<sup>28</sup>, chasū<sup>29</sup>, bhasū<sup>30</sup>, kōkilū<sup>31</sup>, sarasū<sup>32</sup>, datyōōhū<sup>33</sup>, chūkrūvakū<sup>34</sup>, &c. &c. The waters of the heavenly Ganges (Mūndakin<sup>35</sup>) glide along in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz., vūsantu (spring), grēēshmū (summer), vūrsha (rainy), shūrūt (sultry), shishirū (dewy), and shēētū (cold). On a golden throne, adorned with jewels, sit Shivū and Doorga, engaged in conversation.

The Shrēē-bhagūvūtū contains another description of the heaven of Shivū:—Sixteen thousand miles from the earth, on mount Koilasū<sup>36</sup>, resides this god, in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kinds of fruit, flowers of every fragrance. The kūlpū tree also grows here, from which a person may obtain every kind of food and all other things he may desire. In the centre of a roodrakshū<sup>37</sup> forest, under a tree, Shivū frequently sits with his wife Parvūtēē. The fragrance of the parijatū flowers extends 200 miles in all directions; and all the seasons are here enjoyed at the same time. The winds blow softly, filled with the most refreshing odours. At the extremities of this heaven southwards and northwards Shivū has fixed two gates, one of which is kept by Nūndē<sup>38</sup>, the other by Mūha-kalū. A number of gods and other celestial beings constantly reside here, among whom are Kartikēyū and Gūnēshū, the sons of Shivū; also the female servants of Doorga, Jūya, and Vijūyar, eight nayikas, and sixty-four yoginēēs, with bhōōtūs, pishachūs, Shivū's bull, and those disciples of Shivū (shaktūs) who have obtained beatitude. The time is spent here in the festivities and abominations of the other heavens.

<sup>7</sup> Phoenix sylvestris. <sup>8</sup> Erythrina fulgens. <sup>9</sup> Shorea robusta. <sup>10</sup> Borassus flabelliformis. <sup>11</sup> Diospyros cordifolia. <sup>12</sup> Mangifera Indica. <sup>13</sup> The citron or lime tree. <sup>14</sup> Areca catechu. <sup>15</sup> Artocarpus integrifolia. <sup>16</sup> Egle marmelos. <sup>17</sup> The grape vine. <sup>18</sup> Unknown. <sup>19</sup> Ficus Indica. <sup>20</sup> Ficus religiosa. <sup>21</sup> Feronia elephantium. <sup>22</sup> The crow. <sup>23</sup> The parrot. <sup>24</sup> The pigeon. <sup>25</sup> The partridge. <sup>26</sup> The sparrow. <sup>27</sup> Coracias Indica. <sup>28</sup> Unknown. <sup>29</sup> The Indian cuckow. <sup>30</sup> The Siberian crane. <sup>31</sup> The gallinule. <sup>32</sup> Anas casarca.

<sup>33</sup> Sonini, "during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was made, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent, "who have succeeded them in this great elevation," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

<sup>34</sup> Eleocarpus ganitrus.







BRŪMHĀ.

SECT. III.—*Brūmha*.

As has been already mentioned, Brūmha, Vishnoo, and Shivū derived their existence from the one Brūmhū. The Hindoo pūndits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brūmhū.

Brūmha first produced the waters, then the earth; next, from his own mind, he caused a number of sages and four females to be born: among the sages was Kūshyūpū, the father of the gods, giants, and men. From Ūditee were born the gods; from Ditee the giants; from Kūdroo the hydras; and from Vināta, Gūroorū and Ūroonū. After creating these sages, who were of course bramhūns, Brūmha caused a kshūtriyū to spring from his arms, a voishyū from his thighs, and a shōodrū from his feet. In this order, according to the pooranūs, the whole creation arose. The Hindoo shastrūs, however, contain a variety of different accounts on the subject of creation. I have thought it necessary to give this brief statement, as it seems connected with the history of this god.

Brūmha is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a kāmūndūloo, or alms' dish. He is called the grandfather (pitamāhū) of gods and men<sup>s</sup>. He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

The bramhūns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brūmha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower: at the time of a burnt offering, clarified butter is presented to Brūmha. In the month Maghū, at the full moon, an earthen image of this god is worshipped, with that of Shivū on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brūmha is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Brūmha.

Brūmha, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhūrvūs, yūkshūs, kinnūrūs, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Brūmha, in a state of intoxication, made an attempt on the virtue of his own daughter,

<sup>s</sup> Jupiter was called the father and king of gods and men.

by which he incurred the wrath of the gods. Sometime afterwards, Brūmha boasted in company, that he was as great a god as Shivū. Hearing what Brūmha had been saying, the latter, inflamed with anger, was about to cut off one of Brūmha's heads, but was prevented by the intercessions of the assembled gods. Brūmha complained to Doorga, who appeased him by saying, that Shivū did not attempt to cut off his head because he aspired to be greater than he, but because he (Brūmha) had been guilty of a great crime in endeavouring to seduce his daughter. Brūmha was satisfied with this answer, but pronounced a curse on whatever god, gūnd-hurvū, or ūpsūra should hereafter drink spirits.

The above is the substance of the story as related in the Mūhabharātū. The Kashē-khūndū of the Skūnda pooranū says, that Brūmha lost one of his heads in the following manner:—this god was one day asked by certain sages, in the presence of Krūtoo, a form of Vishnōo, who was greatest, Brūmha, Vishnōo, or Shivū? Brūmha affirmed that he was entitled to this distinction. Krūtoo, as a form of Vishnōo, insisted that the superiority belonged to himself. An appeal was made to the védus; but those books declared in favour of Shivū. On hearing this verdict, Brūmha was filled with rage, and made many insulting remarks upon Shivū; who, assuming the terrific form of Kalu-Bhoirāvū, appeared before Brūmha and Krūtoo, and, receiving farther insults from Brūmha, with his nails tore off one of Brūmha's five heads. Brūmha was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Shivū. Thus this quarrel betwixt the three gods was adjusted; and Shivū, the naked mendicant, was acknowledged as Mūha-dévū, the great god.

Brūmha is also charged with stealing several calves from the herd which Krishnū was feeding.

This god, assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several of the pooranūs.

The Mūhabharātū contains the following description of the heaven of Brūmha:—this heaven is 800 miles long, 400 broad, and 40 high. Narūdū, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brūmha on earth, from the smallest insect to the largest animal, was to be found here.

*A scene in the heaven of Brūmha:—*Vrihūspūtee, the spiritual guide of the gods, on a particular occasion went to the place of his elder brother Ootū'hyū, and became enamoured of his pregnant wife. The child in the womb reproved him, Vrihūspūtee cursed

the child; on which account it was born blind, and called Dēērgĥ-tūma<sup>c</sup>. When grown up, Dēērgĥ-tūma followed the steps of his uncle, and from his criminal amours Goutūmū and other Hindoo saints were born. Dēērgĥ-tūma was delivered from the curse of Vrihūspātee by Yoodhist'hirū.

This god has many names, among which are the following : Brūmha, or, he who multiplies [mankind] Atmūbōō, the self-existent. Pūrūmés't'hēē, the chief sacrificer<sup>d</sup>. Pitamūhū, the grandfather. Hirūnyū-gurbhū, he who is pregnant with gold. Lokéshū, the god of mankind, the creator. Chūtoor-anūnū, the four-faced. Dhata, the creator. Ubjū-yonee, he who is born from the water-lily. Droohinū, he who subdues the giants. Prūjapūtee, the lord of all creatures. Savitrēē-pūtee, the husband of Savitrēē.

#### SECT. IV.—*Indrū*

INDRŪ is called the king of heaven, and his reign is said to continue 100 years of the gods ; after which another person, from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse<sup>e</sup> one hundred times raises a person to the rank of Indrū.

The Shrēē-bhagāvūtū gives the following list of the persons who have been or will be raised to the rank of king of the gods during the present kūlpū : Hūree, Rochūū, Sūtyū-jit Trishikhū, Vibhoo, Mūntrū-droomū, and Poorūndūrū, the present Indrū. To him will succeed Būlee, Shrootū, Shūmbhoo, Voidhritū, Gūndhū-dhama, Divūspūtee, and Shoochee.

Indrū is represented as a white man; sitting on an elephant called Oiravūtū, with a thunderbolt in his right hand, and a bow in his left. He has 1,000 eyes.

The worship of Indrū is celebrated annually, in the day time, on the 14th of the lunar month Bhadrū. The usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women ; in whose names the ceremonies are performed by officiating bramhūns. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal ; each one repeating it annually during fourteen years. On the day of worship, a few blades of dōōrva grass are tied round the right arm of a man, and

<sup>c</sup> From dēērgĥ, long ; tūma, darkness.

<sup>d</sup> That is, as the first bramhūn, he performed all the great sacrifices of the Hindoo law. To every sacrifice a bramhūn is necessary.

<sup>e</sup> The horse, on account of his usefulness in war, was sacrificed to Mars.

the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruits, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indrū's heaven.

Indrū is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

He is also one of the ten guardian deities of the earth, and is said to preside in the east. To render the worship of any other god acceptable, it is necessary that the worship of these deities be previously performed, viz., of Indrū, Ūgnee, Yūmū, Noiritū, Vūroonū, Pūvūnū, Eeshū, Ūnūntū, Koovérū, and Brūmha; also that of 'the five deities', viz., Sōoryū, Gūnēshū, Shivū, Doorga, and Vishnū; and of the nine planets, viz., Rūvee, Somū, Mūngūlū, Boodhū, Vrihūspūtee, Shookrū, Shūnee, Rahoo, and Kétoō. In consequence of this rule, a few ceremonies of worship are performed to Indrū at the commencement of every festival.

The pooranūs and other writings contain a number of stories respecting this king of the gods, who is represented as particularly jealous lest any persons should, by the performance of sacred austerities, out-do him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence to draw away their minds, and thus throw them down from the ladder of religious merit, and send them back again to a life of gratification among the delusive forms of earth. But that which entails the greatest infamy on the character of this god is, his seducing the wife of his spiritual guide Goutūmū. This story is related in the Ramayūnū as follows: 'After receiving the highest honours from Prūmūtee, the two descendants of Rūghoo, having passed the night there, went towards Mit'hila. When the sages beheld at a distance the beautiful city of Jūnūkū, they joyfully exclaimed, 'Excellent! excellent!' Raghūva, seeing a hermitage in a grove of Mit'hila, asked the chief of sages, 'What solitary wilderness is this, O divine one? I desire to hear whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.' Vishwamitru, hearing these words, in pleasing accents thus answered the lotus-eyed Ramū: 'Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by the great one in his wrath. This was the sacred hermitage of the great Goutūmū, adorned with trees, flowers, and fruits. For many thousand years, O son of Rūghoo, did the sage remain here with Ūhūlya, performing sacred austerities. One day, O Ramū, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage', thus address-

<sup>1</sup> That is, the habit of Goutūmū. This resembles Jupiter's seducing Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion.

sed Ūhūlya, 'The menstrual season deserves regard<sup>ε</sup>, O thou.....

.....  
 This depraved woman, O afflicter of enemies, knowing Shūkrū<sup>d</sup> in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him : ' O chief of gods, thou hast accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutūmū.' Indrū smiling replied to Ūhūlya, ' O beautiful one, I am fully pleased ; I will depart ; forgive my transgression.' After this, he, O Ramū, with much caution left the hermitage, dreading the wrath of Goutūmū. At that instant he saw Goutūmū enter, resplendent with energy, and, through the power of sacred austerities, invincible even to the gods<sup>ε</sup>; wet with the waters of the sacred tēer'thū<sup>f</sup>, as the fire moistened with clarified butter<sup>ε</sup>, he saw him coming to the hermitage, laden with sacrificial wood, and the sacred kooshū. Perceiving him, Shūkrū was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him : ' O profligate wretch, assuming my form thou hast perpetrated this crime : therefore become an eunuch.' At the word of the magnanimous and angry Goutūmū, the thousand-eyed god instantly became an eunuch. Deprived of manly energy, and rendered an eunuch by the anger of the devout sage, he, full of agonizing pain, was overcome with sorrow<sup>h</sup>. The great sage, having cursed him, pronounced a curse upon his own wife : ' Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Ramū, the son of Dūshūrut'hū, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch, entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutūmū, the

<sup>ε</sup> ' According to the shastrū, sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule, on the first day is equal to that of a criminal connection with a female chūndalū, on the second day equal to the same act with a washerwoman, and on the third to the same act with a female shōōdrū.'

<sup>d</sup> A name of Indrū, signifying strength.

<sup>e</sup> The Hindoos believe that the merit of works is such as to be sufficient to raise a person higher than the gods themselves.

<sup>f</sup> Tēer'thūs are certain places esteemed peculiarly sacred by the Hindoos. Bathing in these places is reckoned highly meritorious.

<sup>ε</sup> That is, the fire of the burnt offering.

<sup>h</sup> Other accounts say, that Goutūmū imprinted a thousand female marks upon him as proofs of his crime, and that Indrū was so ashamed, that he petitioned Goutūmū to deliver him from his disgrace. The sage, therefore, changed these marks into eyes, and hence Indrū became the thousand-eyed god.

great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himūvūt, frequented by the siddhūs and charūnūs<sup>c</sup>.

Indrū was also guilty of stealing a horse consecrated by king Sūgūrū, who was about to perform, for the hundredth time, the sacrifice of this animal.

Indrū, though king of the gods, has been frequently overcome in war: Méghū-nadū<sup>d</sup>, the son of Ravūnū, the giant, once overcame him, and tied him to the feet of his horse. On condition of releasing the king of the gods, Brūmha conferred on Méghū-nadū the name Indrū-jit, that is, the conqueror of Indrū. He was called Méghū-nadū because he fought behind a cloud, (méghū;) and this enabled him to overcome Indrū, who, in the engagement, was unable to see him, though he had a thousand eyes.

Kūshyūpū, the sage, once performed a great sacrifice, to which all the gods were invited. Indrū, on his way to the feast, saw 60,000 dwarf bramhūns trying in vain to cross a cow's footstep which was filled with water, and had the misfortune to laugh at these pigmies; at which they were so incensed, that they resolved to make a new Indrū, who should conquer him, and take away his kingdom. Indrū was so frightened at these 60,000 pigmy bramhūns, who could not get over a cow's footstep, that he entreated Brūmha to interfere; who saved him from their wrath, and continued him on his throne.

*Description of Umāravātēc, the residence of Indrū, from the Mūhabharātū*:—This heaven was made by Vishwū-kūrma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c., that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatū, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven<sup>e</sup>. In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, ūsūras, kinnūrūs, siddhūs, saddhyūs, dévūrshēes, brūmhūrshēes, rajūrshēes, Vrihūspūtee, Shookrū, Shūnee, Boodhū, the winds, clouds, Oiravūtū, (Indrū's elephant,) and other celes-

<sup>c</sup> Carey and Marshman's Translation of the Ramayānū, vol. i., page 433.

<sup>d</sup> This word signifies thunder.

<sup>e</sup> It is a curious fact, that though this flower is so celebrated in the pooranūs for its fragrance, it has no scent at all.

tial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.—When the god Narūdū was sitting in an assembly of princes at king Yoodhist'hirū's, the latter asked him whether he had ever seen so grand a scene before. Narūdū, after some hesitation, declared he had beheld a scene far more splendid in Indrū's heaven, of which he then gave the above account; but confessed that the place exceeded all his powers of description.

*A scene in Indrū's heaven*.—On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narūdū and the rishees, the gūnūs, dūkshūs, gundhūrīvūs, &c. were present. While the courtezans were dancing, and the kinnūrūs singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a bramhūn. The assembled gods laughing at the bramhūn for receiving what Indrū had used, he went home in disgrace; but cursed Indrū, and doomed him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shūchēē, his wife, became very anxious, and sent messengers every where to enquire for her husband. The gods also said among themselves, 'What is become of Indrū?—A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?'—All search was in vain; and the gods assembled to enquire where he was. They found Shūchēē in a state of distraction, of whom Brūmha enquired respecting the lost god. At length Brūmha closed his eyes, and by the power of meditation discovered that Indrū, having offended a bramhūn, had become a cat. Shūchēē, full of alarm, asked Brūmha what she was to do. He told her to go to the house of the bramhūn, and obtain his favour; upon which her husband would be restored to her. Shūchēē obeyed the directions of Brūmha, and went to the house of the bramhūn; who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shūchēē, enquired with surprise who she was. Shūchēē hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indrū, the king of heaven. The hunter's wife, petrified



with astonishment, stood speechless. Shūchēē, after some farther discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shūchēē to perform the Kalika-vrūtū. She obeyed; and poor Indrū, quitting the form of the cat, ascended to heaven, and resumed his place among the gods. No doubt he took care in future not to offend a bramhūn.

*Another scene in the heaven of Indrū, from the Shrēe-bhagvūtū.*—On a certain occasion, the heavenly courtezans and others were dancing before the gods, when Indrū was so charmed with the dancing and the person of Oorvūshēē, one of the courtezans, that he did not perceive when his spiritual guide Vrihūspūtee entered the assembly, and neglected to pay him the usual honours. Vrihūspūtee was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation<sup>f</sup> went to Indrū, and made him acquainted with what had passed. The latter intreated the gods to join him in seeking for the enraged Vrihūspūtee; but the spiritual guide had, by the power of yogū, rendered himself invisible. At last they found the angry gooroo in his own house; and the gods, joining their petitions to those of Indrū, entreated that the offence might be forgiven. Vrihūspūtee declared that he had for ever rejected Indrū, and that his resolution would not be changed. Indrū, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwū-rōōpū, a giant with three heads. In process of time, at the suggestion of his mother, Vishwū-rōōpū began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indrū heard of this, and, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwū-rōōpū heard of his son's death, and, by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indrū fled to Brūmha; who informed the king of the gods that this giant could not be destroyed by all his thunders, unless he could persuade Dūdhēēchee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yogū renounced life; when Vishwū-kūrma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body, to punish Indrū for his bramhūnicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indrū took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there

<sup>f</sup> A Hindoo considers the anger of his spiritual guide as the greatest possible misfortune.

was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nūhooshū, who had performed the sacrifice of a horse one hundred times. When Nūhooshū enquired for Shūchēē, the queen of heaven, he found she was in the parijatū forest. He sent for her ; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Brūmha ; who advised her to send word to the new Indrū, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indrū ; who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatū forest, kicked the sacred lock of hair on the head of Ūgūstyū ; who became filled with rage, and, pronouncing a dreadful curse on the new Indrū, threw him down, and he fell, in the form of a snake, upon a mountain on the earth.— Vishnū, perceiving that one Indrū was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and, cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

*Another scene in Indrū's heaven, from the Mūhabharātū.—* Narūdū one day called at Krishnū's, having with him a parijatū flower from the heaven of Indrū. The fragrance of this flower filled the whole place with its odours. Narūdū first called on Rookminēē, one of Krishnū's wives, and offered the flower to her. She recommended him to give it to Krishnū, that he might dispose of it as he chose. He next went to Krishnū, who received him with great respect : ' Well, Narūdū, you are come after a long absence : what flower is that ? ' ' Can't you tell by its fragrance ? ' said Narūdū, ' it is the parijatū . I brought it from Indrū's garden, and I now present it to you.' Krishnū received it with pleasure, and, after some further conversation, Narūdū retired into another part of the house and watched Krishnū, to see to which of his wives he would give this flower ; that he might excite a quarrel in Krishnū's family, and ultimately a war betwixt Krishnū and Indrū. Krishnū, after Narūdū had retired, went to Rookminēē, and gave the flower to her, warning her to keep it secret, lest Sūtyū-bhama (another of Krishnū's wives) should hear of it. As soon as Narūdū saw to whom Krishnū had given the flower, he paid a visit to Sūtyū-bhama, who received him with great attention. After the first compliments were over, Narūdū fetched a deep sigh, which Sūtyū-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sūtyū-bhama still more inquisitive. He then acknowledged that his sorrow was on her ac-

count. Her anxiety was now inflamed to the highest degree, and she begged him to tell her without delay what he meant. 'I have always considered you,' says Narūdū, 'as the most beloved wife of Krishnū; the fame of your happiness has reached heaven itself: but from what I have seen to-day, I suspect that this is all mistake.' 'Why? Why?' asked Sūtyū-bhama most anxiously. Narūdū then unfolded to her, in the most cautious manner, the story of the flower: 'I brought from heaven,' says he, 'a parijatū flower, (a flower which is not to be obtained on earth,) and gave it to Krishnū. I made no doubt but he would present it to you—to whom else should he present it? But instead of that he went secretly to the apartments of Rookminēē, and gave the flower to her. Where then is his love to you?'—Sūtyū-bhama asked what kind of flower this was. Narūdū declared that it was not in his power to describe it. 'Do you not perceive,' said he, 'its odours?' 'I perceived,' said Sūtyū-bhama, 'the most delightful fragrance, but I thought it was from your body.' Narūdū declared that his body was offensive, and that it was the parijatū that diffused its odours all around. 'But,' says he, 'when you see Krishnū, ask him to let you look at it.' 'And do you think then,' said Sūtyū-bhama, 'that I shall speak to Krishnū, or see his face any more?'—'You are right,' said Narūdū: 'he did not even let you see so precious a jewel; but secretly gave it to another.'—The enraged Sūtyū-bhama made the most solemn protestations that she had done with Krishnū for ever. Narūdū praised her for her resolution, but hinted, that if she ever did make up the matter with Krishnū, she should insist upon his fetching one of the trees from heaven, and giving it to her. Narūdū, having thus laid the foundation of a dreadful quarrel betwixt Krishnū and his wife, and of a war with Indrū, withdrew, and Sūtyū-bhama retired to the house of anger\*.—Some days after this, Krishnū went to see Sūtyū-bhama, but could not find her: on asking the servants, they told him that she had on some account retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing expression; but in vain. At last he threw himself at her feet, when, after many entreaties, she consented to be reconciled, on condition that he should fetch one of the trees from heaven, and plant it in her garden. This he engaged to do, and sent Gūroorū to Indrū with his respects: but commissioned Gūroorū in case of refusal to threaten him with war; and if this did not avail, to add, that Krishnū would come and trample on the body of his queen, overturn his throne, and take the tree from him by force. Neither the entreaties nor threats of Krishnū moved Indrū; who, on the contrary, sent him a defiance. Krishnū, on the return of Gūroorū, collected his forces, and invaded heaven. Dreadful havock was made on both sides. All the heavens were in a state of frightful

\* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

uproar ; and the gods, full of alarm, advised Indrŭ to submit, as he would certainly be overcome. At length Krishnŭ let fly a weapon called Soodŭrshŭnŭ, which pursued the foe wherever he went. The gods again exhorted Indrŭ to sue for peace, to prevent his immediate destruction : he at length took this advice, and submitted to the enraged Krishnŭ, who carried off the tree in triumph, and appeased his jealous wife Sŭtyŭ-bhama.

The following are some of the names of this god : Indrŭ, or, the glorious.—Mŭrootwan, he who is surrounded by the winds.—Pakŭshasŭnŭ, he who governs the gods with justice. Pooroohŏtŭ, he who is invited to a sacrifice performed by king Pooroo.—Poorŭndŭrŭ, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shŭkrŭ, he who is equal to every thing.—Shŭtŭmŭnyoo, he who performed a hundred sacrifices.—Divŭs-pŭtee, the god of the heavens.—Gotrŭbhid, he who clipt the wings of the mountains<sup>i</sup>.—Bŭjree, he who wields the thunder-bolt<sup>k</sup>.—Vriŭrŭha, he who destroyed the giant Vriŭrŭ.—Vriŭsha, the holy.—Soorŭ-pŭtee, the king of the gods.—Bŭlaratee, the destroyer of Bŭlŭ, a giant.—Hŭrihŭyŭ, he who is drawn by yellow horses.—Nŭmoochisoodŭnŭ, the destroyer of Nŭmoochee, a giant.—Sŭnkrŭndŭnŭ, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Mŕghŭ-vahŭnŭ, he who rides on the clouds.—Sŭhŭsrakshŭ, he who has a thousand eyes.<sup>l</sup>

SECT. V.—Sŏoryŭ<sup>m</sup>.

THIS god is said to be the son of Kŭshyŭpŭ, the progenitor of gods and men. He is represented as a dark-red man, with three eyes, and four arms ; in two hands he holds the water-lily ; with another, he is bestowing a blessing, and with the other forbidding fear. He sits on a red water-lily, and rays of glory issue from his body.

The bramhŭns consider Sŏoryŭ as one of the greatest of the gods, because in glory he resembles the one Brŭmhŭ, who is called tŕjomŭyŭ, or the glorious. In the vŕdŭs also this god is much noticed : the celebrated incantation called the gayŭtrŕŕŕ, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramhŭns, are addressed to him. He is at present worshipped daily by the bramhŭns, when flowers, water, &c. are offered, accompanied with incantations.

<sup>i</sup> It is said, that formerly the mountains had wings, and that they flew into all parts of the earth, and crushed to atoms towns, cities, &c.

<sup>k</sup> In this Indrŭ resembles Jupiter Fulminator.

<sup>l</sup> Mr. Wilkins considers Indrŭ, with his thousand eyes, as a deification of the heavens.

<sup>m</sup> The Sun.

On a Sunday, at the rising of the sun, in any month, but especially in the month Maghū, a number of persons, chiefly women, perform the worship of Sōōryū: I shall give an account of this worship in the words of a respected friend.—‘The sun is annually worshipped on the first Sunday in the month Maghū. The name of this worship is called Dhūrmū-bhaoo, or Sōōryū-bhaoo. The ceremonies vary in different places, but in this district the women appear to be the principal actors; though none are excluded, and even Mūsūlmans are so far Hindooized as to join in the idolatry. I saw it once thus conducted:—at the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweatmeats, pigeons and kids. A small pot was placed by each person’s offering, containing about a pint and a half of water. A device made of a water-plant, a species of Millingtonia, intended to represent the sun, was placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it, as people in England keep flowers. The pot with all its appendages represented the sun perhaps as the vivifier of nature. By each offering also was placed (what shall I call it?) an incense-altar, or censer called dhoonachee. It resembled a chafing-dish, made of copper, and stood upon a pedestal about a foot long. It contained coals of fire, and a kind of incense from time to time was thrown into it, principally the pitch of the salū-tree, called dhoona. Near each offering was placed a lamp, which was kept burning all day. The women also took their stations near the offerings. At sun-rise they walked four times round the whole row of offerings, with the right hand towards them, and the smoking dhoonachees placed on their heads; after which they resumed their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee. Towards evening, the bramhūn who attended the ceremony, threw the pigeons up into the air; which, being young, could not fly far, and were scrambled for and carried away by the crowd. The officiating bramhūn perforated the ears of the kids with a needle; after which they were seized by the first person who touched them. About sun-set, the offerers again took up the smoking dhoonachees, and made three circuits round the rows of offerings. After this, the offerings and lighted lamps were taken away by their respective owners, who threw the lamps into a pool of water.’

Women frequently make a vow to Sōōryū to worship him, on condition that he give—to one, a son; to another, riches; to another, health, &c. Some perform these ceremonies after bearing a son. This worship is sometimes attended to by one woman alone; at other times by five, six, or more in company.

Sōōryū and the other planets are frequently worshipped in order to procure health. This the Hindoos call a sacrifice to the

nine planets, when flowers, rice, water, a burnt-sacrifice, &c. are offered to each of these planets separately. It is said, that two or three hundred years ago Mÿyōōrūbhūttū, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred Sūngskritū verses in praise of Sōōryū; and that by the time he had finished the last verse, he was restored to health. These verses have been published under the title of Sōōryūshūtūkū, the author at the close giving this account of his cure. Sometimes a sick person procures a bramhūn to rehearse for him a number of verses in praise of Sōōryū, offering at the same time to this god rice, water, and jūva<sup>n</sup> flowers. If the person be very ill, and a man of property, he employs two or three bramhūns, who repeat as many as a thousand verses. This ceremony must be performed standing in the sun: when a thousand verses are rehearsed, the recitation occupies more than a day. The origin of this method of obtaining relief from sickness is ascribed to Shambū the son of Krishnū, one of the most beautiful youths in the three worlds, who was directed in a dream to repeat, twice a day, the twenty-one names of Sōōryū then revealed to him.

The persons who receive the name of Sōōryū, and adopt this god as their guardian deity, are called Sourūs: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds they fast. On a Sunday, many Sourūs, as well as Hindoos belonging to other sects, perform, in a more particular manner, the worship of this idol; and on this day some of them fast.

The Ramayūnū contains the following story respecting Sōōryū, Hūnoomanū, &c. In the war betwixt Ramū and Ravūnū, an arrow discharged by Pūvūnū pierced the body of Lūkshmūnū: Ramū and all his friends were exceedingly alarmed for the life of Lūkshmūnū; the physicians tried all their efforts in vain. At last one physician declared that if four kinds of leaves could be brought from the mountain Gūndhū-madhūnū, and applied to the wound, Lūkshmūnū might probably be restored to health. The god who had given this arrow to Ravūnū had declared, that whoever was wounded with it in the night should not recover, if a cure were not obtained before day-light. It was night when the wound was inflicted, but Hūnoomanū engaged to bring the leaves before morning. To secure the fulfilment of his promise, he leaped into the air, and alighted on the mountain; but searched in vain for the medicinal leaves. While in his search, Ravūnū, who had heard what was going forward, sent Sōōryū to arise on the mountain at midnight. Hūnoomanū, in a rage, leaped up, and seizing Sōōryū's chariot wheels, placed the blazing god under his arm and the mountain on his head, and carried them to the camp of Ramū; where the friends of Lūkshmūnū searched out the plants, applied

<sup>n</sup> Hibiscus rosa Sinensis.

the leaves, and restored him to health : after which Hūnoomanū permitted Sōōryū to depart.

Sōōryū has two wives, Sūvūrna and Chaya. The former is the daughter of Vishwūkūrma. After their marriage, Sūvūrna, unable to bear the power of his rays, made an image of herself ; and, imparting life to it, called it Chaya°, and left it with Sōōryū. She then returned to her father's house ; but Vishwūkūrma reproved his daughter for leaving her husband, and refused her an asylum ; but promised that if she would return, he would diminish the glory of Sōōryū's rays. Sūvūrna resolved not to return, and, assuming the form of a mare, fled into the forest of Dūndūkū. Chaya and Yūmū, whom Sūvūrna had left with Sōōryū, could not agree ; and Yūmū one day beating Chaya, she cursed him, so that he ever since has had a swelled leg. Yūmū, weeping, went to his father Sōōryū, shewed him his leg, and related what had happened ; upon which Sōōryū began to suspect that this woman could not be Sūvūrna, for no mother ever cursed her own son ; and if she did, the curse could not take effect. He immediately proceeded to the house of his father-in-law, who received him with great respect, but unperceived gave him a seat consisting of different sharp weapons, by which he became divided into twelve round parts. Sōōryū was enraged, and could not be pacified till his father-in-law informed him that his daughter, unable to bear the glory of his rays, had forsaken him. On enquiring where she was gone, the father said he had sent her back to him immediately on her arrival, but that where she now was he could not say. Sōōryū, by the power of dhyānū<sup>p</sup>, perceived that Sūvūrna had become a mare, and was gone into some forest. The story here becomes too obscene for insertion.—Sōōryū and Sūvūrna, in the forms of a horse and a mare, had two children, to whom they gave the names of Ushwinā<sup>q</sup> and Koomarū<sup>q</sup>. When Sōōryū returned to his palace, he asked his wife who this woman (Chaya) was. She gave him her history, and presented her to him as a wife ; and from that time Chaya was acknowledged as Sōōryū's second wife.

There are no temples dedicated to Sōōryū in Bengal. The heaven of this god is called Sōōryū-lokū. A race of Hindoo kings, distinguished as the descendants of the sun, once reigned in India ; of which dynasty Ikshwakoo was the first king, and Ramū the sixty-sixth.

The following are the principal names of Sōōryū : Sōōrū, or, he who dries up the earth.—Sōōryū, he who travels, he who sends

° This word means a shadow.

<sup>p</sup> When the old Hindoo ascetics wished to ascertain a fact, they performed what is called dhyānū, viz., they shut their eyes, and began to meditate, when, it is said, the information they sought was revealed to them.

<sup>q</sup> That is, the sons of a mare : these are now physicians to the gods.

men to their work.—Dwadūshatīna, he who assumes twelve forms<sup>r</sup>.—Divakūrū, the maker of the day.—Bhaskūrū, the creator of the light.—Vivūswūt, the radiant.—Suptashwū, he who has seven horses in his chariot.—Vikūrttūnū, he who was made round by Vishwūkūrma in his lathe.—Ūrkū, the maker of heat.—Mihirū, he who wets the earth<sup>s</sup>.—Pōoshūnū, he who cherishes all.—Dyoomūnee, he who sparkles in the sky.—'lūrūnee, the saviour.—Mitrū, the friend of the water-lily<sup>t</sup>.—Grūhūpūtee, the lord of the stars.—Sūhūsrangshoo, the thousand-rayed.—Rūvee, he who is to be praised.

### SECT. VI.—*Gūnēshū*.

THIS god is represented in the form of a fat short man, with a long belly, and an elephant's head<sup>u</sup>. He has four hands ; holding in one a shell, in another, a chūkrū, in another, a club, and in the fourth, a water-lily. He sits upon a rat. In an elephant's head are two projecting teeth, but in Gūnēshū's only one, the other having been torn out by Vishnoo, when in the form of Pūrūsooramū he wished to have an interview with Shivū. Gūnēshū, who stood as door-keeper, denied him entrance, upon which a battle ensued, and Pūrūsooramū, beating him, tore out one of his teeth.

The work called Gūnēshū-khūndū contains a most indecent story respecting the birth of this god ; which, however necessary to the history, is so extremely indelicate that it cannot possibly be given. It is mentioned in this story, that Doorga cursed the gods ; so that they have ever since been childless, except by criminal amours with females not their own wives.

When it was known that Doorga had given birth to a son, Shūnēe and the rest of the gods went to see the child. Shūnēe knew that if he looked upon the child it would be reduced to ashes ; but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs ; but at last, irritated, he looked upon

<sup>r</sup> Alluding to his progress through the twelve signs.

<sup>s</sup> The Sōoryā-shūtkī says, the sun draws up the waters from the earth, and then lets them fall in showers again.

<sup>t</sup> At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.

<sup>u</sup> Sir W. Jones calls Gūnēshū the god of wisdom, and refers, as a proof of it, to his having an elephant's head. I cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom ; for though he is said to give knowledge to those who worship him to obtain it, that is what is ascribed also to other gods. The Hindoos in general, I believe, consider the elephant as a stupid animal, and it is a biting reproach to be called as stupid as an elephant.



Gūnēshū, and its head was instantly consumed<sup>x</sup>. The goddess, seeing her child headless<sup>y</sup>, was overwhelmed with grief, and would have destroyed Shūnēē<sup>z</sup>; but Brūmha prevented her, telling Shūnēē to bring the head of the first animal he should find living with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Gūnēshū, who then assumed the shape he at present wears. Doorga was but little soothed when she saw her son with an elephant's head: to pacify her, Brūmha said, that amongst the worship of all the gods, that of Gūnēshū should for ever bear the preference. In the beginning of every act of public worship therefore, certain ceremonies are constantly performed in honour of Gūnēshū<sup>z</sup>. Not only is Gūnēshū thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, 'Oh! thou work perfecting Gūnēshū, grant me success in my journey! Gūnēshū! Gūnēshū! Gūnēshū!'—At the head of every letter, a salutation is made to Gūnēshū<sup>z</sup>. When a person begins to read a book, he salutes Gūnēshū; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.

No public festivals in honour of Gūnēshū are held in Bengal. Many persons however choose him as their guardian deity, and are hence called Ganūpūtyūs.

At the full moon in the month Maghū, some persons make or buy a clay image, and perform the worship of Gūnēshū; when the officiating bramhūn performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, celebrate the worship of Gūnēshū on the 4th of the new moon in

<sup>x</sup> This property is ascribed to Shūnēē, (Saturn,) to point out, no doubt, the supposed baneful influence of this planet. This resembles the fable of Saturn's devouring all his male children. The Ramayānū contains a story respecting Dūshūrūt'hū and Shūnēē, in which it is said, that Dūshūrūt'hū was once angry with this god for preventing the fall of rain in his kingdom: he ascended his chariot to make war with him, when Shūnēē, by a single glance of his eyes, set the king's chariot on fire, and Dūshūrūt'hū, in the most dreadful state of alarm, fell from the skies.

<sup>y</sup> One cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the shastrū. The Anhikū-tātvā declares, that if a person sleep with his head to the east, he will be rich; if to the south, he will have long life; if to the north, he will die; and if to the west, (except when on a journey,) he will have misfortunes.

<sup>z</sup> It will occur to the reader, that in all sacrifices among the Romans, prayers were first offered to Janus.

<sup>z</sup> Gūnēshū is famed as writing in a beautiful manner: so that when a person writes a fine hand, people say, 'Ah! he writes like Gūnēshū.' This god is said to have first written the Mūhabharatū from the mouth of Vyasūdēvū.

Bhadra, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Gūneshū, place it by the side of the shalgramū, and worship it daily. At other times, a burnt-offering of clarified butter is presented to this idol. Stone images of Gūneshū are worshipped daily in the temples by the sides of the Ganges at Benares ; but I cannot find that there are any temples dedicated to him in Bengal.

Gūneshū is also called Hūridra-Gūneshū. This name seems to have arisen out of the following story :—When Doorga was once preparing herself for bathing, she wiped off the turmeric, &c. with oil, and formed a kind of cake in her fingers<sup>b</sup>. This she rolled together, and made into the image of a child ; with which she was so much pleased, that she infused life into it, and called it Hūridra-Gūneshū<sup>c</sup>. The image of this god is yellow, having the face of an elephant. He holds in one hand a rope ; in another, the spike used by the elephant driver ; in another, a round sweetmeat, and in another, a rod.

The principal names of Gūneshū are :—Gūneshū, or, the lord of the gūnnū dévtas<sup>d</sup>.—Dwoimatoorū, the two-mothered<sup>e</sup>.—Ekū-dūntū, the one-toothed.—Hérūmbū, he who resides near to Shivū.—Lūmbodūrū, the long-bellied.—Gujanūnū, the elephant-faced.

#### SECT. VII.—*Kartikéyū*.

THIS is the god of war. He is represented sometimes with one, and at other times with six faces ; is of a yellow colour ; rides on a peacock<sup>f</sup> ; and holds in his right hand an arrow, and in his left, a bow.

The reason of the birth of Kartikéyū is thus told in the Koomaru-sūmbhūvū, one of the kavyūs :—Tarūkū, a giant, performed religious austerities till he obtained the blessing of Brūmha, after which he oppressed both bramhūns and gods. He commanded that the sun should shine only so far as was necessary to cause the water-lily to blossom ; that the moon should shine in the day as well as in the night. He sent the god Yūmū to cut grass for his horses ; commanded Pūvūnū to prevent the wind from blowing any stronger than the puff of a fan ; and in a similar manner tyrannized

<sup>b</sup> The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmeric ; and then, taking oil in their hands, wiping it off again, when it falls as a paste all round them.

<sup>c</sup> Hūridra the name for turmeric.

<sup>d</sup> These are the companions of Shivū.

<sup>e</sup> One of Gūneshū's mothers was Doorga, and the other the female elephant whose head he wears.

<sup>f</sup> Juno's chariot was said to be drawn by peacocks.

over all the gods. At length Indrū called a council in heaven, when the gods applied to Brūmha : but the latter declared he was unable to reverse the blessing he had bestowed on Tarūkū ; that their only hope was Kartikéyū, who should be the son of Shivū, and destroy the gaint.—After sometime, the gods assembled again to consult respecting the marriage of Shivū, whose mind was entirely absorbed in religious austerities. After long consultations, Kūndūrpū<sup>s</sup> was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing : he could conquer the mind even of the great god Shivū himself. That, 'says Indrū,' is the very thing we want you to do.' At this he appeared discouraged, but at length declared, that he would endeavour to fulfil his promise. He consulted his wife Rūtēē ; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vūsūntū<sup>b</sup>, to mount Himalūyū, where they found Shivū sitting under a rodrakshū<sup>c</sup> tree, performing his devotions.

Previously to this, Himalūyū<sup>k</sup> had been to Shivū, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities ; which offer Shivū accepted. One day, after the arrival of Kūndūrpū and his party, Doorga, with her two companions Jūya and Vijūya, carried some flowers and a necklace to Shivū. In the moment of opening his eyes from his meditation, to receive the offering, Kūndūrpū let fly his arrow ; and Shivū, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kūndūrpū, when fire proceeded from the third eye in the centre of his forehead, and burnt Kūndūrpū to ashes<sup>l</sup>. The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Shivū, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities<sup>m</sup>, in which she persevered till Shivū was drawn from his devotions, when the marriage was consummated.

The Mūhabharūtū and Ramayūnū contain accounts of the

<sup>s</sup> The god of love.

<sup>b</sup> The spring. The Hindoo poets always unite love and spring together.

<sup>c</sup> From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hindoos.

<sup>k</sup> The mountain of this name personified.

<sup>l</sup> Through the blessing of Shivū to Rūtēē, Kūndūrpū was afterwards born in the family of Krishnū, and took the name of Kamū-dévū ; after which Rūtēē (then called Mayavūtēē) was again married to him.

<sup>m</sup> When this goddess, says a kavyū shastrū, told her mother that she would perform austerities to obtain Shivū, her mother, alarmed, exclaimed—"Ooma ! (Oh ! mother !) how can you think of going into the forest to perform religious austerities ? Stay and perform religious services at home, and you will obtain the god you desire. How can your tender form bear these severities ? The flower bears the weight of the bee, but if a bird pitch upon it, it breaks directly."

birth of **Kartikéyū**, the fruit of this marriage ; but they are so indelicate that the reader, I doubt not, will excuse their omission.

On the last evening in the month **Kartikū**, a clay image of this god is worshipped<sup>a</sup>, and the next day thrown into the water. These ceremonies differ little from those at other festivals : but some images made on the occasion are not less than twenty-five cubits high ; that is, a whole tree is put into the ground, and worshipped as a god. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, in order to raise them to the mouth of the god. This festival is distinguished by much singing, music, dancing, and other accompaniments of Hindoo worship.

The image of **Kartikéyū** is also made and set up by the side of his mother **Doorga**, at the great festival of this goddess in the month **Ashwinū** ; and each day, at the close of the worship of **Doorga**, that of her son is performed at considerable length. In the month **Choitrū** also the worship of **Kartikéyū** accompanies that of his mother.—No bloody sacrifices are offered to this idol.

At the time when the above festival is held, some persons make <sup>o</sup> or purchase clay images, which they place in their houses, and before which the officiating **bramhūn** performs the appointed ceremonies ; preceding which a prayer is made for offspring. This is repeated sometimes on the anniversary of this day, for four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to **Kartikéyū**<sup>p</sup>. When persons have made a vow to **Kartikéyū**, they present offerings to this idol at the completion of the vow. These vows are sometimes made to obtain the health of a child, or a son ; a woman, when she makes this vow, thus addresses the god : ‘ Oh ! **Kartikéyū t’hakoorū** <sup>q</sup>, give me a son, and I will present to thee [here she mentions a number of offerings, as sweetmeats, fruits, &c.]—I do not want a female child.’ This vow may be made at any time, or place, without any previous

<sup>a</sup> Vast numbers of these images are made ; in some towns as many as five hundred. It is supposed that in **Calcutta** more than five thousand are made and worshipped.

<sup>o</sup> He who makes an image for his own use is supposed to do an act of much greater merit than the person who purchases one.

<sup>p</sup> A part of the **Mūhabharātū** is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of **Hūree**, (a name of **Vishnoo**.) When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another to examine, by a separate copy, whether the verses be read without mistake : if they be read improperly, no benefit will arise from the ceremony. If the person who seeks offspring be unable to attend himself during the ceremony, he engages some friend to hear the words in his stead.—Some verses of praise, addressed to **Shivū**, are also occasionally read in the ears of a husband and wife who are anxious to obtain offspring.

<sup>q</sup> A term of respect, meaning excellent.

ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of the conversation, asks the mistress of the house, 'Has your daughter-in-law any children yet?' She replies, in a plaintive manner, 'No, nothing but a girl.' Or she answers altogether in the negative, adding, 'I have again and again made vows to Kartikéyū, and even now I promise before you all, that if the god will give her a son, I will worship him in a most excellent manner, and my daughter-in-law will do it as long as she lives.'

There are no temples in Bengal dedicated to Kartikéyū, nor are any images of him kept in the houses of the Hindoos except during a festival.

The principal names of Kartikéyū, are : Kartikéyū, or, he who was cherished by six females of the name of Krittika<sup>r</sup>.—Mūhasénū, he who commands multitudes.—Shūranūnū, the six-faced.—Skūndū, he who afflicts the giants.—Ūgnibhoo, he who arose from Ūgnee.—Gooḥū, he who preserves his troops in war.—Tarūkūjit, he who conquered Tarūkū.—Vishakhū, he who was born under the constellation of this name.—Shikhi-vahūnū, he who rides on a peacock.—Shuktee-dhūrū, he who wields the weapon called shūktee.—Koomarū, he who is perpetually young<sup>s</sup>.—Krounchū-darūnū, he who destroyed the giant Krounchū.

It is said that Kartikéyū was never married, but that Indrū gave him a mistress named Dévūséna. He has no separate heaven, nor has Gūneshū: they live with Shivū on mount Koilasū.

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### SECT. VIII.—Ūgnee.

THIS god is represented as a red corpulent man, with eyes, eyebrows, beard, and hair, of a tawny-colour. He rides on a goat; wears a poita, and a necklace made with the fruits of cleocarpus ganitrus. From his body issue seven streams of glory, and in his right hand he holds a spear. He is the son of Kushyūpū and Ūditēā.

Ūgnee has his forms of worship, meditation, &c. like other gods; but is especially worshipped, under different names, at the time of a burnt-offering, when clarified butter is presented to him. The gods are said to have two mouths, viz., that of the bramhūn, and of fire (Ūgnee).

<sup>r</sup> Six stars, (belonging to ursa major) said to be the wives of six of the seven rishees. These females are called Krittika. They cherished Kartikéyū as soon as he was born in the forest of writing-reeds, and hence his name is a regular patronymic of Krittika, because they were as his mothers.

<sup>s</sup> Under sixteen years of age.

At the full moon in the month Maghū, when danger from fire is considerable, some persons worship this god before the image of Brūmha, with the accustomed ceremonies, for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed.

Some bramhūns are distinguished by the name sagnikū, because they use sacred fire in all the ceremonies in which this element is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god Ūgnee, and to make religious ceremonies more meritorious<sup>1</sup>.

Ūgnee, as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He presides in the S. E.

Bhrigoo, a sagnikū bramhūn and a great sage, once cursed his guardian deity Ūgnee, because the latter had not delivered Bhrigoo's wife from the hands of a giant, who attempted to violate her chastity when she was in a state of pregnancy. The child, however, sprang from her womb, and reduced the giant to ashes. Bhrigoo doomed the god to eat every thing. Ūgnee appealed to the assembled gods, and Brūmha soothed him by promising, that whatever he ate should become pure. Ūgnee was also once cursed by one of the seven rishees, who turned him into cinders.

Ūrjoonū, the brother of Yoodhisthirū, at the entreaty of Ūgnee, set fire to the forest Khūndūvū, in order to cure him of a surfeit contracted in the following manner:—Mūrootū, a king, entered upon a sacrifice which occupied him twelve months, during the whole of which time clarified butter had been pouring on the fire, in a stream as thick as an elephant's trunk: at length Ūgnee could digest no more, and he intreated Ūrjoonū to burn this forest, that he might eat the medicinal plants, and obtain his appetite again.

Swaha, the daughter of Kūshyūpū, was married to Ūgnee. Her name is repeated at the end of every incantation used at a burnt-offering, as well as in some other ceremonies. The reason of this honor is attributed to Ūgnee's uxoriousness.

The heaven of this god is called Ūgnee-lokū. His principal names are.—Vūnhee, or, he who receives the clarified butter in the burnt-sacrifice (homū).—Vēētihotrū, he who purifies those who perform the homū.—Dhūnūnjūyū, he who conquers (destroys) riches.—Kripēētūyonee, he who is born from rubbing two sticks together.—Jwūlūnū, he who burns.—Ūgnee, he to whom fuel is presented.

<sup>1</sup> There may be some resemblance in this to the custom of the Romans, in preserving a perpetual fire in the temple of Vesta.

SECT. IX.—*Pūvūnū*.

THIS is the god of the winds, and the messenger of the gods<sup>u</sup>. His mother Ūditēē, it is said, prayed to her husband, that this son might be more powerful than Indrū : her request was granted ; but Indrū, hearing of this, entered the womb of Ūditēē, and cut the foetus, first into seven parts, and then each part into seven others. Thus Pūvūnū assumed forty-nine forms<sup>v</sup>. He is meditated upon as a white man, sitting on a deer, with a white flag in his his right hand.

Pūvūnū has no separate public festival, neither image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every festival. He is said to preside in the N. W. Water is also offered to him in the daily ceremonies of the bramhūns ; and, whenever a goat is offered to any deity, a service is paid to Vayoo, another form and name of Pūvūnū. In the work called Ūdikūrūnū-mala, a burnt-sacrifice of the flesh of goats<sup>v</sup> is ordered to be offered to this god.

The following story is related of Pūvūnū in the Shrēēbhagūvūtū :—On a certain occasion Narūdū paid a visit to Sooméroo<sup>w</sup>, and excited his pride in such a manner, that he protested the god Pūvūnū could not approach his summit. Narūdū carried the news of Sooméroo's insolence to Pūvūnū, and advised him to go and break down the summit of Sooméroo ; which, even to the depth of 800 miles below the surface, was of solid gold. Pūvūnū went, and produced such a tempest, that the earth trembled to its centre ; and the mountain god, terribly alarmed, invoked Gūroorū, who came to his relief, and, covering the mountain with his wings, secured it from the wrath of Pūvūnū. For twelve months, however, the storm raged so that the three worlds were hastening to destruction. The gods desired Narūdū to prevail on Pūvūnū to compose the difference with Sooméroo : instead of complying with which the mischievous rishee went, and calling Pūvūnū a fool for exciting such a storm to no purpose, told him that as long as Gūroorū protected the mountain with his wings, there was no hope ; but that, if he would attack Sooméroo, when Gūroorū was carrying Vishnoo out on a journey, he might easily be revenged. This opportunity soon occurred : all the gods

<sup>u</sup> I can find no agreement betwixt this god and either Mercury or Æolus.

<sup>v</sup> The forty-nine points. The Hindoos have 49 instead of 32 points ; and the pooranās, which contain a story on every distinct feature of the Hindoo philosophy, have given this fable : and in the same manner all the elements are personified, and some remarkable story invented to account for their peculiar properties.

<sup>v</sup> The goat, it will be remembered, was slain in the sacrifices of Bacchus.

<sup>w</sup> The mountain of this name personified.

(330,000,000) were invited to Shivŭ's marriage with Parvŭtēē, among whom were the mountains Sooméroo, Trikōōtŭ, Oodŷŷ<sup>a</sup>, Ūstŭ<sup>b</sup>, Vindhŷŷ, Malyŷvanŭ, Gŭndhŷma-dŭnŭ, Chitrŷkōōtŭ, Mŷlŷŷŷ, Nilŷ, Moinakŷ<sup>c</sup>, &c. Vishnoo, riding on Gŷroorŷ, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Pŷvŷnŷ flew to Sooméroo, and, breaking the summit of the mountain, hurled it into the sea<sup>d</sup>.

Pŷvŷnŷ is charged with an adulterous intercourse with Ūnjŷna, the wife of Kēshŷrēē, a monkey. The fruit of this intercourse was Hŷnoomanŷ.

Pŷvŷnŷ was once inflamed with lust towards the hundred daughters of Kooshŷnabhŷ, a rajŷrshee; and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They were made straight again by a king named Brŷmhŷ-dŷttŷ, to whom they were married.

The name of the heaven of this god is Vayoo-lokŷ. His principal names are :—Shwŷsŷnŷ, or, he who is the giver of breath.—Spŷrshŷnŷ, the toucher.—Vayoo, he who travels.—Matŷrishwa, he who gave his mother sorrow<sup>e</sup>.—Prishŷdŷshwa, he who rides on the deer.—Gŷndhŷvŷhŷ, he who carries odours.—Ashoogŷ, he who goes swiftly.—Marootŷ, without whom people die.—Nŷbhŷswŷtŷ, he who moves in the air.—Puvŷnŷ, the purifier.—Prŷbhŷngjŷnŷ, the breaker.

## SECT. X.—Vŷroonŷ.

THIS is the god of the waters. His image is painted white; he sits on a sea-animal called mŷkŷrŷ, with a rope<sup>f</sup> in his right hand.

Vŷroonŷ's name is repeated daily in the worship of the bramhŷns; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped however as one

<sup>a</sup> Mountains over which the sun rises.

<sup>b</sup> Behind which the sun sets.

<sup>c</sup> Some of these belong to the snowy range north of India, and others to the tropical range dividing south from north India. These and other mountains are personified, and by the Hindoo poets are designated as the residence of the gods, and by poetical licence ranged among the inferior gods.

<sup>d</sup> Here it became the island of Ceylon, (Lŷnka.)

<sup>e</sup> When Iudrŷ cut him into forty-nine pieces in the womb.

<sup>f</sup> This weapon is called pashŷ, and has this property, that whomsoever it catches, it binds so fast that he can never get loose. All the gods, giants, rakshŷsŷs, &c. learn the use of this weapon.



of the guardian deities of the earth ; and also by those who farm the lakes in Bengal, before they go out a fishing : and in times of drought people repeat his name to obtain rain<sup>g</sup>.

A story of this god is contained in the Pūdmā pooranū to this purport :—Ravūnū was once carrying an ūnadee-lingū from Himā-lūyū to Lūnka<sup>h</sup>, in order that he might accomplish all his ambitious schemes against the gods : for it was the property of this stone, also called kamū-lingū, to grant the worshipper all his desires, whatever they might be. Shivū, however, when permitting Ravūnū to remove this his image to Lūnka, made him promise, that wherever he suffered it to touch the ground, there it should remain. When the gods saw that Ravūnū was carrying this stone to Lūnka, all the heavens were in a state of agitation : for the gods knew, that if Ravūnū could be permitted to accomplish his wishes, neither Indrū nor any other god would continue on his throne. Council after council was held, and applications made to different gods in vain. It was at last resolved that Vūroonū should enter the belly of Ravūnū, who would thereby be compelled to set the stone down, while discharging his urine<sup>k</sup>. Vūroonū accordingly entered the belly of Ravūnū, as he was carrying the lingū on his head ; and the latter soon began to feel the effects of his visit. His belly swelled prodigiously :—he proceeded however on his journey, till at last he could wait no longer. At this moment Indrū, in the form of an old bramhūn, meeting him, Ravūnū, after asking who he was, and where he was going, entreated him to hold the lingū for a short time, promising to bestow on him the greatest favours ; to which the bramhūn consented, agreeing to hold the stone an hour, but no longer. Ravūnū told him he would not detain him half that time ; and squatted on his hams to rid himself of Vūroonū. After he had thus sat for four hours, the bramhūn, complaining he could hold the stone no longer, threw it down—when the lower part sunk into the world of the hydras, and the top is said to be visible to this day at Voidyū-na'thū, a place in the zillah of Beerbhoom, where the river Khūrsoo is believed to have arisen from the urine of this enemy of the gods<sup>l</sup>. Ravūnū, when he arose, and saw what had taken place, went home full of

<sup>g</sup> At the time of a drought, it is common for bramhūns to sit in crowds by the sides of the Ganges, or any other river, and address their prayers to this god. A bramhūn once informed me, that he remembered when Krishnū-Chāndrū, the rajā of Nūvā-dwēpī, gave presents to vast multitudes of bramhūns thus employed ; and that, in the midst of their prayers, Vūroonū sent a plentiful supply of rain.

<sup>h</sup> Ceylon.

<sup>i</sup> Kamū means desire.

<sup>k</sup> Ravūnū could not hold the lingū while in this act, as a person hereby becomes unclean until he has bathed. This is the strict rule of the shastrū : at present, however, should a person, in the midst of his worship, be compelled to discharge urine, he does not bathe, but only changes his clothes.

<sup>l</sup> The Hindoos do not drink the water of this river, but bathe in and drink the water of a pool there, which they have called Nūvā-gūnga, viz., the New Gūnga.

rage and disappointment : some accounts add, that he went and fought with the gods in the most furious manner.

The heaven of this god, called Vūroonū-lokū, is 800 miles in circumference, and was formed by Vishwākūrma, the divine architect. In the centre is a grand canal of pure water. Vūroonū, and his queen Varoonēē, sit on a throne of diamonds ; and around them the court, among whom are Sūmoodrū, Gūnga, and other river gods and goddesses<sup>m</sup> ; the twelve Adityūs, and other deities ; the hydras ; Oiravūtū ; the doityūs ; the danīvūs, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indrū and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

*A scene in the heaven of Vūroonū*.—Nimee, a king, invited Vūshisht'hū to preside as priest over the ceremonies at a sacrifice he was about to perform. Vūshisht'hū, being engaged at that time as priest to perform a sacrifice for some other king, from whom he expected very large presents, excused himself for the present ; when Nimee, after using entreaty in vain, employed another sage as priest. Vūshisht'hū, having concluded the sacrifice in which he was engaged, proceeded to the palace of Nimee ; but hearing that the king had employed another priest, was filled with rage, and pronounced a curse on the king, by which he was reduced to ashes. Before the curse took effect, however, the king cursed Vūshisht'hū, and reduced his body also to ashes. The soul of Vūshisht'hū ascended to Brūmha, to enquire how he was to procure a body again. Brūmha said, 'Go to the gods Vūroonū and Sōōryū.' He went, and obtained his body in the following manner ; Sōōryū, captivated with the sight of Oorvūshēē, a courtesan, as she was dancing in Indrū's heaven, invited her to his house. As she was going, Vūroonū met her, and became enamoured of her also. [Here the story becomes too filthy to be written.—] From the inflamed passions of these two gods, Ūgūstyū, an eminent ascetic, was born, and Vūshisht'hū, one of the most exalted of the Hindoo saints, obtained a new body. The priests who had been employed by Nimee, fearing they should lose all employment hereafter if they suffered the king thus to perish, at the close of the sacrifice formed from the ashes a young man, to whom they gave the name of Jūnūkū ; who became the father of Sēēta, the wife of Ramū.

The meaning of the name Vūroonū is, he who surrounds.—This god is also called Prūchēta, or the wise.—Pashēē, he who holds a rope.—Yadūsang-pūtee, the lord of the watery tribes.—Ūppūtee, the lord of waters.

<sup>m</sup> Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

SECT. XI.—*Yŭmŭ*.

THIS god is called the holy king, who judges the dead. His image is that of a green man, with red garments; inflamed eyes; having a crown on his head, and a flower stuck in his hair<sup>a</sup>; sitting on a buffaloe, with a club in his right hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terror.

An annual festival is held in honour of Yŭmŭ on the second day of the moon's increase in the month *Kartikŭ*, when an image of clay is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god.

Yŭmŭ is also worshipped at the commencement of other festivals, as one of the ten guardian deities of the earth. He presides in the south.

Every day the Hindoos offer water to Yŭmŭ, in the ceremony called *tŭrpŭnŭ*, as well as annually on the 14th of the month *Ūgrŭhayŭnŭ*, when they repeat several of his names.

At the time of other festivals, the Hindoos sometimes make an image of the mother of Yŭmŭ<sup>o</sup>, and worship it. At other times children in play make this image, and pretend to worship it.

On the first of the month *Kartikŭ*, a curious ceremony takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree: they also plant other branches in the midst of the pit. The place being thus prepared, every morning for a month these girls, after putting on clean apparel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yŭmŭ by the side of this small pit, repeating an incantation. Each day they put a single kouree<sup>p</sup> in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yŭmŭ either husbands, or sons, or happiness, and also that they may escape punishment after death.

<sup>a</sup> It is very common to see a flower, which has been presented to an image, stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several *shastrŭs* prescribe this practice, and promise rewards to the person who places in his hair flowers which have been presented to his guardian deity, or to any other god.

<sup>o</sup> A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yŭmŭ.

<sup>p</sup> Shells from the Maldive islands, which pass for money in Bengal. More than six thousand of these shells may be bought for a rupee.

I have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yümū ; alleging that their future state is to be determined only by Yümū, and that they have nothing therefore to hope or to fear from any beside him.

Yümū is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitrū-gooptā<sup>9</sup>, who keeps an account of the actions of men. A number of officers are also attached to the court, who bring the dead to be judged. If the deceased persons have been wicked, Yümū sends them to their particular hell ; or if good, to some place of happiness. The poor Hindoos, at the hour of death, sometimes fancy they see Yümū's officers, in a frightful shape, coming to fetch them away.

Yümū is said to reside at Yūmalūyū, on the south side of the earth. All souls, wherever the persons die, are supposed to go to Yümū in four hours and forty minutes ; and a dead body cannot be burnt till that time have elapsed.

The following account of Yūmalūyū, and of Voitūrūnēē, the river to be crossed after death, is taken from the Mūhabharūtū :— After Brūmha had created the three worlds, viz., heaven, earth, and patlū, he recollected that a place for judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwūkūrma, the architect of the gods, and gave him orders to prepare a very superb palace. Opposite the south door Vishwūkūrma made four pits for the punishment of the wicked. Three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Brūmha, taking with him the gūndhūrvūs, the giants, &c. went to see the place, and gave it the name of Sūnjēē-vūnēē. The gūndhūrvūs asked Brūmha to give them this beautiful palace. Brūmha asked them if they were willing to inflict the punishments on the wicked : to which they replied in the negative. The giants were next about to seize the place by force ; to prevent which Brūmha ordered Vishwūkūrma to form a vast trench around, and to fill it with water, which became the river Voitūrūnēē. Brūmha next ordered Ūgne to enter the river, and the waters became hot. Having thus surrounded the hall of judgment with a river of boiling water, the creator ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment : to prevent which it was ordained, that the offering of a black cow to a bramhūn should cool the river, and render the person's passage easy. It was still necessary, that some one should occupy this place, and judge the dead ; and Brūmha assigned this work to Yümū.

<sup>9</sup> That is, he who paints in secret ; or, he who writes the fates of men in secret.

<sup>r</sup> One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

<sup>s</sup> I do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river ; though they talk of crossing it by laying hold of the tail of the black

The Ramayānū contains the following story about Yūmū :— Soon after Gūnga came down to the earth, Yūmū was very angry with the gods, as she left him nothing to do in his office of judge ; all the people, however sinful, through her power ascending to heaven. His officers, in a rage, were about to give up their places, and leave him. On applying to Indrū, he advised him not to place his messengers in any situation where the wind, passing over Gūnga blew ; for that all persons touched even by the wind of this sacred river had all their sins removed, and would go to heaven<sup>t</sup>.

Many other stories are to be found in the pooranūs, some of them supposed to be related by persons who have been at Yūmalūyū: the following are of this description.—In a certain village lived two persons of the same name ; one of whom had lived out his whole time, the other had many years to live. Chitrū-gooptū, examining his register, sent Yūmū's messengers to fetch the person whose appointed time was expired : the messengers went, but brought the wrong person. On re-examining his records, Chitrū-gooptū found out the mistake, and directed the officers to hasten back with the soul before the relations had burnt the body. While at Yūmalūyū, this person looked all around, and saw, in one place, the punishments inflicted on the wicked : Yūmū's officers were chastising some, by casting them into pits of ordure ; others, by throwing them into the arms of a red hot image of a woman<sup>u</sup>; others, by making their bellies immensely large, and their mouths as small as the eye of a needle ; others, by feeding them with red hot balls ; others, by throwing them into pits filled with devouring worms and insects, or with fire. In other places he saw those who had practised severe mortifications living in a state of the greatest magnificence ; and women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest delights. As he was coming away, he saw preparations making for the reception of some one in the highest style of grandeur, and asked the messengers who was to enjoy this. The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired ; and who, in fact, died soon afterwards.

A story very similar to this is often related of a person named Būlūramū, of the voidyū cast, who lived some years ago at Choopē, near Nūdēya. This man, to all appearance, died ; and was lying by the side of the Ganges, while his relations were collecting the wood and other materials to burn the body. Before the fire was

cow which they offered in order to obtain a safe passage. It is very common in Bengal for a herdsman to cross a river by taking hold of a cow's tail.

<sup>t</sup> Whatever the Hindoos may think of Gūnga's taking away their sins, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are the most corrupt and profligate of all the Hindoos.

<sup>u</sup> This instrument is used for the punishment of adulterers. When Ravānī was carrying off Sēeta by force, she reminded him, that for this crime he would have to go into the burning arms of this image after death.

lighted, however, the body began to move, and in a little while the dead man arose, and told his friends of his having been carried by mistake to Yūmalūyū, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yūmū's palace.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations.—A rich bramhūn had only one son, who grew up to manhood, and was loved almost to distraction by his parents\*. This son, however, died in his youth, and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time an old servant, who had served the bramhūn many years, and had eaten of his food<sup>†</sup>, died, and, for his merit, was made one of Yūmū's officers. This man was going one day to fetch the soul of some one from the village where he had once lived, and saw his former master weeping by the side of the road for the loss of his son. Assuming his old form, he raised up his master, and endeavoured to comfort him, but in vain. He then told him, that he was become one of Yūmū's officers, on account of the merit he had obtained by serving him (the bramhūn), and eating of his food; and that now, to remove his sorrow, he would take him and shew him his son. The old man got on his back, and the officer immediately carried him to the residence of Yūmū, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son, having lost all affection for his parent, would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations, it was very likely that this old man might have been *his* son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old bramhūnēe would not believe that her son's affections were thus alienated from them: the constable, therefore, carried her also to see him; but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection, and resolved to think no more about him.

Other stories abound in the pooranūs respecting Yūmū, some of which relate to disputes betwixt the messengers of this god and those of some other god, about the soul of a departed person, whether it shall be happy or miserable. I insert two of these stories:—

\* The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess.—They are amazed at the supposed want of affection in Europeans, who leave their parents in order to traverse foreign countries; some of them without the hope of ever seeing them again.

† It is a very meritorious action for a shōōdrī to eat the leavings of a bramhūn. Hence a shōōdrī will serve a bramhūn for rather less wages than another person.

When the sage Ūnimandūvyū was a child of five years old, he put a straw into the tail of a locust, and let it fly away. In advanced years, while once employed in performing religious austerities, he was seized as a thief by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty, and ordered him to be impaled. After he had been impaled four years, his body had undergone no change, and, though he appeared perfectly insensible to human objects, he was evidently alive. The king, being informed of this, was filled with astonishment, and declared that he was certainly some great ascetic, equal to one of the gods. He then immediately ordered him to be taken down; but in endeavouring to extract the wood upon which he had been impaled, it broke within his body. The sage was then suffered to depart, and, after sometime, his religious abstraction was interrupted; though his mind had been so set upon his god, that neither impaling him for four years, nor breaking the stake within his body, had disturbed his intense devotion. On awaking from this state he discovered what had been done to him, and that he had suffered all this from the hands of Yūmū, for having pierced the locust when he was a child. He was exceedingly angry with Yūmū for such unrighteous judgment. To punish a person for a sin committed at the age of five years, and for so small a crime to impale him for four years, was what he could not bear. He then cursed Yūmū, and doomed him to be born on earth, and to take the name of Vidoorū, the son of a servant girl in the house of the mother of Védū-vyasū.—How the administration of justice in the other world was carried on after Yūmū assumed human birth, this story does not relate.—What an excellent religion for a wicked man: the criminal can punish his judge!

Ūjamilū had committed the most enormous crimes, having killed cows and bramhūns, drank spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Narayūnū. In the hour of death Ūjamilū was extremely thirsty, and thus called to his son: ‘Narayūnū, Narayūnū, Narayūnū, give me some water.’ After his decease, the messengers of Yūmū seized him, and were about to drag him to a place of punishment, when Vishnoo’s messengers came to rescue him. A furious battle ensued, but Vishnoo’s messengers were victorious, and carried off Ūjamilū to Voikoontū, the heaven of Vishnoo. The messengers of Yūmū, enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, as they got nothing but disgrace in all they did. Yūmū ordered Chitrū-gooptū, the recorder, to examine his books. He did so, and reported that this Ūjamilū had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so numerous. Yūmū hastened to Voikoontū, and demanded of Vishnoo an explanation of this affair. Vishnoo reminded him, that however wicked this man might have been, he had repeated the

name Narayññũ in his last moments ; and that he (Yũmũ) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnoo, he would certainly go to heaven, though, like Ūjamilũ, covered with crimes, he had not a single meritorious deed to lay in the balance against them.—This is the doctrine that is universally maintained by the great body of the Hindoos : hence, when a person in a dying situation is brought down to the river side, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. A Hindoo shopkeeper one day declared to the author, that he should live in the practice of adultery, lying, &c. till death ; and that then, repeating the name of Krishñũ, he should, without difficulty, ascend to heaven. How shocking this sentiment ! How dreadful this mistake !

*Description of the heaven of Yũmũ, from the Mũhabharũtũ.* This heaven, formed by Vishwũkũrma, is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind ; the climate is mild and salubrious ; and each one is rewarded in kind, according to his works : thus he, who has given much away on earth, receives a far greater quantity of the same things in heaven ; he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains\*. To this heaven have been raised a great number of Hindoo kings, whose names are given in the Mũhabharũtũ. The pleasures of this heaven are like those of Indrũpoorũ : the senses are satiated with gratifications as gross as the writer of this pooranũ, the licentious Vyasũ, could make them.

Yũmũ married Vijũyũ, the daughter of Vẽẽrũ, a bramhũn. The Blũvishyũt pooranũ contains the following story respecting this marriage :—Yũmũ was so pleased with this female, on account of her having performed the Boodhashtũmẽẽ vrũtũ, that he appeared to her, and offered her marriage. She was alarmed at the sight of this stranger, and asked him who he was. When she found it was Yũmũ, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yũmũ calmed her fears, and permitted her to acquaint her brother ; as he would be full of distress after her departure, if he were left in ignorance. Her brother told her she was certainly mad :—‘ What, to be married to Yũmũ ! A fine husband truly !’ She however consented, and Yũmũ conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yũmũ had another favourite, and would not be satisfied till he had explained to her, that his reasons for forbidding her to go southwards were, that there the wicked were punished, and that she would not be able to bear so dreadful a sight. All these warnings, however, were given in vain : while

\* This seems to be a heaven for gluttons !



Yümū was one day busy, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction : to add to the horror of the scene, she saw her mother in torments. On her return, Yümū found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yümū's delivering her mother that very day, or he should see her face no more. Yümū declared this to be impossible; that her own bad conduct had brought her there, and that she could only be delivered, according to the forms of the shastrū, after suffering the punishment due to her. Vijūyū became impatient and clamorous; till Yümū told her, that if she could get the merit of the Boodhas-tūmēē vrūtū, transferred to her by some one, she might deliver her mother. Yümū further informed her, that on earth a certain queen, who had performed the Boodhashtūmēē vrūtū, had been three days in the pains of child-birth; and that, if she would perform a certain ceremony, which he described to her, the queen would be delivered, and would in return transfer the merits of this vrūtū to her mother, who would immediately be delivered from torments. Vijūyū took this advice, and thus procured the deliverance of her mother from hell.

Yümū's principal names are : Dhūrmū-rajū, or, the holy king.—Pitripūtee, the lord of the ancients.—Sūmūvurttee, he who judges impartially.—Prētū-rat, the lord of the dead.—Kritantū, the destroyer.—Yūmoona-bhrata, the brother of Yūmoona<sup>a</sup>.—Shū-mūnū, he who levels all.—Yümū-rat, the chief of the fourteen Yümūs<sup>b</sup>.—Yümū, he who takes out of the world.—Kalū, time.—Dāndudhūrū, he who holds the rod of punishment.—Shraddhū-dévū, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the shraddhū.—Voivūswūtū, the son of Vivūswūt, or Sōōryū.—Ūntūkū, he who kills, or puts an end to life.

## SECT. XII.—*The Worship of the “Host of Heaven”*

THE Hindoos, like other idolatrous nations, have gone into the worship of the heavenly bodies. The planets, the constellations, the signs of the zodiac, the stars in general, the star Canopus<sup>c</sup>, the star Kalū-poorooshū, &c. have all been deified, and are worshipped with appropriate forms of petition, praise, &c. some of them at the festivals of other gods, and others at different times. The constellations are worshipped separately at the births of children, as well as at the anniversaries of these births till the time of death.

<sup>a</sup> The river Yūmoona.

<sup>b</sup> Yümū has thirteen assistants, whose names are here given as different names of this judge of the dead.

<sup>c</sup> Called by the Hindoos Ugūstyū, the sage.

Some persons suppose, that the worship of the elements was the primitive idolatry of the Hindoos, and that of heroes the invention of later times. It is plain, however, that the védus, supposed to be the most ancient of the Hindoo writings, countenance the worship of deified heroes. These books contain accounts of Brümha, Vishnoo, and Shivü, and most of the other deities. A paragraph in the Rig-védü speaks of the gods choosing Indrū to be their king, whom they placed on a throne fancifully constructed with texts of the védü: (amongst all the gods none are charged with greater crimes than Indrū, who seduced the wife of his spiritual guide :) indeed from a variety of facts it is highly probable, that to the védüs we are to attribute the foundation of this whole fabric of superstition. These books contain prayers to procure the destruction of enemies, as well as encourage the burning of widows alive<sup>d</sup>, which is surely a far greater crime than any thing done in the presence of the images of Ramü or Krishnū. The ancient idolatry, therefore, seems to have been as corrupt as any thing practised at present.—Is it not probable that the horrid worship of Moloch was really that of the element of fire ?

I do not find, however, that the heavenly bodies are worshipped on the tops of houses, as appears to have been the case among those nations from whom the Jews learnt their idolatry. It is said of Manasseh, that 'he worshipped all the host of heaven, and served them.' Josiah, the son of Manasseh, put down all that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. By the prophet Jeremiah, God threatens, that the people shall bring out the bones of the king of Judah, of the princes, priests, prophets, and people; and adds, 'And they shall spread them before the sun, the moon, and all the host of heaven, whom they have served; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth.' By the prophet Zephaniah, God threatens to cut off them 'that worship the host of heaven upon the house-tops.' Stephen, in rehearsing the history of the children of Israel before the Jewish council, declares, that God formerly gave up their forefathers to worship the host of heaven; and mentions among other objects of worship the star of the god Remphan.

This worship, which has been so general among heathen nations, seems to have originated in judicial astrology, and in the belief that the heavenly bodies have a great influence upon human events. Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy; some abandon themselves to despair, careless of what becomes of an existence

<sup>d</sup> 'O fire, let these women, with bodies anointed with ghee, eyes (coloured) with stibium and void of tears, enter the parent of water, that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and be jewels among women.' *Rig-védü*.

connected with such omens. The reader will perceive, in reading the account of Saturn, to what a degree the Hindoos dread the influence of this planet, especially at the time when it is in a certain sign. Against fears of this kind the prophet Jeremiah warned the Jews: 'Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.'

SECT. XIII.—*The Worship of the Nine Grāhūṣ. or  
Planets.*

At the great festivals a small offering is presented to all the planets at once; but except on these occasions they are never worshipped together. They are, however, frequently worshipped separately by the sick or unfortunate, who suppose themselves to be under the baneful influence of some planet. At these times the nine planets are worshipped, one after the other, in regular succession. The ceremonies consist of the common forms of worship before other images, and close with a burnt-offering to each planet.

To Sōōryū are offered in the burnt-sacrifice small pieces of the shrub ūrkū<sup>f</sup>; to Chūndrū, those of the pūlashū<sup>g</sup>; to Mars, those of the khūdirū<sup>h</sup>; to Mercury, those of the ūpamargū<sup>i</sup>; to Jupiter, those of the ūshwūt't'hū<sup>k</sup>; to Venus, those of the ooroom-būrū; to Saturn, those of the shūmēc<sup>l</sup>; to Rahoo, blades of dōōrva grass; and to Kétoo, blades of kooshū grass.

In honour of Sōōryū boiled rice, mixed with molasses, is burnt; milk is to be mixed with the rice offered to Chūndrū; with that to Mars, curds; with that to Mercury, clarified butter; to Jupiter is offered frumenty; to Venus, boiled rice alone; to Saturn, various kinds of food; to Rahoo, goat's flesh or fish; to Kétoo, blood from the ear of a goat, mixed with rice.

The image of Sōōryū is to be a round piece of mixed metal, twelve fingers in diameter; that of Chūndrū is to be like a half moon, a cubit from end to end; that of Mars, a triangular piece of metal measured by the thickness of six fingers; that of Mercury, a golden bow measuring the thickness of two fingers from one extremity to the other; that of Jupiter, like a flower of the water-lily; that of Venus, a four-square piece of silver; that of Saturn, an iron scymitar; that of Rahoo, an iron mūkūrū; and that of Kétoo, an iron snake.

\* These stars are called grāhūṣ, because they make known to people good and evil.

<sup>f</sup> *Asclepias gigantic.*

<sup>g</sup> *Butea frondosa.*

<sup>h</sup> *Mimosa catechu.*

<sup>i</sup> *Achyranthes aspera.*

<sup>k</sup> *Ficus religiosa.*

<sup>l</sup> *Mimosa albida.*

The fees accompanying the worship of the different planets are various : at that of Sōōryū, a milch cow ; of Chāndrū, a shell ; of Mars, a bull ; of Mercury, a morsel of gold ; of Jupiter, a piece of cloth ; of Venus, a horse ; of Saturn, a black cow ; of Rahoo, a piece of iron ; and of Kétoo, a goat.

When the officiating bramhūn performs the worship of separate planets, he must put on vestments of divers colours, and offer different kinds of flowers.

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SECT. XIV.—*Rūvee*<sup>m</sup>, the Sun.

THIS god, the son of Kūshyūpū, the sage, is painted red. He holds a water-lily in each hand, and rides in a chariot drawn by seven yellow<sup>n</sup> horses.

Rūvee, as one of the planets, is worshipped only at the great festivals. The Jyotish-tūtwū says, that if a person be born under the planet Rūvee, he will possess an anxious mind, be subject to disease and other sufferings, be an exile, a prisoner, and endure much sorrow from the loss of his wife, children, and property.

This god has been already noticed under the name of Sōōryū : but in that account several particulars were omitted by mistake ; and which I insert here, though they properly belong to another form of this idol.—While bathing, the Hindoos repeat certain incantations, in order to bring the waters of all the holy places in the heaven of this god into the spot where they are standing, and thus obtain the merit of bathing not only in Gūnga, but in all the sacred rivers, &c. in the heaven of Sōōryū. After bathing too, the Hindoos make their obeisance to this god in a standing posture ; the more devout draw up their joined hands to the forehead, gaze at the sun, make prostration to him, and then turn round seven times, repeating certain forms of petition and praise. On these occasions they hold up water in their joined hands, and then ‘ pour out a drink-offering’ to the sun.

When the terrific being which sprung out of Shivū’s bunch of hair went with all the bhōōtūs, &c. to destroy Dākshū’s sacrifice, all the gods being present, this monster seized on Sōōryū and knocked out his teeth : in consequence, at the time of worship, only soft things, as flour, &c. are now offered to this god, such as a toothless old man might eat.

Sōōryū is charged in the Mūhabharātū with ravishing Koonte, a virgin, from whence Kūrnnū, a gaint, was born.

<sup>m</sup> Hence *Rūvee-varū*, or Sunday.

<sup>n</sup> Not green, as mentioned by

SECT. XV.—*Somŭ, or Chŭndrŭ, the Moon.*

THE image of Somŭ is that of a white man, drawn by ten horses, or sitting on the water-lily. With his right hand he is giving a blessing, and in the other he holds a club.

In the work called Ūdhikŭrŭnŭ-mala, a sacrifice is ordered to be performed to Somŭ, and the worshipper is promised a place in the heaven of this god.

All the Hindoo ceremonies are regulated by the rising or setting, the waxing or waning of the moon. The Jyotishtŭtwŭ says, 'If a person be born under the planet Somŭ, he will have many friends; will possess elephants, horses, and palanqueens; be honourable and powerful; will live upon excellent food, rest on superb couches, &c.'

A race of Hindoo kings are said to have descended from Somŭ by Rohinĕe<sup>p</sup>, and are called the children of the moon. The first of these was Boodhŭ, and the forty-sixth Yoodhist'hirŭ.

This god on a certain occasion was forcibly carried away by Gŭroorŭ, the bird on which Vishnoo rides, and delivered up to the giants. The giants, anxious to become immortal as well as the gods, promised Gŭroorŭ that if he would bring the moon by force, so that they might drink the nectar supposed to exist in the bright parts of that planet, they would deliver his mother from the curse pronounced against her by her son Ūroonŭ, by which she had been doomed to become the slave of her sister. Gŭroorŭ soon seized the god, and placed him trembling among the assembled giants; but while the latter were gone to bathe, and prepare for partaking of the waters of immortality, Indrŭ arrived and delivered the captive, and thus disappointed these implacable enemies of the gods.

Somŭ is charged with seducing the wife of Vrihŭspŭtee, his preceptor.—See p. 57.

The chief names of this god are: Somŭ, or, he from whom the water of immortality springs.—Himangshoo, he whose beams are cooling.—Chŭndrŭ, he at whose rising people rejoice.—Indoo, the great.—Koomoodŭ-bandŭvŭ, the friend of the flower Koomoodŭ<sup>q</sup>.—Vidhoo, he who causes the gods to drink the water of life.—Soodhangshoo, he whose rays are as the water of life.—Oshŭdhĕeshŭ, the lord of medicinal plants.—Nishapŭtee, the lord of night.—Ūbjŭ, he who was born from the waters.—Joivatrikŭ, the preserver of men.—Glou, he who decreases.—Mrigrankŭ, he on whose

<sup>o</sup> Hence Somŭ-varŭ, or Monday.

<sup>p</sup> The Hyades.

<sup>q</sup> *Nymphaea lotus*. After the rising of the moon this flower is said by the Hindoos to expand.

lap sits a deer<sup>r</sup>.—Kulanidhee, he with whom are the kūlas<sup>r</sup>.—Dwijūrajū, the chief of the bramhūns.—Nūkshūtréshū, the lord of the planets.—Kshūpakūrū, he who illumines the night.

SECT. XVI.—*Mūngŭlu*<sup>1</sup>, or *Mars*.

THIS god is painted red ; rides on a sheep ; wears a red neck-lace, and garments of the same colour ; and has four arms : in one hand he holds a weapon called shūktee ; with another he is giving a blessing ; with another forbidding fear ; and in the fourth he holds a club.

‘ If a person be born under the planet Mūngŭlū, he will be full of anxious thoughts, be wounded with offensive weapons, be imprisoned, be oppressed with fear from robbers, fire, &c., and will lose his lands, trees, and good name.’—*Jyotish-tūtūwū*.

SECT. XVII.—*Boodhū*<sup>2</sup>, or *Mercury*.

THIS god has four arms ; in one hand he holds the discus, in another a club, in another a scymitar, and with the fourth is bestowing a blessing. He rides on a lion ; is of a placid countenance ; and wears yellow garments.

The following is an account of the birth of Boodhū :—On a certain occasion Vrihūspūtee, the spiritual guide of the gods, made a great feast, to which he invited all the gods. Chūndrū was present among the rest ; who, during the festival, fell in love with Tara, the wife of Vrihūspūtee. Not knowing how to accomplish his wishes, after his return home he invited Vrihūspūtee to a sacrifice, begging him to bring his wife with him. Vrihūspūtee and his wife proceeded to the palace of Chūndrū, but saw no preparations for the sacrifice. The former expressing his surprise at this circumstance, Chūndrū told him that the sacrifice was unavoidably delayed, and advised him to return for a short time to

<sup>r</sup> See a story of the birth of Boodhū in the following page.

<sup>2</sup> Kūla is the one 16th part of the disk of the moon, viz., that quantity which it increases or decreases in one day.

<sup>1</sup> Mūngŭlū-varū, or Tuesday. Mūngŭlū is also called Ungarūkū, or, he who travels ; Koojū, the son of the earth ; and Lohitangū, the blood-coloured.

<sup>2</sup> Boodhū-varū, or Wednesday. The meaning of Boodhū is, the wise. He is also called Rouhinéyū, the son of Rohinī, and Soumyū, the son of Somū.

his devotions, leaving his wife at his house. Vrihūspūtee consented, and during his absence Chūndrū dishonoured the wife of his spiritual guide ; who on his return, finding his wife pregnant, cursed Chūndrū, and hurled him into the sea, where he continued like a cinder, leaving the earth in darkness for two kālps, or 864,000,000 years. Vrihūspūtee compelled his wife to deliver herself, and, on the birth of the child Boodhū, reduced her to ashes. Brūmha afterwards raised her from her ashes, and, thus purified, Vrihūspūtee took her to his embraces again. Sūmoodrū, (the sea,) incensed at his son for this horrid crime of dishonouring the wife of his divine teacher, disinherited him. Chūndrū then applied to his sister Lūkshmēē, the wife of Vishnū, by whose power part of his sin was removed, and he became light like the moon when three days old. She also applied in his behalf to Parvūtēē, who resolved to restore Chūndrū to heaven, and for this purpose planted him in the forehead of her husband<sup>1</sup> ; who went, thus ornamented, to a feast of the gods. Vrihūspūtee, on seeing Chūndrū again in heaven, was greatly incensed, and could only be appeased by Brūmha's ordaining, that the lascivious god should be excluded from heaven, and placed among the stars ; and that the sin by which his glory had been obscured should remain for ever. Chūndrū now asked Brūmha to remove the vomiting of blood, with which he had been seized since his fall from heaven ; who directed him, as a certain cure, to hold a deer on his knees.

‘ If a person be born under the planet Boodhū, he will be very fortunate, obtain an excellent wife, &c.’—*Jyotish-tūtūwī*.

#### SECT. XVIII.—*Vrihūspūtee*, or *Jupiter*.

THE image of this god, the son of the sage Ūngira, is painted yellow. He sits on the water-lily ; has four arms ; in one hand he holds a roodrakshū bead-roll ; in another, an alms' dish ; in another, a club ; and with the fourth, he is bestowing a blessing.

Vrihūspūtee is preceptor and priest to the gods ; in whose palaces he explains the védūs, and performs a number of religious ceremonies.

If a person be born under the planet Vrihūspūtee, he will be endowed with an amiable disposition ; possess palaces, gardens, lands, and be rich in money, corn, &c. ; obtaining the affections of all, his honours will increase ; he will possess much religious merit ;

<sup>1</sup> Lūkshmēē was born, like Chūndrū, at the churning of the sea by the gods.

<sup>2</sup> In Shivū's forehead is placed a half moon.

<sup>3</sup> Vrihūspūti-varū, or Thursday.

and, in short, will have all his wishes gratified. Kshūtriyūs, Voishyūs, and Shōōdrūs, if born under this planet, will be prosperous and happy ; but bramhūns will not be so fortunate : the reason given is, that Vrihūspūtee is a bramhūn, and therefore does not wish to exalt those of his own cast.—*Jyotish-tūtūwū*.

This god is charged in the Mūhabharūtū with deflowering the wife of his eldest brother Ootūt'hyū.

*Names.*—Vrihūspūtee, or, preceptor to the gods.—Sooracharyū, the priest of the gods.—Gishpūtee, the eloquent.—Gooroo, the preceptor.—Jēēvū, he who revives the gods\*.—Angirūsū, the son of Ūngira.—Vachūspūtee, the lord of words, viz., the eloquent.

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SECT. XIX.—*Shookrū<sup>b</sup>, or the Planet Venus.*

THIS god, the son of the sage Bhrigoo, is dressed in white ; sits on the water-lily ; has four hands : in one, he holds a roodrakshū bead-roll ; in another, an alms' dish ; in another, a club ; and with the other is bestowing a blessing.

Shookrū is preceptor and officiating priest to the giants. He is represented as blind of one eye ; the reason of which is thus related :—When Vamūnū went to king Būlee, to solicit a present, Shookrū, being Būlee's preceptor, forbade his giving him any thing. The king disregarding his advice, the priest was obliged to read the necessary formulas, and to pour out the water from a vessel, to ratify the gift. Shookrū, still anxious to withhold the gift, which he foresaw would be the destruction of his master, entered the water in an invisible form, and by his magic power prevented it from falling ; but Vamūnū, aware of the device, put a straw into the bason of water, which entered Shookrū's eye, and gave him so much pain, that he leaped out of the bason : the water then fell, and the gift was offered.

' If a person be born under the planet Shookrū, he will have the faculty of knowing things past, present, and future ; will have many wives ; have a kingly umbrella, (the emblem of royalty ;) and other kings will worship him ; he will possess elephants, horses, palanqueens, footmen, &c.'—*Jyotish-tūtūwū*.

Shookrū's daughter, Dēvūjanēē, was deeply in love with one of her father's pupils, Kūchū, the son of Vrihūspūtee. This youth

\* That is, when the gods die in battle, Vrihūspūtee by incantations restores them to life.

<sup>b</sup> Shookrū-varī, or Friday.



had been sent by his father to learn from Shookrū an incantation for raising the dead. One day Dévūjanē sent Kūchū to bring some flowers to be used in worship<sup>c</sup> from a forest belonging to the giants. Previously to this, Kūchū had been devoured several times by different giants; but Shookrū by the above incantation had restored him to life: when he tore open the bellies of these cannibals, and destroyed them. The giants now resolved to make Shookrū himself eat this boy; for which purpose they caught him in the forest, cut him into the smallest pieces, boiled him up in spirits, and invited Sookrū to the entertainment. Kūchū not returning from the forest, Dévūjanē wept much, and told her father, that she would certainly kill herself if he did not bring back her lover. Shookrū at length, by the power of meditation, discovered that he had eaten this youth, so beloved by his daughter; and he knew not how to bring him back to life, without the attempt being fatal to himself. At last, however, while the boy continued in his belly, he restored him to life, and taught him the incantation for raising the dead; after which Kūchū, tearing open Shookrū's belly, came forth, and immediately restored his teacher to life. Kūchū, having obtained the knowledge of revivifying the dead, took leave of his preceptor, and was about to return to his father Vrihūspūtee, when Dévūjanē insisted upon his marrying her. Kūchū declined this honour, as she was the daughter of his preceptor; at which she was so incensed that she pronounced a curse upon him, by which he was doomed to reap no advantage from all his learning. In return Kūchū cursed Dévūjanē, and doomed her to marry a kshūtriyū; which curse after sometime took effect, and she was married to king Yūjatee. After Dévūjanē had borne two children, she discovered that the king maintained an illicit connection with a princess of the name of Sūmmisht'ha, by whom he had three sons. She appealed to her father Shookrū, who pronounced a curse on Yūjatee; when his hair immediately became grey, his teeth fell from his head, and he was seized with complete decrepitude. Yūjatee remonstrated with his father-in-law, and asked him who should live with his daughter, who was yet young, seeing that he had brought old age upon him. Shookrū replied, that if he could persuade any one to take upon him this curse, he might still enjoy connubial felicity. Yūjatee returned home, and asked his eldest son by Dévūjanē to take this curse for a thousand years, and possess the kingdom; at the close of which time he should become young again, and continue in the kingdom: but this son, his brother, and the two eldest sons of Sūmmisht'ha refused the kingdom on these conditions; which so enraged the father, that he cursed them all. The youngest son, however, by Sūmmisht'ha accepted the conditions,

<sup>c</sup> Gathering flowers for the worship of the gods is often at present the employment of young persons.

<sup>d</sup> The Hindoo children often resort to this threat to extort some favour from their parents.

and instantly became weak and decrepid ; when the father assumed his former youth, and returned to the company of his wives.

*Names.*—Shookrū, or, he who sorrows at the destruction of the giants.—Doityū-gooroo, preceptor to the giants.—Kavyū, the poet.—Ooshūna, the friend of the giants.—Bhargūvū, the descendant of Bhrigoo.

SECT. XX.—*Shūnee, or Saturn.*

THIS god is dressed in black ; rides on a vulture<sup>e</sup> ; has four arms ; in one he holds an arrow ; in another, a javelin ; in another a bow ; and with the other is giving a blessing. He is said to be the son of Sōōryū by Chaya.

All the Hindoos exceedingly dread the supposed baneful influence of this god, and perform a number of ceremonies to appease him. Many stories of him are to be found in the writings of the Hindoos, such as that of his burning off the head of Gūneshū ; his burning Dūshūrūt'hū's chariot in his descent from heaven ; his giving rise to bad harvests, ill fortune, &c.

'If a person be born under the planet Shūnee,' says the Jyotish-tūtwā, 'he will be slandered, his riches dissipated, his son, wife, and friends destroyed ; he will live at variance with others ; and endure many sufferings.' The Hindoos are under constant fear of bad fortune from this planet. Some persons, if absent from home at the time of his appearance, return through fear, and others forsake their business lest they should meet with misfortunes. If one person persecute another, the latter sometimes takes it patiently, supposing it to arise from the bad fortune which naturally springs from the influence of this star. The Hindoos believe that when Shūnee is in the ninth stellar mansion, the most dreadful evils befall mankind : hence, when Ramū broke the bow of Shivū, which was the condition of obtaining Sēeta in marriage, and when the earth sunk, and the waters of the seven seas were united in one, Pūrūshoo-ramū, startled at the noise of the bow, exclaimed, 'Ah ! some one has laid hold of the hood of the snake, or fallen under the ninth of Shūnee.' At present, when a person is obstinate, and

<sup>e</sup> Shūnee-variū, or Saturday. One of the names of Shūnee is Shūnoish-chūrū, viz., he who travels slowly.

<sup>f</sup> This god is represented as sitting on this bird, probably, to denote his destructive power. Saturn, in the Grecian system of idolatry, was represented as devouring his children. The vultures in Bengal are highly useful in devouring the dead bodies of men and beasts, many of which are left in the roads and on the banks of rivers. It is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before ; illustrating, in the most striking manner, the words of our Lord, " Wheresoever the carcase is, there will the eagles be gathered together."—*Matth.* xxiv. 28.

will not hearken to reason, a bye-stander says, 'I suppose he has fallen upon Shūnee, or he has laid his hand upon the hood of the snake, viz., he is embracing his own destruction.' When Rānū found that some one had stolen Sēēta, in the midst of his rage he exclaimed, 'This person must have been born when Shūnee was in the ninth mansion.'

### SECT. XXI.—*Rahoo*<sup>b</sup>.

THIS god, the son of Singhika, is painted black : he rides on a lion ; has four arms, in three of which he holds a scymitar, a spear, and a shield, and with the other hand is bestowing a blessing.

'If a person be born under the planet Rahoo,' says the work already quoted, 'his wisdom, riches, and children will be destroyed ; he will be exposed to many afflictions, and be subject to his enemies.'

Rahoo was originally a giant, but at the churning of the sea he took his present name and form ; (that is, he became one of the heavenly bodies ;) which transformation is thus described in the *pooranūs* :—At the time when the gods churned the sea to obtain the water of life, Sōōryū (the sun) and Chūndrū (the moon) were sitting together. When the nectar came up, these gods hinted to Vishnoo, that one of the company who had drank of the nectar was not a god, but one of the giants. Vishnoo immediately cut off his head ; but after drinking the water of life, neither the head nor the trunk could perish. The head taking the name of Rahoo, and the trunk that of Kétoo, were placed in the heavens as the ascending and descending nodes ; and leave was granted, by way of revenge on Sōōryū and Chūndrū, that on certain occasions Rahoo should approach these gods, and make them unclean, so that their bodies should become thin and black. The popular opinion, however, is, that, at the time of an eclipse, Rahoo swallows the sun and moon, and vomits them up again<sup>k</sup>.

<sup>b</sup> The ascending node.

<sup>i</sup> We are here reminded of Jupiter's deflowering Calisto, the daughter of Lycaon, king of Arcadia. It will be remembered, that when her disgrace became known, Juno turned her into a bear, which Jupiter afterwards advanced into heaven, and made it a constellation, now called *Ursa major*.

<sup>k</sup> It is a most unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun or the moon is devoured at the time of an eclipse. "As soon as they (the Chinese) perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such a horrid din they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon." Crantz in his *History of Greenland* asserts, that a similar custom exists among this people, who could certainly never have learnt it either from the Hindoos or the Chinese.

Many persons perform a number of ceremonies on these occasions, as, those to the manes; pouring out water to deceased ancestors; repeating the names of the gods; setting up gods; making offerings, &c. The Jyotish-tūtwū declares, that performing these duties now is attended with benefits infinitely greater than at other times. Nobody must discharge the fæces or urine, or eat any food, until they have seen the sun or moon after the eclipse, though it be till their rising the next day. He who does not observe this law, will have a million of hells in one.

*Names.*—Tūmū, the dark, or, he who is possessed of a great proportion of the quality of darkness.—Rahoo, he who swallows and afterwards vomits up the sun or moon.—Swūrbhanoo, he who shines in the heavens.—Soinghikéyū, the son of Śinghika.—Vidhoontoodū, he who afflicts the moon.

#### SECT. XXII.—

**KĒTOO** is the headless trunk of Rahoo, which became immortal at the churning of the sea. This god is painted of a light green colour. He rides on a vulture; in one hand holds a club, and with the other is bestowing a blessing.

THE preceding may be called the Hindoo **CELESTIAL GODS**. I dare not say, that I have given every deity of this order, as I have not found any book containing an exact list of them. I could easily have enlarged the number, by inserting accounts of other forms of these gods; but this would have swelled the work, without adding to its value.

<sup>1</sup> The descending node.

## CHAP. III.

## OF THE GODDESSES.

SECT. I.—*Doorga*.

IN those parts of the Hindoo shastrūs which treat of the production of the world, this goddess is spoken of as the female power, under the name of Prūkṛitēē or Bhūgāvūtēē. She was first born in the house of Dūkshū, one of the progenitors of mankind, and called Sūtēē; under which name she was married to Shivū, but renounced her life on hearing her father reproach her husband. On her second appearance, we recognize her under the name of Parvūtēē, the daughter of Hinalūyū<sup>a</sup>; when she was again married to Shivū, by whom she had two children, Kartikéyū and Gūnēshū.

Doorga has had many births to destroy the giants<sup>b</sup>. The reason of her being called Doorga is thus given in the Kashē-khūndū :—On a certain occasion Ūgūstyū, the sage, asked Kartikéyū, why Parvūtēē, his mother, was called Doorga. Kartikéyū replied, that formerly a giant named Doorgū, the son of Rooroo; having performed religious austerities in honour of Brūmha, obtained his blessing, and became a great oppressor : he conquered the three worlds, and dethroned Indrū, Vayoo, Chūndrū, Yūmū, Ūgnee, Vūroonū, Koovérū, Būlee, Eēshanū, Roodrū, Sōōryū, the eight Vūsoos, &c. The wives of the rishees were compelled to celebrate his praises. He sent all the gods from their heavens to live in forests ; and at his nod they came and worshipped him. He abolished all religious ceremonies ; the bramhūns, through fear of him, forsook the reading of the védūs ; the rivers changed their courses ; fire lost its energy ; and the terrified stars retired from sight : he assumed the forms of the clouds, and gave rain whenever he pleased ; the earth through fear gave an abundant increase ; and the trees yielded flowers and fruits out of season. The gods at length applied to Shivū. Indrū said, ‘ He has dethroned me ;’—Sōōryū said, ‘ He has taken my kingdom ;’ and thus all the gods related their misfortunes. Shivū, pitying their case, desired Parvūtēē to go and destroy the giant. She willingly accepting of the commission, calmed the fears of the gods, and first sent Kalū-ratree, a female whose beauty bewitched the inhabitants of the three worlds, to order the giant to restore things

<sup>a</sup> The mountain of this name.

<sup>b</sup> Sir W. Jones, not improperly, considers Doorga as bearing a pretty strong resemblance to Juno, as well as to Minerva.



and hurled at the goddess ; who however threw a weapon which carried away many of the arms of the giant : when he, in return, hurled a flaming dart at the goddess ; which she turning aside, he discharged another ; but this also she resisted by a hundred arrows. He next let fly an arrow at Parvūtēē's breast ; but this too she repelled, as well as two other instruments, a club and a pike. At last Parvūtēē seized Doorgū and set her left foot on his breast ; but he disengaged himself, and renewed the fight. The beings (9,000,000) whom Parvūtēē caused to issue from her body then destroyed all the soldiers of the giant ; in return Doorgū caused a dreadful shower of hail to descend, the effect of which Parvūtēē counteracted by an instrument called Shoshñū<sup>m</sup>. He next, breaking off the peak of a mountain, threw it at Parvūtēē, who cut it into seven pieces by her arrows. The giant now assumed the shape of an elephant as large as a mountain, and approached the goddess ; but she tied his legs, and with her nails, which were like scymitars, tore him to pieces. He then arose in the form of a buffalo, and with his horns, cast stones, trees, and mountains at the goddess, tearing up the trees by the breath of his nostrils. The goddess next pierced him with her trident, when he reeled to and fro, and, renouncing the form of the buffalo, assumed his original body as a giant, with a thousand arms, and weapons in each. Going up to Parvūtēē, the goddess seized him by his thousand arms, and carried him into the air, from whence she threw him down with dreadful force. Perceiving however, that this had no effect, she pierced him in the breast with an arrow ; when the blood issued in streams from his mouth, and he expired. The gods were now filled with joy : Sōoryū, Chūndrū, Ūgnee, &c. obtained their former splendour ; and all the other deities, who had been dethroned by this giant, immediately re-ascended their thrones ; the bramhūns resumed the study of the védūs ; sacrifices were regularly performed, and every thing assumed its pristine state : the heavens rang with the praises of Parvūtēē, and the gods, in return for so signal a deliverance, honoured her with the name of Doorga.

Mūhishū, king of the giants, at a certain period overcame the gods in war, and reduced them to such a state of indigence, that they were seen wandering about the earth like common beggars. Indrū, after a time, collected them together, and they went in a body to Brūmha, and afterwards to Shivū, but met with no redress. At last they applied to Vishnoo, who was so enraged at beholding their wretchedness, that streams of glory issued from his face, from which sprang a female named Mūha-maya (Doorga). Streams of glory issued also from the faces of the other gods, and entering Mūha-maya, she became a body of glory resembling a mountain on fire. The gods then gave their weapons to this female, and with a frightful scream, she ascended into the air.

<sup>m</sup> A weapon which dries up liquids.

[The work Chündēē, in this place, contains a long account of the dreadful contest betwixt Mūha-maya and this giant, which ended in the destruction of the latter.]

After the victory, the gods chanted the praises of Mūha-maya ; and the goddess, pleased with their gratitude, promised to succour them whenever they were in distress, and then disappeared.

The Hindoos believe that the worship of Doorga has been performed through the four yoogūs ; but that Soorūtū, a king, in the end of the dwapūrū-yoogū, made known the present form of worshipping the goddess, and celebrated these orgies in the month Choitrū ; (hence called the Vasūntee, or spring festival.) Soorūtū offered a very great number of goats, sheep, and buffaloes to Doorga ; believing, according to the shastrū, that he should enjoy happiness in heaven as many years as there were hairs upon the different animals offered. After his death, however, his case excited much discussion in the court of Yūmū ; who at length decided, that though Soorūtū had much merit, he had destroyed the lives of many animals, and that he must be born and suffer death from all these beasts assembled in one place, when he should immediately be advanced to heaven. Others interpret this passage of the shastrū as meaning, that the king was to assume in succession the forms of all these beasts, and be put to death in each form before he could ascend to heaven. In the trétū-yoogū Ramū is said to have performed the worship of Doorga in the month Ashwinū ; and from him it is continued in this month, and called the Sharū-dēya, or autumnal festival.

This festival, celebrated in the month Ashwinū, the most popular of all the annual festivals held in Bengal, I shall now attempt to describe. Immense sums are expended upon it<sup>a</sup> ; all business throughout the country is laid aside for several days, and universal festivity and licentiousness prevail. A short time before the festival, the learned men and sirkars<sup>o</sup> employed in Calcutta almost universally return home ; some of them enjoy a holiday of several weeks.

The image of Doorga has ten arms. In one of her right hands is a spear, with which she is piercing the giant Mūhishū ; with one of the left she holds the tail of a serpent, and the hair of the giant, whose breast the serpent is biting. Her other hands are all stretched behind her head, and filled with different instruments of war. Against her right leg leans a lion, and against her left the above

<sup>a</sup> In the city of Calcutta alone, it is supposed, upon a moderate calculation, that half a million sterling is expended annually on this festival. About fifty years ago, (1811) Kūndūrpū-goorū, a kaist'hū, expended in this worship 38,000 pounds, and spent 12,500 pounds annually as long as he lived in the same manner.

<sup>o</sup> Natives who direct the business of Europeans are commonly called sirkars. The proper name is Mootsūddeo, or Moolhree.



giant—The images of Lākshinēē, Sūrūswūtēē, Kartikéyū, and Gūnēshū, are very frequently made and placed by the side of this goddess.

On the 9th day of the decrease of the moon this festival begins, when the ceremony called sūnkūlpū is performed, by the officiating bramhūn's taking into his joined hands a metal kosha, (which contains water, flowers, fruits, sesamum, rice, and a blade of kooshū grass,) reading an incantation, and promising that on the succeeding days such a person will perform the worship of Doorga. After this, Doorga is worshipped before a pan of water with the accustomed formularies.

On the 10th, 11th, 12th, 13th, 14th, and 15th days of the moon, the same ceremonies are performed before the pan of water ; and, with some trifling variations in the offerings, continued on the 16th, 17th, 18th, 19th and 20th.

On the 21st day of the moon, at the close of the worship, what is called ūdhivasū is performed. This also is a preliminary ceremony, and consists in taking rice, fruits, &c., and touching with them a pan of water, and afterwards the forehead of the image, at intervals repeating incantations.

On the 22d, early in the morning, the officiating bramhūn consecrates the image, placing it on the spot prepared for it in the temple, and repeating the proper formulas. After this, the principal ceremonies before the image begin. First, the business of giving eyes and life to the images is performed ; when they become objects of worship. In this curious ceremony, the officiating bramhūn touches with the two fore-fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places, he says, ' Let the soul of Doorga long continue in happiness in this image.' After this, he takes a leaf of the vilwū tree, rubs it with clarified butter, and holds it over a burning lamp till it be covered with soot ; of which he takes a little on the stalk of another vilwū leaf, and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Gūnēshū and other gods is now performed ; then that of the demi-goddesses, the companions of Doorga in her wars, who are represented by the dots of paint on the canopy which covers the image of the goddess. The offerings presented to them consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c. Then follows the worship of the other images set up with that of Doorga ; to which succeeds the principal worship, that of Doorga. First, the officiating bramhūn performs dhyānū ; in which, sitting before the image, he closes his eyes, and repeats the proper formulas, meditating on the form of the goddess, and repeating to himself, ' I present to the goddess all these flowers, fruits, &c. [here he goes over all the offerings ;] I slay all these

animals,' &c. He then calls the goddess, saying, 'O goddess, come here, come here; stay here, stay here. Take up thine abode here and receive my worship.' The priest next places before the image a small piece of square gold or silver, for the goddess to sit upon, and asks if she has arrived happily; adding the answer himself, 'Very happily.' After this, water for washing the feet is offered, by taking it with a spoon from one vessel, and pouring it out into another, while the incantation is repeated. Ten or fifteen blades of dōōrvū grass, a yūva flower, sandal powder, rice, &c. are then offered with an incantation, and laid at the feet of Doorga. Next follows water to wash the mouth; curds, sugar, and a lighted lamp. Then water to wash the mouth, and to bathe; then cloth, or garments; then jewels, or ornaments for the feet, arms, fingers, nose, ears, &c., with sandal wood, and red or white lead; then flowers of different kinds, one at a time, with a separate incantation for each flower: also a vilwū leaf, with some powder of sandal wood put upon it. Then are offered thrice successively two handfuls of flowers of different kinds; afterwards incense, a lighted lamp, and meat offerings. At the close, the bramhūn walks round the image seven times, repeating forms of petition and praise.

Now the bloody sacrifices are offered. If the animal be a sheep or a goat, as is always the case on the first day, the officiating bramhūn, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads an incantation, in which he offers it up to the goddess, thus: 'O goddess, I sacrifice this goat<sup>p</sup> to thee, that I may live in thy heaven to the end of ten years.' He then reads an incantation in its ear, and puts flowers, and sprinkles water on its head. The instrument with which the animal is killed is consecrated by placing upon it flowers, red lead, &c., and writing on it the incantation which is given to the disciples of Doorga. The officiating bramhūn next puts the instrument of death on the neck of the animal, and, after presenting him with a flower as a blessing<sup>q</sup>, then into the hand of the person appointed to slay the animal, who is generally the black-smith<sup>r</sup>, but sometimes a bramhūn. The assistants put the goat's neck into an upright post, excavated at the top so as to admit the neck betwixt its two sides; the body remaining on one side of the post, and the head on the other. An earthen vessel containing a plantain is placed upon a plantain leaf; after which the blacksmith cuts off the head at one blow,

<sup>p</sup> Only male animals are offered.

<sup>q</sup> It is common among the Hindoos for a superior to give a blessing while presenting a flower.

<sup>r</sup> The Hindoos covet the honour of cutting off the head of an animal dexterously at the time of these sacrifices. If it be not done at one blow, they drive the blacksmith away in disgrace. The shastrīs have denounced vengeance on the person who shall fail to cut off the head at one blow: his son will die, or the goddess of fortune (Lūkshmeē) will forsake him.

and another person holds up the body, and drains out the blood upon the plantain in the bason. If the person who performs the sacrifice does not intend to offer the flesh to Doorga<sup>a</sup>, the slayer cuts only a small morsel from the neck, and puts it on the plantain; when some one carries it, and the head, and places them before the image, putting on the head a lighted lamp. After all the animals have been thus killed, and some of the flesh and the heads carried before the image, the officiating bramhūn repeats certain prayers over these offerings, and presents them to the goddess, with the blood which fell on the plantains: then, taking the blood from the bason, he puts it on a plantain leaf, and cuts it into four parts, presenting it to the four goddesses who attend upon Doorga.

Offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of different sorts, limes, fruits, &c. are next presented with prayers. Now the names of Doorga are repeated by the priest, who afterwards presents camphorated water to the goddess; then betle-nut, limes, spices, &c., made into what is called panū<sup>t</sup>. After repeating a number of forms of praise, this part of the service closes with the prostration of the officiating bramhūn before the idol. Next, food is presented with many prayers to the goddess; which food consists of what is called khéchéūrū<sup>u</sup>, fried fruits, fried fish and flesh, &c. About four in the afternoon, large quantities of food are presented to the goddess; amongst which are, prepared greens of three or four kinds; prepared peas of three or four kinds; fried fruits, sweet potatoes, &c; fried fish, mixed with fruits of four or five different sorts; the flesh of sheep and goats, stewed in two or three ways; preparations of tamarinds, two or three sorts; rice boiled in milk, two or three sorts; fifteen or sixteen sorts of sweetmeats &c.; all which are offered with separate prayers: after which water, betle, &c. are presented.

The bramhūns are entertained either with sweetmeats, or prepared food, by the person at whose house the worship is performed: some of them are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered almost as ambrosia, is given to the guests with a sparing hand; some of whom (mothers) beg to take a morsel home to cure their children, or relatives, of diseases. Food is also sent to the neighbours, and persons of inferior cast carry away great quantities<sup>s</sup>.

<sup>a</sup> This is rarely or never done at present. There are no parts of the animal, however, which may not be offered.

<sup>t</sup> Chewed by almost all the natives.

<sup>u</sup> A common dish in Bengal, made of rice, boiled up with turmeric, peas, spices, clarified butter, &c.

<sup>s</sup> In some places a family or several families of bramhūns are supported by the revenues attached to a temple, and by the offerings presented to the idol. At the time of a festival, the heads of these families wait on those who come to make offerings to the idol, and present them with betle, sweetmeats, fruits, water, &c., according to their quality.

In the evening, the officiating bramhūn waves a brass candlestick, or lamp with five lights, before the goddess, repeating incantations; afterwards a shell with water in it, and then a piece of cloth. At night the temple is lighted up, and, about eight o'clock, unleavened bread, butter, fruits, sweetmeats, curds, milk, &c., are presented to the goddess. At midnight some persons repeat the worship; but in this case the offerings are few, and there are no bloody sacrifices.

After the worship of the day, many rich men engage a number of prostitutes, richly dressed and almost covered with ornaments, to dance and sing before the idol. The songs are exceedingly obscene; the dances highly indecent; and the dress of the dancing women no less so: their clothing being so fine as scarcely to deserve the name of a covering. The tresses of some are thrown loose, hanging down to the waist. During the dances, the doors are shut to keep out the crowd, as well as Europeans, who are excluded. Six, seven, or eight women thus dance together, assisted by music, for about four hours. Rich spectators, when remarkably pleased with a part of the song, throw to the singer as much as four, eight, or sixteen rupees; beside which, those who engage these women make them presents of garments, and of considerable sums of money. The sons of the rich natives are highly pleased with these dances.

On the second day, the worship and sacrifices are much the same as on the first, except that the bathing of the goddess, called the great Snanū, is attended with more ceremonies. In this ceremony the priest first brings some earth said to have been thrown up by the teeth of a wild hog, and, mixing it with water, presents it with prayers to the goddess, to be used as soap. Then in succession earth from before the door of the king, or lord of the soil; from before that of a courtesan; from the side of the Ganges; earth raised by ants; and, lastly, earth from any river side, not the Ganges, is presented with the same ceremonies. After this, turmeric, fruits and spices; the water of the cocoa-nut, and of the water melon; the juice of the sugar cane; honey, clarified butter, sour milk, milk, cow's urine, cow-dung, sugar, treacle, and different sorts of oil, are presented in succession, with the necessary formulas. While the officiating bramhūn is going through these ceremonies, he revolves in his mind that he is making these gifts to assist the goddess in bathing. At the close, he presents some water of the Ganges, and after this the water of four seas; or, if unable to obtain this, the water of the Ganges again, and then the water of some other river. The bathing ceremonies are closed by a present of cloth for the loins. In the evening, or else in the night, according to the conjunction of the stars, worship is again performed, in which only one bloody sacrifice is offered; and in some cases none. Widows fast on this day, particularly a widow with children; the latter deriving great benefits from the meritorious actions of the mother.

On the third day, the goddess is worshipped only once, but the offerings and sacrifices are many; buffaloes are offered only on this day. A respectable native once told me, he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival: the number slain in the whole country must therefore be very great. Formerly, some of the Hindoo kings killed a thousand animals on these occasions<sup>7</sup>. The males only are sacrificed; and they are in general young and very tame, costing from five to sixteen rupees each. None of the Hindoos eat the sacrificed buffaloes, except the shoemakers<sup>2</sup>. Each animal is bathed before it is slain; after which the officiating bramhūn puts red lead on its horns, and, with a red string, ties a piece of wool smeared with red lead on the forepart of the breast; he also puts a piece of cloth coloured over with turmeric on his back, and a necklace of vilwū leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffaloes, and presenting them to the goddess, is similar to those already described respecting the sacrifice of goats and sheep.

After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals were slain, and dance like furies on the spot; after which they go into the street, dancing and singing indecent songs, and visit those houses where images of the goddess have been set up.

At the close of the whole, the officiating bramhūn presents a burnt-offering, and gives to the goddess a sum of money, commonly about four rupees: some indeed give one hundred, and others as much as a thousand rupees; which at length return into the hands of the officiating bramhūn.

In the year 1806, I was present at the worship of this goddess, as performed at the house of Raja Raj-Krishnū at Calcutta. The buildings where the festival was held were on four sides, leaving an area in the middle. The room to the east contained wine, English sweetmeats, &c. for the entertainment of English guests, with a native Portuguese or two to wait on the visitors. In the opposite room was placed the image, with

<sup>7</sup> The father of the present king of Nūdeēya, at one of these festivals, offered a great number of goats and sheep to Doorga. He began with one, and, doubling the number each day, continued it for sixteen days. On the last day he killed 33,768, and in the whole he slaughtered 65,535 animals. He loaded boats with the bodies, and sent them to the neighbouring bramhūns; but they could not devour them fast enough, and great numbers were thrown away.—Let no one, after this, tell us of the scruples of the bramhūns about destroying animal life, and eating animal food.

<sup>x</sup> In some places, the tame hog is offered to Doorga by the lowest casts, who, among other offerings, present spirituous liquors to the goddess. At the end of the ceremonies, these persons cook and eat the flesh, drink the spirits, and then, in a state of intoxication, the men and women dance together, and commit the greatest indecencies. No bramhūn, on pain of losing cast, can assist at these ceremonies; and indeed all bramhūns, who perform ceremonies for persons of low cast, sink in society.

vast heaps of all kinds of offerings before it. In the two side rooms were the native guests, and in the area groups of Hindoo dancing women, finely dressed, and in the area groups of Hindoo dancing women, finely dressed, singing, and dancing with sleepy steps, surrounded with Europeans who were sitting on chairs and couches. One or two groups of Mūsūlman men-singers entertained the company at intervals with Hindoost'hanee songs, and ludicrous tricks. Before two o'clock the place was cleared of the dancing girls, and of all the Europeans except ourselves; and almost all the lights were extinguished, except in front of the goddess;—when the doors of the area were thrown open, and a vast crowd of natives rushed in, almost treading one upon another; among whom were the vocal singers, having on long caps like sugar loaves. The area might be about fifty cubits long and thirty wide. When the crowd had sat down, they were so wedged together as to present the appearance of a solid pavement of heads; a small space only being left immediately before the image for the motions of the singers, who all stood up. Four sets of singers were present on this occasion, the first consisting of bramhūns, the next of bankers, the next of voishnūvūs, and the last of weavers;<sup>a</sup> who entertained their guests with filthy songs, and danced in indecent attitudes before the goddess, holding up their hands, turning round, putting forward their heads towards the image, every now and then bending their bodies, and almost tearing their throats with their vociferations. The whole scene produced on my mind sensations of the greatest horror. The dress of the singers—their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were, in the very act of worship, perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit—excited ideas and feelings in my mind which time can never obliterate.

I would have given, in this place, a specimen of the songs sung before the image, but found them so full of broad obscenity that I could not copy a single line. All those actions, which a sense of decency keeps out of the most indecent English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad-singer in England would be sent to the house of correction, and flogged, for performing the *meritorious actions* of these wretched idolaters.<sup>b</sup> The singing is continued for three days, from about two o'clock in the morning till nine.

<sup>a</sup> Distinguished among the natives by the name of Hūroo-t'hakoord, Bhūva-nāndū, Nītaee, and Lūkshmeē.

<sup>b</sup> The reader will recollect that the festivals of Bacchus and Cybele were equally noted for the indecencies practised by the worshippers, both in their words and actions.

The next morning, between eight and nine, a short time is spent in worship, but no bloody sacrifices are offered. Amongst other ceremonies at this time the officiating bramhūn, in the presence of the family, dismisses the goddess, repeating these words: 'O goddess! I have, to the best of my ability, worshipped thee. Now go to thy residence, leaving this blessing, that thou wilt return the next year:' after which the priest immerses a looking-glass, the representative of the goddess, in a pan of water; and then takes some of this water, and sprinkles himself and the company with it. When the goddess is thus dismissed, the women set up a cry—some even shed tears. In the afternoon, the mistress of the house and other women go to the image, put a rupee and some betle in its hand, strew some turmeric at its feet, and rub the dust of its feet on their own foreheads and those of their friends. On their retiring, the crowd assemble, with their bodies daubed with turmeric, oil, and sour milk; and, bringing out the image, place it on a stage, to which they fasten it with cords, and carry it on their shoulders to the water. It is here placed in the centre of two boats lashed together, and filled with people, among whom are dancers, musicians, singers, &c. At this time, in many instances, men dance stark naked on the boat before many thousands assembled, who only laugh at this gross indecency. Perhaps in one place on the river twenty or thirty images will be exhibited at once, while the banks are crowded with spectators rich and poor, old and young, all intoxicated with the scene.\* The last ceremony is that of letting down the image, with all its tinsel and ornaments into the river.

The women of the house to which the temple belongs go to the room from whence the goddess has just been taken, and place a pan of water upon the spot where the image stood, and put upon the top of the pan a branch of the mango tree. After the goddess has been drowned, the crowd return to the temple; and the officiating bramhūn, taking his place by the side of the pan of water, dips the branch of the mango tree into the water, and sprinkles all the people, repeating incantations; and thus blessing the people they are dismissed, when each one clasps his neighbour in his arms. Adjourning to their own houses, they partake of sweetmeats, and of an intoxicating beverage made with hemp leaves. In a vast

\* In a memorandum of my own, dated Sept. 26, 1803, I find these remarks, made one evening in the course of a journey:—'About five in the afternoon, we came to Būlargūr. The people of about twenty villages, more than 2,000 in number, including women and children, were assembled to throw their images into the river, this being the termination of the Doorga festival. I observed that one of the men standing before the idol in a boat, dancing and making indecent gestures, was naked. As the boat passed along, he was gazed at by the mob; nor could I perceive that this abominable action produced any thing beside laughter. Before other images, young men dressed in women's clothes, were dancing with other men, making indecent gestures. I cannot help thinking the most vulgar mob in England would have turned with disgust from these abominable scenes. I have seen the same abominations exhibited before our own house at Serampore.'

number of instances, this festival is thus closed with scenes of the most shameful intoxication : almost all the Hindoos in Bengal think it a duty to indulge to a certain degree in drinking this liquor at this festival.

Presents to the bramhūns and their wives are made on each of the fifteen days of the festival by the person at whose house the image is set up, if he be very rich. If he be not rich enough to bear so great an expense, he gives presents on the nine or three last days of worship ; and if he be still poorer, on the last day. These presents consist of gold and silver female ornaments, silk and cloth garments, brass and other metal dishes, basons, &c. Some persons expend the greatest sums on the dances and other exhibitions, and others in feasting and giving presents to bramhūns.

Some classes of Hindoos, especially those who are the disciples of Vishnoo, do not offer bloody sacrifices to Doorga, though they celebrate this festival with much shew. These persons, instead of slaying animals, cut punkins in two, or some other substitute, and offer them to the goddess.

In the month Choitrū, a number of Hindoos hold a festival to this goddess, after the example of king Soorūtū.

Many Hindoos are initiated into the rites by which this goddess becomes their guardian deity ; and as she is considered as the image of the divine energy, her disciples are called Shaktūs, a word signifying energy.

Images of Doorga, made of gold, silver, brass, &c., are preserved by many, and worshipped daily.

In the year 1808, a bramhūn of Calcutta, who had celebrated the worship of Doorga, pretended that he had seen the goddess in a dream ; who had declared that she would not descend into the river till he had sacrificed his eldest son to her : and that when the people went to convey the image to the river, it was found so heavy that it could not be lifted. Vast crowds of people flocked to see this new miracle, many of whom made offerings to this terror-inspiring goddess ; and others assisted the poor man, by their contributions, to pacify the goddess in some way consistent with the preservation of his son.

One of the Tūntrūs contains an account of an incarnation of Doorga in the form of a jackal, in order to carry the child Krishnū over the river Yūmoono, when he was flying from king Kūngsū. Some of the heterodox Hindoos, called vama-charēēs, feed the jackal daily, by placing the offerings in a corner of the house, or near their dwellings, and then calling the goddess (in the form of some one of these animals) to come and partake of them. As this is done at the hour when the jackals come out of their lurking places to



seek for food, one of these animals sometimes comes and eats the offerings in the presence of the worshipper ; and this is not wonderful, when he finds food in this place every day. Images of the jackal are made in some parts of Bengal, and worshipped, sometimes alone, and at others with the images of Doorga and Slmūshanū-Kalēē. Some Hindoos bow to the jackal ; if it pass by a person on his left, it is a fortunate omen.

The cow is regarded by the Hindoos as a form of Doorga, and called Bhūgīvūtēē.

This goddess has a thousand names, among which are Katyayñēē, or, the daughter of the sage Katyū.—Gourēē, the yellow coloured.—Kalēē, the black.—Hoimūvūtēē, the daughter of Himālyū.—Eēshwūrēē, the goddess.—Shiva, the giver of good.—Bhūyanēē, the wife of Shivū —Sūrvūmūngūla, she who blesses all.—Ūpūrna, she who amidst religious austerities abstained from eating even leaves.—Parvūtēē, the daughter of the mountain.—Doorga, she who destroyed the giant Doorgū ; the inaccessible.—Chūndika, the terrible.—Ūmbika, the mother of the universe.

## SECT. II.—*The ten Forms of Doorga.*

THIS goddess is said to have assumed ten different forms in order to destroy two giants, Shoombhū and Nishoombhū.

The following account of these wars is translated from the Markūndéyū pooranū :—At the close of the tréta yoogū, these two giants performed religious austerities for 10,000 years ; the merit of which actions brought Shivū from heaven,\* who discovered that by these works of extraordinary devotion they sought to obtain the blessing of immortality. Shivū reasoned long with them, and endeavoured to persuade them, though in vain, to ask for any other blessing short of immortality. Being denied, they entered upon more severe austerities, which they continued for another thousand years ; when Shivū again appeared, but refused to grant what they asked for. They now suspended themselves with their heads downwards over a slow fire, till the blood streamed from their heads ; and continued thus for 800 years, till the gods began to tremble, lest, by performing such rigid acts of holiness, they should be supplanted on their thrones. The king of the gods assembled a council, and imparted to them his fears : the gods admitted that there was great ground for fear, but asked what remedy there was. Agreeably to the advice of Indrū, Kūndūrpū (Cupid), with Rūmbha and Tilottūma, the most beautiful of the celestial courtézans, were sent to fill the minds of these giants with sensual

\* It is a maxim of the Hindoo religion, that by performing religious austerities the gods become subject to the wishes of men.

desires ; and Kündürpū, letting fly his arrow, wounded them both : upon which, awaking from their absorption, and seeing two beautiful women, they were taken in the snare, and abandoned their devotions. With these women they lived 5,000 years, after which they began to think of the folly of thus renouncing their hopes of immortality for the sake of sensual gratifications. They suspected that this must have been a contrivance of Indrū's ; and driving the courtezans back to heaven, renewed their devotions, cutting the flesh off their bones, and making burnt-offerings of it to Shivū ; which they continued for another thousand years, till they became entire skeletons, when Shivū again appeared, and bestowed upon them this blessing—that in riches and strength they should excel the gods.

Being thus exalted above the gods, they soon began to make war with them. After various success on both sides, the giants were every where victorious ; till Indrū and all the gods, reduced to the most deplorable state of wretchedness, solicited the interference of Brūmha and Vishnoo ; but they referred them to Shivū : who also declared that he could do nothing for them. When, however, they reminded him that through his blessing they had been ruined, he advised them to perform religious austerities to Doorga. They did so ; and after sometime the goddess appeared, gave them her blessing, and immediately, disguised like a common female carrying a pitcher of water, passed the assembled gods. This female asked them whose praise they were chanting ? While she uttered these words, she assumed her proper form, and replied, ' They are celebrating my praise.' The new goddess then disappeared, and ascended mount Himalūyū, where Chūndū and Mundū, two of Shoombhū and Nishoombhū's messengers, resided. As these messengers wandered on the mountain, they saw the goddess, and were exceedingly struck with her charms, which they described to their masters ; and advised them to engage the affections of this female, even if they gave her all the glorious things which they had obtained in plundering the heavens of the gods. Shoombhū sent Shoogrēēvū, a messenger, to the goddess, to inform her that the riches of the three worlds were in his palace ; that all the offerings which used to be presented to the gods were now offered to him ; and that all these riches, offerings, &c. should be her's if she would come to him. The goddess replied, that this offer was very liberal ; but she had resolved, that the person whom she married must first conquer her in war, and destroy her pride. Shoogrēēvū, unwilling to return unsuccessful, still pressed for a favourable answer ; promising that he would engage to conquer her in war, and subdue her pride ; and asked in an authoritative strain, ' Did she know his master, before whom none of the inhabitants of the three worlds had been able to stand, whether gods, hydras, or men ? How then could she, a female, think of resisting his offers ? If his master had ordered him, he

would have compelled her to go into his presence immediately.' She said all this was very correct, but that she had taken her resolution, and exhorted him, therefore, to persuade his master to come and try his strength with her. The messenger went to his master, and related what he had heard from this female; on hearing which Shoombhū was filled with rage, and without making any reply, called for Dhōmlochūñ, his commander-in-chief, and gave him orders to go to Himalūyū, and seize a certain goddess, (giving him particular directions,) and bring her to him; and if any attempted to rescue her, utterly to destroy them. The commander went to Himalūyū, and acquainting the goddess with his master's orders, she, smiling, invited him to execute them; but, on the approach of this hero, she set up a dreadful roar, (as is usual among the Hindoo warriors when two combatants meet,) by which he was reduced to ashes; after which she destroyed the army of the giant, leaving only a few fugitives to communicate the tidings. Shoombhū and Nishoombhū, infuriated, sent Chūndū and Mūndū, who, on ascending the mountain, perceived a female sitting on an ass, laughing; but on seeing them she became full of rage, and drew to her ten, twenty, or thirty of their army at a time, devouring them like fruit. She next seized Mūndū by the hair, cut off his head, and, holding it over her mouth, drank the blood. Chūndū, on seeing the other commander destroyed in this manner, came to close quarters with the goddess; but she, mounted on a lion, sprang on him, and dispatching him as she had done Mūndū, devoured part of his army, and drank the blood of the greater part of the rest. The two giants no sooner heard this alarming news, then they resolved to go themselves, and engage the furious goddess; for which purpose they collected all their forces, an infinite number of giants, and marched to Himalūyū. The gods looked down with astonishment on this army of giants, and all the goddesses descended to help Muha-maya (Doorga), who however soon destroyed the giants. Rūktūvējū, the principal commander under Shoombhū and Nishoombhū, seeing all his men destroyed, encountered the goddess in person; but though she filled him with wounds, from every drop of blood which fell to the ground arose a thousand giants equal in strength to Rūktūvējū himself; hence innumerable enemies surrounded Doorga, and the gods were filled with alarm at this amazing sight. At length Chūndē, a goddess who had assisted Kalē in the engagement, promised that if she would open her mouth, and drink his blood before it fell on the ground, she (Chūndē) would engage the giant, and destroy the whole of his strangely-formed offspring. Kalē consented, and this commander and his army were soon dispatched. Shoombhū and Nishoombhū, in a state of desperation, next engaged the goddess in single combat, Shoombhū making the first onset. The battle was dreadful, inconceivably dreadful, on both sides, till at

† This arose from a blessing given by Brūmha.

last both the giants were killed, and Kalēē sat down to feed on the carnage she had made. The gods and goddesses then chanted the praises of the celestial heroine, and she in return bestowed a blessing on each.

After the destruction of these enemies of the gods, the sun (Sōōryū) shone resplendently forth ; the wind (Vayoo) blew salubriously ; the air became pure ; the gods ascended their thrones ; the hydras attended to the duties of their religion without fear ; the sages performed their devotions without interruption ; and the people at large were restored to happiness.

The Chūndēī, a part of the Markūndēyū pooranū, places these forms of Doorga in the following order : First, as Doorga, she received the messenger of the giants ; 2, as Dūshūbhoojā,<sup>†</sup> she destroyed part of their army ; 3, as Singhū-vahinēī,<sup>‡</sup> she fought with Rūktū-vēējū ; 4, as Mūhishū-mūrdinēē,<sup>§</sup> she slew Shoombhū, in the form of a buffalo ; 5, as Jūgūddhatrēē,<sup>||</sup> she overcame the army of the giants ; 6, as Kalēē,<sup>¶</sup> she destroyed Rūktū-vēējū ; 7, as Mooktū-késhēē,<sup>‖</sup> she again overcame the army of the giants ; 8, as Tara,<sup>‡‡</sup> she killed Shoombhū ; 9, as Chinnūmūstūka,<sup>°</sup> she killed Nishoombhū ; 10, as Jūgūdgourēē,<sup>‡‡‡</sup> she was praised by all the gods.

Such of the above forms as are honoured by separate festivals will be noticed hereafter under their different names.

### SECT. III.—*Singhū-vahinēē.*<sup>¶</sup>

THIS goddess with yellow garments is represented as sitting on a lion. She has four hands ; in one a sword ; in another a spear ; with a third is forbidding fear, and with the fourth bestowing a blessing.

Many people make this image, and worship it in the daytime, on the 9th of the increase of the moon, in whatever month they please, but in general in the month Ashwinū or Choitrū, for two or three days. The ceremonies, including bloody sacrifices, are almost entirely the same as those before the image of Doorga. Sometimes a rich man celebrates this worship at his own expense, and at other times several persons, who expect heaven as their reward, unite in it.

Some Hindoos keep in their houses images of all the following forms of Doorga, made of gold, silver, brass, copper, crystal, stone, or mixed metal, and worship them daily.

<sup>†</sup> Having ten arms.    <sup>‡</sup> Sitting on a lion.    <sup>§</sup> Destroyer of the buffalo, [viz., of Shoombhū in this form.]    <sup>||</sup> Mother of the world.    <sup>¶</sup> The black.  
<sup>‖</sup> With flowing hair.    <sup>‡‡</sup> Saviour.    <sup>°</sup> Headless.    <sup>‡‡‡</sup> The yellow.    <sup>‡‡‡‡</sup> She who sits upon a lion.

SECT. IV.—*Mūhishū-mārdinēē*.<sup>\*</sup>

THIS is the image of a yellow woman, sitting on a lion ; having either six or ten arms. In her hands are seen a conch, a discus, a club, a water-lily, a shield, a large spear, and the tail of a snake.

Some persons make this image, and worship it with the accustomed ceremonies, including bloody sacrifices, on the 9th of the month Choitrū.

The Tūntrū-saru declares, that those who worship this goddess will obtain present riches and future happiness.

Many of the regular Hindoos, as well as the heterodox sects, receive the initiatory rites of this goddess, and adopt her as their guardian deity.

SECT. V.—*Jūgūddhatrēē*.<sup>\*</sup>

THIS is the image of a yellow woman, dressed in red, and sitting on a lion. In her four hands she holds a conch,<sup>†</sup> a discus, a club, and a water-lily.

A very popular festival in honour of this goddess is held in the month Kartikū, on the 7th, 8th and 9th of the increase of the moon, when bloody sacrifices are offered as at the Doorga festival : the formulas are necessarily different. Very large sums are frequently expended on these occasions, especially in the illuminations, dances, songs, entertaining of bramhūns, &c., as many as one hundred and fifty persons being employed as singers and dancers, beside others who sing verses from the Chūndēē, the Krishnūmūngūlū, the Ramayūnū, &c. A number of men like guards are also hired, and placed near the temple for the sake of shew. Much indecent mirth takes place, and numbers of men dance naked before the image, and call this the way to heaven ; the venerable bramhūns smiling with complacency on these works of merit, so acceptable to the gods. The benefits expected from this worship are, the fruit of meritorious actions, riches, the gratification of every desire, and future happiness. These four things are commonly mentioned in the Hindoo shastrūs, as promised by the gods to their worshippers.

<sup>\*</sup> She who destroyed Mūhishū, a giant.

<sup>\*</sup> The mother of the world.

<sup>†</sup> This shell is blown at the times of worship, and at other festivals.

SECT. VI.—*Mooktū-késhēē*.\*

THIS is the image of a naked woman, painted blue, standing on the breast of Shivū, and having four arms: the upper right arm is placed in the posture of bestowing a blessing; with the other she is forbidding fear, and in her left hand she holds a sword and a helmet.

The festival of this goddess is held on the 14th of the decrease of the moon in the month Maghū: the ceremonies are like those before the image of Kalēē, but the bloody sacrifices are very numerous. Spirituous liquors are privately presented to the goddess, at a late hour at night, or rather early in the morning. Some of the Hindoo shastrūs allow of this practice, yet it is far from being honourable. I have been credibly informed, that numbers of bramhūns, in different places, at the annual festival of this goddess, join in drinking the spirits which have been offered to her, and, in a state of intoxication, pass from the temples into the streets, preceded by lighted torches, dancing to the sound of music, and singing indecent songs. Some are hugging one another; others fall down quite intoxicated; others lose their way, and go along lifting up their hands, dancing and singing alone. The purer Hindoos stand gazing at a considerable distance, lest they should be dragged among this crowd of drunken bramhūns.

The benefits promised to the worshippers of this goddess are riches now, and heaven hereafter.

Very many persons are initiated into the rites of this goddess as their guardian deity.

SECT. VII.—*Tara*†.

THIS is the image of a black woman, with four arms, standing on the breast of Shivū: in one hand she holds a sword; in another a giant's head; with the others she is bestowing a blessing, and forbidding fear.

The worship of Tara is performed in the night, in different months, at the total wane of the moon, before the image of Sid-dheshwūrēē; when bloody sacrifices are offered, and it is reported, that even human beings were formerly immolated in secret to this ferocious deity; who is considered by the Hindoos as soon incensed, and not unfrequently inflicting on an importunate worshipper the most shocking diseases, as a vomiting of blood, or some other dreadful complaint which soon puts an end to his life.

\* Of flowing hair.

† The deliverer.

Almost all the disciples of this goddess are from among the heterodox: many of them, however are learned men, Tara being considered as the patroness of learning. Some Hindoos are supposed to have made great advances in knowledge through the favour of this goddess; and many a stupid boy, after reading some incantations containing the name of Tara, has become a learned man.

SECT. VIII.—*Chinnŭ-mŭstŭka*ʳ.

THIS is the image of a naked yellow woman, with her head half severed from her body<sup>ʳ</sup>, wearing a necklace of skulls, and standing on the body of Shivŭ. She is surrounded with dead bodies; has a scymitar in one hand; a giant's skull in another; and with two others is forbidding fear, and bestowing a blessing.

This image is not made at present, but the worship may be celebrated before the images of any other female deities. Those who receive the initiatory rites of this goddess worship her daily before the shalgramŭ, or water, or flowers, or an incantation written on a metal dish<sup>ʳ</sup>. She promises her disciples riches, learning, or absorption<sup>b</sup>, but principally riches. Some people are afraid of becoming her disciples, lest, in a fit of anger, she should bring upon them a violent death<sup>c</sup>.

SECT. IX.—*JŭgŭdgourĚĚ*<sup>d</sup>.

THIS is the whole length figure of a yellow woman, with four arms; holding in her hands a conch, a discus, a club, and a water-lily. She is mostly worshipped on the 7th, 8th, and 9th of the increase of the moon in Maghŭ. Very few persons learn the initiatory rites of this goddess.

ʳ The headless.

<sup>a</sup> The Tŭntrŭs give the following explanation of this monstrous feature in the image of this goddess:—At a certain time, not being able to procure any of the giants for her prey, to satisfy her thirst of blood, Chinnŭ-mŭstŭka actually cut her own throat, that the blood issuing thence might spout up into her mouth. I have seen a picture of this image, agreeing with this description; and at Chachra, in Jessore, such an image may be seen at present, the half-severed head resting on the left hand of the goddess, and streams of blood falling into her mouth.

<sup>a</sup> Before any one of these things, the worship of any of the gods may be performed; but the shalgramŭ is mostly preferred.

<sup>b</sup> A person can receive only one blessing at a time from his god. The Hindoos, however, relate a story of a blind man, who put a trick on his guardian deity, by obtaining three blessings from him at once: he asked that he might see—his child—eat from off a golden dish every day. He was then childless.

<sup>c</sup> The following story, current among the Hindoos, I give as a proof of the dread in which they live of some of their deities:—A bramhŭn who had received the initiating incantation of this goddess, to avoid dying an unnatural death, used to confine himself to his house; where, however, a hatchet, hung up for sacrificing animals, fell upon and killed him as he lay asleep.

<sup>d</sup> The yellow.

SECT. X.—*Vāgūlamookhēē*.\*

THE image of this deity is never made; though she is sometimes worshipped on the 7th, 8th, and 9th of the moon in Maghū, before a pan of water, or some other proper substitute. The officiating bramhūn, in yellow garments, presents yellow flowers, flesh, fish, and spirituous liquors to her: the animals sacrificed are not numerous.

This goddess is frequently worshipped in the hope of procuring the removal, the injury, or the destruction of enemies, or whatever else the worshipper desires—which is sometimes *the wife of another*. He makes no doubt, if he can please the goddess by presents, or flattery, or by inflicting, for her sake, certain cruelties on his body, that she will be disposed to grānt him even this last favour. If the ceremonies be not performed in strict conformity to the rules laid down in the shastrū, it is believed that the worshipper will be deprived of reason, or of speech, or that some other dreadful calamity will befall him.

In the burnt-sacrifice presented to this goddess, turmeric, oil, and salt, form the principal ingredients. The Hindoos believe that after performing the proper ceremonies for the destruction of an enemy, the goddess soon complies with the prayers of the worshipper. Shōodrū, of course, employ bramhūns in thus attempting to accomplish their murderous wishes. Particular forms of praise and of petition, referring in many cases to the injury or destruction of enemies, addressed to this goddess, are contained in the Tūntrū-sarū.

SECT. XI.—*Prūtyūngira*†.

THE image of this idol is never made, but is worshipped in the night whenever a person chooses, which is, generally, when he wants to injure or destroy another. The officiating bramhūn dressed in red, and wearing a roodrakshū necklace, offers, among other things, red flowers, spirituous liquors, and bloody sacrifices. The flesh of crows, or cats, or of some other animal, after having been dipped in spirituous liquors, sometimes makes a part of the burnt-offerings; the worshippers believing that the flesh of the enemy, for whose injury these ceremonies are performed, will swell on his body as the sacrificed flesh does on the fire. Particular forms of praise are also repeated before this image to accomplish the destruction of enemies. I here give a specimen: 'Oh! Prūtyūngira, mother! Destroy, destroy my enemies! Kill! kill! Reduce them to

\* Of fear-exciting countenance.

† The well-proportioned.



ashes ! Drive them away ! Devour them ! devour them ! Cut them in two ! Drink, drink their blood ! Destroy them root and branch ! With thy thunder-bolt, spear, scymitar, discus, or rope, destroy them.'

A story to the following purport is very current among the Hindoos :—Jafūr-alee-kha, the nabob of Moorshūdūbad, was much attached to Ramŭ-khantŭ, his Hindoo treasurer ; who was at enmity with Kalēē-shŭnkŭrŭ, a very learned Hindoo, and a great worshipper of the female deities. The latter, to effect the destruction of Ramŭ-kantŭ, began to worship the goddess Prŭtyŭngira. He had not performed the ceremonies long, before Ramŭ-kantŭ became sick, and it was made known to him and the nabob, that Kalēē-shŭnkŭrŭ was thus employed. The nabob, full of rage, ordered that Kalēē-shŭnkŭrŭ should be brought before him : but he fled before the messengers could seize him, and began to perform these ceremonies for the destruction of the nabob. A servant, mistaken for Kalēē-shŭnkŭrŭ, was, however, seized ; but he bribed the messengers, that they might protract his journey as much as possible. They did so, and the day before they arrived at Moorshūdūbad the nabob died. I give this story to shew, what a strong possession the popular superstition has taken of the minds of the people ; who, while smoaking together, listen to these stories with the utmost eagerness and surprise, as the villagers in England tell stories current amongst them while sitting round the winter's fire.

## SECT. XII.—*Ünnŭ-pŏorna*.\*

THIS image may be made standing, or sitting on the water-lily : in the right hand is a spoon, like that with which the Hindoos stir their boiling rice, and in the other a rice dish : Shivŭ, as a naked mendicant, is standing before the image asking relief.

The worship paid to this form of Doorga is performed on the 7th, 8th, and 9th days of the moon's increase in the month Choitrŭ : bloody sacrifices, fish, and spirituous liquors are among the offerings. Ünnŭ-pŏorna being the guardian deity of many of the Hindoos, (who have a proverb amongst them, that a sincere disciple of this goddess never-wants rice,) very great festivities take place at this festival, accompanied with music, dancing, filthy songs, and every thing else calculated to deprave the heart.

A Hindoo rising in a morning, before his eyes are well open, repeats the name of this goddess—' Ünnŭ-pŏorna ! Ünnŭ-pŏorna !' and hopes, that through her favour he shall be well fed that day.

\* She who fills with food ; from ŭnnŭ, food, and pŏornŭ, full.

When one Hindoo wishes to compliment another on his riches or liberality, he says, 'Oh! Sir, your house is as full of riches as that of Ūnnŭ-pōorna:' or, if he speak of another when absent, he says, 'Such a one, in liberality, is like Ūnnŭ-pōorna.'

SECT. XIII.—*Gūneshŭ-jūnūnēe*<sup>b</sup>.

THIS name Doorga assumed after the birth of Gūneshŭ: she is here represented as sitting on the water-lily, dressed in red, and supporting with one arm the infant Gūneshŭ at the breast, while the other hand rests on the knee of the infant.

A small festival in honour of this goddess is celebrated in the month Ūgrūhayānŭ or Phalgunŭ, on the 7th, 8th and 9th of the increase of the moon. Some years ago, at Gooptee-para, a village about forty miles north of Calcutta, a great festival was held in honour of Gūneshŭ-jūnūnēe, when fifty thousand rupees or more were expended. The bramhūns of the village collected money to defray the expenses; some gave one thousand, others two, and others five thousand rupees: and crowds came two or three days journey to be present. The dancing, singing, music, &c. began a month before the principal day of worship; all the visitors were entertained, and more than two thousand animals were slain.

SECT. XIV.—*Krishnŭ-krora*<sup>i</sup>.

THIS is an image of Doorga giving suck to Krishnŭ, to destroy the poison which he had received in a quarrel with Kalēyŭ, a hydra.

A festival in honour of this goddess is held on the 7th, 8th, and 9th of the increase of the moon, in the day, in the month Maghŭ.

The history of this idol is thus related:—In the west of Hindoosthan, a stone image was once found in a pool; and no information could be obtained to what it related, until a Brūmhūcharēe referred them to the following story in one of the Tūntrŭs.—In the neighbourhood of Vrinda-vūnŭ, by the river Yūmoona, Soubhūree, a sage, for a long time performed religious austerities. One day, while in the midst of his devotions, he saw a shūkoolŭ and some other fish playing together; with which sight he was much pleased, till Gūroorŭ, the king of the birds, descended into the water, and snatched up the shūkoolŭ fish. The sage, unable to punish Gū-

<sup>b</sup> The mother of Gūneshŭ.

<sup>i</sup> She who holds Krishnŭ in her arms.

roorū, pronounced a curse upon this bird-god, or any other bird, who should hereafter come to destroy the fish in this spot; and this curse was afterwards the means of preserving the king of the hydras from the wrath of Gūroorū in the following manner.—The mountain Hūlyū was the resort of many serpents, who daily collected a number of frogs, &c. and presented them to Gūroorū, to conciliate him, and to prevent his devouring them. At last Kalēyū, the king of the hydras, commanded his subjects to give the frogs to him, promising to protect them from Gūroorū: but the latter on his arrival, finding no food, attacked and overcame Kalēyū; who, though defeated, amused Gūroorū by rehearsing some verses which no one understood but himself<sup>k</sup>, till he had made good his retreat into a deep place of the river, where Gūroorū durst not follow him for fear of the curse of the sage. In consequence of the serpent's remaining in this spot, the poison proceeding from his body had destroyed all the trees, water, &c. for two miles round, and whoever drank of the water died. About this time Krishnū was born; who in his childhood, on a certain day, discovering that a dreadful mortality existed among the cows and the boys who kept them, asked the reason, and was informed that they had been poisoned by the waters of the Yūmoona. Krishnū then jumped from a tree into the river; overcame the serpent, and drove him out of the place. Kalēyū, full of fear, asked where he was to go, for that Gūroorū would certainly kill him. Krishnu, putting his foot on his head, assured him that when Gūroorū discovered the mark of his foot, he would not destroy him. The waters now became wholesome; the trees gained their verdure; and the boys and cows were restored to life: but the pain arising from the poison in the wounds which Kalēyū had given to Krishnū was intolerable. He therefore prayed to Doorga, who made him suck the milk from her own breast, by which he was immediately restored to health.

#### SECT. XV.—*Vishalakshē*<sup>1</sup>.

A CLAY image of this goddess is set up at Shyēnūhatē, a village in Burdwan, which is become a place of great resort for pilgrims. Vast multitudes of buffaloes, sheep, goats, &c. are offered at different times to this goddess, not unfrequently for the destruction of enemies: sheep and goats are offered every day, and it is said that formerly human sacrifices were offered to this goddess. Many persons, it is affirmed, have obtained the privilege of conversing with their guardian deities in consequence of worshipping this image with very shocking ceremonies, while others thus employed are said to have been driven mad; yet some persons receive the name of Vishalakshē as their guardian deity.

<sup>k</sup> These verses, it is said, now compose one of the kavyūs called Pingūlū.

<sup>1</sup> Of large or beautiful eyes.

SECT. XVI.—*Chündēē*<sup>m</sup>.

IMAGES of this form of Doorga are not made at present in Bengal; but this goddess is worshipped by many of the bramhūns, &c., before a metal cup containing the water of the Ganges. This worship is celebrated daily, or at the time of the full or change of the moon, or when the sun enters a new sign, or on the 9th of the moon.

The Kalikū-pooranū directs that birds, tortoises, alligators, fish, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanans, rein-deer, lions, tigers, men, and blood drawn from the offerer's own body, be offered to this goddess. The following horrid incantation is addressed to the goddess Chündēē, when offering an animal in order to effect the destruction of an enemy: 'O goddess, of horrid form, O Chündika! eat, devour such a one, my enemy, O consort of fire! Salutation to fire! This is the enemy who has done me mischief, now personated by an animal: destroy him, O Mūhamarēē! Sphéng! sphéng! eat, devour.'

Women sometimes make a vow to Chündēē to engage her to restore their children to health, or to obtain some other favour. If a person recover in whose name such a vow has been made, his neighbours ascribe it to Chündēē.

The exploits of this goddess are celebrated in a poem written by the poet Kūnkūnū, and recited on various occasions, under the name of Chündēē-ganū, or Chündēē-yatra.

SECT. XVII.—*Other forms of Doorga.*

*Kamakhya*<sup>n</sup>.—This goddess is worshipped daily by persons of property before a pan of water, or some other substitute; and also by many shaktūs on the 8th of the moon in both quarters. Those who worship her monthly, generally present some particular request in favour of themselves or families. At the Doorga festival, this goddess is also worshipped with many ceremonies and at a great expense. A few persons receive the initiatory rites of this goddess, and worship her as their guardian deity.

*Vindhyū-vasinēē*<sup>o</sup>.—This is the image of a yellow female, sitting on a lion, with either four or eight arms: she is worshipped in the month Voishakhū, on the 9th, or on the 7th, 8th, or 9th of

<sup>m</sup> The wrathful.

<sup>n</sup> She who is called desire.

<sup>o</sup> She who dwelt on mount Vindhyū.

the increase of the moon : at Benares she is worshipped daily. The destruction of several giants is ascribed to this goddess.

*Mūṅgūlū-Chāṅḍika*<sup>p</sup>.—This is the image of a yellow female, sitting on three skulls, clothed in red ; having in her right hand a book, and in her left a roodrakshū bead-roll. She is mostly worshipped by females, or rather by bramhūns employed by them, in consequence of some particular distress in their families ; when they make a vow to the goddess to worship her a certain number of times if she will deliver them. Even the wives of Mūsūlmans sometimes send offerings to the house of a bramhūn, to be presented to her with prayers. In the month Poushū a small festival is held in honour of this goddess.

*Kūmūlū-kaminēē*<sup>q</sup>.—This is the image of a female sitting on the water-lily, swallowing an elephant, while with the left hand she is pulling it out of her throat.—She is worshipped on the 8th of Voishakhū, with the usual ceremonies and festivities.

*Rajū-rajēshwūrēē*<sup>r</sup>.—This goddess is represented as sitting on a throne, the three feet of which rest on the heads of Brūmha, Vishnoo, and Shivū. She is worshipped on the 7th, 8th, and 9th of Voishakhū, with the ceremonies common to all the female deities to whom bloody sacrifices are offered.

*Yoogalya*<sup>s</sup> is represented as sitting on a lion, having ten arms.—A festival in honour of this goddess is held on the last day of Voishakhū, at Kshēērū, a village in Burdwan, where many animals are slain, and large quantities of spirituous liquors offered : the goddess at the time of worship is taken out of a tank near the temple. It is supposed that not less than 100,000 people assemble at this place on this occasion. Human sacrifices, I am informed, were formerly offered to this goddess.—So numerous are the sacrifices, that the water of the pool, in which the dead bodies are thrown immediately after decapitation, becomes the colour of blood. These bodies are taken out of the pool again in a little time after the sacrifice. The disciples of this goddess are very numerous.

*Kūroonamāyee*<sup>t</sup>.—In some places the image of this goddess is set up and worshipped daily. At the festivals of Doorga, Kalēē, &c. she is worshipped in a more splendid manner. Some persons make vows to this goddess in times of distress, and many receive the initiatory rites by which she becomes their guardian deity.

<sup>p</sup> The fervent benefactress.

<sup>q</sup> She who sits on the water-lily.

<sup>r</sup> This image is said to owe its rise to a vision at sea ascribed to Shrēēmūtū, a merchant, the particulars of which are related in the Kūvee-kūnkūnū.

<sup>s</sup> The goddess who governs Brūmha, Vishnoo, and Shivū.

<sup>t</sup> She who existed before the yoogū.

<sup>u</sup> The compassionate.





KALEE.

SECT. XVIII.—*Other Forms of Doorga.*

|                                   |                             |                            |
|-----------------------------------|-----------------------------|----------------------------|
| Tripoora <sup>a</sup> ,           | Prūchūnda <sup>1</sup> ,    | Jūya <sup>a</sup> ,        |
| Twūrita <sup>7</sup> ,            | Chūndagra <sup>k</sup> ,    | Dévū-séna <sup>z</sup> ,   |
| Nitya <sup>a</sup> ,              | Dhōōma-vūtēē <sup>5</sup> , | Swūdha <sup>7</sup> ,      |
| Prūstabinēē <sup>a</sup> ,        | Ūbhūya <sup>m</sup> ,       | Swaha <sup>7</sup> ,       |
| Jūyū-doorga <sup>b</sup> ,        | Sūtēē <sup>n</sup> ,        | Shantēē <sup>a</sup> ,     |
| Shōōlinēē <sup>a</sup> ,          | Gourēē <sup>o</sup> ,       | Toostee <sup>b</sup> ,     |
| Mūha-lūkshmeē <sup>d</sup> ,      | Pūdma <sup>p</sup> ,        | Poostee <sup>c</sup> ,     |
| Shrēē-vidya <sup>e</sup> ,        | Shūchēē <sup>q</sup> ,      | Dhritee <sup>d</sup> ,     |
| Tripoora-soondūrēē <sup>f</sup> , | Médha <sup>r</sup> ,        | Atmū-dévta <sup>o</sup> ,  |
| Vūnū-dévēē <sup>g</sup> ,         | Savitrēē <sup>s</sup> ,     | Koolū-dévta <sup>t</sup> , |
| Chūndū-nayika <sup>h</sup> ,      | Vijūya <sup>i</sup> ,       | &c. &c.                    |

All these goddesses are worshipped at the festivals of *Doorga*, as well as at other times, before the proper representative of a god, as water, the shalgramū, &c., but their images are not now made in Bengal. Many persons receive the initiatory rites of these deities, and pay their devotions daily to the particular goddess whom they have chosen as their guardian deity. Bloody sacrifices, fish, and spirituous liquors, are presented to these goddesses. The last sixteen are worshipped when rice is first given to a child, at the investiture with the poita, at the time of marriage, and in general at all the ceremonies performed for a son before marriage. Jūyū-doorga is worshipped to obtain deliverance from danger.

Beside the above forms of *Doorga*, there are many others, whose names end with the word *Bhoirūvēē*, viz., the terrific; and temples consecrated to *Bhoirūvū* and *Bhoirūvēē* are erected at many of the holy places visited by the Hindoo pilgrims. When a person performs any of the ceremonies of Hindoo worship at these places, he must first, on pain of meeting with some misfortune, worship these two deities.

SECT. XIX.—*Kalēē.*

THIS goddess may also be considered as a form of *Bhūgūvūtēē*, or *Doorga*. According to the *Chūndēē*, the image of *Kalēē*, at present worshipped in Bengal, had its origin in the story of *Rūktūvējū*, already inserted in page 178. *Kalēē* was so overjoyed at the victory she had obtained over this giant, that she danced till the

<sup>a</sup> She who governs the three worlds, heaven, earth, and the world of the hydras. <sup>7</sup> She who speedily executes her will. <sup>z</sup> The everlasting. <sup>a</sup> The praise-worthy. <sup>b</sup> The destroyer of the giant *Doorgū*. <sup>c</sup> She who wields the weapon of this name. <sup>d</sup> The great goddess of fortune. <sup>e</sup> The learned. <sup>f</sup> The beauty of the three worlds. <sup>g</sup> The goddess of forests. <sup>h</sup> The destroyer of the giant *Chūndū*. <sup>i</sup> The wrathful. <sup>k</sup> The furious. <sup>1</sup> She who is the colour of smoke. <sup>m</sup> She who removes fear. <sup>n</sup> The wife of *Shivū*. <sup>o</sup> The yellow. <sup>p</sup> She who sits on the water-lily. <sup>q</sup> She who tells the truth of all. <sup>r</sup> The wise. <sup>s</sup> The cause of all. <sup>t</sup> The victorious. <sup>o</sup> Ditto. <sup>a</sup> The celestial heroine. <sup>7</sup> She who presides over the manes. <sup>b</sup> Ditto. <sup>c</sup> The comforter. <sup>d</sup> Ditto. <sup>e</sup> The nourisher. <sup>f</sup> The patient. <sup>g</sup> The goddess of souls. <sup>h</sup> She who presides over the generations of men.



earth shook to its foundation ; and Shivū, at the intercession of the gods, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked, that to express her surprise she put out her tongue to a great length, and remained motionless ; and she is represented in this posture in almost all the images now made in Bengal.

The Ūdhyatmū Ramayñũ<sup>s</sup> gives another story from which the image of KalĒe may have originated :—Ramū, when he returned home with SĒeta from the destruction of Ravñũ, began to boast of his achievements before his wife ; who smiled, and said, ‘ You rejoice because you have killed a Ravñũ with ten heads ; but what would you say to a Ravñũ with 1,000 heads ? ’ ‘ Destroy him,’ said Ramū. SĒeta, again smiling, advised him to stay at home ; but he, collecting all the monkies, the giants, and his own soldiers together, with SĒeta, Lũkshmunũ, Shũrũghnũ, and Bhũrũtũ, immediately departed for Shũtũ-dwĒĕpũ to meet this new Ravñũ ; sending Hũnoomanũ before to discover the residence of this thousand-headed monster, and bring a description of his person. Hũnoomanũ, after a little play with him, returned to Ramū, who soon after attacked the giant : but he, looking forward, beheld Ramū’s army as so many children ; and discharged three arrows, one of which sent all the monkies to Kishkindha, their place of residence ; another sent all the giants to Lũnka, (Ceylon ;) and the third sent all the soldiers to Ūyodhya, Ramū’s capital. Ramū, thunderstruck at being thus left alone in a moment, and thinking that all his adherents had been at once annihilated, began to weep : when SĒeta, laughing at her husband, immediately assumed the terrific form of KalĒe, and furiously attacked this thousand-headed Ravñũ. The conflict lasted ten years, but she at length killed the giant, drank his blood, and began to dance and toss about the limbs of his body. Her dancing shook the earth to its centre, so that all the gods, filled with alarm, applied to Shivū : but he declared that he almost despaired of calming her passions, for she was mad with joy ; he promised, however, to do all that could be expected from a god in so desperate a case ; but, pausing for some time, and seeing no other alternative, he, in the presence of the assembled gods, threw himself among the dead bodies under her feet. Brũmha called to the goddess, and said, ‘ O goddess ! what art thou doing ? Dost thou not see that thou art trampling on thy husband ? ’ She stooped, and saw Shivū under her feet ; and was so ashamed, that she stood still, and threw out her tongue to an uncommon length<sup>b</sup>.

<sup>s</sup> There are four Ramayñũs, one written by Valmĕĕkee, another by Vyastũ-dĕvũ, and two others, called the Ūdbootũ and the Ūdhyatmũ Ramayñũs ; but the others are in little estimation compared with the work of Valmĕĕkee.

<sup>b</sup> When the Hindoo women are shocked or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

By this means Shivū saved the universe ; and Sēēta, again assuming her proper form, went home with Ramū and his brothers.

In the images commonly worshipped, Kalēē is represented as a very black female, with four arms ; having in one hand a scymitar, and in another the head of a giant, which she holds by the hair ; another hand is spread open bestowing a blessing ; and with the other she is forbidding fear. She wears two dead bodies for ear-rings, and a necklace of skulls ; and her tongue hangs down to her chin. The hands of several giants are hung as a girdle round her loins, and her tresses fall down to her heels. Having drank the blood of the giants she has slain in combat, her eye-brows, are bloody, and the blood is falling in a stream down her breast ; her eyes are red like those of a drunkard. She stands with one leg on the breast of her husband Shivū, and rests the other on his thigh<sup>i</sup>.

This deity is equal in ferocity to any of the preceding forms of Doorga. In the Kalika pooranū, MEN are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tiger pleases the goddess for one hundred years, and the blood of a lion, a rein-deer, or a MAN, a thousand. But by the sacrifice of THREE MEN, she is pleased 100,000 years ! I insert two or three extracts from the sanguinary Chapter of the Kalika pooranū :—‘ Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called hérūkū, or at a temple of Kamakshya, or on a mountain. Now attend to the mode : The human victim is to be immolated in the east division, which is sacred to Bhoirūvū ; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to Bhoirūvū ; and the blood is to be presented in the west division, which is denominated hérūkū. Having immolated a human victim, with all the requisite ceremonies at a cemetery, or holy place, let the sacrificer be cautious not to cast his eyes upon it. The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, (such as eating consecrated food the day before, and by abstinence from flesh and venery,) and must be adorned with chaplets of flowers, and besmeared with sandal wood. Then causing the victim to face the north, let the sacrificer worship the several deities presiding over the different parts of the victim’s body : let the worship be then paid to the victim himself by his name. Let him worship Brūmha in the victim’s rhūndrū, i. e., cave of Brūmha, cavity in the skull, under the spot where the *sutura coronalis* and *sagittalis* meet. Let him worship the earth in his nose, &c.—Worshipping

<sup>i</sup> The image of Minerva, it will be recollected, was that of a threatening goddess, exciting terror : on her shield she bore the head of a gorgon. Sir W. Jones considers Kalēē as the Proserpine of the Greeks.

the king of serpents, let him pronounce the following incantation : O best of men ! O most auspicious ! O thou who art an assemblage of all the deities, and most exquisite ! bestow thy protection on me ; save me, thy devoted ; save my sons, my cattle, and kindred ; preserve the state, the ministers belonging to it, and all friends ; and as death is unavoidable, part with (thy organs or) life, doing an act of benevolence. Bestow upon me, O most auspicious ! the bliss which is obtained by the most austere devotion, by acts of charity, and performance of religious ceremonies ; and at the same time, O most excellent ! attain supreme bliss thyself. May thy auspices, O most auspicious ! keep me secure from rakshūs, pishachūs, terrors, serpents, bad princes, enemies, and other evils ; and, death being inevitable, charm Bhūgūvūtēē in thy last moments by copious streams of blood spouting from the arteries of thy fleshly neck.'—When this has been done, O my children ! the victim is even as as myself, and the guardian deities of the ten quarters take place in him ; then Brūmha and all the other deities assemble in the victim ; and be he ever so great a sinner, he becomes pure from sin ; and when pure, his blood changes to ambrosia, and he gains the love of Mūhadévēē, the goddess of the yogū nidru, (i.e., the tranquil repose of the mind from an abstraction of ideas,) who is the goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the gūnū dévtas, and is much respected by me myself. The victim who is impure from sin, or ordure and urine, Kamakshya will not even hear named. The blind, the crippled, the aged, the sick, the afflicted with ulcers, the hermaphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of mūha patūkū, (heinous offences, such as slaying a bramhūn, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c., one who is impure from the death of mūha gooroo, (father and mother), which impurity lasts for one whole year—these severally are unfit subjects for immolation, even though rendered pure by sacred texts. Let not a bramhūn or a chūndaḷū be sacrificed ; nor a prince, nor that which has been already presented to a bramhūn, or a deity ; nor the offspring of a prince ; nor one who has conquered in battle ; nor the offspring of a bramhūn, or of a kshūtriyū ; nor a childless brother ; nor a father ; nor a learned person ; nor one who is unwilling ; nor the maternal uncle of the sacrificer. The day previous to a human sacrifice, let the victim be prepared by the text manūshtūkū and three dévēē gūndhū shūktūs, and the texts wadrūngū, and by touching his head with the axe, and besmearing the axe with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the axe, and besmearing the victim's neck therewith. If the severed head of a human victim smile, it indicates increase of prosperity and long life to the sacrificer, without doubt ; and if it speak, whatever it says will come to pass.'

This work further lays down directions for a person's drawing blood from himself, and offering it to the goddess, repeating the following incantation : ' Hail ! supreme delusion ! Hail ! goddess of the universe ! Hail ! thou who fulfillest the desires of all. May I presume to offer thee the blood of my body ; and wilt thou deign to accept it, and be propitious towards me.'

A person's cutting off his own flesh, and presenting it to the goddess as a burnt-sacrifice, is another method of pleasing this infernal deity : ' Grant me, O goddess ! bliss, in proportion to the fervency with which I present thee with my own flesh, invoking thee to be propitious to me. Salutation to thee again and again, under the mysterious syllables *ṅg*, *ṅg*.'

A person's burning his body, by applying the burning wick of a lamp to it, is also very acceptable to Kalē, &c. On this occasion this incantation is used : ' Hail ! goddess ! Salutation to thee, under the syllables *ṅg*, *ṅg*. To thee I present this auspicious luminary, fed with the flesh of my body, enlightening all around, and exposing to light also the inward recesses of my soul.'<sup>k</sup>

It is observed in this work, that the head or the blood of an animal, in its simple state, forms a proper offering to a goddess, but that flesh must be presented as a burnt-offering. Other Tūntrūs observe, that the eating of the flesh of men, cows, and swine, and drinking spirits, after these things have been offered to an idol, must be done in secret ; or the person will commit a great crime, and sink into poverty. I am credibly informed, that very many bramhūns in Bengal eat cow's flesh, and, after they have been offered to an idol, drink spirits, though none of them will publicly acknowledge it.

Thieves frequently pay their devotions to Kalē, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success. A gang of ten persons, perhaps, agree to plunder a house ; who meet together in a dark night, under a tree where an image of Sidēshwūrē is placed ; and bring to the spot spirituous liquors, fish, and other offerings. One of the company, a bramhūn, goes through the ceremonies of worship : at the close of which a bloody sacrifice is offered, and the instrument worshipped which is to cut through the wall of the house ; at which time the following incantation from the Chorū-pūnchashika is read : ' O ! Sindhūkatee ! (the name of

<sup>k</sup> See Mr. Blaquiere's translation of the Sanguinary Chapter, Asiatic Researches, vol. v.—The author hopes Mr. Blaquiere will excuse the liberty he has taken of altering his spelling of Sīngskritī words, as he has done it merely to preserve uniformity throughout the work.

<sup>1</sup> One of Jupiter's names, it is well known, was Prædator, because plunder was offered to him.

the instrument formed by the goddess *Viśhāṭī*! *Kalēē* commanded thee to cut a passage into the house, to cut through stones, bones, bricks, wood, the earth, and mountains, and, through the blessing of *Ūnadya*<sup>m</sup>, to make a way by cutting the earth from the house of the *Malinēē* to that of *Vidyā*<sup>n</sup>, and that the soil brought out should be carried away by the wind. *Haree-jhee*<sup>o</sup> and *Chamūnda* have given this blessing, and *Kamakshya* (*Kalēē*) has given the command.' After the reading of this incantation, the thieves sit down to eat and drink the things that have been offered; and when nearly intoxicated, they gird their garments firmly round their loins, rub their bodies well with oil, daub their eyes with lamp-black, and repeat an incantation to enable them to see in the dark; and thus proceed to the spot: when they cut a hole through the wall, plunder the house, and sometimes murder the inhabitants.

Sometime ago, two Hindoos were executed at Calcutta for robbery. Before they entered upon their work of plunder, they worshipped *Kalēē*, and offered prayers before her image, that they might be protected by the goddess in the act of thieving. It so happened, that the goddess left these disciples in the lurch; they were detected, tried, and sentenced to be hanged. While under sentence of death, a native Catholic, in the same place and circumstances, was visited by a Roman Catholic priest to prepare him for death. These Hindoos now reflected, that as *Kalēē* had not protected them, notwithstanding they had paid their devotions to her, there could be no hope that she would save them after death; they might as well, therefore renounce their caste: which resolution they communicated to their fellow-prisoner, who procured for them a prayer from the Catholic priest, translated into the Bengalee language. I saw a copy of this prayer in the hands of the native Catholic who gave me this account. These men at last, out of pure revenge upon *Kalēē*, died in the faith of the Virgin Mary: and the Catholics, after the execution, made a grand funeral for them; as these per-

<sup>m</sup> A name of *Kalēē*, which means, without beginning.

<sup>n</sup> *Soondūrū*, the son of *Goonū-sindho*, raja of *Kanchee-poorū*, was overcome by the charms of *Vidyā*, the daughter of *Vēērū-singhū*, the raja of *Burdwan*. For the purposes of courtship, he concealed himself at the house of a flower-seller (*Malinēē*) near the palace of *Vēērū-singhū*, and began to pay his devotions to the goddess *Kalēē*; who gave him this incantation, and the instrument *Sindhākatē*, that he might cut his way to his fair one. One night, however, *Soondūrū* was caught in the palace, and seized as a thief. As he was led from prison to the place of execution, he composed fifty verses in praise of the raja's daughter, which verses have since received the name of *Chorū-pānchashika*. The Hindoos add, that when they were about to execute *Soondūrū*, the cords by which he was bound miraculously burst asunder, and the executioners fell senseless to the ground; in consequence, the execution was postponed, and the next night *Kalēē* appeared to *Vēērū-singhū* in a dream, and directed him to marry his daughter to *Soondūrū*; who was not a thief, but the son of the raja of *Kanchee-poorū*, a very proper person to become his son-in-law. The marriage was soon after celebrated in the most splendid manner.

<sup>o</sup> The Hindoos say, that a female of the *Haree* cast was once honoured with an interview by the goddess *Kamakshya*, who delivered to her a variety of incantations, now used by the lowest casts for the most ridiculous, as well as brutal and wicked purposes.

sons, they said, embraced the Catholic faith, and renounced their cast, from conviction.

Agūm-vagēeshū, a learned Hindoo, about five hundred years ago, formed the image of Kalēe according to the preceding description, and worshipped it monthly, choosing for this purpose the darkest nights in the month; he made and set up the image, worshipped it, and destroyed it, on the same night. At present the greater number of the worshippers of Kalēe hold a festival to her honour on the last night of the decrease of the moon in the month Kartikū, and call it the Shyama<sup>p</sup> festival.

A few persons celebrate the worship of Kalēe at the full moon in Kartikū; the ceremonies of which are performed before a picture of this goddess, drawn on a stiff mat of reeds seven or eight feet long. This festival lasts three days, and on the fourth the picture is thrown into the river.

Some also worship Kalēe for one night on the 11th of the decrease of the moon, in the month Maghū; and a few rich men do so monthly, on the last night of the moon: while others worship this goddess in the month Jyoisht'hū, when it is called the Phūlū-hūrēe festival, on account of the many mangoes, jack fruits, &c. offered to her.

A few years ago, I went to the house of Kalēe-shūnkūrū-goshū, at Calcutta, at the time of the Shyama festival, to see the animals sacrificed to Kalēe. The buildings where the worship was performed were raised on four sides, with an area in the middle. The image was placed at the north end, with the face to the south; and the two side rooms, and one of the end rooms opposite the image, were filled with spectators: in the area were the animals devoted to sacrifice, and also the executioner, with Kalēe-shūnkūrū, a few attendants, and about twenty persons to throw the animal down, and hold it in the post, while the head was cut off. The goats were sacrificed first, then the buffaloes, and last of all two or three rams. In order to secure the animals, ropes were fastened round their legs; they were then thrown down, and the neck placed in a piece of wood fastened into the ground, and made open at the top like the space betwixt the prongs of a fork. After the animal's neck was fastened in the wood by a peg which passed over it, the men who held it pulled forcibly at the heels; while the executioner, with a broad heavy axe, cut off the head at one blow: the heads were carried in an elevated posture by an attendant, (dancing as he went,) the blood running down him on all sides, into the presence of the goddess. Kalēe-shūnkūrū, at the close, went up to the executioner, took him in his arms, and gave him several presents of cloths, &c. The heads and blood of the animals, as well as different meat-offerings, are presented with

<sup>p</sup> A name of Kalēe, meaning black.

incantations as a feast to the goddess ; after which clarified butter is burnt on a prepared altar of sand. Never did I see men so eagerly enter into the shedding of blood, nor do I think any butchers could slaughter animals more expertly. The place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed, actually made me unwell ; and I returned about midnight, filled with horror and indignation.

The gifts to bramhūns and guests at this festival are numerous, and in some instances very expensive. The bramhūns, and then the family and other guests, are entertained, when the spirituous liquors which have been presented to the goddess are drank privately by those who are in the secret. The festival closes with the dances and songs before the goddess.

The reader may form an idea how much idolatry prevailed at the time when the Hindoo monarchy flourished, from the following circumstance, which belongs to a modern period, when the Hindoo authority in Hindoost'hanū was almost extinct.—Raja Krishnū-chūndrū-rayū, and his two immediate successors, in the month Kartikū, annually gave orders to all the people over whom they had a nominal authority to keep the Shyama festival, and threatened every offender with the severest penalties on non-compliance. In consequence of these orders, in more than ten thousand houses, in one night, in the zillah of Krishnū-nūgūrū, the worship of this goddess was celebrated. The number of animals destroyed could not be less than ten thousand. The officiating bramhūns, especially those who perform religious ceremonies for shōōdrūs, were greatly perplexed, as a single bramhūn had to perform the ceremonies of worship at two hundred houses, situated in different villages, in one night. All the joiners, barbers, or blacksmiths, in fifteen or twenty villages, in many instances have but one officiating priest, the bramhūns in general being unwilling to incur the disgrace which arises from performing religious services for shōōdrūs.

Eeshanū-chūndrū-rayū, the grandson of Krishnū-chūndrū-rayū, in certain years, presented to KalĒe eighty thousand pounds weight of sweetmeats, the same quantity of sugar, a thousand women's cloth garments, the same number of women's China silk garments, a thousand offerings, including rice, plantains, peas, &c., and immolated a thousand buffaloes, a thousand goats, and the same number of sheep ; which altogether could not cost less than ten thousand rupees, while the other expenses amounted to scarcely less than twenty thousand. To defray these expenses, this rajah sold the greater part of his patrimony ; and in this and other idolatrous customs, he and other Hindoo rajahs have expended almost the whole of their estates.

Raja Ram-Krishnū also expended very large sums of money

upon the worship of KalĒĒ. He set up a stone image of this goddess at Vūrabū-nūgūrū; on which occasion he is said to have spent a lack of rupees. He also endowed this image with such a large revenue, that at present five hundred persons are maintained there daily. In the service of this goddess he has nearly reduced himself to poverty, though formerly from the rents of the lands, &c., he used to pay fifty-two lakhs of rupees annually into the Company's treasury.

KalĒĒ is the guardian deity of very many of the Bengalees, especially of the bramhūns.

At KalĒĒ-ghatū, near Calcutta, is a celebrated image of this goddess, 'whom (in the opinion of the Hindoos) all Asia, and 'the whole world worshippeth.' Having obtained an account of this temple from a bramhūn whom I sent to KalĒĒ-ghatū for the purpose, I here lay it before my readers :—

The temple consists of one room, with a large pavement around it. The image is a large black stone, to which a horrid face, partly cut and partly painted, has been given; there are neither arms nor legs, a cloth covering all the lower part which should be the body. In front of the temple is a very large building capable of seating two hundred people; in which, and on the pavement around the temple, many bramhūns daily sit reading the Chūndēē, a work on the wars of KalĒĒ: on some days, as many as a thousand bramhūns may be seen thus employed. Beyond this building, in front of the image, the animals for sacrifice are slain. Not fewer than four thousand persons assemble on particular occasions at this temple, especially at the Shyama and Doorga festivals; and, twice a week, on the Chētūla<sup>a</sup> market days, two thousand people or more visit this place, multitudes of whom (my informer says, not less than a thousand) present offerings. At these times it is common for a Hindoo to go up to the temple, and, presenting himself at the door with joined hands, to address himself thus to the idol: 'Oh! mother! I am going to the market for such and such a purpose. If thou grant me success, I will on the next market day present offerings to thee to the amount of.'—Or he says to another person standing near, 'See, brother, I have promised to mother so and so, if she will accomplish my wishes in the market.'

About nine o'clock each day, the bramhūn who in turn performs the duties at the temple, and who receives the offerings of the day, after cleaning and bathing the image, puts on it the garlands of flowers and other ornaments, sweeps the temple, and then throws open the doors, calling out, 'Victory to the great KalĒĒ!

<sup>a</sup> An adjoining village.

<sup>b</sup> It is said that formerly, especially in times of scarcity, numbers of men were sold at this market.



Victory to the great Kalēē! These compliments on different mornings he changes at pleasure. After this, persons going to bathe, or coming from bathing, approach the door of the temple, and bow to the goddess: and now the daily worship is performed, which occupies about an hour; after which men and women are seen bringing their offerings to the idol, which continue to be presented during the greater part of the day. Some merely present them, without asking for any blessing: these persons take away a few flowers, or any other trifle of what they have offered, as something that will secure the good of the family; and friends on a visit at the house of such a person beg any thing of this kind, and eat it, or wear it in their hair. Other visitors to the temple leave part of the offerings there, and take away the other part to present to their friends. Others make a vow, while the offering is presented to the image, in some such words as these: 'Oh! goddess! mother Kalēē! If thou wilt deliver me out of such or such a trouble, or wilt bestow such or such a blessing, I will present to thee [here the petitioner repeats the names of all the offerings or bloody sacrifices.] Disputes arise almost daily in the temple betwixt the worshippers and the priests respecting the offerings, and not unfrequently a violent scramble takes place for the meat-offerings in the presence of the goddess herself: the officiating bramhūn says, 'Who is to have these offerings?' to which the worshipper replies, 'Oh! sir! our family priest always receives these things. I must carry them home for him.' Or a man bringing offerings procures a bramhūn to go and tell a lie in the presence of the goddess, saying to him, 'Sir, the bramhūns at the temple of Kalēē are such notorious cheats, that of all I give to the goddess, she will probably get nothing but a few flowers; and they are so rapacious that I shall never get these offerings out of their hands:' on which this bramhūn carries the offerings to the temple, and declares, that they belong to the bramhūns of such a temple, and must be returned to them. By these contrivances, the offerer obtains what he has given to the goddess; and, giving part to the bramhūn who has extricated him from the rapacious hands of the proprietors of the temple, he takes the remainder home. About three o'clock in the afternoon, food is placed before the goddess, consisting of rice, greens, roots, fruits, milk, curds, clarified butter, flesh, spirituous liquors\* (in a concealed form,) sweet-meats, &c. &c. Generally about 250 pounds of rice are cooked daily, but at particular time twice or thrice as much. After reserving as much as is necessary for his own family, the officiating bramhūn sells the rest of the offerings to devout visitors or neighbours, and gives away what he cannot sell. When a bloody sacrifice is offered, the offerer either pays the priest for his trouble, or

\* It is affirmed that the greater number of grown up persons in this village drink spirits. Bramhūns may be seen in front of the temple, drinking spirits at noon-day; and religious mendicants walking about, naked, without the least sense of shame.

gives up the slaughtered animal. The slayer also receives a fee. Of this flesh, the officiating bramhūn keeps what he pleases, and sells the rest to bramhūns, shōōdrūs, Portuguese, and persons from all parts of the neighbourhood.\*

The daily offerings to this goddess are astonishingly numerous. On days when the weather is very unfavourable, not less than three hundred and twenty pounds of rice, twenty-four of sugar, forty of sweetmeats, twelve of clarified butter, ten of flour, ten quarts of milk, a peck of pease, eight hundred plantains, and other things, (the price of which may amount to about five shillings,) are offered, and eight or ten goats sacrificed. On common days, of all these things three times the quantity; and at great festivals, or when a rich man comes to worship, ten, twenty, or forty times this quantity; and as many as forty or fifty buffaloes and a thousand goats are slain.

Raja Nūvū-Krishnū, of Calcutta, about fifty years ago, when on a visit to Kalēē-ghatū, expended, it is said, not less than 100,000 rupees on the worship of this goddess. Amongst the offerings was a gold necklace valued at 10,000 rupees, and, beside other ornaments, a rich bed, silver plates, dishes, and basons; sweetmeats, and other food sufficient for the entertainment of a thousand persons; and trifling presents of money to near two thousand of the poor.

About twenty years ago, Jūyū-Narayūnū-Ghoshalū, of Kiddūr-poorū, near Calcutta, expended 25,000 rupees at this place: when he sacrificed twenty-five buffaloes, one hundred and eight goats, and five sheep; and presented to the goddess four silver arms, two gold eyes, and many gold and silver ornaments.

About ten years ago, a merchant from the east of Bengal expended 5,000 rupees on the worship of this goddess, beside the price of a thousand goats which were slaughtered.

In the year 1810, a bramhūn from the east of Bengal expended on this idol about four thousand rupees, with part of which he bought a golden necklace, the beads of which were in the shape of giants' skulls.

In the year 1811, Gopēē-mohūnū, a bramhūn of Calcutta, expended ten thousand rupees in the worship of this goddess; but, being a voishnūvū, he did not offer any bloody sacrifices.

The Hindoos, it seems, are not the only persons who worship

\* The women belonging to the temple have become such good cooks, that it is not uncommon for persons to pay for a dinner from their hands, preferring it to any thing they could get elsewhere.

this black stone : I have received accounts several times of Europeans, or their native mistresses, going to this temple, and expending thousands of rupees in offerings. The bramhūn with whom I wrote this account declares, that when he was a student at Vūrishā, near Kalēē-ghatū, he several times saw the wives of Europeans come in palanqueens with offerings ; though I suppose these ladies were born in India. But the proprietors of the temple positively assured this bramhūn, (as he says,) that very frequently European men presented offerings, soliciting some favour at the hands<sup>a</sup> of the goddess ; and that very lately a gentleman in the Hon. Company's service, who had gained a cause at law, presented thank-offerings to Kalēē which cost two or three thousand rupees<sup>c</sup>. I confess that I very reluctantly insert these accounts, because I should hope they most likely originate in wilful misrepresentation on the part of the bramhūns of the temple, or in mistake. I suppose some Portuguese (who also go by the name Sahéb) may present offerings, and pray to this goddess—hence one source of misinformation ; the mistresses of Europeans are supplied with money by their retainers, and hence the worship not unfrequently passes off, with many a triumph over degraded Christianity, as the worship of such a European ; and many Europeans, who go for curiosity to see the temple and the image, inconsiderately or wantonly give presents to the clamorous and greedy bramhūns, who proclaim it as an offering to their goddess. Actions the most innocent, (even going to view the image,) are construed by these ignorant idolaters into an approval of idolatry. A European who was lately there, says my informant, to make a drawing of the image, when he departed gave the officiating bramhūn a gold mohūr, and this present was probably enrolled among the gifts to the temple.

It is further affirmed, that many Mūssūlmans (four or five hundred) present offerings to Kalēē monthly—so strangely has the veneration for this image seized the minds of the natives ! And it is added, that an equal number of prostitutes, from all parts of Bengal, pay their devotions at this temple : some pray for the health of their paramours, and others that great numbers may visit their houses of ill fame. It is not uncommon for a loose female to say to her paramour, after his recovery from sickness, 'I made vows to Kalēē, that if she would restore you to health, I would present her with such and such offerings : you are recovered ; and I must now go and perform my vows.' Such a female sometimes thus prays for her paramour—'O mother Kalee ! I pray for——'. If thou wilt increase his wealth, [or remove sickness from him—or make him successful in such a concern—or increase his attachment

<sup>a</sup> Silver hands, and gold tongues and eyes are among the presents made by rich men to this goddess. Such is the stupidity of idolaters.

<sup>c</sup> It is probable, that the real worshipper in this instance was a head-servant of this gentleman's ; though the expense might be defrayed by the master. Without thinking of the guilt of such conduct, I have known frequent instances of Europeans making presents to their servants for the avowed purpose of idol worship.

to me, that he may always follow my advice] I will present to thee all these offerings [here she repeats the names of what she intends to give].’ When she returns home, she takes off all her ornaments, laying them aside till her vow be either fulfilled or abandoned.

Merchants’ and tradesmen present offerings to Kalēē once, twice, or thrice a year, to obtain success in their concerns ;—many rich men (thirty or forty) place bramhūns at this temple to worship the goddess, to walk round the temple, and read the Chūndēē, daily in their names ;—others place bramhūns here for these purposes, for two or three months in the year ;—sepoys from all parts of Hindoost’hanū resort to this temple as often as they can obtain leave of absence ;—mothers present offerings, praying for the recovery of their children, and promising to bring the restored child in their arms when they come to fulfil their vows ;\* or, that it shall be invested with the poita,<sup>a</sup> or pass through some other ceremony at the temple ;—servants in search of employment make vows to the goddess to present her with a month’s wages, if she will raise them to such a situation ;—in a word, the occasions of drawing people to this famous temple are as endless as the superstitious hopes and fears, the crimes and the wants of the worshippers.

Goats are devoted to Kalēē, and kept, in some cases, for a long time, till the owner be able to meet the other expenses attending the offerings and worship. These animals are called the goats of Kalēē.

The village of Kalēē-ghūttū (or Kalēē-ghatū) owes the greater part of its present population to this temple ; from which near two hundred persons derive their subsistence, exclusive of the proprietors, who amount to about thirty families. Some proprietors have a day in turn, others half a day, and others two or three hours ; to whom all the offerings presented in the portion of time thus appor-tioned belong. All these families have become rich.

In the month Maghū, a festival is held in various places of Bengal in honour of Ghatoo, the god who presides over blotches on the skin ; but the assembly at Kalēē-ghatū is very great. At the time of swinging in Choitrū also, the concourse of people at this place is also very large. See the account of Shivū.

<sup>7</sup> Hindoo merchants engaged in foreign commerce, after the successful voyage of a ship in which they had property, frequently present thank-offerings to this goddess.

<sup>a</sup> The hair of some children is not cut at all till the vow be fulfilled ; others only separate a lock of the child’s hair, tying it up in a bunch. A large hillock of human hair, collected at the times of shaving when vows have been fulfilled, is formed near the temple.

<sup>a</sup> A bramhūn once assured me, that he had seen not less than three hundred boys invested with the poita in one day at this place ; on which occasion many bloody sacrifices were offered. The concourse of people was immense.

I here add a rough account of what is expended on this idol monthly :—

|   | Rs.           | As. | P. |
|---|---------------|-----|----|
| Buffaloes slain, (5) ... ..                             | 30            | 0   | 0  |
| Goats ditto, (1,000) ... ..                             | 800           | 0   | 0  |
| Sheep ditto, (30)... ..                                 | 40            | 0   | 0  |
| Rice, (200 cwt.) ... ..                                 | 440           | 0   | 0  |
| Salt, Spices, Pease, Fish, &c. ... ..                   | 200           | 0   | 0  |
| Clarified Butter, ... ..                                | 7             | 0   | 0  |
| Milk and Curds, ... ..                                  | 5             | 0   | 0  |
| Sugar, (11 cwt.) ... ..                                 | 105           | 0   | 0  |
| Sweetmeats, (22 cwt.) ... ..                            | 360           | 0   | 0  |
| Plantains, (25,000) ... ..                              | 50            | 0   | 0  |
| Evening offerings,... ..                                | 60            | 0   | 0  |
| Meat offerings,... ..                                   | 90            | 0   | 0  |
| Dressed food, ... ..                                    | 80            | 0   | 0  |
| Fees, ... ..  | 233           | 0   | 0  |
| Travelling Expenses, ... ..                             | 300           | 0   | 0  |
| Alms given to the poor by visitors, ... ..              | 200           | 0   | 0  |
| Extraordinaries from rich men, and at festivals, ... .. | 3,000         | 0   | 0  |
|   | Sa. Rs. 6,000 | 0   | 0  |

Seventy-two Thousand Rupees annually, or Nine Thousand Pounds sterling.

#### SECT. XX.—Other Forms of Kalēē, &c.

*Chamūnda*<sup>b</sup>.—This image, which is similar to that of Kalēē, except that Chamūnda is represented with two giants' heads in her hands, and as sitting on a dead body, is seldom or never made. The goddess is worshipped at the festival of Doorga, on three different days.

*Shmūshanū-Kulēē*<sup>c</sup>.—When this image is made, other figures are introduced, as those of the giants Shoombhū and Nishoombhū, of jackals, dead bodies, &c. These giants are represented as sitting on elephants, throwing arrows at the goddess; while the latter is standing on her husband, and aiming blows at them with a sword. The ceremonies of worship are like those performed in honour of Kalēē: the worship begins at the total wane of the moon in Maghū, and continues for three nights. Revelling is carried to the greatest

<sup>b</sup> She who seized Chūndū and Mūndū, two giants.

<sup>c</sup> This name denotes, that Kalēē dwells in the place of burning the dead, and presides over cemeteries. Shmūshanū means a cemetery.

pitch : some of the worshippers, and not unfrequently the sons of rich men, dance before the image naked, 'glorying in their shame.' A few Hindoos adopt this goddess as their guardian deity.

*Manāvī-Kalēē*.<sup>d</sup>—Another form of Kalēē, whose image it resembles except in the colour, which is blue. The worship is celebrated on the fifteenth night of the decrease of the moon in Maghū :—the present fruit, diversion ;—and hereafter, heaven. Such are the ideas of the poor deluded Hindoos. A whole village sometimes joins to defray the expense, at other times a rich man bears it alone. Many bloody sacrifices are offered, and great shew made, especially with illuminations ; to which are added dancing, singing, music, &c.

*Phālū-hurēē*.<sup>e</sup>—This form of Kalēē is that of a black female, with four arms, standing on the breast of Shivū. She is worshipped at the total wane of the moon in the month Jyoisht'hū, or in any other month, at the pleasure of the worshipper. The offerings are numerous, especially of fruits : and buffaloes, goats, and sheep, are sacrificed. The day after the worship, the image is thrown into the river.

*Bhūdrū-Kalēē*.<sup>f</sup>—An image similar to that of Kalēē ; the worship also resembles that which is paid to that goddess. The image is in some places preserved, and worshipped daily.

*Oogrū-chūnda*.<sup>g</sup> is worshipped at the total wane of the moon in the month Kartikū : in some places temples made of clay are erected in honour of this goddess, in which she is worshipped either daily or monthly.

*Anūndū-mūyēē*.<sup>h</sup>—A black female, with four arms, sitting on a throne ; to whom a number of temples are dedicated, containing stone or clay images of the goddess. She is worshipped daily ; also on fortunate days, at the pleasure of her numerous disciples ; as well as at the great festivals of Doorga, Kalēē, &c. when bloody sacrifices are offered to her.

*Nāvī-pūtrika*.<sup>i</sup>—These nine goddesses are worshipped at the great festivals, but with the greatest shew as that of Doorga ; when these assistants of Doorga in her wars are represented by nine branches of different trees : Rūmbha, by a plantain ;<sup>k</sup> Kūchwēē-rōōpa, by a kūchwēē ;<sup>l</sup> Hūridra, by a hūridra ;<sup>m</sup> Jūyūntēē by a jūyūntēē ;<sup>n</sup> Vilwarōōpa, by a vilwū ;<sup>o</sup> Darimēē, by a darimu ;<sup>p</sup>

<sup>d</sup> Viz., in the form of man.

<sup>e</sup> She who receives much fruit.  
The joyful.

<sup>f</sup> The beneficent.

<sup>g</sup> The furious.

<sup>i</sup> The nine goddesses.    <sup>k</sup> Musa paradisaica.    <sup>l</sup> Arum esculentum.    <sup>m</sup> Curcuma longa.    <sup>n</sup> Eschynomene seshau,    <sup>o</sup> Ægle marmelos.    <sup>p</sup> Punica granatum.

Ūshoka, by a an ūshokū ; † Manūka, by a manū ; † and Dhanyū-rōpa, by a dhanyū. †

*Bhēmū-chūndēē.*—This image is made and worshipped at Benares : in Bengal also the goddess is worshipped, especially on a Tuesday, before another image, or a pan of water, or some appointed representative of an idol.

*Upāra-jita.*—There is no public festival in honour of this goddess, nor is her image set up for worship ; but in times of sickness she is worshipped before the shalgramū, when forms of praise from the Tūntrūs are addressed to her.

*Vimūla.*—A stone image of this idol is worshipped in one of the temples erected in Orissa, near the famous temple of Jūgūn-nat'hū. Bloody sacrifices are offered to this goddess ; but as this place is sacred to Vishnū, these offerings are made in secret. Vimūla is also worshipped in Bengal at the festivals of Doorga and Kalēē.

*Siddhēshwūrēē.*—In many villages in Bengal one, and in some large villages several of these images are set up. They are in general made of clay ; but some are of stone. The image is commonly the property of one family, who worship her every day : others in the village worship her when they choose ; but all the gifts and offerings come to the person who owns the image. If a child have a fever, the parents worship the goddess that it may recover, and promise to present various offerings to her if she be propitious. If a woman want a son, she procures a bramhūn to worship the goddess in her name ;—if another person be seeking employment, he prays the goddess to favour him ;—if a koolinū bramhūn wish his daughter to be married, he intercedes with the goddess, and promises to celebrate her worship if she be favourable. On all occasions of particular distress or want, the people resort to these images with their presents and vows. Thieves also worship Siddhēshwūrēē, that they may be favoured with her smiles and be protected in thieving. † Honest and poor people also worship this image to obtain protection from thieves. An annual festival is held in honour of Siddhēshwūrēē on the same day as the Shyama festival.

† *Jonesia asoca.* † *Arum macrorhizon.* † *Coriandrum sativum.* † The terrific. † The unconquerable. † She who purifies. † She who fulfils the wishes of her worshippers.

† The goddess Laverna, it is well known, was the protectress of thieves, who, from her, were named Laverniones, and who worshipped her, that their designs and intrigues might be successful : her image was a head without a body.

SECT. XXI.—*LūkshmĒĒ*.

Is called the goddess of prosperity : she is painted yellow, and sits on the water-lily, holding in her right hand the pashū, (a rope,) and in the left, a necklace.

Vishnoo is said to have obtained this goddess at the churning of the sea<sup>a</sup>; at which time all the gods were so charmed with her beauty that they desired to possess her, and Shivū was entirely overcome by his passion. The reader will remember something similar to this in the account of Venus, who is also said to have sprang from the froth of the sea ; and whom, on being presented to the gods, they all desired to marry.

The worship of LūkshmĒĒ is celebrated in five different months, viz. in Bhadrū, on the first Thursday of the increase of the moon, in the morning ; in Ashwinū, at the full moon, in the evening ; in Kartikū, on the last day of the decrease of the moon, in the night ; on the last day in Poushū, in the morning ; and in Choitrū, on the first Thursday of the increase of the moon, either in the day or night. The ceremonies are performed before a basket used as a corn-measure, painted red : the worshippers fill this measure with rice in the husk, and put round it a garland of flowers ; then cover it with a white cloth ; and, encircling it with a number of small shells, place before it a box containing red paint, a comb, &c. The officiating bramhūn performs the usual ceremonies, varying but little from those at the worship of Vishnoo, in the name of the master or mistress of the house. No bloody sacrifices are offered. Bramhūns are entertained rather liberally at this festival ; but on the day of worship no alms must be given to the poor, (except cooked food,) nor any money lost ; lest this goddess, who is supposed to preside over wealth, and to have taken up her abode at the worshipper's house, should be angry at her riches being wasted.

This worship is celebrated in almost every Hindoo family five times a year ; the frequency of which is not to be wondered at, when it is considered that LūkshmĒĒ is the goddess of prosperity. If a man be growing rich, the Hindoos say, ' LūkshmĒĒ is gone to abide at his house ;' if he be sinking into poverty, they say, ' LūkshmĒĒ has forsaken him.' If they wish to abuse another, they call him LūkshmĒĒ-chara.<sup>b</sup>

The morning after the festival, the women take up the corn-measure, and preserve it for some future time of worship : the rice is used in worship during the whole year. At the close of the festival, if a female of the family remember any stories respect-

<sup>a</sup> She is also called the daughter of Bhrigoo.

<sup>b</sup> In the provincial dialect it is LūkhĒĒ-chara, that is, luckless ; thus forming an extraordinary coincidence of sound and meaning in languages so extremely different.



ing LūkshmĒĒ, she relates them ; and the rest of the family, joined by two or three neighbouring females, sit around and hear. In some places a number of persons subscribe towards the expense of making an image of LūkshmĒĒ, and worship it on any of the days before-mentioned.

*Names.*—LūkshmĒĒ, or, the goddess of fortunate signs ;—Pūdmalūya, she who dwells on the water-lily ;—Pūdma, she who holds in her hand the water-lily ; ShrĒĒ, she in whom all take refuge ;—Hūree-priya, the wife of Hūree.

### SECT. XXII.—*Kojagūrū-LūkshmĒĒ.*\*

THIS form of LūkshmĒĒ is worshipped at the full moon in Ashwinī, in the evening, before a corn-measure, surrounded by four plantain trees ; though some persons worship this goddess before an image of LūkshmĒĒ. Bloody sacrifices are offered. The worshippers invariably drink the water of the cocoanut at this festival ; and numbers keep awake the whole night, listening to the filthy songs, and the horrid din of Hindoo music.

### SECT. XXIII.—*SūriswūtĒĒ.*

THIS is the goddess of learning, the daughter of Brūhma, and the wife of Vishnoo. She is represented as a white woman, standing on the water-lily, and playing on a lute.

On the 5th day of the increase of the moon, in Maghū, the worship of this goddess is performed before her image, or a pen, inkstand, and book ; the latter articles are supposed to form a proper substitute for the goddess, who is called VagvadinĒĒ, the eloquent. The image is placed on a table, either at the west or south side of the house. After the officiating bramhūn has read the formulas and presented the offerings, each worshipper whose name has been read in the service takes flowers in his hands, and, repeating a prayer, presents them to the goddess ; after which follow gifts to the bramhūns, and a feast.

Every Hindoo who is able to read and write endeavours to celebrate the worship of this goddess : the raja of Būrdwan is said to expend 15,000 rupees annually at this festival. In every Hindoo college, the students keep the festival with great joy : many of them dance naked, and are guilty of every indecency.

\* The shastrīs have commanded that each Hindoo shall remain awake during the night of the full moon in Ashwinī, when a festival is held in honour of this goddess ; and from this circumstance this name is derived.

The day after the festival, the image is carried in procession through the town, and then thrown into the river. In passing through the streets of Serampore, at the time of this festival in the year 1806, I was exceedingly shocked at observing among the crowd, who were dancing, playing on music, bearing flags, &c. two or three young men quite naked, the mob triumphing in this shocking insult on public decency. To induce young men to resort to their houses, many prostitutes keep this feast, and connect with it all that low merriment which corrupts the mind and draws the attention of the crowd.<sup>d</sup>

On this day the Hindoos neither read nor write,<sup>e</sup> though they will do any other secular business. They eat only once during the day, and those who are accustomed to eat fish abstain from it on this day.

The Hindoos believe, that from this goddess they derive their learning and powers of eloquence,<sup>f</sup> as well as their ability to read and write. Some of those who can neither read nor write, insist upon it, that they ought to worship her, as they derive their powers of speech from her.<sup>g</sup> Others however complain, 'Sūrūswūtēē has bestowed nothing on us—why should we perform her worship?'

The image of Sūrūswūtēē is sometimes painted blue, and placed in temples; when she is called Nēēlū-Sūrūswūtēē.

*Names.* Bramhēē, or, the daughter of Brūmha;—Bharūtēē, she who presides over words;—Bhasha, she who bestows the power of speech;—Sūrūswūtēē, she who through the curse of a bramhūn was turned into a river.

#### SECT. XXIV.—*Shēētūla*.<sup>h</sup>

Is painted as a yellow woman sitting on the water-lily, dressed in red, and giving suck to an infant. Before this image, or a pan of water, the worship of this goddess is performed, in any part of the year; but in general on the 7th, 8th, and 9th of the increase

<sup>d</sup> In the year 1808, I saw a group of performers reciting the Ramayññ in the street; and on enquiry, I found it was before the door of some prostitutes, who had subscribed to bear the expense. The reason assigned was, that it would be an act of merit, helping them in another world; and would also draw men into whoredom. Offerings are sometimes brought home, and shared by a prostitute with her paramour; like the harlot, in the Book of Proverbs, who is represented as saying to the young man she met in the street, 'I have peace-offerings with me; this day have I payed my vows.'—*Prov.* vii. 14.

<sup>e</sup> The only reason I can find for this is, it is the command of the shastrū.

<sup>f</sup> Of an eloquent man, the Hindoos say, 'Sūrūswūtēē sits on his tongue.'

<sup>g</sup> Of this fact they give the example of Ravññ, who, when Ramū was about to kill him, procured a reprieve by flattering his adversary; but the gods, afraid lest Ravññ should be spared, sent Sūrūswūtēē into his throat, and caused him to say provoking things to Ramū.

<sup>h</sup> Or, she who cools the body at the time of the small-pox.

of the moon, in the day time. Bloody sacrifices are not offered. On the 10th, the image is thrown into the water.

This goddess is also worshipped to obtain preservation from the evil effects of the small-pox. In the months Choitrū and Voishakhṛ, the Hindoos inoculate those of their children who are two years old; on which occasion the inoculating bramhūn<sup>1</sup> presents offerings and prayers to this goddess in the name of the child, promising for the parents, that if she be kind to the child, they will present to her certain offerings, &c. as soon as it is recovered. At the close of the ceremony, the bramhūn places the flowers which have been offered in the hair of the child, telling the parents that the goddess will be favourable; and then performs the operation. When the child becomes affected with the disease, the family priest (if the parents be rich enough to pay for it) comes to the house every day, and repeats certain forms of prayer and praise to Shēētūla; after recovery she is again worshipped. If the child become dangerously ill, it is carried to an image of Shēētūla, and bathed in the water which has been offered to this goddess, some of which is given it to drink.

Beggars of different descriptions procure a stone, gild a small part of it, and carry it from place to place, singing the praises of Shēētūla. These mendicants sometimes proclaim in a village, that Shēētūla has appeared to one of them in a dream, and ordered, that in this village the mistress of each house shall beg at three, four, or more doors, and take whatever is given her, and eat it in some neighbouring garden or forest.<sup>k</sup> The most dreadful misfortunes being threatened in case of disobedience, the affrighted women beg from door to door, and fulfil the supposed commands of the goddess.

#### SECT. XXV.—

THIS goddess, the sister of Vasookee,<sup>m</sup> and the wife of Jūrūtkarū, a sage, is called the queen of the snakes, and is worshipped to obtain preservation from their bite. She is represented as sitting on the water-lily, clothed with snakes.

In the month Jyoist'hṛ, on the 10th of the increase of the moon; also on the 5th of the moon's increase and decrease in Ashwinṛ and Shravūnṛ, as well as on the last day of Shravūnṛ, this goddess is worshipped. On the three last occasions, the wor-

<sup>i</sup> The regular Hindoo doctors (voidyṛ) do not inoculate, but a lower order of bramhūns called doivṛgnṛs, or astrologers.

<sup>k</sup> This is a trick to extort some part of the alms from these deluded women.

<sup>l</sup> Or Mūnūsa-dēvēē; the goddess who possesses pleasure in herself.

<sup>m</sup> The king of the serpents.

shippers plant<sup>b</sup> branches of the Euphorbia before the house, and worship them. In Shravṇū, the worship is celebrated with the greatest show; on which occasion an image, or some branches of the same tree, or a pan of water surrounded with snakes made of clay, is placed as the object of worship: in some places, twenty or thirty thousand people assemble; and amidst singing, dancing, music, &c. some persons play with snakes of different kinds, particularly the cobra capello, suffering them to bite them. This play, however, ends fatally when the venomous fangs have not been carefully extracted. The cast called Mal, who play with snakes for a livelihood, profess great regard for Mūnūsa. On the days of the festival, the Hindoos do not kindle a fire, alleging that one of the names of Mūnūsa is Ūrūndhūna, she who does not cook. A day or two before the festival, in some places, the women of the village (perhaps fifty or a hundred, or even two hundred) beg rice, either in their own or an adjoining village; which they offer, in a field in the neighbourhood, in the name of Mūnūsa, but without an image. After thus offering rice, milk, curds, sugar, &c. to the goddess, they eat them on the spot; and this act of holiness, they say, preserves their children from the bite of snakes, as well as assists the parents themselves on their way to heaven. A song founded upon the following story concludes the whole:—Chandū, a merchant, not only refused to worship the goddess, but professed the utmost contempt for her. In process of time, however, she caused his six youngest sons to be killed by the bite of snakes: to avoid the fate of whom, the eldest son, Lūkindūrū, made an iron house, and retired to it; yet Mūnūsa caused the snake Tūkshūkū to enter by a crevice, which destroyed Lūkindūrū on his wedding-day; his widow escaped, and went weeping into the presence of her mother-in-law. The neighbours again attempted to reason with Chandū; but he continued obstinate, declaring that Mūnūsa was no goddess. She appeared to people in dreams, and commanded them to persuade him to celebrate her worship; and, after much entreaty, to pacify the goddess, he was induced to comply: but declared he would present the offerings only with the left hand;<sup>a</sup> and, turning back his head, he threw a flower at her image with the left hand. Mūnūsa, however, was so pleased, that she restored his seven sons; and from this circumstance, the worship of this goddess has since been very much celebrated.

When the worship is performed before an image, sheep, goats, and buffaloes are offered to Mūnūsa, and even swine.<sup>c</sup>

When a Hindoo has been bitten by a snake, the persons who pretend to cure him read different incantations containing the

<sup>a</sup> The hand used in washing after stools.

<sup>c</sup> Among the Egyptians, swine, it is well known, were offered to Bacchus.

names of Mūnūsa. If one or two persons in a village have died by the bite of snakes, all the inhabitants become alarmed, and celebrate the worship of Mūnūsa.

### SECT. XXVI.—*Shūshtēē*.\*

Is a yellow woman sitting on a cat, nursing a child. The Hindoos regard her as the protectress of their children.

Six annual festivals are held in honour of this goddess, viz., in Jyoisht'hū, Bhadrū, Ashwinū, Maghū, and two in Choitrū; on the 6th of the increase of the moon, and on the last day but one of the month.

The worship celebrated in Jyoisht'hū is performed by a bramhūnēē, or an officiating bramhūn, under the vūtū tree,<sup>q</sup> or under a branch of this tree planted in the house. At the time of this worship, every woman of the village, dressed in her best clothes, with her face painted, her ornaments on, and her body anointed with oil, goes to the place of worship under the tree, taking in her hand an offering; over each of which the officiating bramhūn performs the usual ceremonies. The offerings are sent to the house of the officiating bramhūn, or distributed amongst the eager by-standers. Among others who are eager to obtain some of these offerings, are women who have not been blessed with children; each of whom sits down pensively among the crowd, and opens the end of her garment to receive what the assembled mothers are eager enough to bestow: when the giver says, 'May the blessing of Shūshtēē be upon you, and next year may you bring offerings—with a child in your arms.' The receiver adds with eagerness, 'Ah! if she bestow this blessing, I will celebrate her worship; I will keep my vows, and bring offerings every year.' This festival is called Arūnyū-shūshtēē, because the worshippers are directed to walk in some forest on this day, with fans in their hands.

In those houses where the daughter is married, but has not left her parents, they send for the son-in-law; and at the close of the worship the girl's father sends to him, on a metal plate, a flower, some unhusked rice, a piece of string consecrated to the goddess, five or six blades of dōōrva grass, a garment, &c. The son-in-law, if a person of respectability, contents himself with sticking the flower in his hair. If a poor man, he puts on the garment, and raises all the other presents to his head. If the son-in-law neglect to stick the flower in his hair, the girl's father becomes very sorrowful; and all the spectators pronounce the former

\* She is worshipped on the sixth lunar day.

q Ficus Indica.

a dead man, for throwing away a flower which has been offered to

The worship in the month Bhadrĕ does not differ from the preceding, except in its being performed by the river side, or at a pool of water, before the stick which is whirled round in churning butter, upon which a fan is placed. In the midst of the worship the women make little paste images of children, and, placing them on leaves of the kĕntĕkĕe tree,\* present them to the goddess, and afterwards throw them into the river. This festival is called Chapĕra-shĕshtĕe.†

The Ashwinĕ festival, distinguished by the name Doorga-shĕshtĕe, is in almost every particular the same as the preceding.

At the Maghĕ festival, called Shĕĕtĕla-shĕshtĕe, the women, on the night preceding, boil a large quantity of rice and pulse for offerings; mixing with the latter, in boiling, a kind of kidney beans and varttakoos.‡ The next morning they bathe very early, and on their return go through the ceremonies of worship in the house, before the two stones with which they grind their spices; and upon which they throw a yellow cloth, smeared with red lead. The worship is finished before ten o'clock, and at noon they eat what the goddess has left, i. e. every thing they gave her.

The two festivals in Choitrĕ are held on the 6th, and on the last day but one of the month: on the 6th, in the morning, either before a branch of the vĕtĕ, the shalgramĕ, or some proper representative of an image; and at the close of the month, in the evening, before an image of Shivĕ. On the 6th the worshippers eat the bud of the Euphorbia inclosed in a plaintain; and at the latter festival they fast during the day, and after worship eat some fruit, and some barley flour mixed with curds or water. Rich persons eat sweetmeats. These festivals are called Ūshokĕ-shĕshtĕe and Nĕĕlĕ-shĕshtĕe.

Another festival is held in honour of this goddess in some parts of Bengal, in the month Ūgrĕhayĕnĕ, called Hĕree-shĕshtĕe. The worship is celebrated before a clay pot, filled with water, having six spouts.

In addition to all these times of worship, females who have lost all their children by death, worship this goddess every month: beside which, after a child is six days old, every father, to preserve the child, performs the worship of the goddess, while the officiating bramhĕn reads the incantations; and on the 21st day of the child's age, the mother presents offerings to the goddess with her own hands, while the officiating bramhĕn reads the prayers. The

\* *Artocarpus integrifolia.*

† In allusion to the making of these images.

‡ The fruit of *solanum melongena.*

first of these ceremonies takes place in the evening, before a branch of the vūtū tree, fastened in the house floor; the two stones with which spices are ground being placed against the wall in the inside of the house, covered with a piece of cloth. The husband, at the close, asks the blessing of the goddess on the child, promising to present to her a number of offerings when the child shall be twenty-one days old. Before the door the family place the skull of a cow, rubbing some red lead on its forehead; and in three lumps of cowdung, put on the forehead, they stick three cowries; upon which also they spread a yellow cloth. The head remains a month at the door of the house, as a kind of charm for the good of the children.

On the 21st day of the child's age, the mother invites ten or fifteen female neighbours, who, with the officiating bramhūn, accompany her to a stone placed at the foot of the vūtū tree, which is supposed to be the representative of the goddess; around which they put a large necklace or garland of flowers, and go through the ceremonies of worship in the usual manner: at the close the mother promises, on condition that the goddess bless her child, that she will worship her every year. The mother distributes the sweetmeats, &c. that have been offered to the idol among the females present. This festival is called ékooshiya.<sup>u</sup>

Shūshtēē has no temples in Bengal; her common representative, a rough stone, smeared with red paint, about as large as a man's head, is commonly placed at the root of the sacred vūtū; to which passengers, especially women, pay a degree of reverence. In fulfilling particular vows to Shūshtēē, some worshippers surround the vūtū tree with garlands of flowers, and great numbers of artificial lamps made of clay: others fulfil their vows by building an earthen or brick seat around one of these trees. A female of property, as a thank-offering after child-birth, presents by the hands of a bramhūn a child made of curds, which the bramhūn never fails to devour.

Bloody sacrifices of bullocks, goats, sheep, and sometimes of tame hogs, are offered to Shūshtēē. For receiving these latter offerings some persons call the goddess a cannibal.

At the close of the different festivals held in honour of Shūshtēē, it is common for women to entertain the company with marvellous stories relating to this goddess. The wives of some of the lower castes beg for a share of the offerings at the doors of the bramhūns.

Shūshtēē rides on a cat: hence the Hindoos, especially mothers, avoid hurting this animal, lest the goddess should revenge herself on their children.

<sup>u</sup> From ékooshī, twenty-one.

CH A P. I V.

INFERIOR CELESTIAL BEINGS, OBJECTS OF  
WORSHIP.

THESE beings are either the enemies of the gods, as the ũsoorŭs and rakshŭsŭs ; or their companions : or those who are employed as dancers, singers, or musicians in the heavens of the gods. They are worshipped at the great festivals, but have no separate images.

SECT. I.—*The Usoorŭs, or Giants.*

THESE enemies of the gods, are the offspring of Kŭshyŭpŭ, the progenitor of gods, giants, men, serpents, and birds, by his different wives. They bear a resemblance to the titans or giants of the Grecian Mythology ; and stories of their wars with the gods (some of which will be found in this work) abound in the pooranŭs. Indrŭ, Vishnoo, Kartikŭ, and Doorga, are distinguished among the Hindoo deities for their conflicts with these beings<sup>a</sup>. King Vŭlee, a giant, is worshipped by the Hindoos on their birth-days, with the same forms as are used in the worship of the gods.

*Story of the churning of the sea by the gods and ũsoorŭs.*—The most rancorous hatred has always existed betwixt the ũsoorŭs and the gods, although half-brothers ; the former having been excluded by the gods from succeeding to the throne of heaven : and dreadful conflicts were carried on betwixt them with various success, till both parties sought to become immortal. The giants performed the most severe religious austerities, addressing their prayers alternately to Vishnoo, Shivŭ, and Brŭmha ; but were always unsuccessful. The gods, however, at last obtained this blessing at the churning of the sea of milk ; which story is related at length in the Mŭhabharŭtŭ and other works :—The gods first took mount Mŭndŭrŭ, placed it in the sea, and wrapping round it the serpent Vasookŕ, began to whirl it round as the milk-men do the staff in making butter. The gods took hold of the head of the snake, and the giants of the tail ; but being almost consumed by the poison from the mouth of the serpent, the gods privately entreated Vishnoo to prevail upon the giants to lay hold of the

<sup>a</sup> Jupiter was represented as aiming the thunder in his right hand against a giant under his feet : Doorga is aiming the spear in her right hand against an ũsoorŭ under her feet.



head ; upon which he thus addressed them : ' How is it ' said Vishnoo, ' that you, giants as you are, have taken hold of Vasookē's tail ? ' The gods and the giants then changed places ; and the elephant Oiravūtū first arose from the churned sea to reward their labours ; afterward the gem Koustoobhū—the horse Ochoishrūva—the tree Parijatu—many jewels—the goddess Lūkshmēē—and then poison. Full of alarm at this sight, the gods applied to Mūha-dévū (Shivū) ; who, to save the world from destruction, drank up the poison, and received no other injury than a blue mark on his throat.<sup>b</sup> Next came up the water of immortality ; when the 330,000,000 gods, and the ūsoorūs without number, took their stand on each side, each claiming the mighty boon. Vishnoo proposed to divide it with his own hands : but while the ūsoorūs went to prepare themselves by bathing in the sacred stream, the gods drank up the greatest part of the nectar ; and, to give them time to drink the whole, Vishnoo assumed the form of a most captivating female ; with which the giants were so charmed, that they totally forgot the nectar. One of them, however, having changed his shape, mixed with the gods, and drinking of the water of life, became immortal ; but Vishnoo, being informed of this circumstance by Sōōryū and Chūndrū, (the sun and moon,) cut off the head of the giant. The head and trunk, being thus immortalized, were made the ascending and descending nodes, under the names Rahoo and Kétoo.

## SECT. II.—*The Rakshīsūs.*

MANY stories respecting the wars of the rakshīsūs, or cannibals, with the gods, are contained in the pooranūs and other shas-trūs, and several will be found in different parts of this work. They are represented as assuming at pleasure the different shapes of horses, tigers, lions, buffaloes, &c. : some have a hundred heads, and others as many arms.<sup>c</sup> In the Hindoo writings Malēē, Soomalēē, Ravūnū, Koombhū-kūrnū, Vibhēeshūnū, Indrū-jit, Ūtikayū, and others, are distinguished as renowned rakshīsūs. As soon as born, these giants are said to arrive at maturity. They devour their enemies. All the rakshīsūs are bramhūns, and are said to dwell in the S. W. corner of the earth.

Noiritū, a rakshīsū, is one of the ten guardian deities of the earth, and presides in the S. W. In this character he is worshipped at all the great festivals. He is represented in the form of meditation used by the bramhūns as a black man, having in his right hand a scimitar.

<sup>b</sup> Hence this god is called Neelū-kantī, the blue throated.

<sup>c</sup> Some of the giants of the Grecian Mythology, it will be remembered, had a hundred arms.

*Story of Koombhū-kūrnū.*—Immediately after his birth, this cannibal stretched his arms, which were in proportion to his body, and gathered into his mouth every thing within his reach. At one time he seized five hundred courtezans belonging to Indrū; at another the wives of one hundred sages, and cows and bramhūns without number. Brūmha at length threatened to destroy him, unless he contented him with less, as he would presently eat up the earth. He now became more moderate, and began to perform the most severe austerities in honour of Brūmha; which he continued for ten thousand years. The gods trembled on their thrones, lest Koombhū-kūrnū, obtaining the blessing of Brūmha, and especially the blessing of immortality, should swallow up every thing, gods and men. They appealed to Brūmha, and persuaded Sūrūswātēē, the goddess of learning, to enter into Koombhū-kūrnū, and excite him to ask this blessing, that he should continue to sleep day and night; which request Brūmha granted, and sent the voracious rakshūṣū to enjoy his everlasting sleep. The friends of Koombhū-kūrnū however persuaded Brūmha to change his destiny: who now ordered that he should sleep uninterruptedly six months, but on the last day of the sixth should awake; during half of which day he should fight with and conquer Brūmha, Vishnoo, and Shivū, and during the other half be permitted to devour as much as he chose. At one meal he devoured six thousand cows, ten thousand sheep, ten thousand goats, five hundred buffaloes, five thousand deer, and drank four thousand hogsheads of spirits, with other things in proportion. After all, he was angry with his brother Ravūnū, for not giving him enough to satisfy nature. His house is declared to have been twenty or thirty thousand miles long, and his bed the whole length of the house. ‘Lūnka itself, says the Ramayūnū, is eight hundred miles in circumference:—where then was the place for this bed?’ I have heard this question put by a person to the bramhūns, who, unable to find room for Koombhū-kūrnū’s bed, were laughed at by the shōōdrūṣ, their disciples.

The *Gūndhūrūṣ* and *Kinnūrūṣ* are celestial choiristers male and female. The latter have horses’ heads!!!<sup>d</sup>

The *Vidya-dhūrūṣ* are male and female dancers. The *Upsūrūṣ* are also female dancers, greatly celebrated for their beauty: they have been frequently sent down to earth to captivate the minds of religious devotees, and draw them from those works of merit which were likely to procure them the thrones of the gods. Eight of the *ūpsūrūṣ* are mentioned as beyond all others beautiful: Oorvūshēē, Mēnūka, Rūmbha, Pūrchā-chōōra, Tilottūma, Ghri-tachēē, Boodboda, and Mishrū-késhēē. The five first of these are the mistresses of the gods, and keep houses of ill-fame in the

<sup>d</sup> Some idea may be formed of the taste of the early Hindoo poets, who here represent heavenly music as coming from beings with the mouths of horses!

heaven of Indrū. When any one of the gods visits the king of heaven, he generally spends some time with one or more of these courtezans.

*Story respecting the son of Indrū and an Upsūra.*—On a certain occasion, many of the gods were invited to an entertainment at the palace of Indrū. In the midst of the dance Gündhürvū-senū, the son of Indrū, was fascinated with the charms of one of the ūpsūras; and behaved so indelicately, that his father commanded him to descend to the earth in the form of an ass. All the gods joined the son in endeavouring to appease the angry father; who ultimately directed that Gündhürvū-senū should be an ass in the day, and a man in the night; he promised his son too, that when Dhara, the king, should burn him, he should recover his place in heaven. With this modification of the curse, Gündhürvū-senū sunk to the earth, and alighted in the form of an ass near a pond at Dhara-nūgūrū. In the day the fallen son of Indrū remained in this form near the pond; and in the night, in that of a man, he wandered from place to place to appease his hunger. One day a bramhūn came to this pond to bathe; when Gündhürvū-senū told him that he was the son of Indrū, and requested him to speak to king Dharū, to give him his daughter in marriage. The bramhūn consented; but on speaking to the king, the latter refused to believe that he was Indrū's son, unless he himself had some conversation with him. The next day the king went, with his counsellors and courtiers, and held a conversation with the ass; who related his history, and the cause of his degradation: but the king still refused assent, unless he performed some miracle. To this the ass consented; and in one night raised a fort of iron forty miles square and six high. The next day the king, seeing the fort finished, was obliged to consent, and to appoint the day of marriage. He invited bramhūns, kings, and other guests without number, to the wedding; and, on the day appointed, with dancing, songs, and a most splendid shew, (the bride being adorned with jewels and the richest attire,) they marched to the iron fort to give the beautiful daughter of king Dharū in marriage to the ass. In that country weddings are celebrated in the day. When all was ready, they sent a bramhūn to call Gündhürvū-senū from the pond; who, elated in the highest degree, having bathed, accompanied the bramhūn to the assembly. Hearing music and songs, Gündhürvū-senū could not refrain from giving them an ass's tune: but the guests, hearing the braying of the ass, were filled with sorrow: some were afraid to speak their minds to the king; but they could not help whispering and laughing one amongst another, covering their mouths with their garments: others muttered to the king, 'O king, is this the son of Indrū? O great monarch! you have found an excellent bridegroom; you are peculiarly happy in having to give your daughter in marriage to the son of Indrū; don't delay the wedding; in doing good delay is improper; we

never saw so glorious a wedding ; we have heard of a camel being married to an ass, when the ass, looking upon the camel, said, ' Bless me ! what a fine form ! ' and the camel, hearing the voice of the ass, said ' Bless me ! what a sweet voice ! '—The bramhūns continued : ' In that wedding, however, the bride and bridegroom were equal ; but in this marriage, that such a bride should have such a bridegroom is truly wonderful ! ' Other bramhūns said, ' O king, at other weddings, as a sign of joy, the sacred shell is blown ; but thou hast no need of that, ' (alluding to the braying of the ass.) The females cried out, ' O mother ! what is this ! at the time of marriage to have an ass ! What a miserable thing ! What ! will he give such an angelic female in marriage to an ass ? '—The king, ashamed, held down his head. At length Gūndhūrvū-sēnū began to converse with the king in Sūngskritū, and to urge him to the fulfilment of his promise ; reminding him, that ' there was no act more meritorious than speaking truth, (putting the king in mind of his promise ;) that the body was merely a garment, and that wise men never estimate the worth of a person by the clothes he wears : moreover, he was in this shape from the curse of his father, and during the night he should assume the body of a man. Of his being the son of Indrū there could be no doubt. ' The minds of the guests were now changed, and they confessed, that though he had the outside of an ass, he was unquestionably the son of Indrū ; for it was never known that an ass could speak Sūngskritū. The king, therefore, gave his daughter to him in marriage. By the time the guests were dismissed, night drew on, when Gūndhūrvū-sēnū assumed the form of a handsome man, and, having dressed himself, respectfully went into the presence of the king. All the people, seeing so fine a man, and recollecting that in the morning he would become an ass, felt both pleased and sorrowful. The king brought the bride in great state to the palace, and the next day gave her servants, camels, jewels, &c. and dismissed the guests with many presents. Dhara, however, in the midst of his other cares, could not but feel anxious that Gūndhūrvū-sēnū should throw off his ass's body. After a thousand contrivances, he said to himself, ' Gūndhūrvū-sēnū is the son of Indrū ; therefore he can never die : at night he casts off his ass's body, and it lies like a dead body : I will therefore burn this body, and thus keep him constantly in the shape of a man. ' Accordingly, one night, he caused the ass's body to be burnt,—when Gūndhūrvū-sēnū appeared in his presence, told him that now the curse was removed, and that he should immediately ascend to heaven. After saying this he withdrew, and the king saw him no more.

*Nayikas.*—These are female companions of Doorga, and are worshipped at the festivals of this goddess. Eight of them have a pre-eminence over the rest. The Tūntrū-shastrūns declare, that these females visit the worshippers either as their wives, or as mothers ; and declare to them how they may obtain

heaven : or, as sisters, bring to them any female they choose, and reveal whatever they desire to know of the present or future. He who wishes to obtain the company of a Nayika must worship her thrice a day, and repeat her name at night in a cemetery for seven, or fifteen, or thirty days. On the last night he must continue to repeat her name till she appears to him, and asks what he wishes for. She remains with him during the night, and departs the next morning, leaving with him presents to a large amount ; which, however, he must expend the next day, or they will all evaporate. If the worshipper wishes to go to any place in the three worlds, the Nayika takes him thither in a moment. If after cohabiting with one of the Nayikas, he cohabit with any other female, the Nayika immediately destroys him. Anūndū-chūndrū, a bramhūn of Soopoorū in Vēerū-bhōōmee, who died only a few years since, is said to have obtained the fruit of his worshipping the Nayikas.

The *Yŭkshŭs* are the servants of Koovérū, the god of riches, and fly through the world preserving the wealth of men. A number of stories, not worth detailing, principally referring to their wars or intrigues, are contained in the pooranās. In the form of meditation, Koovérū is described as a white man, having a hammer in his right hand. He is worshipped at the festival of the goddess Lŭkshimēē, and at all the other great festivals ; but has no separate feast, image, nor temple. The Ramayānū relates that Koovérū, by prayer to Brūmha, accompanied with religious austerities, obtained Lŭnka, (Ceylon ; ) the very mire of whose streets is gold. Here he reigned till Ravūnū dispossessed him. Brūmha also gave to this god the chariot Pooshpākū ; which had the property of expansion, and, on going wherever the charioteer wished. From Lŭnka, Koovérū went to mount Koilasū, where he is supposed to be at present.

*Pishachŭs*.—These messengers of the gods guard the sacred places, the resort of pilgrims. Sixty thousand are said to guard the streams of the Ganges from the approach of the profane.

The *Goodghŭkŭs*, the *Siddhŭs*, the *Bhōōtvŭs*, and the *Charānŭs*.—These are beings of inferior orders, residing with the gods as servants.

There are several other orders of females, as the *Yoginēēs*, *Dakinēēs*, *Kakinēēs*, *Shakhinēēs*, *Bhōōtinēēs*, and *Prétinēēs*, who wait upon Doorga or Shivū, as their attendants. All these also are worshipped at the great festivals.





KRISHNŪ

## C H A P. V.

## OF THE TERRESTRIAL GODS.

THE Hindoo celestial goddesses, it will be seen, are very few. There are no more indeed than three which can be considered as really distinct, and as holding a distinguished place among this class of Hindoo deities : these are Doorga, Sūrśwītē, and Lūksh-mēē. Many of the others are different forms of Doorga ; and Mūnśa, Shśhtēē, and Shēētūla, would have been placed among the terrestrial goddesses, but they do not seem to have had an earthly origin.—I now proceed to give an account of the terrestrial gods, some of whom are worshipped with more shew than any of the celestial deities. †

SECT. I.—*Krishnū.*<sup>e</sup>

ACCORDING to the Shrēē-Bhagūvūtū, Mūhabharātū, and other works, this god, a form of Vishnū, was incarnate to destroy kings Shlishoo-palū and Kūngśū, and a number of giants.

Krishnū was born at Mūt'hoora ; his father's name was Vśsoo-dēvū, a kshūtriyyū, and his mother's Dēvūkēē ; but Kūngśū seeking to destroy him when an infant, his father fled to Vūnda-vūnū, and concealed him in the house of Nūndū, a voishyū : hence he is sometimes called the son of Nūndū.

Many stories are recorded of Krishnū in the pooranś : in his infancy he deprived a giant of her breath, who had poisoned her breasts before she gave him suck ;<sup>f</sup>—soon after he destroyed a carriage against which he hurt his foot, when laid by his nurse at the door to sleep ;<sup>g</sup>—Nūndū's wife, when looking into his mouth one day, had a surprising view of the three worlds, with Brūmha, Vishnū, and Shivū sitting on their thrones ;—at the age of eight years he took up mount Govūrdhūnū in his arms, and held it as an umbrella over the heads of the villagers and their cattle during a dreadful storm, with which the angry king of heaven was overwhelming them ; he created a number of cattle, and also of boys and girls, to replace those which Brūmha had stolen from Vrinda-vūnū ;—he destroyed a large hydra, which had poisoned the waters of the Yūmoona ;—he seduced the wife of Ayūnū-ghoshū, a voishyū, and sported with 16,000 milk-maids in the wilderness

<sup>e</sup> The black.

<sup>f</sup> It is common for a Hindoo nurse to offer the breast to a neighbour's child when she happens to be on a visit.

<sup>g</sup> Mothers frequently lay their infants exposed to the rays of the sun to sleep, after rubbing their breasts with oil.



of Vrindū;—he next assumed four arms, destroyed Kūngsū, and placed Kūngsū's father on the throne; after this he was engaged in various quarrels, and had to combat with many formidable enemies; which induced him to build a fort at Dwarūka, where he resided, and married two wives;—he next joined the family of Yoodhisht'hirū in their war with the race of Dooryodhūnū;—and, lastly, destroyed Shishoo-palū. He closed his life with an act worthy of such a character, by destroying his whole progeny;<sup>h</sup> and was at length himself accidentally killed by an arrow, while sitting under a tree.

It is very possible, if any real Hindoo history could be discovered, that many of these facts would be found recorded in the life of a Hindoo king of this name; which facts have been embellished by the Asiatic poets till they have elevated the hero into a god. The images of this lascivious and blood-stained hero are now worshipped by the Hindoos with an enthusiasm, which transforms them into the very image of Krishnū himself.

This god is represented as a black man, holding a flute to his mouth with both hands: his mistress Radha stands on his left.

On the 8th of the moon's decrease in the month Bhadrū, an annual festival is held in the night, to celebrate the birth of this god. On this day all the worshippers fast<sup>e</sup>. The regular Hindoos, and the disciples of the Gosaees<sup>f</sup>, sometimes differ a day or two in celebrating this feast. After the ceremonies of worship are concluded, the worshippers assemble before the temple near a hole cut in the ground, into which have been thrown water, oil, curds, turmeric, and earth; and seize first one person and then another, and throw them into this hole; and others jump into it. Music, dancing,

<sup>h</sup> The posterity of Krishnū, say several pooranās, were destroyed by the curse of a bramhūn; but as all events are ascribed to Krishnū by his votaries, this of destroying his own family is referred to his agency. So infamous is the character of this god, even among those who hope for salvation through him, that Vilwū-mūngūlū, a blind poet, wrote the following verse, which certainly contains the severest possible censure of this profligate deity.

'Oh! Krishnū! thou who didst destroy thy own offspring;  
Thou who didst renounce (Sēeta) the spotless daughter of Zūntūkū, in the wilderness;  
Thou who didst cast down to hades Vīlee, who had given thee his all;—  
Who would think on thee, if thou wert not the deliverer from death?'

In exact agreement with this Sīngskritū verse, was the declaration made before several persons in company in the year 1812, by Ram-nat'hū, the second Sīngskritū pundit in the College of Fort-William; who, speaking of the universal profligacy of manners in Calcutta, declared, that 'every house contained a Krishnū.'

\* In a Hindoo fast, the person abstains, for three days, from anointing himself with oil, from connubial intercourse, from fish, every thing fried, and eats only once a day. At the time of a Jewish fast, the person is said to have 'afflicted his soul;' but among the Hindoos fasting and merriment go together. The Jewish fast was connected with moral sentiment: the Hindoos fast as an act of mere ceremonial purity.

<sup>f</sup> The Gosaees are the religious leaders of a large portion of the worshippers of Krishnū. Gosae is a term of respect equivalent to Sir.

singing obscene songs, &c. accompany these acts of rude merriment ; at the close of which, dancing through the streets, the crowd go to some pool, or to the river, and wash themselves : and thus the festivity ends.

In the month Shravāṇ, another festival is held in honour of Krishnā, called Jhoolānī-yatra<sup>g</sup>. On the 11th night of the increase of the moon this festival begins ; when a chair or throne, containing the image, being suspended from the ceiling of an adjoining room in the temple, the proprietor begins to swing the image, and other bramhūn guests continue it at pleasure. At ten o'clock the god is taken to his usual place, when the different forms of worship are repeated, amidst the offering of flowers, incense, sweetmeats, fruits, and other acts of adoration. During the celebration of worship in the house, the crowd out of doors sing, dance, and make a horrid discord with barbarous instruments of music, connecting with the whole every kind of indecency. At twelve o'clock the owner of the image entertains a great multitude of bramhūns. After eating and drinking, they literally ' rise up to play : ' youths, dressed so as to represent Krishnā and his mistress Radha, dance together ; and the festivities are thus continued till the crowd retire at day-light. Some keep this feast for five nights, beginning on the eleventh ; and others for three nights, beginning on the thirteenth.

On the 15th of the increase of the moon in the month Kartikū, another festival is held during three nights, to celebrate the revels of this impure god with the milk-maids. It is called the Rasū. Each night, after the ceremonies in the temple are closed, the crowd carry the image out with much noise, music, singing, and dancing ; and place it in a brick building in the street, which is open on all sides, and has one highly elevated sitting place. This building is annually gilt, ornamented, and grandly illuminated for this festival. Sixteen small images of Krishnā are necessary on this occasion ; but a very small gold image, about the size of a breast-pin, is placed as the object of adoration, and afterwards given to the officiating bramhūn. At the close of the festival, the clay images are thrown into the river.

Round the building in the street, booths are erected, filled with sweetmeats, playthings, and other articles, as at an English fair. Here fathers and mothers, leading their children by the hand, or carrying them on their hips,<sup>h</sup> come for *fairings*. Thieves

<sup>g</sup> The swinging festival.

<sup>h</sup> This is the way in which all Hindoos carry their children : a child is rarely seen in a person's arms, as in Europe. The same custom appears to have existed among the Jews : ' Ye shall be borne upon her sides, and be dandled upon her knees. *Isaiah* lxvi. 12.

and gamblers are very busy at these times<sup>i</sup>; and upon the whole it is amazing how much a European is here reminded of an English race-ground. At these times I have seen the grey-headed idolater and the mad youth dancing together; the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, would scarcely be able to inspire<sup>k</sup>. In England the bait to corrupting amusements is merely a horse-race: but in Bengal the Hindoo is at once called to what he considers divine worship and to a licentious festival; no one imagining, but that worship and adultery may be performed in the same hour. About four or five in the morning the crowd carry the god back to the temple; and then retire to cure their hoarseness and rest their wearied bodies.

On the fourth morning, having brought the god home, after the usual ceremonies, they sing songs in celebration of the actions of Krishnū; and continue them from ten till twelve or one o'clock in the day. Many come to hear, who present various offerings to the god; after which a grand feast is given to the bramhūns. The expenses of this festival are defrayed either by rich natives, or from the revenues of the temples.

At the full moon in Phalgunū, the Dolū,<sup>l</sup> another swinging festival is held.—Fifteen days before the full moon the holidays begin, from which time the Hindoos assemble in the night to sing and dance; and in the day they wander about the streets, throwing red powder<sup>m</sup> at the passengers, either with their hands or through a syringe. On the night before the full moon, the ceremonies of worship are performed; at the close of which, having besmeared themselves with red powder, they carry the god from his house to some distance, amidst the sounds of music, dancing, fireworks,

<sup>i</sup> In the year 1810, on account of the depredations of preceding years, the magistrate of Serampore forbad the erection of booths and all games at this festival: in consequence of which an expense of near four hundred rupees, incurred in performing the ceremonies of worship, fell upon the owner of the image of Krishnū, who would otherwise have received as much from the proprietors of the booths and gaming shops.

<sup>k</sup> Illuminations, fireworks, and the gilding of their temples, give a very shewy effect to Hindoo ceremonies, which are often performed at the time of the full moon, and at midnight. A moon-light night in India is highly pleasant. At the time of the Rasū festival, I have seen a scene so gaily illuminated and adorned, that the whole seemed enchantment; every native, as he approached the god, threw himself on the ground with the most profound reverence, and muttered his praise with rapture as he mingled in the delighted crowd. Could I have forgotten that these people were perpetrating a dreadful crime, and that these nightly festivals were connected with the greatest impurities, I should have been highly gratified.

<sup>l</sup> All these festivals are intended to represent the obscene acts or play of Krishnū. This is the play of swinging common to young folks in Europe. I am told that on this occasion, in various places in Hindoost'hanū, many families sit up all night, swinging by the light of the moon. They suspend a cord betwixt two trees, and while some are swinging, others are singing impure songs, and others dancing.

<sup>m</sup> This powder is made with the roots of wild ginger, coloured with sappan wood. Other ingredients are added to make superior kinds.

singing, &c. A bamboo, with a straw man tied to it, having been erected in some plain, they place the god here, and again worship him. After three hours have been spent in various sports, especially with fireworks, they set fire to the bamboo and straw, carrying back the image to the temple. Very early in the morning they bathe the god, set him on a chair, and then worship him, rocking him in this chair, and throwing upon him red powder. At twelve o'clock at noon these ceremonies are repeated with greater splendour; when many offerings are presented, and the bramhūns entertained. About four the festival closes by another repetition of the same ceremonies. The god is then washed, anointed, clothed, and put into the temple; where food remains before him for some time, and is then given to the bramhūns.

Besides these many other festivals less popular are held in the course of the year.

Many small black stones, having images of Krishnū cut in them, are to be found in the houses of the Hindoos; to which different names are given, but they are all forms of Krishnū. The temples dedicated to Krishnū are very numerous; and it is a scandalous fact that the image of Radha, his mistress, always accompanies that of Krishnū, and not those of his wives Rookminēe and Sūtyū-bhama. Many persons may be heard in the streets, and when sitting in their shops, repeating to themselves and to parrots the names of Radha and Krishnū, as works of merit. Pantomimical entertainments are frequently represented, in which the lewd actions of this god are exhibited.

Six parts out of ten of the whole Hindoo population of Bengal are supposed to be the disciples of this god. The far greater part of these, however, are of the lower orders, and but few of them bramhūns.<sup>a</sup> The mark on their foreheads consists of two straight lines from the tip of the nose to the back of the head.

*A story of Krishnū.*—The death of Shishoo-palū is thus related:—A quarrel arose at a sacrifice between Krishnū and this monarch, respecting the point of precedency, which Shishoo-palū would not resign to Krishnū: 'What!' says he, 'shall I be preceded by the son of a cowherd; one who has eaten with a cow-keeper, who has led cows to pasture, and has been guilty of all manner of abominations?' Krishnū restrained his rage for some time; but at length became exceedingly angry, and cut off his head at one blow. It was prophesied of Shishoo-palū, that as soon as he saw the person by whose hands he should die, two of his four arms would fall off; and this is said to have happened the moment he saw Krishnū at the meeting of the kings at this sacrifice.

<sup>a</sup> The greater part of the bramhūns are disciples of the female deities, (Shaktus.)

*Another Story.*—On a certain occasion the lascivious Krishnū heard, that king Dūndēē possessed a horse, which every night assumed the form of a beautiful female. Krishnū asked for this horse : but the king refused him, and fled to Bhēmū, Krishnū's friend ; who, rather than abandon a person who had claimed his protection, resolved to break the ties of friendship with Krishnū, and go to war with him. A war commenced, which continued to rage with the utmost fury, till the horse, assuming the shape of a kinnūrēē, ascended to heaven, the period of the curse under which it lay being expired.

*Krishnū ruining his friend by urging him to declare a deliberate falsehood.*—In the war betwixt the family of Dooryodhūnū and the Pandūvūs, Dronacharjyū was so mighty a warrior that the Pandūvūs had no hope of success, unless they could cut him off ; to accomplish which, Krishnū contrived to throw Dronacharjyū off his guard, by causing it to be reported through the army, that his son Ushwūt'hama was killed. The father refused to believe the report, unless Yoodhist'hirū would say it was true. Krishnū pressed Yoodhist'hirū to tell this lie, as it would insure success to their affairs ; and, in cases of extremity, the shastrū had declared it lawful to employ falsehood. Yoodhist'hirū at first positively refused, but was at length persuaded by the entreaties of Krishnū, Ūrjoonū, and others ; who told him the assertion would not be a lie, as an elephant of Dooryodhūnū's, of the same name, had actually been killed in battle. Dronacharjyū was so overcome when he was thus brought to believe the news, that Ūrjoonū soon dispatched him ; which completely changed the face of the battle. On account of this falsehood, Yoodhist'hirū, in going to heaven, was terrified by a sight of the torments of hell.—Where did Krishnū, the father of this lie, go ?

*Theft and murder committed by Krishnū.*—When Krishnū was going to Mūt'hoora to destroy Kūngsū, as he approached the city he felt ashamed of the meanness of his dress, which consisted only of some shreads of cloth, like ropes, tied round his loins ; and said to his brother Būlū-ramū, 'All are going to this sacrifice elegantly dressed ; we cannot go in this condition.' Krishnū then sent his brother to a washerman, who however would not part with the clothes in his possession, as they belonged to king Kūngsū. A quarrel ensued, in the midst of which Krishnū killed the washerman, and carried off the clothes. These free-booters next went to a shop, and stole two necklaces ; and afterwards seized some sandalwood, which a deformed woman was taking to the palace of Kūngsū : but, to reward her, Krishnū pulled her straight, and made her more beautiful than the ūpsūras. The woman asked Krishnū, since he had made her so beautiful, who should marry her. Krishnū asked her, to whom she wished to be united. She said, to himself ;—and from that time she became his mistress.

SECT. II.—*Gopalū*.<sup>o</sup>

THIS is an image of Krishnū in his childhood. He is resting on one knee, with his right hand extended, craving some sweetmeats from his mother.

This infant god is worshipped at the festivals in honour of Krishnū: the ceremonies are the same, though the formulas are different.

Those who preserve stone, or brass, or other images of this god in their houses, as many do, worship them every day, or whenever they choose. Many persons receive the initiating incantation of Gopalū as their guardian deity.

Girēshū-chūndrū, the raja of Nūdēēya, in the year 1807, had two dreams, in which the god Gopalū appeared to him, and told him, that in a certain place in Nūdēēya, a beautiful image of him was buried deep in the ground. The raja paid no attention to his dreams, till the god appeared to him a third time, telling him the same thing: when he consulted his principal servants, who sent labourers to dig up the image; but none was found. A few nights after, Gopalū appeared again, and told the raja that he was to be found in such a place, describing the spot in a more particular manner. The raja again sent his servants, who found the image. The greatest rejoicings took place at Nūdēēya on this occasion; learned bramhūns were called; and a vast concourse of people collected from the surrounding country to behold this miraculously discovered god, and to witness his installation, at which four thousand rupees were expended: a temple was afterwards erected on the spot, and the god placed in it. This image is now become very famous: the offerings presented to it do not amount, it is said, to less than two hundred rupees monthly.

Another image of the infant Krishnū, called Balūgopalū, made of stone or metal, is kept in the houses of many, and worshipped daily, as well as at the festivals in honour of Krishnū.

SECT. III.—*Gopēē-nat'hū*.<sup>p</sup>

THIS is another form of Krishnū. In some places the image is worshipped every day, as well as at the festivals in honour of Krishnū.

A celebrated image of this god is set up at Ūgrū-dwēpū where an annual festival is held, on the 11th and five following days of the decrease of the moon, in Choitrū. The origin of this image is so recent, that the story is known to every Hindoo:—

<sup>o</sup> The cowherd.

<sup>p</sup> The god of the milk-maids.

Two religious mendicants, since become famous among the followers of Krishnū, Choitūnyū and Nityanūndū, sent their disciple Ghoshū-t'hakoorū, who did not relish an austere life, to Ūgrū-dwēpū, and directed him to take a certain stone with him, and make an image of Gopēē-nat'hū, which he should set up there and worship. Ghoshū-t'hakoorū obeyed his spiritual guides; took the stone on his head; set it up as a god, the gift of Choitūnyū and Nityanūndū, and began to worship it in public daily. The god soon appeared to him in dreams, and revealed a number of secret things; so that by degrees Gopēē-nat'hū of Ūgrū-dwēpū became very famous. One night a stranger came to the temple at a very late hour, when no one was awake to give him refreshment. The god himself, however, in the form of Ghoshū-t'hakoorū, took an ornament from his ancle, and purchased some food for the stranger at an adjoining shop. In the morning there was a great noise in the town about this ornament, when the shopkeeper and the stranger declared these facts, so creditable to the benevolence of the god; and from this circumstance the fame of Gopēē-nat'hū spread still wider. After the death of Ghoshū-t'hakoorū, the god appeared to his successor, and directed him to perform the funeral rites; in the celebration of which it was contrived that the god himself should present the offering to the manes: for when the kooshū grass, the rice, and the water were put into the hands of the image, the god (a little more water than usual being poured into his hand) poured out the offering; when the crowd set up a great shout, declaring that the god himself had presented the offering to the manes. At present, it is said, this god brings in not less than 25,000 rupees annually to his owner.

At the above-mentioned festival, it is supposed that 100,000 people assemble each day at Ūgrū-dwēpū; among whom are great multitudes of lewd women, who accompany the religious mendicants. Filthy songs about Krishnū and his mistresses are sung by the crowd, and all manner of indecent diversions practised. Different castes eat together here.

After the death of Ghoshū-t'hakoorū, the image fell into the hands of the raja, or lord of the soil; who sent bramhūns to perform the ceremonies before the image, and receive the offerings. Raja Nūvū-krishnū, of Calcutta, once seized this image for a debt of three lacks of rupees, due to him from the owner, raja Krishnū-chūndrū-rayū. The latter afterwards regained the image by a suit at law; but not till Nūvū-krishnū had made another Gopēē-nat'hū exactly like it.

All this has arisen out of a stone given by two mendicants to one of their companions!—Who can avoid feeling a mingled sensation of disgust and pity, while he beholds such multitudes, the abject slaves of a superstition so degrading?

SECT. IV.—*Jügünnat'hü.*<sup>1</sup>

THE image of this god has no legs, and only stumps of arms :<sup>2</sup> the head and eyes are very large. At the festivals the bramhüns adorn him with silver or golden hands.

Krishnü, in some period of Hindoo history, was accidentally killed by Üngüdü, a hunter ; who left the body to rot under the tree where it fell. Some pious person, however, collected the bones of Krishnü, and placed them in a box ; where they remained till Indrü-dhoomnü, a king, who was performing religious austerities to obtain some favour of Vishnoo, was directed by the latter to form the image of Jügünnat'hü, and put into its belly these bones of Krishnü, by which means he should obtain the fruit of his religious austerities. Indrü-dhoomnü enquired who should make this image ; and was commanded to pray to Vishwü-kürmü.<sup>3</sup> He did so, and obtained his request ; but Vishwü-kürmü at the same time declared, that if any one disturbed him while preparing the image, he would leave it in an unfinished state. He then began, and in one night built a temple upon the blue mountain in Orissa, and proceeded to prepare the image in the temple : but the impatient king, after waiting fifteen days, went to the spot ; on which Vishwü-kürmü desisted from the work, and left the god without hands or feet. The king was very much disconcerted ; but on praying to Brümha, he promised to make the image famous in its present shape.

Indrü-dhoomnü now invited all the gods to be present at the setting up of this image : Brümha himself acted as high priest, and gave eyes and a soul to the god, which completely established the fame of Jügünnat'hü. This image is said to lie in a pool near the present temple, at Jügünnat'hü-kshétrü in Orissa, commonly known among the English by the name of Jügünnat'hü's pagoda. The particulars of this place will be found in the account of the Hindoo holy places, the resort of pilgrims.

Jügünnat'hü has many temples in Bengal, built by rich men as works of merit, and endowed either with lands, villages, or money. The worship of this god is performed in these temples every morning and evening ; at which times people come to see the god, or prostrate themselves before him. During the intervals of worship, and after the god has partaken of the offerings, he is

<sup>1</sup> The lord of the world, from jügüt, the world, and nat'hü, lord.

<sup>2</sup> The Athenians placed statues at their doors to drive away thieves, which they called Hermæ, from Mercury. These images had neither hands nor feet, and hence Mercury was called Cyllenius, and by contraction Cyllius, from Kullos, viz., without hands or feet.

<sup>3</sup> The architect of the gods.



laid down to sleep,' when the temple is shut up till the next hour of worship.

Bramhūns may make offerings of boiled rice to this or to any other god, but shōōdrūs cannot: they are permitted to offer only dried rice.\* The food which is offered to Jūgūnnat'hū is either eaten by the bramhūns and their families at the temples, or by passengers and others, who purchase it of those shopkeepers that have brought it of the bramhūns; a little is given to the poor.

There are two annual festivals in Bengal in honour of this god; the Snanū-yatra, and the Rūt'hū-yatra.

At the Snanū-yatra, in the month Jyoisht'hū, this lord of the world, wrapped in a cloth, is carried out and placed in a seat on a large terrace built in an open place near the temple. Here the bramhūns, surrounded by an immense concourse of spectators, bathe the god by pouring water on his head, during the reading of incantations. The people at the close of the ceremony make obeisance, some by lifting their hands to their foreheads, and others by prostration, and then depart, assured by the shastrūs that they shall be subject to no more births, but be admitted to heaven after the death of this body. The bramhūns then wipe this creator of the world, and carry him back to the temple; after which the ceremonies of worship are performed before him with great shew. This snanū, however, is not confined to Jūgūnnat'hū; but at this time all the different images of Vishnoo, throughout the country, are bathed. It is the custom of the Hindoos to feed their children with rice for the first time when they are six, seven, or nine months old. On this day, before the ceremony of feeding the child, they bathe it, repeating incantations. Krishnū partook of his first rice at the full moon in Jyoist'hu; in commemoration of which, this snanū-yatra is performed annually by the worshippers of any separate form of Vishnoo.

About seventeen days after the snanū-yatra, on the second of the increase of the moon in Asharhū, the Rūt'hū or car festival is held. Before the god is taken out of the temple to be placed on the car, the usual ceremonies of worship are performed. The car belonging to the image near Serampore is in the form of a tapering tower, between thirty and forty cubits high. It has sixteen wheels, two horses, and one coachman, all of wood. Jūgūnnat'hū, his brother Būlū-ramū, and their sister Soobhūdra, are drawn up by ropes tied round the neck, and seated on benches in an elevated

\* The images of the gods in all the Hindoo temples, at certain hours, are laid down to sleep; at least, all those that are small enough to be laid down and lifted up again.

† The bramhūns do not eat the boiled rice of the shōōdrūs. Sweetmeats, fruit, the water of the Ganges, &c. are things received from shōōdrūs. Yet there are a few bramhūns who refuse even sweetmeats and water from the hands of shōōdrūs.

part of the carriage ; when a servant on each side waves a tail of the cow of Tartary, called a chamūrā.<sup>a</sup> The crowd draw the carriage by means of a hawser ; their shouts, as the carriage proceeds, may be heard at the distance of a mile. Being arrived at the appointed spot, the bramhūns take out the images, and carry them to the temple of some other god, or to a place prepared for them, where they remain eight days. At Serampore, Jūgūnnat'hū, and his brother and sister, visit the god Radhavāllūbhū ;<sup>7</sup> and here the wives of bramhūns, who are never seen at shews, and who seldom leave home, come to look at Jūgūnnat'hū. The car stands empty during this time, and the crowd flock to gaze at the indecent figures,<sup>a</sup> alluding to the abominations of the gods, which are painted all over it. Temporary shops are erected near the place where the car stands, like booths on a race-ground.<sup>a</sup> At the end of eight days, the god is again drawn up by the neck, placed in the car, and carried back to the place from whence he came ; but the crowd is not quite so great as when the carriage is drawn out. Many recent instances might be collected of persons, diseased or in distress, casting themselves under the wheels of this ponderous car, and being crushed to death.

This festival is intended to celebrate the diversions of Krishnū and the milk-maids, with whom he used to ride out in his chariot.

SECT. V.—*Būlū-ramū*.<sup>b</sup>

THIS god was cotemporary with Krishnū. His image, painted white, almost always goes with that of Jūgūnnat'hū, though in a few temples it is set up alone. At the worship of Jūgūnnat'hū, and also at that of Krishnū, a short service is performed in the name of Būlū-ramū, whose image also sometimes accompanies that of Krishnū. Some place the image of Rēvūtēē by the side of her husband. From the sūtyū to the kūlee-yoogū this female, the daughter of king Rēvūtū, remained unmarried.<sup>c</sup> The king, at length, asked Brūmha, to whom he should give his daughter in marriage : Brūmha recommended Būlū-ramū, who saw her for the first time when ploughing. Notwithstanding her

<sup>a</sup> The chamūrā is a necessary appendage to royalty among the Hindoos.

<sup>7</sup> Another form of Krishnū. The name intimates that this god is the paramour of Radha.

<sup>a</sup> Romans i. 27.

<sup>b</sup> The spirit of gambling is very prevalent at this festival. I have been credibly informed, that, a year or two ago, at Serampore, a man actually sold his wife for a slave, in order to supply himself with money for gaming.

<sup>c</sup> He who pursues pleasure, or bestows it, in his own strength.

<sup>d</sup> This old maid must have been 3,888,000 years old at the time of her marriage if we date her birth from the beginning of the sūtyū-yoogū.

immense stature, (it is said her stature reached as high as a sound ascends in clapping the hands seven times.) Būlūramū married her ; and to bring down her monstrous height, he fastened a plough-share to her shoulders.

SECT. VI.—*Ramū*<sup>a</sup>.

THE following history of this god forms a brief table of contents of the *Ramayūnū*,<sup>e</sup> an epic poem, much celebrated among the Hindoos.

At a certain period, king Dūshū-rūt'hū, having been cherished with great affection by his wife Kékoiyēē,<sup>f</sup> promised her whatever she should ask. She told him that she would avail herself of his promises on some future occasion ; and when Ramū was called to the co-adjutorship by the voice of the people, and to which Dūshū-rūt'hū gladly assented, Kékoiyēē reminded the king of his promise ; and at the instigation of a deformed and revengeful female slave, whom Ramū had formerly beaten, she petitioned that Ramū might be exiled to a distant forest to live as an ascetic, and that Bhūrūtū her son might be installed in his stead. The king reluctantly complied. Ramū however readily submitted, and went into the forest, taking with him Sēēta and his brother Lūkshmūnū. Dūshū-rūt'hū soon died of grief for Ramū ; after which a shoe of Ramū's was placed on the throne, Bhūrūtū refusing the crown. When in the forest, Sōōrpū-nūkha,<sup>g</sup> the sister of Ravūnū, a giant who reigned at Lūnka, (Ceylon,) proposed marriage to Ramū, who sent her to Lūkshmūnū ; he sent her again to Ramū ; Ramū sending her back to Lūkshmūnū, the latter cut off her nose : on this she fled to her brothers Khūrū and Dōōshūnū, who immediately made war upon Ramū ; Ramū, however, destroyed them, as well as their army of 14,000 giants, (rakshūsūs.) Ravūnū, on hearing of these events, requested Mūrēēchū, another giant, to go to the residence of Ramū in the form of a beautiful deer, and tempt Ramū to pursue him, while he stole Sēēta. Marēēchū consented, and Ramū, at the urgent request of Sēēta, pursued the flying deer, leaving Lūkshmūnū to guard his family. When Marēēchū, in the form of the deer, was wounded, he set up a loud cry like the voice of Ramū ; which greatly alarmed Sēēta, who prevailed on Lūkshmūnū to follow her beloved husband. While Sēēta was

<sup>d</sup> The happy, or he who makes happy.

<sup>e</sup> I have omitted the long table of contents of this work inserted in the first edition, thinking it unnecessary, as the *Ramayūnū* with an English translation is issuing from the Serampore press. [The second edition is now published in England. — *Ed.*]

<sup>f</sup> Dūshū-rūt'hū had 250 wives.

<sup>g</sup> A name given to her on account of her having nails like a Hindoo fan for winnowing corn.

thus left alone, Ravūnū carried her off in triumph. The poem then describes the grief of Ramū and his brother for the loss of Sēēta. Ravūnū, in taking away Sēēta, was met by Jūta-yoo, a vulture, formerly the friend of Dūshū-rūt'hū. This bird endeavoured to deliver Sēēta by fighting with Ravūnū; but being unsuccessful, Sēēta directed him to inform Ramū, that Ravūnū was carrying her away. Ramū in his search for Sēēta met with this bird, which, as soon as it had delivered this account, died of the wounds it had received in fighting with Ravūnū. Ramū and his brother now went forward in pursuit of Ravūnū, and met with the giant Kūbūndhū, whom they destroyed. This giant immediately assumed another body, and informed Ramū, that he had formerly lived in the heaven of Indrū, but had been cursed, and sent down to take the body of a rakshūsū. He further informed Ramū, that two brothers, (monkies,) Soogrēēvū and Balēē, were in a state of warfare, Balēē having seduced his brother's wife; he therefore advised Ramū to destroy Balēē, and contract an alliance with Soogrēēvū, by whose means he should obtain Sēēta. Ramū took this advice, and having destroyed Balēē,<sup>h</sup> restored Soogrēēvū to his kingdom. To prove his gratitude to Ramū, Soogrēēvū collected his army of monkies, and sent them to seek for Sēēta. The monkies who went southward met Sūmpatee, a vulture without wings, brother to Jūtayoo, who informed them that he had seen Sēēta at Lūnka, (Ceylon.) Hūnooman, one of Soogrēēvū's generals, immediately leaped across the sea, (five hundred miles,<sup>i</sup>) to Lūnka, where he found Sēēta in a garden belonging to Ravūnū; to whom he gave a ring from Ramū, while she, in return, sent Ramū a jewel from her hair. Hūnooman then began to destroy one of Ravūnū's gardens; who sent people to kill Hūnooman, but he destroyed those who were sent. Ravūnū then sent his son Ūkshūyū against the mischievous monkey; but he also was destroyed. Ravūnū next sent his eldest son Īndrūjit, who seized Hūnooman, and bringing him before his father, the king ordered his attendants to set fire to his tail; when the enraged monkey, with his burning tail, leaped from house to house, and set all Lūnka on fire: after finishing which he came to Sēēta, and complained that he could not extinguish the fire that had kindled on his tail; she directed him to spit upon it, and he, raising it to his face for this purpose, set his face on fire. He then complained, that when he arrived at home with such a black face, all the monkies would laugh at him. Sēēta, to comfort him, assured him, that all the other monkies should have black faces also; and when Hūnooman came amongst his friends, he found that, according to the promise of Sēēta, they had all black faces as well as himself. After hearing the account

<sup>h</sup> Ramū, compared with Krishnū, is a pure character; yet we see him here, without provocation, destroy the rightful heir to a throne, and set up one who had seduced the wife of his brother.

<sup>i</sup> No one can doubt the propriety of making a spy of a monkey who can leap 500 miles at once.

brought by Hūnooman, Ramū and Lūkshmūnū, with Soogrēvū and his army of monkeys, proceeded to invade Lūnka. They tore up the mountains, trees, and other large substances, and cast them into the sea to form a bridge;<sup>k</sup> which, however, Ravūnū was constantly employed in breaking down. Vibhēshūnū, Ravūnū's brother, perceiving that Ramū would make good his landing, recommended that Sēēta should be given up: but his brother, unable to bear this advice, quarrelled with Vibhēshūnū; who came over to Ramū, and advised him to throw into the sea a temple and image of Shivū, assuring him, that as Ravūnū was a worshipper of Shivū, he would not destroy the temple and image of his god. Ramū followed this advice, soon made good his landing, and began the war with Ravūnū. After many giants had been killed, Koombhūkūrnū, a monstrous giant, 2,400 cubits high, and 1,600 thick, brother to Ravūnū, engaged Ramū and the monkeys. He began the combat by seizing and devouring his enemies. Some of them, as soon as they entered his mouth, came out at his nostrils and ears, and escaped. The terrified monkeys fled; but Ramū with his arrows first cut off his arms, then his legs. Still he waddled round, and endeavoured to devour all within his reach, till Ramū gave him a mortal wound in the neck. Next after Koombhūkūrnū, Indrūjit engaged in the contest. He seized Ramū, and, by the power of enchantment, carried him down to patalū; where Hūnooman went in search of him, and, while Mūhēravūnū was there, instructing Indrūjit how to prostrate himself before an image of the goddess Bhūdrū-kalēē, Hūnooman cut off his head, and rescued Ramū. At length Ravūnū himself entered the combat; but after many conflicts, finding himself very weak, he resolved to restore Sēēta, and put an end to the war. To this Ramū consented; but while Ravūnū was on the point of bringing Sēēta, he thought within himself, 'If I do this, every one will charge me with cowardice: shall I, a giant, refuse to fight?' The combat was again renewed, and Ravūnū was slain.<sup>l</sup> Ramū then obtained his wife; but as a trial of her innocence while in the hands of Ravūnū, he compelled her to pass through a fiery

<sup>k</sup> Ramū's bridge. See the map of Hindoost'han. Ramū was at a loss how to lead his army across the sea to Lūnka. He fasted, and prayed to Sagūrī for three days, and was angry with the god for not appearing to him. He therefore ordered Lūksh-mūnū to fire an arrow, and carry away the god's umbrella. He did so, and the arrow, carrying away the umbrella, penetrated even as far as patalū. The god, aroused from his sleep, exclaimed, 'Is Ramū arrived by the sea side, and I have not known it?' He then directed Ramū to apply to king Nūlū, to whom he had given a blessing, that whatever he threw into the sea should become buoyant. At the command of Nūlū, the monkeys tore up the neighbouring mountains, and cast them into the sea. Hūnoo-man brought three mountains on his head at once, each 64 miles in circumference; and one on each shoulder, equally large; together with one under each arm, one in each paw, and one on his tail. All these mountains being thrown into the sea, and becoming buoyant, a complete bridge was formed.

<sup>l</sup> The engagement betwixt Ramū and Ravūnū lasted seven days: Ramū cut off the ten heads of Ravūnū a hundred times, but they were always miraculously restored. Ramū then discharged an arrow which had these properties, that if it went into the air, it became a thousand; if it entered the body of an enemy, it became an innumer-

ordeal : which she did unhurt. He then returned to Ūyodhya, and mounted the throne. After this, however, some person objected to RamŪ, that it was not proper for him to receive Sēeta, after she had been in keeping of a giant. He therefore sent her into the forest to Valmēēkee, the writer of the RamayŪnŪ, where she was delivered of two sons, LŪvŪ and KooshŪ ; the latter of whom was afterwards stolen by the god PŪnchanŪnŪ, when Valmēēkee, to comfort the mother, took a blade of kooshŪ grass, and secretly made a child so much like KooshŪ, that Seeta did not know it from her own son. In a short time, however, PŪnchanŪnŪ, not being able to destroy a child of RamŪ's, restored KooshŪ, and Valmēēkee caused the two boys to become one. Before his death RamŪ performed the sacrifice of a horse;<sup>m</sup> and Sēeta and her two sons, LŪvŪ and KooshŪ, were restored to him : but RamŪ wishing Sēeta again to pass through a fiery ordeal, she entered the fire ; but the goddess PrŪt'hivee,<sup>n</sup> (Sēeta's mother,) opened her mouth, and received her into patalŪ. At length KalŪ-poorooshŪ, the angel of death, went to RamŪ, expressing a wish for a secret conference. RamŪ promised that while he was present no one should be admitted, and placed LŪkshmunŪ at the door to keep out all intruders : but while RamŪ and KalŪ-poorooshŪ were closeted, Doorvasa, the sage, arrived, and demanded an interview with RamŪ. This sage was so very passionate, that every one dreaded contradicting him ; LŪkshmunŪ, therefore, through fear, went in and announced his arrival. RamŪ, for this offence, rejected his brother, who in a paroxysm of grief drowned himself in the sacred river SŪrŷoo, and went to heaven. RamŪ afterwards put an end to his life in the same manner. LŪvŪ and KookshŪ succeeded him.<sup>o</sup>

able multitude. RavŪnŪ at the sight of this arrow was filled with fear, and would have fled ; but recollecting that ShivŪ had once given him an arrow that was to rescue him in a time of extreme peril, he discharged it, and destroyed RamŪ's terrible arrow. Still however he was full of fear, for whichever way he turned, he saw RamŪ ; he shut his eyes, but still he saw him in his mind. At length, perceiving no way of escape, he began to flatter RamŪ ; who was so softened, that he declared he would never destroy RavŪnŪ. The gods, alarmed lest RavŪnŪ should be spared, excited him to reproach RamŪ ; who, indignant at such conduct, let fly an arrow which pierced RavŪnŪ's body, proceeded through the earth into the regions below, and having there bathed, returned in the form of a goose, and again entered the quiver in its original shape. The gods were so much in fear of RavŪnŪ, that they durst not begin to rejoice till they were sure he was dead : in whispers they asked each other, 'Is he dead?—'Is he really dead?' &c. When it was known that he was certainly dead, the gods, RamŪ, the monkeys, and the bears, all began to dance.—MŪndodhṛēt, the chief wife of RavŪnŪ, and mother of Indrŷjit, after the death of her husband, went to RamŪ, weeping. RamŪ, not knowing who she was, gave her this blessing, that she should never become a widow. Finding his mistake, (having just killed her husband,) he ordered HŪnooman continually to throw wood into the fire ; according to a proverb among the Hindoos, that as long as the body of the husband is burning, a woman is not called a widow. To this day, therefore, HŪnooman keeps laying logs on the fire ; and every time a Hindoo puts his fingers in his ears and hears a sound, he says, he hears, the bones of RavŪnŪ burning.

<sup>m</sup> This sacrifice was performed by many of the ancient Hindoo princes, and was considered as highly meritorious.

<sup>n</sup> The earth personified.

<sup>o</sup> There are a few sentences in this history, which are not to be found in Valmēēkee's RamayŪnŪ ; but they may be seen in the Bengalee translation.

The image of Ramū is painted green; he is represented as sitting on a throne, or on Hūnooman, the monkey, with a crown upon his head. He holds in one hand a bow, in another an arrow, and has a bundle of arrows slung at his back.

The worship paid to him is of the same kind as that to Krishnū; but the formulas are different. On the ninth of the increase of the moon in Choitrū, on which day Ramū was born, an annual festival is held, when multitudes of clay images are worshipped. The dolū festival also is observed in honour of this god on this day, which is also kept as a fast; when Ramū's three brothers, Bhūrūtū, Lūkshmūnū, and Shūtrūghnū are worshipped, but the images of the first and last are never made. At other festivals also a few ceremonies in honour of Ramū are performed.

The birth of Ramū forms the seventh of the Hindoo incarnations. On the birth-day of this god<sup>p</sup> the Hindoo merchants in general begin their new year's accounts. At the time of death, many Hindoos write the name of Ramū on the breast and forehead of the dying person, with earth taken from the banks of the Ganges; and hence these persons after death, instead of being dragged to Yūmū to be judged, immediately ascend to heaven. Many of the disciples of Ramū become Ramahoots, a class of mendicants who impress on different parts of their bodies Ramū's name and the figure of his foot. The mark on the forehead of Ramū's followers very much resembles a trident.

Temples containing the images of Ramū, Lūkshmūnū, Sēeta, and Hūnooman are erected in many parts of Bengal; and the worship of Ramū performed in them daily.

#### SECT. VII.—*Choitūnyū.*<sup>q</sup>

THIS is the image of an almost naked mendicant, painted yellow. Some of the Hindoos believe, that amongst all the Hindoo incarnations there are four principal ones. The first, in the sūtyū-yoogū, called the Shooklū-vūrnū<sup>r</sup> incarnation, was that of Ūnūtū; that in the trēta, the rūktū-vūrnū,<sup>s</sup> was the incarnation of Kopilū-dēvū; that in the dwapūrū-yoogū, the Krishnū-vūrnū;<sup>t</sup> and the last, in the kṛlee-yoogū, called pēetū-vūrnū,<sup>u</sup> that of Choitūnyū.

According to the disciples of Choitūnyū, the founder of this sect, Ūdwoitū, a voidikū bramhūn, lived at Shantipoortū about 400 years ago. Nityanūndū, another leader, was born at Nūdeēya, a little before Choitūnyū. His father was a rarhēyū bramhūn.

<sup>p</sup> The gods on this day are said to have caused a shower of flowers to fall, as at the birth of Minerva it is said to have rained gold.

<sup>q</sup> The wise. <sup>r</sup> The white. <sup>s</sup> The blood-coloured. <sup>t</sup> The black. <sup>u</sup> The yellow.

Choitūnyū's father, Jūgnnat'hū-Mishrū, a voidikū bramhūn, lived at Nūdeēya; his wife's name was Shūchēē; their first son, Vishwāmbhūrū, embraced the profession of a dūndēē. The mother was advanced in years when Choitūnyū was born; the child continued three days without taking the breast, and the parents, not thinking it would live, putting it into a basket, hung it on a tree near the house.\* At this time Ūdwoitū before-mentioned, who had heard of this birth, having some suspicions that it might be the incarnation he had expected and foretold, visited the parents, and learning from the mother that she had not received the initiating incantation of Huree, he wrote, with his great toe, this incantation on the soft earth :—'Hūree, Krishnū; Hūree, Krishnū; Krishnū, Krishnū, Hūree, Hūree; Hūree, Ramū, Hūree, Ramū, Ramū, Ramū, Hūree, Hūree.' After the mother had received this incantation, the child was taken down, and immediately began to draw the breast.

Choitūnyū made a great progress in learning; at sixteen he married Vishnoo-priya, and continued in a secular state till forty-four, when he was persuaded by Ūdwoitū and other dūndēēs then at his house, to renounce his poita, and become a mendicant: upon which, forsaking his mother and wife, he went to Benares. His family was reduced to great distress indeed; and it was thought a crime that a person upon whom such a family depended should embrace a life of mendicity.

From this period Choitūnyū began to form a new sect, giving to all his followers the preceding initiatory incantation, and continuing to call them voishnūvūs. He exhorted them to renounce a secular life; to visit the different holy places on pilgrimage; to eat with all castes who should receive the preceding incantation; to repeat the name of Vishnoo, using the bead-roll made with the stalk of basil. He further taught that widows might marry; but forbade the eating of fish or flesh, and the worship of the deities to whom bloody sacrifices are offered, as well as all communion with those who make these sacrifices.

He went to Jūgnnat'hū-kshétru in Orissa, and there assuming six arms, received many honors. He exhorted Ūdwoitū and Nityanūndū to labour in making proselytes; but directed Nityanūndū to enter into a secular state:† he did so, and took up his

\* There are still many instances of children being exposed. If a child appear unlikely to live, the parents consult an astrologer, who perhaps gives but small hopes of the child's recovery. Voiragees and other mendicants, who make a merit of possessing no worldly attachments, some times hang up a child in a pot in a tree; or, putting it in a pot, let it float down the river. Persons of other castes may do it, but these the most frequently. Mr. Carey's journal, dated in July, 1794, contains the following paragraph: 'One day, as Mr. Thomas and I were riding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, but the rest had been devoured by ants.' See Baptist Mission Accounts, vol. i. p. 183. This practice is now prohibited by the Hon. Company's Government, in a regulation made for that purpose.

† Perceiving his aversion to a life of mendicity



residence at Khūrdu, near Calcutta. Choitūnyū wrote to his two principal disciples from Orissa, again exhorting them to labour in gaining proselytes; yet few or none joined them: and from this time Choitūnyū himself was never more heard of. Ūdwoitū and Nityanūndū raised families, whose descendants live at Shantipoorū, Vagna-para, and Khūrdū to this day, where they are become leaders of the sect; all other Gosaees<sup>r</sup> acknowledging the descendants of these two families as their superiors, and prostrating themselves before them. These Gosaees at present are men of large fortunes; at whose houses are the images originally set up by the male descendant of Choitūnyū, by Nityanūndū, and Ūdwoitū. Crowds are almost constantly arriving at these places with offerings: besides which, the Gosaees derive a large revenue from marriages, to superintend which they have agents distributed throughout the country, who are allowed a sixth part of the fee; a sum that from both parties amounts to about six shillings. They also dissolve marriages at the pleasure of the parties, on receiving the same fees. When a new disciple is initiated, a fee is also given; but the Gosaees obtain the largest sums at the deaths of such of their disciples as die intestate. At Calcutta, nearly all the women of ill-fame profess the religion of Choitūnyū before their death, that they may be entitled to some sort of funeral rites: as almost all these persons die intestate, and have no relations who will own them, the Gosaees obtain their effects.

The anniversaries of the deaths of the original founders of the sect are observed as festivals.

One-fifth of the whole Hindoo population of Bengal are supposed to be followers of Choitūnyū, and of the Gosaees, his successors.

Many of these persons despise the other sects of Hindoos, and are great enemies of the bramhūns. They refuse to eat without their necklace, as the bramhūns do without their poita. Most of the mendicant followers of Vishnoo have embraced the tenets of Choitūnyū; but many of the disciples of the latter live in a secular state, and some of them are possessed of large property. Persons of this description frequently entertain a great number of voiragees at their houses; when, as an act of great merit, they prostrate themselves before these wanderers, wash, and lick the dust of their feet, and devour their orts. They pay no attention to the feasts and fasts of the Hindoo calendar, except those in honour of Krishnū.

The images most regarded among this sect are those of Choitūnyū and Nityanūndū, set up at Ūmbika, in the district of Burdwan.

<sup>r</sup> Distant branches of the same families.

About a hundred years ago, another man rose up in Bengal as the leader of a sect, whose dress, of many colours, is said to be so heavy that two or three people can scarcely carry it. This and his string of beads are preserved as relics at Ghoshparū, where he continued five years, and died at the house of Ramū-Shūrūnū-Palā, a shōōdrū of the Sūd-gopū caste, to whom he communicated his supernatural powers; and who, after the death of this mendicant, began to teach the doctrine of a constant incarnation, and that God then dwelt in him. He persuaded many that he could cure the leprosy, and other diseases; and preached the doctrines of Choitūnyū, imitating him in conforming, for convenience sake, to many of the superstitions of the Hindoos. He also gave a new initiating incantation to his followers,\* who, of whatever caste, ate together privately. Vast multitudes joined this man, both Mūsūl-mans and Hindoos; and carried him presents, eating together once or twice a year. By this means, from a state of deep poverty he became rich, and his son now lives in affluence.

A number of Ramū-Shūrūnū's disciples adhere to his son Doolalū; others follow Shivū-Ramū and some others of the old man's disciples, who pretend to have received the power of their master to cure diseases, &c. Though part of the father's followers have thus apostatized, Doolalū pretends that he has now 20,000 disciples.

#### SECT. VIII.—*Vishwū-kūrma*<sup>b</sup>

Is the son of Brūmha, and architect of the gods: he is painted white, has three eyes, holds a club in his right hand; wears a crown, a necklace of gold, and rings on his wrists. He presides over the arts, manufactures, &c.

The worship of this god is performed once, twice, or four times a year, in the month Ūgrūhayūnū, Poushū, Choitrū, or Bhadrū, by all artificers, to obtain success in business. The ceremonies may be performed either in the day or night, before any implements of trade. The joiners set up their mallet, chisel, saw, hatchet, &c. as the representative of this god. Weavers choose their shuttle, &c., putting them into the hole in the earth wherein they place their feet when they sit at work. The razor is the barber's god on this occasion. The potter, after a month's fast, adopts and worships the wheel with which he turns his pots. Masons choose their trowel; washermen take the beetle or stamper,

\* The following is a translation of this incantation: 'O sinless Lord, O great Lord; at thy pleasure I go and return: not a moment am I without thee. I am ever with thee; save, O great Lord.'

<sup>b</sup> Vishwū, the world; kūrma, work.

their smoothing irons, &c. as their god; blacksmiths worship their hammer and bellows; the farmer his plough; spinsters their wheel. The shoemaker chooses his awl and knife, and bows down to them: and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vishwū-kūrma<sup>c</sup>. The ceremonies are not long; but according to their ability the worshippers provide as good a feast as possible. At the close of the festival, the crowd form themselves into parties of pleasure: some go upon the river in boats, singing songs, and playing on different instruments of music; others sit in companies, smoke, and relate the news of the village; others spend their time in gaming, and some resort to houses of ill-fame.

Though the illiterate consider this god, who may be called the Indian Vulcan, as the inventor of all the mechanic arts, the shilpū shastrūs, a part of the original védū, are more properly considered as their source. These works are not now read in Bengal, if they really exist: they describe, it is said, the proper shape and dimensions of all the various images of the Hindoo gods.

#### SECT. IX.—*Kamū-devū, the Indian Cupid.*<sup>d</sup>

THE image of this god, the son of Brūmha, is that of a beautiful youth, holding in his hands a bow and arrow of flowers. He is always supposed to be accompanied by his wife Rūtee,<sup>e</sup> by spring personified, the cuckoo, the humming-bee, and gentle breezes; and is represented as wandering through the three worlds.

The image of Kamū-devū is never made in Bengal, but on the 13th of the increase of the moon in Choitrū an annual festival is held, when the ceremonies of worship are performed before the shalgramū. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and for happiness in the marriage state.

<sup>c</sup> This worship affords another strong proof of the low and sordid nature of idolatry, and strikingly illustrates the words of our Lord, 'after all these things do the Gentiles seek.' Instead of raising their minds to the Great Source of all good, these persons are taught to worship the tools belonging to their trades, as the cause of their temporal happiness. This conduct seems to be reprov'd in the first chapter of the book of Habakkuk, 'They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.'

<sup>d</sup> Kamū, desire; devū, god.

<sup>e</sup> From Rūmā, to play, or to give pleasure. It is said that the god of love found Rūtee in the house of Shūmbūrū, a giant, whom he destroyed.

The pooranŭ and kavyŭ shastrŭs abound with stories respecting Kamŭ-dėvŭ, one of which I here give from the Kalikŭ pooranŭ :—The god of love, the most beautiful creature in the three worlds, with whom every one was pleased, immediately after his creation solicited the commands of Brŭmha ; who assured him, that, with his five arrows, he should wound with love the hearts of the inhabitants of the three worlds ; that all beings should be subject to his sway, not excepting even Brŭmha, Vishnoo, and Shivŭ ; and that through him the universe should be peopled. Kŭndŭrpŭ first discharged his arrow at Brŭmha himself, who became enamoured of his own daughter, Sŭndhya. Mŭrĕĕchee, and the other sons of Brŭmha, also smitten by his arrows, were inflamed with unlawful desires toward their sister. Shivŭ said to Brŭmha, ‘What! art thou inflamed with lust towards thy own daughter?’ Brŭmha was covered with shame, and, from the perspiration which issued from his body, Ūgnishwĕta and other progenitors of mankind,<sup>†</sup> to the number of 149,000, were born. Brŭmha, full of rage against Kŭndŭrpŭ, cursed him, and declared that he should be burnt to ashes by the fire from the eye of Shivŭ ; but on his intercessions promised, that when Shivŭ should be married to Doorga, he would restore to him his body.

*Names.*—Mŭdŭnŭ, or he who intoxicates with love ;—Mŭn-mŭt’hŭ, he who agitates the mind ;—Marŭ, he who wounds with love ;—Prŭdyoomnŭ, he who overcomes all ;—Mĕĕnŭ-kĕtŭnu, he whose flag is a fish ;—Kŭndŭrpŭ, he who bloats the mind with desire ;—Ūnŭngŭ, he who is destitute of body ; Ramŭ, the creator of desire ;—Pŭnchŭshŭrŭ, he who has five arrows ;—Smŭrŭ, he who inflames ;—Shŭmbŭraree, the enemy of the giant Shŭmbŭrŭ ;—Mŭnŭsijŭ, he who is born in the heart ;—Koosoomĕshoo, he whose arrows are flowers ;—Ūnŭnyŭjŭ, he who is born only in the mind ;—Pooshpŭ-dhŭnwa, he whose bow is made of flowers ;—Rŭtee-pŭtee, the husband of Rŭtee ;—Mŭkŭrŭ-dhwŭjŭ, he whose flag is the animal Mŭkŭrŭ ;—Atmŭbhoo, he who is self-created.

#### SECT. X.—Sŭtyŭ-Narayŭnŭ.

THIS is a form of Vishnoo, but the image is never made : a pan of water is the substitute.

This god is worshipped several times in the year, in the house of the richer Hindoos, when all the bramhŭns in the village are

<sup>†</sup> In performing the ceremony called tŭrpnŭ, seven names are used in pouring out drink-offerings to all these ancestors.

invited. The object of worship, painted red, and covered with leaves of the mango tree, is placed near a square board, at the four corners of which four arrows are set up, and from which garlands of flowers are suspended; a piece of clean linen is laid on the board, and then the offerings of flowers and sweetmeats. At the close of the festival, some one present reads different marvellous stories in praise of this god. The sweetmeats are given to the guests, especially to the bramhūns: the acquisition of riches, recovery from sickness, the birth of children, the obtaining of any of the blessings, or the removing any of the miseries of life, are objects sought in the worship of this god.

THE preceding account of the terrestrial gods contains the names of all the principal deities of this description worshipped in Bengal. I am aware, however, that worship is paid to some idols not mentioned here; but these are only different forms of the deities whose history is given, and the worship is merely an appendage to the ceremonies at the great festivals.

## CHAP. VI

## TERRESTRIAL GODDESSES.

SECT. I.—*Sēeta*.

THIS is the image of a yellow woman, covered with jewels : it always accompanies and is worshipped with that of her husband.

Sēeta was the daughter of king Jūnūkū,<sup>a</sup> whose capital was Mit'hila. Her history, after her marriage with Ramū, will be found in the account of that god.<sup>b</sup>

SECT. II.—*Radha*.

RADHA was the wife of Ayūnu-ghoshū, a cowherd of Gokoolū, where Krishnū in his youth resided : through Vūraee, a procuress, he seduced Radha, and led her into the forest near the river Yūmoona, where they continued till Krishnū left her to begin the war with Kūngsū.

This mistress of Krishnū has been deified with her paramour. Her image is set up in temples with different forms of Krishnū, and worshipped at the festivals of this god. The act of looking upon these images together, is declared by the shastrūs to be an act of peculiar merit !

If a Hindoo be charged with any particular act of which he wishes to express his abhorrence, he exclaims, ' Radha-Krishnū ! ' Many persons repeat ' Ramū ! Ramū ! Ramū ! ' on such occasions,

<sup>a</sup> Shivū gave to Jūnūkū a bow so heavy that a thousand men could not lift it, and which the father placed in a separate room, and commanded Sēeta to sweep the room daily ; in doing which she used to lift up the bow with her left hand, and sweep under it with her right. One day the king saw her thus move the bow, and, filled with astonishment, was at a loss to whom he should give this daughter in marriage. After some time, he came to this resolution, that whoever should be able to break this bow, should obtain Sēeta.—*Udhyatmu-Ramayunu*.

<sup>b</sup> While Sēeta was detained at Lānka, she was fed with ambrosia for twelve months by Indrū, as she would not eat in the house of a giant. That Ravūti could not destroy her virtue, is thus accounted for by the pooranūs :—This giant had before seized the wives of the gods, and dishonoured them ; and one day he dishonoured his niece, the wife of king Nūltū : for which crime Koovérū cursed him, and caused fire to proceed from his ten heads at once. By the entreaty of Brūmha, this curse was mitigated ; with the proviso, however, that if he ever defiled the wife of another, it should be renewed in full force.—*Ibid*.

but no one says Sēeta-Ramū ; yet when Krishnū's name is to be repeated, they always join to it that of his mistress Radha.

One of the Hindoo learned men has written a work (the Radha-tūntrū) to prove that Radha was an incarnation of Bhūgū-vūtēē ; and this opinion is quoted by the Hindoos of the present day to cover this abominable transaction.

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SECT. III.—*Rookminēē and Sūtyū-bhama.*

THESE are the most distinguished wives of Krishnū, but their images are never made, Krishnū being always associated with Radha his mistress, and not with his lawful wives. At the festivals of Krishnū, however, these women are worshipped, as well as six other wives of this god, viz., Jambūbūtēē, Mitrūvinda, Lūgūnūjitēē, Lūkshmūna, Kalindēē, and Bhūdra ; but Rookminēē and Sūtyū-bhama are the most distinguished.

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SECT. IV.—*Soobhūdra.*

THIS sister of Jūgūnnat'hū is worshipped at the same time with her brother, and placed with him in the temples dedicated to his honour.

## CHAP. VII.

DEITIES WORSHIPPED BY THE LOWER ORDERS  
ONLY.SECT. I.—*Pünchanünü*<sup>a</sup>

Is a form of Shivü : the image has five faces, and in each face three eyes. Some persons make a clay image, and worship it with the usual forms, adding bloody sacrifices ; while others worship Pünchanünü before a stone placed underneath the vütü,<sup>b</sup> üshwüt'h-t'lü,<sup>c</sup> or koolü<sup>d</sup> trees. This stone is painted red at the top, and anointed with oil.<sup>e</sup> Offerings of flowers, fruits, water, sweetmeats, and fried peas accompany the worship, and sometimes bloody sacrifices. In almost every village this worship is performed beneath some one of these trees. In some villages several of these shapeless stones<sup>f</sup> are to be seen thus anointed, and consecrated to the worship of this god. In other places the clay images of Pünchanünü are placed in houses, or under trees ; and old women, called dyasinēēs,<sup>g</sup> devote themselves to his service : they sweep the inside of the clay temple, and repeat the ceremonies of worship for others ; constantly remaining near the image, and receiving all offerings and presents. Not more than one woman waits upon one idol, unless she admit a pupil, who expects to succeed her. These women, either married or widows, are treated almost as witches.

There is no appointed time for the worship of this god, but Tuesdays or Saturdays are preferred to other days.

There are some places in Bengal, where images of Pünchanünü are in great celebrity for bestowing the blessing of children, and other favours on the worshippers.

The Hindoo women are terrified at this god, and are exceedingly afraid lest their children should, in play, injure the stone

<sup>a</sup> The five-faced.

<sup>b</sup> Ficus Indica.

<sup>c</sup> Ficus religiosa.

<sup>d</sup> Zizyphus jujuba.

<sup>e</sup> The statue of the god Terminus was either a square stone, or a log of wood ; which the Romans usually perfumed with ointments, and crowned with garlands.

<sup>f</sup> The representative of the goddess Passinuntia was a shapeless stone. The Arabians are said to have worshipped a stone without the form or shape of a deity.

<sup>g</sup> It is probable that these dyasinēēs resemble the priestesses of Cybele.



under the tree.\* Some therefore warn their children against going near these stones, by declaring that Pūnchanūñ will assuredly kill them, if they touch or play with his image.

Children in fits of epilepsy are supposed to be seized by this god, and thrown into a state of frenzy, till they foam at the mouth, tear their hair, &c. The mother asks the supposed evil spirit his name, who answers, through the child, 'I am Pūnchanūñ: your child has cast dust on my image, kicked it, and is the ringleader of all the children of the village in this wickedness. I will certainly take away his life.' The dyasinēē is now called, who comforts the weeping and alarmed family, and addresses the god thus: 'O Pūnchanūñ! I pray thee restore this child: these are thy worshippers: the offender is but a child; and it is not proper for thee to be angry with such paltry offenders. If thou restore the child, the parents will sacrifice a goat to thee, and present to thee many offerings.' If this should fail to render the god propitious, they take the child to the image, before which they sit down, and offer the most excessive flattery to the god, causing the child to beat its head on the ground. After using every contrivance, they retire, and, at the close of the fit, believing that Pūnchanūñ has cured the child, they present to him offerings according to their ability.

## SECT. II.—*Dhūrmū T'hakoorū.*

ANOTHER form of Shivū. A black stone of any shape becomes the representative of this god. The worshippers paint the part designated as the forehead, and place it under a tree; others place the stone in the house, and give it silver eyes, and anoint it with oil, and worship it. Almost every village has one of these idols.

\* The late Jūgūnnat'hū-Tūrkkū-Pūnchanūñ, who died in the year 1807, at the advanced age of 112, and who was supposed to be the most learned Hindoo in Bengal, used to relate the following anecdote of himself:—Till he was twenty years old he was exceedingly ungovernable, and refused to apply to his studies. One day his parents rebuked him very sharply for his conduct, and he wandered to a neighbouring village, where he hid himself in the vītā tree, under which was a very celebrated image of Pūnchanūñ. While in this tree, he discharged his urine on the god, and afterwards descended and threw him into a neighbouring pond. The next morning, when the person arrived whose livelihood depended on this image, he discovered his god was gone!! He returned into the village distracted, and the village was very soon all in an uproar about the lost god. In the midst of this confusion, the parents of Jūgūnnat'hū-Tūrkkū-Pūnchanūñ arrived to search for their son; when a man in the crowd declared that he had seen a young man sitting in Pūnchanūñ's tree, but what was become of the god he could not say. The runaway at length appeared, and the suspicions of all the villagers fell upon him, as the stealer of Pūnchanūñ. After some time he confessed the fact, pointed out the place where he had thrown the stone, and added moreover that he had discharged his urine on the god. All hands were lifted up in amazement at this atrocious crime, and every one present pronounced his death as certain; for Pūnchanūñ would certainly revenge such a daring insult. Our young hero was himself terribly affrighted, and from that hour sat down so sedulously to his studies, that he became the most learned man in Bengal. He was employed by the government in India for many years, at a salary of 300 rupees per month, and used to give advice on the subject of the Hindoo law in all difficult cases.

A festival in honour of this god is observed by some of the lower orders in Voishakū, in the day. The ceremonies are like those at the swinging festival, with the addition of bloody sacrifices, the greater number of which are goats. At this time devotees swing on hooks; perforate their sides with cords; pierce their tongues with spits; walk upon fire, and take it up in their hands; walk upon thorns; and throw themselves upon spikes, keeping a severe fast. The people who assemble to see these feats of self-torture, are entertained with singing, music, and dancing. On the 14th day, a great feast is held, when people bring their offerings, and giving them to the officiating bramhūn, request him to present them to the idol, to fulfil a vow; or with petitions to the god for some particular favour, as the birth of a child, recovery from sickness, or any other blessing.

Wherever this idol is placed in a house, a woman called a dyasinēē attends upon it, and repeats the daily ceremonies.

At two villages in Bengal, Poosoorēē and Rayū-kalee, the worship of this god is constantly attended by crowds from a great distance. If a woman's eldest child die, she makes a vow before witnesses, that she will not cut her hair for two years; and that then, going to one of these villages, she will cut it off, and present an offering to the god, provided he will preserve her second child. Some women, as an acknowledgment of a favour, or to beg a blessing, take a young child in their arms; and putting on wet clothes, place and earthen pot full of burning coals upon some cloth on their heads; and sitting before the god in a supplicating posture, continue for sometime offering incense, throwing Indian pitch into the pan of coals.

A poor man sometimes places the black stone, adorned with garlands, &c. in a basket, and the offerings which he collects at the doors of housekeepers in another, and, tying the baskets to a bamboo which he lays on his shoulder, carries the god from door to door as a show; while another plays on a rude instrument of music, and joins in singing the praises of Dhūrmū-t'hakoordū. House-holders give a handful of rice, and the beggars present in return a flower which has been offered to the god.

### SECT. III.—*Kaloo-rayū.*

THIS is another form of Shivū: the image is that of a yellow man sitting on a tiger, holding in his right hand an arrow, and in his left a bow.

A few of the lower orders set up clay images of this god in straw houses, and worship them at pleasure. The wood-cutters in the Eastern, Western, and Southern forests of Bengal, in order to

obtain protection from wild beasts, adopt a peculiar mode of worshipping this idol. The head-boatman raises elevations of earth three or four inches high, and about three feet square ; upon which he places balls of clay, painted red ; and, among other ceremonies, offers rice, flowers, fruits, and the water of the Ganges carried from the river Hooglee, keeping a fast : the god then directs him in a dream where to cut wood free from danger. There is no authority for this worship in the shastrŭs.

Dŭkshina-rayŭ is another god worshipped in the same manner, and by the same class of persons.

#### SECT. IV.—*Kalŭ-Bhoirŭvŭ.*

A NAKED Shivŭ, smeared with ashes ; having three eyes ; riding on a dog ; and holding in one hand a horn, and in the other a drum. In several places in Bengal this image is worshipped daily.

Shivŭ, under this name, is regent of Kashĕĕ, (Benares.) All persons dying at Benares are entitled to a place in Shivŭ's heaven ; but if any one violate the laws of the shastrŭ during his residence there, Kalŭ-Bhoirŭvŭ at death grinds him between two mill-stones.

#### SECT. V.—*Worship to cure the Itch and Scurvy.*

THE goddess Shĕĕtula is worshipped by the Hindoo females whenever their families are afflicted with the itch ; and the god Ghĕtoo (a black boiling pot) is worshipped to remove the scurvy or any kind of blotches on the skin.

In the preceding sections of this work, the god Prit'hivĕĕ, regent of the earth, should have been noticed : he has no separate worship, but certain formulas are repeated in his name at all the great festivals. Vishnoo is revered as the Household God ; he is worshipped when a person enters a new house, or at any other time to procure the removal of family misfortunes. Doorga should have been mentioned also as the Village Goddess ; she is worshipped by the villagers in the month Asharhŭ, before a jar of water, when bloody sacrifices are offered. An annual festival is also held in each village in Asharhŭ, in honour of Vishnoo, Indrŭ, Kooverŭ, and Lŭkshmĕĕ ; when the persons pay the first instalment of their rents. The land-owner is at the expense.

## C H A P. VIII.

## WORSHIP OF BEINGS IN STRANGE SHAPES.

SECT. I.—*Urdhū-narēēshwūrū*.<sup>h</sup>

HERE Shivū and Doorga are united in one body, white and yellow. The origin of this image is thus given in the *Lingū pooranū* :—Shivū and Doorga after their marriage lived on mount *Koilasū*, where Doorga kept the house, cooked, and nursed her two children, *Gūnēshū* and *Kartikū* ; and Shivū supported the family as a mendicant. On a certain occasion, Shivū, having one day smoked intoxicating herbs to excess, was unable to go his daily rounds. Doorga informed him that there was nothing in the house ; that the family had eaten half of what was collected the day before, and that *Gūnēshū*'s rat and *Kartikū*'s peacock<sup>i</sup> had devoured the rest. After much altercation, Shivū left his hut, and Doorga, to avoid perishing for want, went to her father's, taking her children with her. On the way *Narūdū* met her, and advised her to assume the form of the goddess *Ūnnū-pōorna*,<sup>k</sup> and lay an embargo on all the food where Shivū would ask for alms. She did so ; and Shivū begged in vain for a handful of rice. *Narūdū* at length meeting Shivū also persuaded him to return to his wife : Doorga received him with joy, and relieved his hunger ; which so pleased the old mendicant, that in pressing her in his arms both bodies became one.

In the *Radha-tūntrū* it is said, that Shivū and Doorga assumed this form in order to prove that Shivū is the one *Brūmhū*, in whom both the male and female powers are united.

In one of the smaller Hindoo poems, a different account of the origin of this image is given :—Shivū, finding it very difficult to procure a subsistence by the alms which he daily collected, especially as Doorga had ten mouths, and *Gūnēshū* a very large belly, agreed with his wife, that they should assume one body, which would be supported with less labour.

Notwithstanding this apparently close union of Shivū and Doorga, the *Shivopa-khyanū*, a poem, contains a story, in which Doorga is represented as quarrelling with Shivū in a fit of jealousy,

<sup>h</sup> *Urdhū*, half ; *narēē*, woman ; *ēēshwūrū*, a name of Shivū.

<sup>i</sup> *Gūnēshū* rides on a rat, and *Kartikū* on a peacock.

<sup>k</sup> One of the forms of Doorga, as the regent of food.

on account of his begging in that part of Shivŭ-poorŭ<sup>1</sup> where the women of ill-fame live.—On another occasion, as related in the Ramayŭnŭ, a dreadful quarrel took place betwixt Shivŭ and Doorga, because Pŭrŭshoo-ramŭ had beaten Kartikŭ and Gŭnĕshŭ, the two sons of Doorga. Another account of these quarrels is given both in the Ramayŭnŭ and the Mŭhabharŭtŭ:—Ramŭ's efforts to destroy Ravŭnŭ proving abortive, in consequence of the protection afforded the giant by Shivŭ, all the gods whom Ravŭnŭ had oppressed joined Ramŭ in supplications to Shivŭ: and on the seventh day, when Ravŭnŭ was to be slain, the gods resolved to be present; and Shivŭ was about to join them, when Doorga interfered, and asked him how he could witness the destruction of his own disciple: that disciple, who had stood praying to him all day in the sultry weather, surrounded with four fires; who had continued his devotions in the chilling cold, standing in the water; and had persevered in his supplications, standing on his head in the midst of torrents of rain?—Here she poured a volley of abuse upon Shivŭ, as a withered old fellow who smoked intoxicating herbs; covered himself with ashes; dwelt in cemeteries; a beggar; whose name would never be remembered;—'and dost thou think,' said she, 'that I shall be present at such a sight?'—Shivŭ could no longer smother his resentment, but reproached her in the severest terms, reminding her that she was only a woman, and knew nothing: and indeed that she did not act like a woman, for she was continually wandering from place to place; engaged in wars; was a drunkard; spent her time with degraded beings; killed giants, drank their blood, and hung the skulls round her neck. Doorga was enraged to madness by these cutting reproaches, so that the gods became alarmed, and intreated Ramŭ to join in supplications to Doorga, or there would be no possibility of destroying Ravŭnŭ. He did so, and so pleased the goddess by his flatteries, that she was at length brought to consent to the destruction of Ravŭnŭ.

At the new or full moon, or on the 8th or 14th of the moon in any month, or on the last day of any calendar month, in the day, the usual ceremonies of worship are performed before this disgusting image, which is thrown into the water the succeeding day. The formulas are those used in the worship of Doorga, not of Shivŭ. Animals are slain and offered to the goddess.

## SECT. II.—*Krishnŭ-Kalĕĕ.*

THIS scandalous image is worshipped annually at the total wane of the moon<sup>m</sup> in Kartikŭ, in the night.

Of all the milk-maids that used to collect around him, Krishnŭ

<sup>1</sup> Shivŭ's heaven.

<sup>m</sup> A very proper time for such a worship. Let neither sun nor moon shine on such deeds,

was most charmed with Radha, the wife of Ayūnūghoshū. When the attachment was first formed, the sister of Ayūnū-ghoshū saw them together, and informed her brother of the circumstance; at which Radha became very much alarmed, assured Krishnū that her sister-in-law had seen her with him, and that her husband would certainly destroy her. Krishnū commanded her not to fear, adding, if her husband came, he would assume the form of Kalēē, and she should be found in the act of worship. When her husband and others arrived, they found her thus employed, and joined her in her devotions. Could it be believed that such an abominable instance of adultery and treachery would be made the subject of worship?—yet so it is. Four images are made from this story, viz: Krishnū-Kalēē, Radha, Ayūnū-ghoshū, and Kootila, Ayūnū's sister.—Bloody sacrifices are offered to this image; but the worshippers of Krishnū are ashamed, when asked by the shaktūs, if Krishnū has begun to drink blood?

### SECT. III.—*Hūrēē-HūrŮ.*

HERE Vishnoo (HŪrēe) and ShivŮ (HŪrŮ) appear in one body; the former is black, and the latter white. The image has four arms and two feet.

The origin of this image is thus recorded in the Vishnoo pooranŮ:—Lŭkshmēē and Doorga were once sitting together in the presence of ShivŮ, when Lŭkshmēē contended that her husband (Vishnoo) was greater than ShivŮ; which Doorga as firmly denied. Lŭkshmēē said, her husband must be greatest, since ShivŮ had worshipped him. In the midst of this conversation, Vishnoo arrived, and to convince Lŭkshmēē that both were equal, he immediately entered the body of ShivŮ, and they became one.

Another account of the origin of this image is given in the Kashēē-khŭndŮ, a part of the SŭndŮ pooranŮ.—On a certain occasion, when Vishnoo and ShivŮ were conversing together, ShivŮ requested Vishnoo to assume the beautiful female form which he had formerly done at the churning of the sea: to which he consented; when ShivŮ, overpowered with desire, pursued the flying beauty, till, overcome with fatigue, she hid herself behind a tree, and re-assumed the form of Vishnoo. ShivŮ, however, embraced Vishnoo with such eagerness, that the bodies of both became one.<sup>a</sup>

The worship of this image takes place whenever any one pleases. Stone images in some places are continually preserved; and in others a clay one is made, and worshipped, and afterwards committed to the river.

<sup>a</sup> The reader need not be informed how much this story in its termination resembles that of the nymph Salmacis, who is said to have fallen excessively in love with a son of Mercury by his sister Venus.

Raja Krishnū-chūdrū-rayū expended fifty or sixty thousand rupees at the consecration of a stone image of Huree-Hūrū, which may be still seen at Gūnga-vasū, near Nūdeeya. While this raja lived, fifty rupees were daily expended in this worship; yet, though a number of villages have been bequeathed to the god, the expense of the daily worship and offerings is less now than formerly. Few places in Bengal, however, can now boast of a temple at which fifty rupees are daily expended°. No bloody sacrifices are offered to this image.

However shocked a professed Christian may be at reading such accounts, and however revolting to every feeling of modesty and decency these stories may be, the Hindoo philosophers have thought proper to perpetuate them, and in this image to personify lust itself. The bramhūns also bow down to this image as to a deity worthy of adoration

° This expense is incurred in the meat-offerings, consisting of rice, peas, salt, oil, ghee, butter, sugar, sweetmeats, fruits of different kinds, herbs, spices, betle nuts, &c.; in the offerings of cloth, metal vessels, and other things; and in the wages of the bramhūns and shōōdrūs employed. About ten bramhūns and fourteen shōōdrūs constantly attend on the service of this image.

## CHAP. IX.

## WORSHIP OF HUMAN BEINGS.

*Deified Men and Women.*

ALL the bramhuns, but especially the religious guides, (gooroo,) are objects of worship among the Hindoos, and have divine honours paid to them. The spiritual guide, in the estimation of the disciple, is literally a god. Whenever he approaches, the disciple prostrates himself in the dust before him, and never sits in his presence without leave. He drinks the water with which he has washed the feet of his gooroo,<sup>p</sup> and relies entirely upon his blessing for final happiness. I have heard some Hindoos speak with comparative contempt of all other ways of salvation. When the claims of the bramhūns to deity have been disputed by any one, I have seen the poor besotted shōōdrū prostrate himself at the feet of the nearest bramhūn, and, raising his head, and closing his hands, say, 'You are my god.' At the same time the character of the bramhūn has perhaps been notorious for every vice.

The shastrūs declare that the daughters of bramhūns, till they are eight years old, are objects of worship, as forms of the goddess Bhūgūvūtēē; and some persons worship these girls daily. The worshipper, taking the daughter of some neighbouring bramhūn, and placing her on a seat, performs the ceremonies of worship; in which he presents to her flowers, paint, water, garlands,<sup>q</sup> incense, and, if a rich man, offerings of cloth and ornaments. He closes the whole by prostrating himself before the girl. At the worship of some of the female deities also, the daughters of bramhūns have divine honours paid to them.

The wives of bramhūns are also worshipped occasionally as an act of great merit. A man of property sometimes invites ten, twenty, or one hundred of these females, and repeating before them forms of prayer, praise, &c., worships them, and at the close entertains them with the offerings. This is frequently done at Benares.

On the 14th of the decrease of the moon in Shravūnū, at the time of the Savitrēē vrūtū, the wives of bramhūns very generally

<sup>p</sup> Doing reverence to the very feet of superiors prevailed among the Jews. Hence the woman washed the feet of Christ, and wiped them with the hair of her head. Paul was brought up at the feet of Gamaliel.

<sup>q</sup> Both the Greeks and Romans, it is well known, used to adorn their images with garlands at the time of worship.



worship their husbands. The worshipper, having placed a seat for her husband, and presented him with new garments, entreats him to be seated, and puts round his neck a garland of flowers. She then anoints his body with fragrant ointments, and performs before him the various ceremonies which belong to the worship of the gods. In presenting the offerings she says, regarding her husband as a form of Vishnoo, 'Oh ! husband, grant that I may long live in the marriage state, and never become a widow.' The husband then partakes of the offerings, and the wife having walked round him either three or seven times, the service ends. The origin of this ceremony is given in the Brūmhū-voivūrttū pooranū, but the story is too long for insertion.

Many of the tūntrūs, and particularly the Roodrūyamūlū, the Yonē-tūntrū, and the Nēelū-tūntrū, contain directions respecting a most extraordinary and shocking mode of worship, which is understood in a concealed manner amongst the Hindoos by the name of Chūkrū. These shastrūs direct, that the person who wishes to perform this ceremony must first, in the night, choose a woman as the object of worship. If the person be a dūkshinā-charē, he must take his own wife ; and if a vamācharē, the daughter of a dancer, a kūpalee, a washerman, a barber, a chūndalū, or of a Mūsulman, or a prostitute ; and place her on a seat, or mat : and then bring broiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers, and other offerings ; which, as well as the female, must be purified by the repeating of incantations. To this succeeds the worship of the guardian deity ; and after this, that of the female,—who sits naked. \* \* \* \*

*Here, things too abominable to enter the ears of man, and impossible to be revealed to a Christian public, are contained in the directions of the shastrū. The learned bramhū who opened to me these abominations, made several efforts—paused and began again—and then paused again—before he could mention the shocking indecencies prescribed by his own shastrus.*

As the object of worship is a living person, she partakes of the offerings, even of the spirituous liquors ; and of the flesh, though it should be that of the cow. The refuse is eaten by the persons present, however different their castes ; nor must any one refuse to partake of the offerings. The spirituous liquors must be drank by measure ; and the company while eating must put food into each other's mouths. The priest then—in the presence of all—behaves towards this female in a manner which decency forbids to be mentioned ; after which the persons present repeat many times the name of some god, performing actions unutterably abominable : and here this most diabolical business closes. The

The benefits promised to the worshippers are riches, absorption in Brāmhū, &c.

At present the persons committing these abominations (*vama-charēes*) are becoming more and more numerous ; and in proportion as they increase, the ceremonies are more and more indecent. They are performed in secret ; but that these practices are becoming very frequent among the bramhūns and others, is a fact known to all. Those who abide by the rules of the shastrū are comparatively few : the generality confine themselves chiefly to those parts that belong to gluttony, drunkenness, and whoredom, without acquainting themselves with all the minute rules and incantations of the shastrū.

## CHAP. X.

## THE WORSHIP OF BEASTS.

SECT. I.—*The Cow.*

BRŪMHA created the bramhūns and the cow at the same time: the bramhūns to read the formulas, and the cow to afford milk, (clarified butter,) for the burnt-offerings. The gods by partaking of the burnt-offerings are said to enjoy exquisite pleasure, and men by eating clarified butter destroy their sins. The cow is called the mother of the gods, and is declared by Brūmha to be a proper object of worship.

The shastrū appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and cows' urine, whereby they become free from impurity; and all unclean places are purified with cow-dung. Indeed many bramhūns do not go out of the house in a morning, till the door-way has been rubbed with cow-dung.

The cow was created on the first of Voishakhū, and on this day, or on the second of the moon in Jyoisht'hū, she is worshipped annually. No image is used, but the worship is performed in the cow-house before a jar of water. The ceremonies are the same as those before the images of the gods: the prayers are necessarily peculiar to the object worshipped. The officiating bramhūn, at the close of the service, reads the whole of the Chūndē, a poem relating to the wars of Doorga. On the 13th of Phal-goonū, the milkmen paint the horns and hoofs of their cattle yellow, and bathe them in the river. Persons strict in their religion worship the cow daily: after bathing, they throw flowers at her feet, and feed her with fresh grass, saying, 'O Bhūgūvūtee! eat;' and then walk round her three or seven times, making obeisance.

If you speak among Hindoos of eating the flesh of cows, they immediately raise their hands to their ears: yet milkmen, carmen, and farmers, beat the cow as unmercifully as a carrier of coals beats his ass in England; and many starve them to death in the cold weather, rather than be at the expense of giving them food.\* Thus is the cow at once a beast of burden and a goddess. Some of the poor think themselves happy if they can support a cow, as by serving this animal they expect reward in a future state. If a man sell his cow, the shastrūs threaten him with the torments of hell during as many thousand years as there are hairs on her body. If any one neglect to burn cow-dung, &c. in the cow-house, where-

\* In the year 1812, a bramhūn was convicted before the Magistrate of Serampore, of stealing from a relative a cow in calf, and offering this goddess for sale to a butcher.

by smoke is raised, and the musquitoes prevented from hurting the cows, he will descend into the hell of musquitoes and gad-flies. The gift of a cow to a bramhūn is an act of great merit.

The dung of the cow is gathered and dried as fuel amongst the Hindoos. Some cows are of more value for their dung than for their milk ; for the Bengal cow gives very little milk indeed, compared with the European cow.

## SECT. II.—*The Monkey.*

THE black-faced monkey, Hūnooman,<sup>b</sup> the son of the god Pūvūnū, by Unjūna, a female monkey,<sup>c</sup> is believed to be an incarnation of Shivū.

The Hindoos worship Hūnooman on their birth-day to obtain long life, which they suppose this monkey can bestow, as he is immortal. In some temples his image is set up alone, and in others with that of Ramū and Sēēta, and worshipped daily. The worship of Ramū is always preceded by a few ceremonies in honour of Hūnooman.

Stone images of Hūnooman are kept in the houses of some of his disciples, and worshipped daily. The worshipper of this animal is promised every gratification he can desire.

Many Hindoos receive the initiating incantation by which this monkey becomes their guardian deity. The mark which these disciples make on their foreheads is the same as that made by the followers of Shivū.

About twenty years ago, Eeshwūrū-chūndrū, the raja of Nūdeēya, spent 100,000 rupees in marrying two monkeys,<sup>d</sup> when all the parade common at Hindoo marriages was exhibited. In the marriage procession were seen elephants, camels, horses richly caparisoned, palanqueens, lamps, and flambeaus ; the male monkey was fastened in a fine palanqueen, having a crown upon his head, with men standing by his side to fan him ; then followed singing and dancing girls in carriages ; every kind of Hindoo music ; a grand display of fireworks, &c. Dancing, music, singing, and every degree of low mirth, were exhibited at the bridegroom's palace for

<sup>b</sup> Hūnooman broke his cheek-bone by a fall from the sun's orbit ; and his name is derived from hūnoo, the cheek-bone.

<sup>c</sup> There is nothing too filthy for idolatry : here the god of the winds pays his addresses to a monkey, as Jupiter is said to have done to a swan.

<sup>d</sup> At this time none of these monkeys were to be seen about Nūdeeya ; now they are so numerous that they devour almost all the fruit of the orchards, as the inhabitants are afraid of hurting them.

twelve days together. At the time of the marriage ceremony, learned bramhūns were employed in reading the formulas from the shastrūs!

Amongst men of sense the performance of the ceremonies of worship before the image of this monkey is attended with a degree of disgrace. I have heard of a quarrel between two bramhūns, one of whom was paid by a rich Hindoo to repeat the ceremonies of Hindoo worship before the image of Hūnooman, daily, at his house: amidst the quarrel the other said, 'Thou refuse of bramhūns! thou gainest a subsistence by worshipping a monkey.'

*Stories of this god.*—When Hūnooman first saw the rising sun, thinking it a ripe fruit, he leaped up to the residence of the god of day, and seized his chariot: Indrū fearing Hūnooman would swallow the glorious luminary, with his thunderbolt smote him to the earth, where he lay lifeless. His distracted mother applied to his father Pūvūnū, who, enraged at the loss of his son, retired into an inaccessible chasm, and bound up the wind, till both men and gods began to perish. Brūmha, Vishnoo, Shivū, and other gods now petitioned Pūvūnū; but he refused them the privilege of breathing, unless they would make Hūnooman immortal. Brūmha then bestowed on Hūnooman the water of life, and Pūvūnū restored to men and gods the vital air.—When ten years old, Hūnooman was possessed of immense strength. He brought a stone, from a mountain, sixteen or twenty miles in circumference, and threw it into a pool of water where a number of sages were at worship. This raised the water, so that the sages, who had closed their eyes in the act of meditation, began to sink. After a few struggles they regained the land, and again sat down with closed eyes to their work. Hūnooman next took out the stone, and the waters retired; and when the sages put out their hands to take up water for worship, they were again disappointed. Opening their eyes, they saw the water had sunk exceedingly; and following it, again closed their eyes, and sat down. Hūnooman again flung in the stone, and the sages began to sink. He continued to repeat these frolics, till the sages, discovering the culprit, took away his strength. The sagacious monkey now began to flatter the sages; brought them fruits, &c. from the forest, and performed, with agility, every act of menial service. After three years they blessed him, and assured him that, when he should see Ramū upon mount Rishyāmōkū, he should obtain twice his former strength.—On a certain occasion Hūnooman was resolved to put the strength of Bhēēmū to trial, as he was reputed to be so tremendous a giant: and lengthening his tail, he threw it across the path. As the Hindoos never stride across a person's body, or even his shadow, Bhēēmū requested Hūnooman to take up his tail: but he complained he was grown old and could not. At last Bhēēmū stooped to lift it out of his way; he tried at the end, and

then at the middle, but found, giant as he was, he could not lift up this monkey's tail. Overcome with astonishment, he began to praise Hūnoomān, and at length prevailed on him to promise that he would help the Pandūvūs in their expected war with Dooryodhūnū.

### SECT. III.—*The Dog.*

Carries Kalū-Bhoirūvū, a form of Shivū, and therefore receives the worship of the Hindoos whenever his master is worshipped.\* I have heard also that there are many Hindoos in the west of Hindoost'hanū, who pay their devotions to the dog, and become his disciples. Though the dog is thus placed amongst the objects of worship, he is mentioned in the Mūhabharūtū as an unclean animal: every offering which he approaches is rendered unacceptable to the gods, and every one who touches him must purify himself by bathing.

### SECT. IV.—*The Shackal.*

THE Tūntrūs mention an incarnation of Doorga in the form of the shackal, when she carried the child Krishnū over the Yūmoona, in his flight from king Kūngsū. All the worshippers of the female deities adore the shackal as a form of this goddess, especially the vamacharēēs, who present offerings to him daily. Every worshipper lays the offerings on a clean place in his house, and calls the god to come and partake of them. As this is done at the hour when the shackals leave their lurking places, one of these animals sometimes comes and eats the food in the presence of the worshipper: this will not appear wonderful when it is considered, that the same animal finds food placed for him in this place every day. In temples dedicated to Doorga and other deities, a stone image of the shackal is placed on a pedestal, and daily worshipped. When a shackal passes a Hindoo, he must bow to it; and if it pass on the left hand, it is a most lucky circumstance.

### SECT. V.—*Other Animals worshipped.*

THE elephant, the lion, the bull, the buffalo, the rat, the deer, the goat, &c. are worshipped at the festivals of the gods whom they respectively carry, that is, of Indrū, Doorga, Shivū, Yūmū, Gūnēshū, Pūvūnū, and Brūmha.

\* The dog, it will be remembered, was consecrated to Mars.

## C H A P X I.

## THE WORSHIP OF BIRDS.

SECT. I.—*Güroorŭ*.<sup>a</sup>

THIS god, with the head and wings of a bird,<sup>b</sup> and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo. Vinŭta, the wife of Kŭshyŭpŭ, the progenitor of gods and men, laid an egg,<sup>c</sup> and became the mother of this bird-god. As soon as Güroorŭ was born, his body expanded till it touched the sky ; all the other animals were terrified at him ; his eyes were like lightning ; the mountains fled with the wind of his wings, and the rays which issued from his body set the four quarters of the world on fire. The affrighted gods sought the help of Ūgnee, conceiving that Güroorŭ must be an incarnation of the god of fire.

In consequence of a dispute betwixt Vinŭta, the mother of Güroorŭ, and Kŭdroo, the mother of the serpents, respecting the colour of the horse procured at the churning of the sea, a continual enmity has subsisted betwixt the descendants of these females ; and Güroorŭ once obtained permission from one of the gods to devour all the serpents he could find.<sup>d</sup>

The story of Güroorŭ's becoming the carrier of Vishnoo is thus related in the Mŭhabharŭtŭ :—His mother in the above dispute having laid a wager, and being the loser, was reduced to a state of servitude to her sister ; and the serpents, wishing to become immortal, promised to liberate his mother on condition that Güroorŭ should bring Chŭndrŭ, (the moon ;) whose bright parts, the Hindoos say, are filled with the water of immortality. Before Güroorŭ departed, he asked his mother for some food. She advised him to go to the sea shore, and gather up whatever he could see ; but conjured him to beware of eating a bramhŭn : adding, ' Should you at any time feel a burning heat in your stomach, be sure you have eaten a bramhŭn.' Thus instructed, he began his journey : at his flight the three worlds were agitated like the sea at the great deluge. Passing by a country inhabited by fishermen, he at one inspiration drew in houses, trees, cattle, men, and other

<sup>a</sup> Some suppose Güroorŭ to be a large species of vulture, and others the gigantic crane.

<sup>b</sup> Güroorŭ in some degree resembles Mercury, viz., in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter.

<sup>c</sup> Jupiter is said to have been enamoured of the goddess Nemesis in the shape of a goose ; and that she laid an egg, from which was born Helena.

<sup>d</sup> When the Hindoos lie down to sleep, they repeat the name of Güroorŭ three times, to obtain protection from snakes.

animals; but, among the inhabitants swallowed, one was a bramhūn, who caused such an intolerable burning in his bowels, that Gūroorū, unable to bear it, called, in the greatest haste, for him to come out. The bramhūn refused, unless his wife, a fisherman's daughter, might accompany him; to which Gūroorū consented. Pursuing his journey, Gūroorū met his father Kūshyūpū, who directed him to appease his hunger at a certain lake where an elephant and a tortoise were fighting. The body of the tortoise was eighty miles long, and the elephant's one hundred and sixty. Gūroorū with one claw seized the elephant, with the other the tortoise, and perched with them on a tree eight hundred miles high; but the tree was unable to bear the ponderous weight, and unhappily thousands of pigmy bramhūns were then worshipping on one of its branches. Trembling lest he should destroy any of them, he took the bough in his beak, continuing to hold the elephant and tortoise in his claws, and flew to a mountain in an uninhabited country, where he finished his repast on the tortoise and elephant. Gūroorū, having surmounted astonishing dangers, at last seized the moon, and concealed it under his wing: but on his return was attacked by Indrū and other gods, all of whom, however, except Vishnoo, he overcame; and even he was so severely put to it in the contest, that he came to terms with Gūroorū, who was made immortal, and promised a higher seat than Vishnoo, while Gūroorū on his part became the carrier of Vishnoo. Since this time Vishnoo rides on Gūroorū; while the latter, in the shape of a flag, sits at the top of Vishnoo's car.

Gūroorū is worshipped at the great festivals before the different images of Vishnoo; but has no separate time of worship. His image is placed in the temples dedicated to various forms of Vishnoo; and some persons receive his name as their guardian deity, and repeat it daily.

Gūroorū's two sons, Sūmpatee and Jūtayoo, once flew, as a trial of strength, up to the sun; but the wings of Sūmpatee were burnt off. Gūroorū resides in Kooshū-dwēēpū, one of the seven islands into which the Hindoos divide the earth.

*Names.*—Gūroomūt, or, he who is clothed with feathers.—Gūroorū, he who swallows [serpents, and throws up their bones.] Tūrkshyū, the father of Gūroorū.—Voinūtéryū, from Vinūta.—Khūgēshwūrū, the lord of the feathered tribes.—Nagantūkū, the destroyer of the serpents, (nagūs.)—Vishnoo-rūt'hū, the carrier of Vishnoo.—Scoopūrnū, he whose feathers are of the colour of gold.—Pūnnūga-shūnū, the devourer of the serpents.

## SECT. II.—Uroonū.

THE elder brother of Gūroorū, is the charioteer of Sōōryū, the



sun ; and is worshipped with his master, as well as at the festivals of other gods. The image of this god is that of a man without thighs.

### SECT. III.—*Jutayoo.*

THIS bird is the friend of Ramŭ, and is worshipped at the same festival with him. He is mentioned in the preceding account of Ramŭ.

### SECT. IV.—*Shŭnkŭrŭ Chillŭ, or the Eagle of Coromandel.*

THIS is the white-headed kite, commonly called the bramhŭnēe kite. It is considered as an incarnation of Doorga, and is revered by the Hindoos, who bow to it whenever it passes them.

### SECT. V.—*Khŭnjŭnŭ or the Wag-tail.*

Is considered as a form of Vishnoo, on account of the mark on its throat, supposed to resemble the shalgramŭ. The Hindoos honour it in the same manner as they do the eagle of Coromandel.

### SECT. VI.—*Other Birds worshipped*

THE peacock, the goose, and the owl,\* are worshipped at the festivals of Kartikŭ, Brŭmha, and Lŭkshmeē.

\* If, however, the owl, the vulture, or any other unclean birds, perch upon the house of a Hindoo, it is an unlucky omen, and the effect must be removed by the performance of the following expiatory ceremony : ' If a vulture, a heron, a dove, an owl, a hawk, a gull, a kite, a Bhasha, or a Pundura, should settle upon a house, the wife, or a child, or some other person belonging to the master of the house, will die, or some other calamity will befall him within a year afterwards. To prevent this, the house, or its value in money, must be given to bramhŭns ; or a peace-offering of an extraordinary nature must be offered : viz., five productions of the cow, the five gems, the five nectareous juices, the five twigs of trees, and the five astringents, are to be put into a pot of water ; the guardian deities of the quarters of the universe must then be worshipped, and an hundred and eight oblations of clarified butter must be made with a sacrificial piece of the wood of the Khadira tree, while the prayer of Mrityooniṭyŭ is repeated. The oblation, called the mŭha-vyadhee homŭ, is to be performed at the commencement, or at the end of this ceremony. Oblations of clarified butter, at each of which the gayitree is repeated, are then to be made to Vishnoo, the nine planets, Udbhootŭ, and the house-hold gods ; which being done, the bramhŭns must be entertained with clarified butter and rice milk. The sacrificial fees must then be paid, and water sprinkled with appropriate incantations ; when an assurance that all has been duly performed being given, a prostration is made to the bramhŭns, and the benediction received from them.'

## CHAP. XII.

## THE WORSHIP OF TREES.

TREES are worshipped by the Hindoos as the forms of particular gods: the ūshwūtū and vūtū are representatives of Vishnool, and the vilwū that of Shivū. The devout Hindoos worship them, water their roots, plant them near their houses, &c. The Hindoo females, who are never seen in the streets, plant a sacred tree within the compound, that they may not lose the merit of watering it in the sultry months. The female shōōdrūs, to honour the wives of bramhūns, carry water to these trees, and on a fortunate day make offerings to them.

SECT. I.—*The Toolŭsee.*<sup>a</sup>

THE Hindoos have no public festival in honour of this plant; but they occasionally prostrate themselves before it, repeating a form of prayer or praise: they have great faith also in the power of its leaves to cure diseases, and use it with incantations to expel the poison of serpents. They plant it also before their houses, and in the morning cleanse the place around it with water and cow-dung; and in the evening place a lamp near it. Throughout the month Voishakhū they suspend a large pot over it filled with water, and let the water drop upon it through a small hole. Whenever any of these plants die, it is considered a sacred duty to commit them to the river; and when a person is brought to the river side to die, his relations plant a branch of the toolŭsee near the dying man's head. A pillar, hollow at the top, is erected by many Hindoos, in which they deposit earth, and set the plant. They walk round these pillars and bow to the plant; which actions are declared by the shastrūs to be very meritorious.

The origin of the worship of the Toolŭsee is thus related in the Vishnool pooranū, and in the Toolŭsee-Mahatmū:—Toolŭsee, a female, was engaged for a long time in religious austerities; and at length asked this blessing of Vishnool, that she might become his wife. Lūkshnēē, Vishnool's wife, hearing this, cursed the woman, and changed her into a Toolŭsee plant;<sup>b</sup> but Vishnool promised, that he would assume the form of the shalgramū, and always continue with her. The Hindoos, therefore, continually keep one leaf of the toolŭsee under and another upon the shalgramū.

<sup>a</sup> Basil, *Ocimum gratissimum*, and *O. sanctum*. The myrtle was sacred to Venus.

<sup>b</sup> Apollo changed the youth Cyparissus into a cypress tree. Daphne was changed into a laurel.

SECT. II.—*Other sacred Trees.*

The ūshwūttū,<sup>c</sup> vūtū,<sup>d</sup> vūkoolū,<sup>e</sup> hūritūkēē,<sup>f</sup> amūlūkēē,<sup>g</sup> vilwū,<sup>h</sup> and nimbu<sup>i</sup> trees receive divine honours from the Hindoos, and are set apart with the same ceremonies as are common at the setting up of an image of the gods. These ceremonies take place either at the time of planting the tree, or after the person has watered and nourished it for some time. An individual who consecrates an ūshwūttū or a vūtū, considering these trees as continuing to flourish many years, says, 'Oh! Vishnoo! grant that, for planting this tree, I may continue as many years in heaven as this tree shall remain growing in the earth!' The person expects too, that as he has set apart this tree to afford shade to his fellow creatures, so after death he will not be scorched by excessive heat in his journey to Yūmū, the regent of death.

<sup>c</sup> *Ficus religiosa*. This and other trees are never injured, nor cut down, nor burnt by devout Hindoos. I was once informed by a bramhūn, that his grandfather planted one of these trees near his house, which has now spread its branches so widely, that, as my informant affirmed, 2,000 persons may stand under it; and so much is this tree revered by his family, that they do not suffer its withered branches to be burnt.

<sup>d</sup> *Ficus Indica*, vulgarly called the banyan tree.

<sup>e</sup> *Mimusops elengi*.

<sup>f</sup> *Terminalia citrina*.

<sup>g</sup> *Phyllanthus emblica*.

<sup>h</sup> *Ægle marmelos*.

<sup>i</sup> *Melia azodara*.

## CHAP XIII.

## THE WORSHIP OF RIVERS.

RIVERS are to be placed among the objects of Hindoo worship:<sup>k</sup> they are of both genders, Nūdū and Nūdē. The worship of these rivers is performed at auspicious seasons, as laid down in the shastrū, and at some of the great festivals. Certain places also of these rivers are peculiarly sacred, and draw to them great numbers of devotees; as, the source of the Ganges; the union of the Ganges, the Yūmoona, and the Sūrūswūtēē at Prūy-agū;<sup>1</sup> the branching of this united river into three streams at Trivénēē; the place where the Ganges disembogues itself into the sea, &c. Their waters are used for food, bathīng, medicine, religious ceremonies, &c. and formerly when a Hindoo king was crowned, they were poured upon his head as a part of his consecration.

SECT. I. *Gūnga.*

THIS goddess is represented as a white woman, wearing a crown, sitting on the sea animal Mūkūrū, and having in her right hand a water-lily, and in her left the lute. She is called the daughter of mount Himavūt, though some of the pooranūs declare that she was produced from the sweat of Vishnoo's foot, which Brūmha caught and preserved in his alms' dish.

The grandfather of Bēēshmū was one day performing religious austerities near the Ganges, when the goddess fell in love with him, and, in order to persuade him to a union, went and sat upon his right knee. He told her that the left knee was the proper place for the wife, and the right for the son: that therefore she should not become his, but be united to his son: whose name was Santūnoo. After Santūnoo and Gūnga had been married some time, she was about to leave him; but consented to stay, on condition that she might kill all her children at their birth. When the first child was born, she threw it into the river, and so on to the seventh inclusive. As she was destroying the eighth, Santūnoo forbid her, in consequence of which the child was saved, but she abandoned her paramour. The whole of this was to fulfil a curse pronounced by Vishnoo on the eight gods named Ūstū-vūsoo.

<sup>k</sup> The notion of certain rivers being sacred, seems to have prevailed amongst other heathen nations. Hence Naaman the Syrian said, 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?'

<sup>1</sup> It is ascertained, that there are six places of this name, five of which are situated on the river Ulūkamunda.—See Asiatic Researches, vol. xi.

The Ramayānū, Māhabharātū, and the Gūnga-khūndū, a part of the Skūndū pooranū, give long accounts of the descent of Gūnga from heaven :—Sūgūrū, a king, having no children, entered upon a long course of austere devotions ; in the midst of which Bhrigoo appeared to him, and promised, that from the eldest queen should be born sixty thousand children, and from the other only a single child. After some time, the queen was delivered of a pumpkin ! which the king in anger dashed to the ground, when the fruit was broken, and, to his astonishment, he saw children rising from it ; and, calling sixty thousand nurses, put each child into a pan of milk. The other wife had a son, whom they called Ūngshooman. After these sons were grown up, the king resolved to perform once more the sacrifice of a horse before his death, and committed the victim to the care of his sixty thousand sons. The person who performs this sacrifice one hundred times, succeeds to the throne of heaven. On this occasion the reigning Īndrū was alarmed, this being Sūgūrū's hundredth sacrifice. To prevent its taking effect, therefore, he descended to the earth, and assuming another form, privately carried off the horse, which he placed in patalū, near to Kūpilū, a sage. The sixty thousand sons, after searching throughout the earth in vain, began to dig into patalū,<sup>c</sup> where they found the horse standing by the side of Kūpilū, who was absorbed in his devotions. Incensed at the old man, whom they supposed to be the thief, they began to beat him ; when, awaking from his abstraction of mind, he reduced them all to ashes. The king for a long time heard no more of his sons ; but at length Narūdū informed him of the catastrophe. He then sent his son Ūngshooman down to the sage, who delivered up the horse, and informed the king, that if he could bring the goddess Gūnga from heaven,<sup>d</sup> his sons might be restored to him. The king offered the sacrifice, and placing Ūngshooman on the throne, took up his residence in a forest as a hermit, where he died. Ūngshooman, in his turn, making his son Dwileepū his successor, died also in a forest. Dwileepū had two wives, but no children ; he therefore abdicated the throne, and embracing the life of a hermit, sought of the gods a son, and the deliverance of the sons of Sūgūrū. Shivū promised him, that by means of his two queens a son should be born. These women lived together, and after some time the youngest had a son, whom they called Bhūgēerūthū ;<sup>e</sup> who, however, was only a mass of flesh. Though greatly moved at the sight of such a child, they preserved it, and in time it grew up to manhood. One day Ūshtū-vūkrū, a moonce, who was

<sup>c</sup> The Hindoo writers say, that the seven seas were thus formed by the sons of Suguru. Some accounts add, that not finding a place large enough to contain the earth which they thus dug up—they devoured it !

<sup>d</sup> Or, as it is explained, if he could perform the funeral rites for these sixty thousand persons with the efficacious waters of the Ganges, they would be delivered from the curse, and ascend to heaven.

<sup>e</sup> This story is so extremely indelicate, that it is impossible to translate it.

hump-backed, and wriggled in walking, called to see these females ; when Bhūgēerūt'hū, in rising to salute the sage, trembled and wriggled in such a manner, that Ūshtū-vūkrū, thinking he was mocking him, said, ' If thou canst not help wriggling thus, be a perfect child ; but if thou art mocking me, be destroyed.' The boy immediately became perfect, and the sage gave him his blessing. When Bhūgēerūt'hū was grown up, he addressed his prayers to different gods for the restoration of his sixty thousand relations—but in vain ; at length Brūmha, moved by his piety, gave him a single drop of the water, and Vishnoo giving him a shell which he blew, Gūnga followed him. As she had to fall from heaven to earth, Bhūgēerūt'hū was afraid lest the earth should be crushed by her fall : wherefore Shivū, standing on mount Himavūt, caught Gūnga in his bunch of matted hair, and detained her there for some time ; but at length suffered one drop to fall on the mountain : and from thence, on the tenth of the increase of the moon in Jyoisht'hū, the goddess touched the earth, and whichever way Bhūgēerūt'hū went blowing the conch, there Gūnga followed him.

Several very curious circumstances happened to Gūnga as she passed along. In one place she ran near Jūnhoo, a sage, and washed away his mendicant's dish, the flowers for worship, &c. upon which he, in anger, took her up, and swallowed her. At the intreaties of Bhūgēerūt'hū, however, the sage let her pass out at his thigh, on which account Gūnga received the name of Janhūvē.

On they went, till Gūnga asked Bhūgēerūt'hū where these sixty thousand relations were whom she was to deliver. He being unable to inform her, she, to make sure of their deliverance, at the entrance of the sea, divided herself into one hundred streams,† and ran down into patālū ; where, as soon as the waters of Gūnga touched their ashes, they were delivered from the curse, and ascended in chariots to heaven.

When Gūnga was brought from heaven, the gods, conscious that their sins also needed washing away, petitioned Brūmha on the subject, who soothed them by promising that Gūnga should remain in heaven, and descend to earth also. This goddess, therefore was called Mūndakinee in heaven, Gūnga on earth, and Bhogūvūtēē in patālū.

All casts worship Gūnga, yet most of the ceremonies at the time of the daily ablutions, with the exception of some forms of praise to this goddess, are in the name of Shivū and other gods. The Hindoos particularly choose the banks of this river for their worship, as the merit of works performed here, according to the promise of

†The mouths of the Ganges.

the shastrus,<sup>g</sup> becomes exceedingly augmented. In Voishakhū, Jyoisht'hū, Kartikū, and Maghū, the merit is greater than in other months; and at the full moon in these months is still more enhanced. In every month, on the first, sixth, and eleventh of the moon, and at its total wane also, bathing in Gūnga is much recommended.

On the third of the moon in Voishakhū, a few Hindoos perform the ceremonies of worship by the side of the river, under the expectation that the benefits will be undecayable: such is the promise of the smritee shastrū.

On the 10th of the moon's increase in Jyoisht'hū, in the forenoon, the Dūshūhūra festival is held, in commemoration of Gūnga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places of the river, bringing their offerings of fruit, rice, flowers, cloth, sweetmeats, &c., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating bramhūn ascends the banks of the river with them; and after repeating sūngkūlpū,<sup>h</sup> places before him a jar of water, and sitting with his face to the north or east, performs what his called ghūtū-s'thapūnū.<sup>i</sup> After this, the bramhūn performs other ceremonies, as asūnū shoodhee,<sup>k</sup> ūngū-nyasū,<sup>l</sup> kūrāngū-nyasū,<sup>l</sup> bhoot-shōōdhee,<sup>m</sup> dig-vūndhūnū,<sup>n</sup> bhōōt-otsarūnū,<sup>o</sup> &c. then the worship of the five gods; of the nine planets; of the regents of the ten quarters, &c. To this succeeds meditation, manūsū,<sup>p</sup> &c.; the priest next presents the offerings, which may be sixty-four, or eighteen, or sixteen, or ten, or five, or merely flowers and water, according to the person's ability. To these offerings, the worshipper must add sesamum, clarified butter, and barley-flour. The officiating bramhūn next performs the worship of Narayūnū, Mūhēshwūrū,<sup>q</sup>

<sup>g</sup> 'He who thinks upon Gūnga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven.—At the hour of death, if a person think upon Gūnga, he will obtain a place in the heaven of Shivū. —If a person, according to the regulations of the shastrū, be going to bathe in Gūnga, and die on the road, he shall obtain the same benefits as though he had actually bathed.—There are 3,500,000 holy places belonging to Gūnga: the person who looks at Gūnga, or bathes in this river, will obtain all the fruit which arises from visiting all these 3,500 000 holy places.—If a person who has been guilty of killing cows, bramhūns, his gooroo, or of drinking spirits, &c. touch the waters of Gūnga, desiring in his mind the remission of these sins, they will be forgiven.—By bathing in Gūnga, accompanied with prayer, a person will remove at once the sins of thousands of births.'—*Gūnga-Vakya-Vulee*.

<sup>h</sup> An incantation, at the time of repeating which the person promises to attend to certain ceremonies.

<sup>i</sup> The ceremonies performed at the setting up of an image. Here the jar of water is the image, before which the worship of any of the gods may be performed.

<sup>k</sup> Purifying the seat. <sup>l</sup> Ceremonies accompanied with motions of the fingers. <sup>m</sup> Purifying the five elements of which the body is composed. <sup>n</sup> Binding the ten quarters, to prevent evil spirits from arriving to defile the worship.

<sup>o</sup> Driving away the evil spirits. <sup>p</sup> Going over all the ceremonies in the mind.

<sup>q</sup> Shivū.

Brūmha, Sōōryū, Bhūgēērūt'hū, and Himalūyū ; then the worship of the inhabitants of the waters, as the fish, the tortoises, the frogs, the water-snakes, the locches, the snails, the mūkūrū, the shell-fish, the porpoises, &c. The offerings, after having been presented to the inhabitants of the waters, are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings presented. After this, the names of certain gods are repeated, with forms of praise ; the fee is presented to the priest, the bramhūns are entertained, and the offerings sent to the houses of bramhūns. At the close of these ceremonies the people perform obeisance to Gūnga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much both in this life and hereafter from this act of worship. If a person, placing on his head ten fruits of any kind, thus immerse himself in the Ganges on this day, the sins of ten births will be removed.

In this month also clay images of Gūnga are set up in domestic temples, and worshipped, and the next day thrown into the river. In some places clay images of this goddess are preserved in clay temples, and worshipped daily. Persons escaping dangers on water present offerings to Gūnga, as well as to Vūroonū, the Indian Neptune ; as mariners, having escaped the dangers of the sea, used to offer a sacrifice to Venus.

On the thirteenth of the decrease of the moon in Choitrū, the people descend into the water, and with their hands joined immerse themselves ; after which the officiating bramhūn reads a portion of the shastrū, describing the benefits arising from this act of bathing. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. Gifts of rice, fruits, and money are offered to

\* This strongly reminds us of the lines of Juvenal, Satire xv.

' Who has not heard, where Egypt's realms are nam'd,  
 What monster gods her frantic sons have fram'd ?  
 Here Ibis gorg'd with well-grown serpents\*, there  
 The crocodile † commands religious fear :  
 Where Memnon's statue magic strings inspire  
 With vocal sounds that emulate the lyre ;  
 And Thebes (such, Fate, are thy disastrous turns !)  
 Now prostrate o'er her pompous ruins mourns ;  
 A monkey-god ‡, prodigious to be told !  
 Strikes the beholder's eye with burnished gold :  
 To godship here blue Triton's scaly herd,  
 The river progeny is there prefer'd|| :  
 Through towns Diana's power neglected lies,  
 Where to her dogs§ aspiring temples rise :  
 And should you leeks or onions eat, no time  
 Would expiate the sacrilegious crime.  
 Religious nations sure, and blest abodes,  
 Where every orchard is o'errun with gods !'

\* See Gurooru. † The Hindoos throw their children to the alligators. ‡ Hunooman.

§ See the account above, § See a preceding article.



the poor, the bramhūns, and the priest. On this occasion groups of ten or twelve persons stand in the water in one spot, for whom one bramhūn reads the formulas. These groups are to be seen extending themselves very far along the river. At the moment of the conjunction of the moon (on the thirteenth of its decrease) with the star Shūtūbhisha, this festival is called the Great Varoonēē. The merit arising from bathing at this lucky moment is supposed to be very great; the people fast till the bathing is over. When there is a conjunction as above, and the day falls on a Saturday, the festival is called the Great, Great Varoonēē.\*

The pooranūs declare, that the sight, the name, or the touch of Gūnga takes away all sin, however heinous; that thinking of Gūnga, when at a distance, is sufficient to remove the taint of sin; but that bathing in Gūnga has blessings in it of which no imagination can conceive.

So much is this river revered among the Hindoos, that many bramhūns will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it. Some persons perform a journey of five or six months to bathe in Gūnga, to perform the rites for deceased relations, and to carry this water to place in their houses, for religious and medicinal uses. The water of this river is used also in the English courts of justice to swear upon, as the koran is given to Mūsūlmans, and the New Testament to Christians; but many of the most respectable Hindoos refuse to comply with this method of making oath, alleging that their shastrūs forbid them in these cases to touch the water of the Ganges,<sup>u</sup> the shalgramū, or a bramhūn. When such cases occur in the courts, the judges very candidly permit the person, if of good character, to give his evidence in a way consistent with his peculiar prejudices, as, after bathing, &c. and standing with his face to the east. The Hindoo courts formerly admitted a person's evidence without an oath; and when a cause could not be determined by evidence thus given, they resorted to the ordeal. It is not uncommon for one Hindoo to say to another, 'Will you make this engagement on the banks of Gūnga?' The other replies, 'I engage to do what I have said; but I cannot call Gūnga to witness it.' If a person utter a most audacious lie, while near or upon the Ganges, the person to whom he is speaking says, 'Are you

\* At the time of many of the festivals, the sides of the Ganges, in many places, are gaily illuminated; and lights fastened on boards, plantain stalks, &c. or put in earthen pots, are floated down the stream.

<sup>†</sup> In the work called Valmūskēe-moonee, amongst many other forms of praise to be offered to Gūnga, is the following:—'O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him, is nothing.'

<sup>u</sup> Many persons refuse to contest causes in which large sums are at stake, under the fear that they may be constrained to make oath on the waters of the Ganges.

not afraid of uttering such a falsehood in the presence of Gunga? A third person perhaps adds, as a continuation of the reproach—‘Not he; he has been guilty of discharging his urine into Gūnga, even at Prīyagū.’

Morning and evening the Hindoos visit and look at this river to remove the sins of the night or of the day; when sick they smear their bodies with the sediment, and remain near the river for a month perhaps. Some of course recover, and others die: a Hindoo says, that those who have a steady faith and an unwavering mind, recover; the rest perish.

The Hindoos are extremely anxious to die in the sight of the Ganges, that their sins may be washed away in their last moments. A person in his last agonies is frequently dragged from his bed and friends, and carried, in the coldest or in the hottest weather, from whatever distance, to the river side; where he lies, if a poor man, without a covering day and night till he expires: with the pains of death upon him, he is placed up to the middle in the water, and drenched with it. Leaves of the toolūsee plant are also put into his mouth; and his relations call upon him to repeat, and repeat for him, the names of Ramū, Hūree, Narayūnū, Brūmha, Gūnga, &c. In some cases the family priest repeats some incantations, and makes an offering to Voitūrūnēē, the river over which the soul, they say, is ferried after leaving the body. The relations of the dying man spread the sediment of the river on his forehead or breast, and afterwards with the finger write on this sediment the name of some deity. If a person should die in his house, and not by the river side, it is considered as a great misfortune, as he thereby loses the help of the goddess in his dying moments. If a person choose to die at home, his memory becomes infamous. The conduct of Raja Nūvū-krishnū of Nūdēēya, who died in his bed-room about the year 1800, is still mentioned as a subject of reproach, because he refused to be carried to the river before death. ‘Ah! Ah!’ say the superstitious, when a neighbour at the point of death delays the fatal journey to the river, ‘he will die like Raja Nūvū-Krishnū.’

Dead bodies are brought by their relations to be burnt near this river; and when they cannot bring the whole body, it is not uncommon for them to bring a single bone and cast it into the river,\* under the hope that it will help the soul of the deceased.

\* Many persons, whose relations die at a distance from the Ganges, at the time of burning the body preserve a bone, and at some future time bring this bone and commit it to Gūnga, supposing that this will secure the salvation of the deceased. The work called Kriya-yogūsarū contains the following curious story:—A bramhūn, who had been guilty of the greatest crimes, was devoured by wild beasts; his bones only remained. A crow took up one of these bones, and was carrying it over Gūnga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Gūnga, the bramhūn sprang to life, and was ascending to heaven, when the messenger of Yāmū, the judge of the dead, seized him, as a great sinner. At this

In the eastern parts of Bengal, married women, long disappointed in their hopes of children, make an offering to Gūnga, and enter into a vow, that if the goddess will give them two children, they will present one to her : and it is not uncommon for such women to cast the first child into the river as an offering ; but it is said, that at present some relation or religious mendicant stands ready to preserve the life of the child. The mother cannot take it again, but this person adopts and provides for it. These offerings are made on the tenth of the moon in Jyoisht'hū, and on the 13th of Choitrū.

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. The shastrū encourages this. It is a sin for a bramhūn, but an act of merit in a shōodrū or a dūndēē, if he be in worldly trouble, or afflicted with an incurable distemper. The Gūnga-Vakya-Vūlee says, 'Should any person have eaten with another who is degraded for seven successive births ; or have committed the five sins, each of which is called mūha-patūkū ; should he have eaten the food which has been touched by a woman in her courses ; or have constantly spoken falsely ; or have stolen gold, jewels, &c. ; should he have killed the wife of his friend ; or have injured bramhūns, or friends, or his mother, &c. ; or have committed the sins which doom a man to the hell called Mūharourūvū ; or have committed those sins for which the messengers of Yūmū constantly beat a person ; or have committed multitudes of sins in childhood, youth, and old age ;—if this person bathe in Gūnga at an auspicious period, all these sins will be removed : he will also be admitted into the heaven of Brūmhā, the Pūrūm-hūngsee ; be put in possession of the merits of the man who presents a lac of red cows to a bramhūn learned in the four védūs ; and afterwards will ascend and dwell at the right hand of Vishnoo. After he has enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, be very honour-

time Narayñnū's messengers interfered, and pleaded, that the sins of this man, since one of his bones had touched Gūnga, were all done away. The appeal was made to Vishnoo, who decided in the bramhūn's favour. The bramhūn immediately went to heaven.

† The Skūndū pooranū declares, that by dying in the Ganges, a person will obtain absorption into Brūmhū. The same work contains a promise from Shivū, that whoever dies in Gūnga shall obtain a place in his heaven.—The Bhāvishyū pooranū affirms that if a worm, or an insect, or a grass-hopper, or any tree growing by the side of Gūnga, die in the river, it will obtain absorption into Brūmhū.—The Brūmhū pooranū says, that whether a person renounce life in Gūnga, praying for any particular benefit, or die by accident, or whether he possess his senses or not, he will be happy. If he purposely renounce life, he will enjoy absorption, or the highest happiness ; if he die by accident, he will still attain heaven.—Mānoo says, 'A mansion with bones for its rafters and beams ; with nerves and tendons for cords ; with muscles and blood for mortar ; with skin for its outward covering ; filled with no sweet perfume, but loaded with fæces and urine ; a mansion infested by age and by sorrow, the seat of malady, harassed with pains, haunted with the quality of darkness, and incapable of standing long ; such a mansion of the vital soul let its occupier always cheerfully quit.'

able, &c. He who shall doubt any part of this, will be doomed to the hell called *Koombhēe-pakū*, and afterwards be born an ass. If a person, in the presence of *Gūnga*, on the anniversary of her arrival on the earth, and according to the rules prescribed in the *shastrūs*, present to the *brambūns* whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, from visiting all the holy places, &c.; his body will be a million times more glorious than the sun; he will obtain a million of virgins, and multitudes of carriages, palankeens, &c. covered with jewels; he will dwell for ages in heaven, enjoying its pleasures in company with his father; as many particles of dust as are contained in the land thus given away to the *brambūns*, for so many years will the giver dwell in happiness in *Vishnoo's* heaven.

Every real Christian must be deeply affected on viewing the deplorable effects of this superstition. Except that part of the *rig-védū* which countenances the burning of women alive, no writers ever gave birth to a more extensive degree of misery than those who have made the *Ganges* a sacred river. Thousands, yea millions of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expense of time, and money spent in making offerings to the goddess; expensive journeys are undertaken by vast multitudes to obtain the water<sup>r</sup> of this river, (some come two or three months' journey for this purpose,) or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. What the sick and dying suffer by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the *sacred* water in their last moments, is beyond expression. In short, no eyes, but those of Omniscience, can see all the foul deeds done upon and by the sides of this river; and the day of judgment alone can bring all these deeds to light. The *brambūn* will then see, that instead of *Gūnga's* having removed the sins of her worshippers, she has increased them a million-fold.

#### SECT. II.—*Other deified Rivers.*

THE *Godavūrēē*, the *Nūrmūda*, the *Kavérēē*, the *Atréyēē* the *Kūrūtoya*, the *Bahooda*, the *Gomūtēē*, the *Sūrūyoo*, the *Gūndūkēē*, the *Varahēē*, the *Chūrmūn-wūtec*, the *Shūtūdroo* the *Vipasha*, the *Goutūmēē*, the *Kūrmūnasha*, the *Shonū*,<sup>a</sup> the *Oiravūtēē*, the *Chūndrūbhaga*, the *Vitūsta*, the *Sindhoo*, the *Bhūdra-vūkasha*, the *Pūnūsa*, the *Dévika*, the *Tamrūpūrnēē*, the *Toongūbhūdra*, the *Krishna*, the *Vétrūvūtēē*, the *Bhoirūvū*, the *Brūmhū-pootrū*,<sup>b</sup> the *Voitūrūnēē*, and many other rivers, are mentioned in the *Hindoo shastrūs* as sacred.

<sup>r</sup> Many thousands perish by the dysentery, and others through want, in these journeys.

<sup>a</sup> This is a male river.

<sup>b</sup> Ditto.

At the full moon in Asharhū, many thousand Hindoos assemble at Prūtapū-gūrū, a place to the west of Lucknow, and bathe in the Godavūrēē, or in the remains of it, (for at this season of the year this river is nearly dried up.)

On the last day of Choitrū, a large assembly of Hindoos meet at Modūphūrū-poorū, about sixteen miles from Patna, where the Gūndakēē, the Sūrūyoo, and the Ganges meet.<sup>b</sup> The assembly remains eight days, and a large fair is held on the spot, at which horses, camels, and other beasts, and also children, are bought and sold: the price of a boy is from ten to twelve rupees; that of a girl is less.

On the same day a large concourse of Hindoos, some say as many as 20,000, principally women, assemble at Ūyodhya, to bathe in the Sūrūyoo.

On the 14th of the decrease of the moon in Phalagoonū, an equal number of people are said to meet on the banks of the Sūrūyoo at Būhūrūm-ghatū, near Lucknow: but they do not bathe in the river, the water of which is very filthy, but in a sacred pool adjoining.

On the banks of the Yūmoona, on the second of the moon in Kartikū, and on the eighth of the decrease of the moon in Bhadrū, vast crowds of Hindoos assemble in different places to bathe.

The Brūmhū-pootrū receives the same honours on the eighth of the increase of the moon in Choitrū. At a place three days' journey from Dacca 50 or 60,000 people assemble, and sacrifice pigeons, sheep, and goats, casting them into the river. Children are also cast into the river here by their mothers, but are generally rescued and carried home by strangers. Superstitious people say, that on this day the river gradually swells so as to fill its banks, and then gradually sinks to its usual level.

The Voitūrūnēē, in Orissa, is also placed among the sacred rivers, and on the thirteenth of the decrease of the moon in Choitrū, great multitudes of Hindoos, (six or seven hundred thousand,) assemble at Yajū-poorū, near the temple of Jūgūnnat'hū, and bathe in this river.

Many other rivers receive the same honours; and I could have greatly enlarged this account, in detailing their fabulous histories, and in noticing the superstitious ceremonies of this deluded people on their banks: but what I have here inserted, and the preceding account of Gūnga, must suffice.

<sup>b</sup> There are several causes why particular places of these rivers are esteemed peculiarly sacred. Some of these causes are given in the shastrū, and others arise from tradition. One instance of the latter occurs respecting Voidyvatēē, a place near Serampore, where Nimaeē, a religious mendicant, performed his devotions, and where at present, at a conjunction of particular stars, multitudes assemble to bathe.

<sup>c</sup> See Asiatic Researches.

CHAP. XIV.

THE WORSHIP OF FISH.

VISHNOO, having been incarnate in the form of a fish, is worshipped on certain occasions, or rather a form of praise is repeated in honour of this incarnation.

In the preceding account of Gūnga it will also be seen, that the finny tribes of that river are worshipped at the festivals in honour of this goddess.

I am informed, however, that female Hindoos, residing on the banks of the Pūdmū, on the 5th of the increase of the moon in Maghū, actually worship the Ilishū fish, when they first arrive in the river, with the usual ceremonies, and after that partake of them without the fear of injuring their health.

CHAP. XV.

THE WORSHIP OF BOOKS.

THE Hindoos have deified their shastrūs, which, on different occasions, they worship with the same ceremonies as an idol, anointing the book with perfumes, and adorning it with garlands.

At the reading of any part of the védūs, the Chundēē, and other works, the book to be read is always addressed as an idol. At such times the worshipper thus prays to the book: 'Oh! book! thou art the goddess of learning, bestow learning upon me.'

When an individual employs a bramhūn to recite to his family and neighbours the Mūhabharūtū, Ramayūnū, Shrēēbhagūvūtū, or any other pooranū, the worship of the work recited is performed on the first and last days at considerable length, many offerings being presented: each day's recital is also preceded by a short service paid to the book.

At the festival in honour of the goddess Sūrūswītēē any one of the shastrūs is adopted and worshipped, joined with the pen and inkstand.

The followers of Vishnoo, and especially the mendicant voiragēēs, pay a still greater reverence than the regular Hindoos to the books they esteem sacred. These books relate to the amours of Krishnū, or to the mendicants Choitūnyū and Nityanūndū.

A book placed on a golden throne, and presented to a bramhūn, is a very meritorious gift.

## CHAP. XVI.

## THE WORSHIP OF STONES.

*The Shalgramā<sup>a</sup>.*

THIS is the ætites, or eagle-stone, of which there is a great variety, and to which many virtues were ascribed by the ancients. When I shewed a picture of the eagle-stone to a bramhūn who was sitting with me, without informing him what it was, he exclaimed — 'This is the shalgramā!' and added, (jocularly,) 'Oh! then, Englishmen will be saved, as they have the shalgramā amongst them.'

This stone, black, hollow, and nearly round, is said to be brought from mount Gūndūkee, in Nepaul. It is added, that in this mountain there are multitudes of insects which perforate the masses of stone, so that pieces fall into the river Gūndūkū in the shape of the shalgramā, from whence they are taken with nets. Common ones are about as large as a watch. They are valued according to their size, their hollowness, and the colours in the inside; and from these circumstances they are called by different names. The chief sorts are called Lūkshmēē-Narayūnū, Rūghoonat'hū, Lūkshmēē, Jūnardūnū, Vamūnū, Damodūrū,<sup>b</sup> &c. These different shalgramās are worshipped under their different names. The first is sometimes sold for as much as two thousand rupees. The Hindoos have a notion, that whoever keeps in his house this celebrated stone, and a shell called dūkshina-vūrtū,<sup>c</sup> can never become poor; but that the very day in which any one parts with one of them, he will begin to sink into poverty. Almost every respectable bramhūn keeps a shalgramā, as do some shōōdrūs. The bramhūn who does not keep one is reproached by his neighbours.

The reason why this stone has been deified is thus given in the Shrēe-bhagūvūtū:—Vishnoo created the nine planets to preside over the fates of men. Shūnēē (Saturn) commenced his reign by

<sup>a</sup> From sharā and gramā, which indicates that this stone makes the place excellent in which it is preserved, as the Māhabharātū is said to purify the places in which it is read: hence bramhūns are forbidden to enter a village where the Māhabharātū is not found, as such place is pronounced unclean.

<sup>b</sup> The Hindoos say, that this last shalgramā requires large offerings of food to be presented to it; and that a bramhūn, who had begged one of them, and neglected to feed it sufficiently, was brought to ruin, this god having swept away nearly his whole family by death. Many stories of this kind are related of this stone. Though a single grain of rice was never known to be eaten by an image, yet the Hindoos firmly believe this and similar stories, against all the evidence of their senses for hundreds of years together. Gopalā, a learned bramhūn employed in the Serampore printing-office, declared that one of these stones had been placed in his house by a relation, who attributed his family misfortunes to its powers.

<sup>c</sup> A shell, the convolutions of which turn to the right. Vishnoo is said to hold a shell of this kind in his hand.

proposing to Brūmha, that he should first come under his influence for twelve years. Brūmha referred him to Vishnoo, but this god, equally averse to be brought under the dreaded influence of this inauspicious planet, desired Saturn to call upon him the next day, and immediately assumed the form of a mountain. The next day Saturn was not able to find Vishnoo, but discovering that he had united himself to mount Gūndūkēā, he entered the mountain in the form of a worm called vūjrū-kēētū.<sup>c</sup> He continued thus to afflict the mountain-formed Vishnoo for twelve years, when Vishnoo assumed his proper shape, and commanded that the stones of this mountain should be worshipped, and should become proper representatives of himself; adding, that each should have twenty-one marks in it, similar to those on his body, and that its name should be shalgramū.

The worship of any of the gods may be performed before the shalgramū, and it is often adopted as the representative of some god. It claims no national festival, but is placed near the image worshipped, and first receives the devotions of the Hindoos. The shalgramū is also worshipped daily by the bramhūns, after morning ablutions: they first bathe or wash the stone, reading the formulas; and then offer flowers, white lead, incense, light, sweetmeats, and water, repeating incantations: the offerings, after remaining before it a short time, are eaten by the family. In the evening, incense, light, and sweetmeats are offered, preceding which a bell is rung, and a shell blown; and the whole is closed by the priest's prostrating himself before the stone.

During the month Voishakhū, bramhūns suspend a pan of water every day over the shalgramū, and, through a small hole at the bottom, let the water fall on it, to preserve it cool during this month, which is one of the hottest in the year. This water is caught in another pan placed beneath, and drunk in the evening as holy water. When the country is in great want of rain, a bramhūn in some instances places the shalgramū in the burning sun, and sits down by it, repeating incantations. Burning the god in the sun is said to be a sure way of obtaining rain.

Some persons, when sick, employ a bramhūn to present single leaves of the toolūsee plant, sprinkled with red powder, to the shalgramū, repeating incantations. A hundred thousand leaves are sometimes presented. It is said, that the sick man gradually recovers as every additional leaf is offered. When a Hindoo is at the point of death, a bramhūn shews him the marks of the shalgramū, the sight of which is said to secure the soul a safe passage to Vishnoo's heaven.

In a work called Shalgramū-nirnūyū an account is given of the proper names of the different shalgramūs; the benefits arising

<sup>c</sup> Literally, the thunder-bolt worm.



from their worship; the kinds of shalgramũ proper to be kept by persons in a secular state, and also by the religious.

A separate room, or house, or a particular spot in the room where the family dwell, is assigned to this god. Some persons keep one, others ten, others a hundred, and some even as many as a thousand of these stones.

The shalgramũ is rendered impure by the touch of a shoodrũ<sup>d</sup> and in such cases must be purified by rubbing it over with cow-dung, cow's urine, milk, ghēē, and curds. If a small part of the shalgramũ be broken off, the owner commits it to the river. The bramhũns sell these stones, but trafficking in images is dishonorable.

[The shalgramũ is the only stone deriving its deity from itself: all other stones worshipped are made sacred by incantations. For an account of them, see a succeeding article relative to the Hindoo images.]

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## CHAP. XVII.

### A LOG OF WOOD WORSHIPPED.

#### *The Pedal.*

THIS is a rough piece of wood, (termed dhénkee,) generally the trunk of a tree, balanced on a pivot, with a head something like a mallet; it is used to separate the rice from the husk, to pound brick-dust for buildings, &c. A person stands at the farthest end, and with his feet presses it down, which raises up the head; after which he lets it fall on the rice, or brick-ends. One of these pedals is set up at almost every house in country places.

The origin of this worship is thus given:—A religious guide, being called upon to give the initiating incantation to one of his disciples, commanded him to repeat the word dhénkee, dhénkee. Narũdũ, the god of the dhénkee, pleased with the disciple, visited him, riding on a pedal, and gave him as a blessing another incantation, by which he immediately became perfect, and ascended to heaven.

The pedal is worshipped at the time of marriage, of investiture with the poita, of giving the first rice to a child, and at any other particular time of rejoicing. The women are the worshippers. It is also worshipped in the month Voishakhũ by all castes of females, not excepting the wives of the most learned bramhũns; who consecrate it by putting red, white, or yellow paint, and also some rice, dōorva grass, and oil on its head.

About twenty years ago, the raja of Nũlũ-danga, Mũhéndrũ-dévũ-rayũ, spent three hundred thousand rupees in a grand festival in honour of this log of wood. At the close of the festival, the raja took a firebrand, and set all the gilded scenery on fire, and thus finished this scene of expensive folly and wickedness.

<sup>d</sup> So are all other images that have been consecrated.

## BOOK II.

OF THE TEMPLES, IMAGES, PRIESTS, AND CEREMONIES  
OF THE HINDOOS.

## CHAPTER I.

## OF THE TEMPLES.

THE Hindoo temples in Bengal, though different in shape, are nearly of the same description of architecture : they are very inferior, it is true, to the sacred edifices in Europe ; but some of these buildings are in a better style than might have been expected from a people so little advanced in the arts.

## SECT. I.—Of different Kinds of Temples.

The *Mündirū*,<sup>a</sup> dedicated to the lingū, is a double-roofed Gothic building, the body square, but the upper part short and tapering to a point. It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators. The centre room contains the lingū ; in the others are placed the utensils for worship, the offerings, &c.—Small square temples for the lingū, with flat roofs, are erected in rows facing the houses of rich men, or before a college, a consecrated pool of water, another temple, or a flight of steps descending into the river. Similar temples in honour of Gūneshū are to be seen in some places. Very small temples like the *Mündirū*, only three or five cubits high, and containing a lingū about a foot in height, have been erected at Benares.

The *Déoolū*<sup>b</sup> temples, sacred to Jūgūnnat'hū, rise from the foundation in a gradual slope like a sugar loaf, with an iron image of Gūroorū on the pinnacle. These temples, made of brick, are ascended by a flight of steps, and contain only one room.

The *Pūnchū-rātñū*<sup>c</sup> temple has two or three rooms, and a single-arched roof, with a large pinnacle or turret on the dome, and a smaller one on each corner. It is dedicated to the different forms

<sup>a</sup> *Mündirū* means any edifice of brick or stone ; but custom has appropriated it almost exclusively to the temples of the lingū.

<sup>b</sup> Corrupted from devalayū, i. e., devū, a god, alūyū, a house.

<sup>c</sup> Having five turrets.

of Vishnoo, as Radha-bülläbhü, Gopalü, Müdüñü-mohñü, Govindhü, &c. The temple called *Näwü-rütñü*<sup>a</sup> dedicated also to the various forms of Vishnoo, has a double roof like the Mündirü, with a small turret on each corner of the lower roofs, and on the upper one a larger turret to crown the dome. It contains four or five rooms. At Ügrü-dwēepü, the temple of Gopēē-nat'hü has different houses attached to it; one for cooking, another for the utensils used in worship; another is a store-house for the offerings, and two others are open rooms for the accommodation of visitors and devotees.

The *Vishnoo-mündirü*, having one room, with a partico in front, is a flat-roofed building, erected either within or without the wall which encloses a Hindoo house, or at a little distance from the owner's house; and sometimes by the side of the Ganges, when the person's house is near the river. A few temples may be seen, having three rooms; one of which is the god's hall of audience, another his dining room, and the third his room for sleeping.

Another kind of temple, with a flat roof, is often erected by rich Hindoos adjoining to their houses, and called *Chündēē-mändäpü*, and is designed for the image of Doorga or Kalēē. This is built on four sides, with an area in the middle. The image is placed at the north end, with its face to the south; the two sides, and the north end, in most cases, contain upper rooms with porticos beneath. The room which contains the image is about ten cubits long and sixteen broad: the other rooms are open in front with arched doorways; and in these the visitors sit to see the ceremonies of worship, hear the singing, &c.

The *Yorü-bangala* is made like two thatched houses or bangalas, placed side to side; and has what is called in England a double-pitched roof, generally covered with tiles or bricks. The front is open without doors. These temples are dedicated to different gods, but are not now frequently built in Bengal.

The Hindoos have another sacred edifice, called *Rasümünchü*, in which the image of Krishñü is annually placed and worshipped. This building is octagonal, with eight turrets at the corners, and a steeple in the centre supported by pillars; and consists of one room, open on all sides, and elevated five or six feet from the ground. On the nights of the rasü festival, the image is brought and placed in this elevated open room, there worshipped, and afterwards carried back to the temple adjoining to the owner's house. The *Dolü-munchu* is a similar building, but is sometimes made larger.

A great number of small clay and thatched buildings are erected in Bengal, in which the images of Siddheshwürēē, Krishnoo,

<sup>a</sup> Having nine turrets.

Ramū, &c. are set up. The roofs of these buildings are sloping, like the huts of the poor in Europe.

Images of some of the inferior deities are placed under trees, and these trees become as it were temples for worship.

In some few towns a number of different temples are built in a square. I once saw a *Dévalūyū* of this kind at Chanchra, in Jessore, which contains twenty-one temples and as many gods. One thousand acres of ground are attached to this place; one bramhūn perform the ceremonies; six others cook for these gods; four others gather flowers, and bring the articles for the daily worship. Nimaee-mūllikū, a goldsmith of Calcutta, built and endowed this place. Similar *devalūyūs* are to be seen at Krishnū-nūgūrū, \*Gūnga-vasū, Shiū-nivasū, Būrūhū-nūgūrū, Natorū, Pounté, Somra<sup>b</sup>, Bhōo-koilasū, Gooptū-para, and at many other places in Bengal.—Raja Chūndrū-rayū, of Patūlee, is said to have built two hundred of these *dévalūyūs*, at each of which two or three hundred people are daily fed. The relict of raja Tilūkū-chūndrū, of Burdwan, erected one hundred and eight temples in one plain, and placed in them as many images of the *lingū*; attaching to them eleven bramhūns and inferior servants, and endowing the temples with estates to the amount of the wages of the attendants.

Before many temples is seen a roof, supported by pillars, under which portions of the *shastrūs* are recited or sung, and at other times animals for sacrifice slaughtered. In general, however, the singing and dancing at the festivals take place under an awning in the open air, near some temple, or near the person's house who bears the expense. The long periods of dry weather in this climate render this practicable; nor would the heat allow of such large assemblies meeting in houses, even if buildings sufficiently large could be constructed. This accounts for the Hindoo temples being so small in the inside: many of them, especially those of the *lingū*, are only large enough to contain the image, the offerings, the utensils of worship, and the officiating priests.

Much of the wealth of the Hindoo kings was formerly expended in building temples, and supporting splendid festivals. At present, those who erect these temples in Bengal are principally the head-servants of Europeans, who appropriate part of their gains to these acts of supposed merit.<sup>i</sup>

\* These belong to Girēshāhū-chūndrū, the raja Nūvū-dwēpū.

f This first place is in Moorshūdadabādū, and belongs to raja Vishoonat'hū, as does that at Natorū.

g This belongs to raja Bhoovūnū-t'hakoorū.

h This place is the property of Ram-sūnkūrū-rayū, a voidyū.

i The capitol, or temple of Jupiter Capitolinus, was raised in consequence of a vow made by Tarquinius Priscus in the Sabine war.

The expense of erecting one of these temples, if a single room, amounts to about two hundred rupees; and the wages and daily offerings to one image are about three rupees per month. Some give the bramhūn who officiates twelve annas, and others a rupee monthly, with his food and clothes. Sometimes the offerings are given to him, but in other cases they are presented to the bramhūns of the village alternately, and the priest has money given him in their stead. These offerings frequently consist of a pound of rice, a pint of milk, half an ounce of sugar, and two plantains. The quantity, however, is not prescribed; and other things are added by the wealthy.

### SECT. II.—*Dedication of Temples.*

WHEN a Hindoo has erected a temple, he appoints a day to dedicate it to some god. The following account of the dedication of one hundred and eight temples to Shivū, some years ago, at Talitū, in the district of Burdwan, by the mother of Tējūsh-chūndrū, the raja of Burdwan, will give an idea of the manner in which this ceremony is performed.

The foundation of these temples being about to be laid, a place was dug in the earth about a cubit square, into which water was poured, and a brick placed in the hole; after which the worship of the household god, (Vishnoo,) of Vūroonū, and the lingū, was performed. At the close of the worship, a flower was thrown into the water, the floating of which to the right was considered as a good omen, and decided the point that the temple should be raised on that spot. The following prayer was then addressed to this brick: 'As long as the earth and mountains remain, so long do thou remain immovable.' After the temples were nearly finished, many bramhūns and the relations of the queen were invited, and on an auspicious day the ceremony of consecration was performed. An altar was raised before each temple, and four priests chosen for each altar; who, purifying them, performed the worship of the five gods,<sup>1</sup> the nine planets, the ten guardian deities of the earth, and of Shivū, Vishnoo, and Doorga. To this succeeded the burnt-sacrifice. One hundred and eight officiating priests then celebrated the worship of Shivū, while sitting at the doors of the temples. A person, in the name of the queen, next made a present to the builder, and hinted to him that she now wished to consecrate these temples to Shivū. The trident of Shivū was next worshipped, and fixed on the steeple. The princess then, sitting in an enclosure below the steps of one of the temples, in the presence of one of the priests and her attendants, devoted these temples to Shivū, saying, 'O Shivū! I present to thee these one hundred and eight temples, made of brick: may I be rewarded

<sup>1</sup> Brūmha, Vishnoo, Shivū, Gūnēshū, and Sōoryū.

with an everlasting residence in heaven.' In making this offering, a number of minute ceremonies took place. The princess next sent one of her relatives to perform the worship of Indrū near a bamboo, bearing a trident, with a flag fastened thereto. The same person, after professing to animate one hundred and eight wooden images of the bull, worshipped them, and placed them in the temples thus dedicated. A representative of the princess next walked round the temples three times:—(the princess herself began to perform the ceremonies of circumambulation, but being very corpulent, she resigned it to one of the priests.)—One hundred and eight priests, bringing garlands<sup>1</sup> and the other articles used in worship, now performed the worship of the lingū in the temples. At the close of these ceremonies, the princess presented a rupee to each of the four hundred and thirty-two officiating bramhūns, and one hundred and eight rupees to her own private priest, who also obtained the offerings. She also presented twelve kinds of offerings to Shivū, among which were vessels of gold, silver, and other metals, cloths, &c. An entertainment to the bramhūns succeeded, and at length the guests were dismissed with presents from among the offerings, or in money, from ten to fifty rupees each bramhūn. One hundred thousand rupees, it is said, were expended upon these buildings.<sup>m</sup>

The ceremonies are nearly similar to the above when idols are dedicated and set up in temples; when pools or trees are consecrated to the public use; when cars are presented to some god; and when a person is finishing the ceremonies of a vr̥tū or vow.

### SECT. III.—*Endowment of temples.*

THE worship in some temples is conducted, and the offerings supplied by the family which has erected the temple; but in others by a hired bramhūn, who receives monthly wages: the offerings are in general distributed among the bramhūns of the village.

To a temple particularly celebrated, rich men make grants of houses, sometimes of whole villages; and of lands, orchards, pools, &c. to a large amount; and the produce of these grants is applied to the uses of the temple.

The temple of Radha-būllūbhū at Būllūbhū-poorū, about twelve

<sup>1</sup> At the time of worship the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolaters: for when the priest of Jupiter came to worship Paul and Barnabas, (Acts xiv. 13.) he brought oxen and garlands. No doubt the latter were intended to be put upon the heads or necks of the apostle and his companion, the persons about to be worshipped.

<sup>m</sup> Tējūsh-chūndrū has since built one hundred and eight temples at Umbika and dedicated them to Shivū.

miles north of Calcutta, has been endowed with lands, houses, &c. to the annual amount of 3,000 rupees, by Raja Mūvū-Krishnū ; which is divided among sixteen families of bramhūns.

The temple of Jūgūnnat'hū at Mūhēshū, about the same distance from Calcutta, has been endowed with lands, &c. to the annual amount of 1,400 rupees, by Raja Anūndū-Chūndrū-Rayū.

The temple of Gopēē-nat'hū at Ūgrū-dwēēpū has been endowed with lands, &c. to the annual amount of 6 or 7,000 rupees, by Raja Krishnū-Chūndrū-Rayū.

The temple of Jūgūnnat'hū in Orissa has been endowed by several rich Hindoos : Raja Ram-Krishnū-dēvū gave two villages, the rents of which bring in about 4,000 rupees annually : Nimoomūllikū of Calcutta gave daily one rupee, or 365 annually ; and his children continue the donation. Other rich men make similar annual presents. It is supposed that not less than 100,000 rupees a year are drawn from the Hindoos by the bramhūns of this temple.

## CHAP. II.

### OF THE IMAGES.

THE images of the Hindoo gods are made either of gold, silver, quicksilver mixed with the powder of tin, brass, copper, iron, mixed metal,<sup>a</sup> crystal, stone, wood, or clay.<sup>o</sup> The common workmen in gold, silver, brass, &c. make these images.

The images made of gold are generally those of Doorga, Lūksh-mēē, Radha, Krishnū, and Sūrūswūtēē ; which are kept in private houses, and worshipped daily. These images must not be less in weight than one tola ;<sup>p</sup> they are generally three or four.

The image of Shēētūla is often made of silver, kept in the house, and worshipped daily. It is as heavy as ten or twelve rupees.

<sup>a</sup> Containing, as the Hindoos say, eight ingredients, viz., gold, silver, tin, copper, iron, zinc, lead, and brass.

<sup>o</sup> The shastrūns allow images to be made of no other substances than these. The image of Shūnee alone is made of iron.

<sup>p</sup> Three tolas are rather more than one ounce. At Kidderpoorū, adjoining to Calcutta, is a golden image of Pūtītū-pavūnēē, two cubits high. Near Serampore, is a golden image of Jūgūdhatrēē, about a cubit and a half high.

The images of Shivū only are made of quicksilver and crystal. They are very small, and are kept in the houses of the rich, and used for daily worship.

Small brazen images of many of the gods are kept in private houses, and worshipped daily. These are very small, weighing only an ounce or two.

Very small copper images of Sōōryū, and of Shivū riding on a bull, are preserved in private houses, and worshipped daily.

The images of mixed metal are those of Radha, Doorga, Lūkshmeē, Shivū, &c. The images of any of the gods may be made with this mixed metal; and may be worshipped either in private houses or in temples.

The images of all the gods and goddesses may be made of stone: the greater number are placed in temples; a few small ones are found in private houses. All images of stone are worshipped daily: the greater number are of the lingū, or the various forms of Vishnū. A few exist of the lingū nine or twelve cubits high.<sup>a</sup> The mendicant followers of Vishnū carry small images of Krishnū with them in their peregrinations, which are from one to two cubits high. All the stone images in Bengal are of black marble; but there are some at Benares which are white. The sculpture on these stones is in much the same state of perfection as that to be seen in the oldest churches in England. These stones are brought into Bengal from the upper provinces, and cut by men who are to be found in all the great towns, and to whom it is an employment. Some stone images are miraculously found under ground.<sup>r</sup> See p. 125.

The nimbū\* tree supplies the images of Vishnū in his different forms; also of Doorga, Radha, Lūkshmeē, Shivū, Gūroorū, Chaitūnyū, &c. None of the wooden images are kept in private houses, but in separate temples. They are generally from one to three cubits in height.

All the images which, after worship, are thrown into the water, are of clay baked in the sun, about four cubits high: the images of the lingū, made daily and worshipped, are immediately thrown away. In some places, clay images of Kartikū, twenty-one cubits high, are set up, and after the festival committed to the river. The images of Doorga, Siddheshwūrē, Ūnnū-pōorna, Krishnū, Pūnchanūnū, Shūst'hēē, Mūnūsa, Dūkshinū-rayū, &c. are however constantly preserved in temples. The Hindoo potters are the prin-

<sup>a</sup> An image of the lingū is set up at Benares, which six men can hardly grasp.

<sup>r</sup> An image of Cybele is said to have fallen from heaven into a certain field in Phrygia.

\* *Melia azadarachta*.



cipal god-makers, though many other castes, and even Mūsulmans, follow this employment. The maker first takes a board, and raises upon it a little frame-work, to which he fastens bamboos covered with straw, for the back-bone, the arms, legs, &c. Round these he lays clay mixed with cow-dung, chaff, and straw, which he suffers to dry. Having made the head of clay, he lays it to dry, and afterwards joins it to the trunk very carefully. He again clothes the body, arms, and legs, with more cow-dung and clay, and covers the whole with a cloth, that it may not crack. When ready, he carries it to the person's house who may have ordered it, and, according to the size, obtains two, four, seven, or eight rupees for it. Sometimes the maker paints it at his own house, which costs two, three, four, or five rupees more.

The evening before the consecration, the person at whose temple this image is to be set up, brings twenty-two different articles, among which are fruits, flowers, gold, silver, rice, a stone, turmeric, sugar, cow-dung, clarified butter, a shell, peas, red powder, &c. With all these things the officiating bramhūn touches the forehead and other parts of the image, repeating incantations. This is called ūdhivasū, or inviting the goddess to come and dwell in the image. The next day, eyes and a soul (pranū) are given. No one reverences the image till this work is done.

When an image of Doorga is to be consecrated, in addition to the above ceremonies, a plantain tree is brought, and bathed either in the house, or in the river. At this time the service occupies about an hour: after which the tree is clothed like a woman, with two vilwū fruits for breasts; and nine sorts of leaves, smeared with red paint, are hung round the neck. The trees, from which these leaves are taken, are said to have assisted in different wars the deities whose images accompany that of Doorga. The Hindoo shastrūs make no hesitation in giving tongues to stones, or making trees into soldiers. It may be allowed in a romance; yet the modern Hindoos are silly enough to believe most gravely that all this is the very truth. They say, 'Why not? God can do every thing.'

If a woman, a dog, or a shōōdrū touch an image, its godship is destroyed, and the ceremonies of deification must be again performed. A clay image, if thus defiled must be thrown away. There are degrees of impurity imparted by the touch of different animals. Breaking the hand or foot of an image is an evil omen. If an image be unequal in any of its parts, or if the eyes be made to look upwards or downwards, and not straight forwards, something evil will befall the owner. If it be set up with ease, the spectators declare, that god himself is pleased.

*Godship of Images tried.*—By performing a ceremony called

shora, it is imagined, a person may obtain the power of ascertaining whether the deity dwell in an image or not. In this ceremony, which must be repeated during fifteen days and nights, the devotee bathes an image of the goddess Vipūrētū-prūtyūngira with milk, curds, clarified butter, cow's dung, and cow's urine; worships it, having on red garments; and repeats the initiating incantation of this goddess ten thousand times. In the night, he walks round the image, in a triangular manner, one hundred and eight times, prostrating himself after every circumambulation. On the last day, the ceremonies are continued to a greater extent, and the burnt-sacrifice is added. When such a person bows to an image, if the deity dwell not in it, it will break to pieces. A person of Krishnū-nūgūrū is mentioned as having obtained this power: he bowed to an image of Mūdūnti-Mohūnū, at Vishnū-poorū; when the image became bent in the neck, and continues so to this day. At Réboona, a village near Balasore, several stone images are said to have been broken by a man named Kalaparhū, who bowed to them.

### CHAP. III.

#### OF THE PRIESTS.

*The Poorohitū.*—Every bramhūn may perform the ceremonies of his religion. The priest, called a poorohitū, is, however, called in to assist in the shraddhū, the ten ceremonies called sūngskarū, in those at the offering of a temple, at the different vrūtās, at the festivals, and at a burnt-sacrifice; and he is sometimes called to fast, and bathe, in the name of another. A man of property in some cases, unwilling to fast himself, gives his poorohitū a rupee to do it for him; and, in the cold weather, he gives him a fee, to bathe for a month, and perform the ceremonies connected with bathing, instead of himself. Some rich men retain a family priest, who receives the fees and separate presents of cloth, sweetmeats, rice, fruits, &c. as his reward.

Any bramhūn, who is acquainted with the different formulas of worship, may become an officiating priest. In some cases, one person is priest to a thousand families; but he employs assistants, and gives them a stipulated share of the perquisites. If the priest do not arrive in time, or if he blunder in performing the ceremonies, the person employing him reproves him. When several families have the same priest, and wish to perform certain ceremonies on the same day, the priest is sure to offend, and never fails to be told of his partiality to one family, and neglect of the other. These priests are generally very avaricious, and take care

to have their full share of the presents at the close of a ceremony. The amount of the fees depends upon the ability and generosity of the person who employs the priest; who is not unfrequently very much dissatisfied with what he receives, and complains to others, that 'the duties at such a man's house are very heavy, but that he gives only a very trifling fee, and no more of the offerings than a crow might eat.' This man subsists upon the fees and offerings, engaging in no other employment.

The higher orders despise a bramhūn who becomes priest to śhōōdrū, and refuse to eat with him. Such a person can only be priest to one caste, and is called the joiners' bramhūn, or the blacksmiths' bramhūn, &c.

The yogēes, (mostly weavers,) the chandalūs, and the basket-makers, have priests of their own castes, and not from among the bramhūns.

The shastrūs point out the proper qualifications of a poorohitū, which are similar to those of a spiritual guide, mentioned in a following article. Some enjoy this office by hereditary succession. When a person, immediately after the performance of a religious ceremony in his family, meets with success in his connections or business, he not unfrequently attributes his prosperity to his priest, and rewards him by liberal presents. On the other hand, if a person sustain a loss after employing a new priest, he lays it at the door of the priest. If at a bloody sacrifice the slayer happen to fail in cutting off the head at one blow, the priest is blamed for having made some blunder in the ceremonies, and thus producing this fatal disaster.

*The Acharyū.*—The person who taught the védūs used to be called acharyū; and at present the bramhūn, who reads a portion of them at the time of investiture with the poita, is called by this name; as well as the person who reads the formularies at a sacrifice. This latter person is generally the poorohitū, but he then assumes the name of acharyū. A considerable number of bramhūns are qualified to discharge the duties of an acharyū; and any one thus qualified may perform them, without any previous consecration or appointment. Twenty or thirty rupees is the amount of the fee of the acharyū at festivals.

*The Sūdūshyū.*—The Sūdūshyū regulates the ceremonies of worship, but is not employed on all occasions: he is however generally engaged at the festivals; at the first shradhū after a person's death; at the dedication of images, temples, flights of steps, ponds, &c. At the reading of the pooranūs also he attends, and points out where the reading or the copy is defective. He receives a fee of ten or fifteen rupees, and sometimes as much as one hundred and fifty. On extraordinary occasions, five or ten sūdūshyūs are employed.

*The Brāhma* sits near the fire at the time of a burnt-offering and supplies it with wood. The fee to this person is five rupees in cases where the *Sūdhshyū* receives fifteen; to which is added a gift of rice, &c.

*The Hota* throws the clarified butter on the fire in the burnt-offering, repeating the proper formulas. He receives the same fee as the *acharyū*.

The four last-mentioned persons divide the offerings presented to *Ūgnee*, and are worshipped at the commencement of a sacrifice; when rings, poitas, clothes, seats of cloth, or wood, pillows, awnings, brass and copper vessels, &c. are presented to them.

The Hindoo priests wear their usual dress during the performance of any ceremony.

*Other priests.*—A number of persons are employed as assistants to the priests: as, the *Vuroo*, who gathers flowers to present to the image, sweeps the temple, &c. The person who buys and collects the things for the offerings is called *Ūdhikarēē*; he who performs the ceremonies of worship is called *Pōōjūkū*; he who cooks for the image, *Pachūkū*; he who recites the *pooranū* in an assembly is called *Pat'hūkū*; he who holds the book and corrects the reading and the copy, *Dharūkū*; he who hears the words, as the representative of the person who is to enjoy the merit arising from the hearing of these stories, is called *Šhrota*; and he who repeats in the evening the meaning of what has been read in the day, *Kūt'hūkū*.

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## CHAP IV.

### OF THE WORSHIP IN THE TEMPLES.

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THE daily ceremonies in the temples erected in honour of *Shivū* are as follows:—In the morning the officiating *brāmhñ*, after bathing, enters the temple<sup>b</sup> and bows to *Shivū*. He then anoints the image with clarified butter or boiled oil;<sup>c</sup> after which he bathes the image with water which has not been defiled by the touch of a *shōōdrū*, nor of a *brāmhñ* who has not performed his ablutions, by pouring water on it, and afterwards wipes it with a napkin. He next grinds some white powder in water, and, dipping

<sup>a</sup> The rich Hindoos sit with a large pillow placed at their backs.

<sup>b</sup> Pulling off his shoes at the bottom of the steps.

<sup>c</sup> The Greeks used to smear the statues of their gods with ointments, and adorn them with garlands.

the ends of his three fore-fingers in it, draws them across the lingū, marking it as the worshippers of Shivū mark their foreheads. He next sits down before the image, and, shutting his eyes, meditates on the work he is commencing; then places rice and dōorva grass on the lingū; next a flower on his own head, and then on the top of the lingū; then another flower on the lingū; then others, one by one, repeating incantations; he then places white powder, flowers, vilwū leaves, incense, meat offerings, and a lamp before the image; also some rice and a plantain: he next repeats the name of Shivū, with some forms of praise; and at last prostrates himself before the image. These ceremonies, in the hands of a secular person, are concluded in a few minutes; a person who has sufficient leisure spends an hour in them. In the evening the officiating bramhūn goes again to the temple, and after washing his feet, &c. prostrates himself before the door; then opening the door,<sup>e</sup> he places in the temple a lamp, and, as an evening oblation, presents to the image a little milk, some sweetmeats, fruits, &c. when, falling at the feet of the image, he locks the door, and comes away.

At the temple of Shivū, on the 14th of the increase of the moon in Phalgoonū, in the night, a festival in honour of Shivū is kept: the image is bathed four times, and four separate services are performed during the night. Before the temple, the worshippers dance, sing, and revel all night, amidst the horrid din of their music. The occasion of this festival is thus related in the Bhūvish-wū-pooranū:—A bird-catcher, detained in a forest in a dark night, climbed a vilwū tree under which was an image of the lingū. By shaking the boughs of the tree, the leaves and drops of dew fell upon the image; with which Shivū was so much pleased, that he declared, the worship of the lingū on that night should be received as an act of unbounded merit.

The worship at the temples in honour of the different forms of Vishnoo, is nearly the same as that at the temples of the lingū. Very early in the morning the officiating bramhūn, after putting on clean apparel, and touching the purifying water of the Ganges, comes to the temple to awake the god. He first blows a shell and rings a bell; then presents water and a towel, and mutters certain prayers, inviting the god to awake, &c. The offerings made to the forms of Vishnoo are much greater in quantity than those presented to Shivū. About noon, fruits, roots, soaked peas, sweetmeats, &c. are presented to the image; and after this, that which answers to the English idea of dinner, consisting of boiled rice, fried herbs, spices, &c. Vishnoo neither eats flesh, fish, nor fowl. After dinner, betle nut, &c. in leaves of the betle vine, are given to be chewed. The god is then

<sup>e</sup> It is reported of some Hindoo saints, that when they went to the temple to awake the god, while repeating the words of the shastrū used on these occasions, the doors always flew open of themselves; reminding us of the European superstition, that 'the temple of Cybele was opened not by hands, but by prayers.'

left to sleep, and the temple is shut up. While he sleeps the bramhūns eat the offerings. In the evening, curds, butter, sweetmeats, fruits, &c. are presented, and at this hour people come to the temple to look at the god and make their obeisance. After the setting of the sun, a lamp is brought into the temple, and a small quantity of milk, sweetmeats, &c. are offered. The priests wave a lamp of five lights before the image, ring a small bell, present water to wash the mouth, face, and feet, and a towel<sup>d</sup>. After the offerings have continued before the god about ten minutes, they are withdrawn, as well as the lamp, and the god is shut up in the dark all night.

<sup>d</sup> When I enquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnā when he used to return from tending the cattle:—water to wash himself, a towel, lights to examine where the thorns had entered his feet or any other parts of the body, a bell to testify their joy that he has arrived in safety, and some food to refresh him after the fatigues of the day in following the herds.

## BOOK III.

OF THE STATED PERIODS OF WORSHIP, AND VARIOUS  
DUTIES AND CEREMONIES.

## CHAPTER I.

## OF THE TIMES OF WORSHIP.

SECT. I.—*Lunar Days.*

THE eighth, eleventh, fourteenth, and fifteenth lunar days, both of the increase and decrease of the moon in each month, are considered as fortunate days. At the full moon in Asharhū, Kartikū, Maghū, and Voishakhū, religious ceremonies are peculiarly meritorious, especially gifts to learned bramhūns; but on the third lunar day in Voishakhū, their merit is imperishable. Bathing in the Ganges on the tenth lunar day in Jyoisht'hū, is extremely meritorious. The second lunar day in Asharhū, and the eleventh in Shravānū, are auspicious times for religious ceremonies. The performance of the shraddhū during the decrease of the moon in Bhadrū is a work of great merit. On the seventh, eighth, and ninth lunar days of Ashwinū, eleventh in Kartikū, the fifth lunar day in Maghū, the thirteenth in Phalgunū, and the seventh in Choitrū, and at the full moon in Poushū, very great benefits flow from religious acts. On all these days the Hindoos are particularly occupied in the different ceremonies of their religion.

SECT. II.—*Weekly Ceremonies.*

SOME Hindoos fast every Sunday, and perform the worship of their guardian deity Sōoryū. Others, to fulfil a vow, fast on a Monday,\* performing the worship of Shivū. Others, who suppose themselves to be under the baneful influence of the planet Saturn, fast on a Saturday, and endeavour to propitiate this god by acts of devotion.

\* It is rather singular, that both in the European and Hindoo Mythology, the two first days of the week should be called after the same gods: Rāvee-varū, Sunday, from Rāvee, the sun; and Somū-varū, Monday, from Somū, the moon.

SECT. III.—*Monthly Ceremonies.*

THE Shyama festival is held monthly by certain Hindoos. The shraddhū should be repeated monthly. Some persons, not able to attend to the weekly ceremonies connected with their vows, perform them monthly.

SECT. IV.—*Annual Festivals.*

THE festivals of Doorga, Shyama, Jūgūddhatrēē, Kartikū, Mūhish-mūrdinēē, Rūtūntēē, Ūnūt-pōorna, Phūlūharēē, Shivū, Krishnū, Gūnēshū, &c. are held annually. Two festivals of Shivū and nine of Krishnū are annual.

The following account of the Hindoo festivals in each month of the year is taken from the Tit'hee-tūttwū :—

*Voishakhū.*—On the third lunar day, (the anniversary of Gūnga's descent,) the worship of Gūnga, of the mountains Koilasū and Himalūyū, of Bhūgēerūt'hū, and of Shivū. On the twelfth lunar day the bathing and worship of Vishnoo.

*Jyoisht'hū.*—On the tenth lunar day, (the anniversary of the birth of Gūnga,) the worship of Mūnūsa, and of the nagūs, (serpents.) At the full moon, the bathing of Jūgūnnat'hū; and on the fourteenth of the wane of the moon, the worship of the goddess Savitrēē.

*Asharhū.*—On the second lunar day, the drawing of Jūgūnnat'hū's car, with the worship of this god, and of Būlūramū and Soobhūdra. On the tenth, the return of the car, and the worship of these three gods. The next day is the anniversary of Vishnoo's lying down to sleep.

*Shravānū.*—At the full moon, the dolū festival. On the eighth of the wane, (the anniversary of the birth of Krishnū,) the worship of this god, of his father, Jūshoda, Rohinēē, Chūndika, Būlūramū, Dūkshū, Gūrgū, Brūmha, Lūkshmēē, and Shūst'hēē.

*Bhadrū.*—On the seventh lunar day, the worship of Shivū and Doorga; and on the seventh, the worship of Mūnūsa, before small sheaves of dōōrva grass. On the twelfth, the worship of Indrū, before a kind of flag-staff made with a tree called dūmūnū. On the fourteenth, the worship of Ūnūntū. The shraddhū is performed every day during the wane of the moon.

*Ashwinū.*—From the first to the ninth lunar day, the worship of Doorga. At the full moon, the worship of Lūkshmēē, and the game of Chūtoorajee; and on the last day of the moon, the Shyama festival.



*Kartikū.*—On the first lunar day, the worship of king Bālēē ; and on the second that of Yūmū, and the feasting of own brothers by their sisters.<sup>b</sup> On the eighth, the worship of Gūroorū ; and on the ninth, that of Jūgūddhatrēē. At the full moon, the rasū festival, and the worship of Shyama before a picture. At the entrance of the sun into a new sign, or on the last day of Kartikū, the worship of Kartikū.

*Ugrūhayānū.*—On the sixth lunar day, the worship of Kartikū ; and on the seventh, eighth, and ninth, that of Mūhishū-mūrdinēē. On the fourteenth that of Goūrēē ; and on the seventh of the wane of the moon, the offerings to the dead.

*Poūshū.*—On the eighth of the decrease of the moon, the offerings to the dead. On the fourteenth, the Shyama festival.

*Magh.*—On the fourth, the worship of Goūrēē ; on the fifth, that of Sūrūswātēē, and of the inkstand ; on the sixth, that of Shūsh't'hēē ; on the seventh, that of Sōōryū ; and on the eighth ; that of Bhēēshmū. On the eighth of the decrease of the moon, the offerings to the dead ; and on the fourteenth, the anniversary of the rise of the lingū.

*Phalgunū.*—On the eighth, the worship of Mūngūlū-chūndika ; and at the full moon, the dolū festival.

*Choitrū.*—On the sixth, the worship of Kartikū ; on the eighth, that of Vishnoo with ūshokū flowers ; on the ninth, the anniversary of the birth of Ramū. On the seventh, eighth, and ninth, the worship of Doorga ; and on the ninth, that of Ūnnū-pōorna. On the fourteenth, the worship of Kamū-dēvū. On the thirteenth of the decrease of the moon, the worship of Gūnga. On the entrance of the sun into a new sign at the close of this month, the presenting of water, rice, &c. to bramhūns.

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#### SECT. V.—Daily Ceremonies.

The shastrū prescribe daily duties towards the gods, deceased ancestors, strangers, and the cow. The worship of Vishnoo, before the shalgramū ; of Shivū, before the lingū ; of a person's guardian deity, before the shalgramū or water ; and of any image constantly preserved, is performed daily. If the family of a bramhūn, where such an image is set up, has become unclean by the death of one of its members, or by any other cause, they do not omit the daily worship, but invite another bramhūn to perform the ceremonies. Sometimes a person makes a vow to

<sup>b</sup> The smritee shastrū ordain this custom. The manner of keeping it is as follows :—The sisters mark the foreheads of the brothers with white powder, and present them with garments, poitas, &c. and provide a great feast. It is said that Yūmū and his sister Yūmoona established this custom.

perform for a certain time the daily worship of Vishnoo, Shivū, and his guardian deity. Bathing also, and repeating the names of the gods, with or without a bead-roll, especially the name of a person's guardian deity, are acts of daily worship. The daily shraddhū is performed by very few; but at the time of bathing, in the ceremony called tŭrpŭnŭ, the Hindoos pour out water from a copper vessel, or from their hands, for their deceased ancestors. Some religious acts are performed daily for three or four months together: as during the time of Vishnoo's sleeping, (viz., from the twelfth or fifteenth of the moon in Asharhŭ, to the twelfth or fifteenth in Kartikŭ,) a person vows that no razor shall come on his head; that he will abstain from flesh, fish, salt,<sup>c</sup> peas, oil, curds not made at home, &c.; that he will not visit at the house of a shōōdrŭ, nor eat there nor any where else more than once a day. During this period he engages particularly to attend to his daily duties, as bathing, repeating the name of his god, &c.

Agreeably to the directions of the Anhikŭ-tŭttwŭ, the daily duties of a bramhŭn, walking in strict conformity to the rules of his religion are as follows:—

He must divide the day, from five o'clock in the morning till seven at night, into seven equal parts. The duties of the first part are thus described:—first, awaking from sleep, and rising up in his bed, he must repeat the names of different gods and sages, and pray that they would make the day prosperous. He must then repeat the name of Ūrjoonŭ, and pray to him, that whatever he may lose during the day may be restored to him<sup>d</sup>; and then the names of any persons celebrated for their religious merit. Next the names of Ūhŭlyā<sup>e</sup>, Dropŭdēē<sup>f</sup>, Sēēta<sup>g</sup>, Tara<sup>h</sup>, and Mundodŭrē<sup>i</sup>. After this, he must meditate with his eyes closed on the form of his spiritual guide, and worship him in his mind, repeating these two incantations: Oh! \* \* \* \*! according to thy commands I descend from my bed.—'Oh! \* \* \* \*! I know what is right, but I do it not: I know what is wrong, but I forsake it not: But do thou reside within me, and whatever thou commandest I shall do.' Then follows another incantation, and obeisance to Hŭree. He now descends from his bed, placing first his right foot on the ground. On going out, if he see a Shrotriya bramhŭn, a beloved and excellent wife, fire, a cow, an Ūgnihoatrēē bramhŭn, or any

<sup>c</sup> Rock salt may be eaten.

<sup>d</sup> It is said that when Urjoonŭ was king, there were no robberies; or if such a thing did happen, by repeating his name, the loser was sure to find his property again.

<sup>e</sup> The wife of Goutŭmŭ: she was guilty of adultery with Indrŭ.

<sup>f</sup> The wife of Yoodhisht'hirŭ and his brothers.

<sup>g</sup> The wife of Ramŭ.

<sup>h</sup> The wife of Balōē and Soogrēvŭ, two monks.

<sup>i</sup> The wife of Ravŭnŭ.

other bramhŭn, the day will be auspicious. If he see a wicked or naked person, a wretched woman, distilled spirits, or a man with a great nose, the day will be inauspicious. By repeating the names of Kŭrkotŭkŭ,<sup>k</sup> Dŭmŭyŭntēē,<sup>l</sup> Nŭlŭ,<sup>m</sup> and Ritoopŭrnŭ,<sup>n</sup> no quarrel will arise during the day. He must then, after discharging wind, washing his mouth, &c. go at least a hundred and ten yards from his house into the field; and taking water, choosing a clean place, scattering some grass to the S. W., tying a turban round his head, remaining silent with his face to the north, refraining from spitting, and holding his breath, perform the offices of nature. His poita must remain on his right ear till he has washed his hands. It is unlawful to attend to the offices of nature on a road, in the shade, where cattle graze, in the fire, or water, in a ploughed field, where dead bodies are burnt, upon a mountain, on the ruins of a temple, on an ant-hill, in a ditch, or by the side of a river.<sup>o</sup> After this, he must go to a more clean spot, and taking some good earth, cleanse the left hand ten times, then both hands seven times, and the back of the left hand six times; then his nails; then wash his hands; each foot three times, and then rinse both feet. If he perceive any evil smell remaining on his hands or feet, he must wash them again. If the bramhŭn have no water-pot, he must wash himself in this manner in a common pool or river, and take care that he come out of the water clean. His water-pot must neither be of mixed metal, copper, nor gold: an earthen pot must be thrown away as soon as used. If the pot be of brass or silver, he must scour it well after he return. If a bramhŭn attend not to these modes of cleansing, all his other religious actions will be void of merit.<sup>p</sup>

The bramhŭn must next attend to his morning ablutions. Taking a dry towel, he must go to a pool or river, and placing the cloth on the ground, wet his feet and hands; then perform achŭmŭnŭ, by taking up water in the palm of his right hand three times, and drinking it as it runs toward his wrist; then with his right hand touch his lips, nose, eyes, ears, navel, breast, forehead, and shoulders, repeating an incantation; wash his hands again and perform achŭmŭnŭ, repeating an incantation; then sitting to the N. or E. before sunrise, cleanse his teeth with the end of a green stick,<sup>q</sup> about six or seven inches long. If he clean his

<sup>k</sup> A serpent.    <sup>l</sup> The wife of king Nŭlŭ.    <sup>m</sup> A king.    <sup>n</sup> Another king.

<sup>o</sup> So little is this regarded, that almost all the lower orders of Hindoos go to the Ganges.

<sup>p</sup> One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

<sup>q</sup> On the 1st, 6th, 8th, 10th, and 14th days of the increase and wane of the moon, and at the full and new moon; on the last day of the calendar month: on a fast day, and on the day of performing a shraddhŭ; it is unlawful for a bramhŭn to clean his teeth with a stick. If he should do this on these days, he will sink into a dreadful hell. *If the Bible had laid down rules and penalties like these, what occasion for ridicule to unbelievers!*

teeth after sunrise, in the next birth he will be born an insect feeding on ordure. He must now wash from his face the mark on his forehead made the day before; then scrape and wash his tongue, taking care that the blood does not flow. If in cleansing his teeth he should make them bleed, he becomes unclean, and is disqualified for performing any religious ceremony on that day. If, however, he make his teeth bleed by the side of the Ganges, he does not become unclean.

He must next gather flowers for worship on the banks of a pool or river. If any one forbid him, he must willingly desist; if any are given him by a bramhūn, he must receive them; but not if a shōōdrū offer them: if a person have them to sell, he must give him what he asks. If in carrying these flowers to the side of the water, a person of mean cast touch them, or he touch any unclean thing, he must throw them away. If a person of any cast make a bow to him while the flowers are in his hand, he must also throw them away.\*

Returning to the river, and sitting in silence, he must rub himself all over with mud; then descending into the river as high as his breast, with his face towards the east or north, he must repeat certain incantations, by which (in his imagination) all other sacred rivers will flow into that in which he stands, as well as other holy places; he must afterwards repeat many incantations, and perform moodra, viz., certain motions by twisting his fingers into several curious shapes; then, dividing his hair behind, and bringing it into his hands before, with his thumbs he must stop his ears; with the three first fingers of each hand cover his eyes, and with his two little fingers his nostrils, and then immerse himself three or four times; then with his hands joined throw up water to his head; then repeat other incantations; then, taking up water with his joined hands, he must offer it three times to the sun; then washing his body, and repeating certain prayers, that he may ascend to some heaven, or receive some temporal good, he must again immerse himself in the water. After this he must ascend to the side of the river, and wipe his body with a towel; then repeat certain forms of praise to Gūnga, Sōōryū, Vishnoo, and other gods; then put dry and newly-washed cloth round his loins; and sitting down cleanse his poita by rinsing it in the water; then taking up some earth in his hand, and diluting it with water, put the middle finger of his right hand in this earth, and make a line betwixt his eyes up to the top of his forehead; then draw his three first fingers across his forehead; make a round dot with his little finger in the centre at the top of his head, another on

\* The meaning of this is, that the sin of the person who made the bow being transferred to the bramhūn, the sin, instead of entering the fire said to lodge in a bramhūn's hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a bramhūn, with flowers in his hand, meet a shōōdrū who is ignorant of the rules of the shastrū, he forbids him to bow to him; but in general, the lower orders know this custom.

the upper part of his nose, and another on his throat ; then with his three first fingers make marks across his breast and arms ; then make dots on his sides, and another on the lower part of his back. After this he must take up water in his right hand three times, and drink it.

To this succeeds the morning sūndhya, in which the person must offer many prayers ; pour out water to different gods ; repeat certain forms of praise in honour of the sun, which he must worship ; and repeat the gayātrēē : then take up water with his kosha,<sup>1</sup> and pour it out to his deceased ancestors ; after which he must return home, and read some part of the védū.<sup>1</sup>

After this, if the bramhūn be a house-keeper, he must seek the provisions for his family for the day. If he be diligent in discharging social duties, he will obtain heaven ; but if not, he will sink into hell.

About eleven o'clock, taking the flowers, his kosha and kooshee, some seeds of sesamum, leaves of the vilwū tree, blades of the kooshū grass, and a towel, he must proceed to the river. Placing these things by the side of the river, he must prepare a place for worship ; take some proper earth, and cleanse it, so that neither insects, hair, nor any thing impure remain ; and then make the earth into a ball, lay it down, and wash his own body, rubbing himself with his towel. Then he must descend into the water up to the middle, and perform his ablutions as in the morning. After bathing, he must ascend to the side, wipe himself, put on a dry piece of cloth, (not a black one ;) sit with his face to the east or north ; tie a lock of hair into a knot, and having repeated a prayer, the whole of his hair in a knot ; mark his forehead as in the morning ; then perform the ceremony called achūmūnū ; and then the sūndhya. After this he must make an image of the lingū with the pure earth which he has prepared ; and laying it aside, descend into the water, or sit by it, and pour out water (containing a few seeds of the sesamum) from his kosha to three or four of the gods, repeating incantations : then to certain sages, and deceased ancestors, viz., to three generations on the father's and three on the mother's side, (males.) If a bramhūn do not present drink-offerings to deceased relations, all his works of merit lose their virtue.

The next thing is the act of worship, (pōōja ;) in which the bramhūn must sit with his face to the north, and placing the lingū towards the same point, bathe it by sprinkling it with water ; then, closing his eyes, sit for some time in the act of meditation, (dhyānū ;) after which, placing some flowers on his own head, he

<sup>1</sup> A small copper cup. Another still smaller is called kooshee.

<sup>1</sup> If at this time he copy a part of any of the shastrū, and present it to some bramhūn, he will receive everlasting happiness.

must perform the worship of Shivŭ ; then meditate on the image, and placing flowers on the lingŭ, repeat other incantations, to communicate a soul (pranŭ) to the lingŭ ; then another prayer to bring Shivŭ himself into his presence; and then perform a ceremony called yonee-moodra, which consists of five curious motions with the hands ; then he must offer to the lingŭ a morsel of silver or gold ; or, if he be poor, water, reading prayer. He must after this offer water for the god's feet ; also a little dry rice, and a few blades of dōorva-grass, with a prayer ; then a number of raw vegetables. He must next repeat the name of Shivŭ a certain number of times ; offer water, and repeat an incantation, (offering water or flowers,) and worship Shivŭ in his eight forms,<sup>a</sup> repeating eight incantations ; then follow forms of praise in honour of Shivŭ, during which he must prostrate himself before the lingŭ ; and afterwards make a drumming noise with his thumb or fingers on the right cheek, and beat against his sides with his arms. If he has been worshipping by the side of the Ganges, he must throw the lingŭ into the river ; or if by the side of a pool or any other river, he must throw away the lingŭ on the land. To this should succeed the worship of Vishnoo before the shalgramŭ, or before water. Next that of Sōōryŭ, Ūgnee, Doorga, Brŭmha, the gayŭtrēē, the spiritual guide, the nine planets, the ten guardian deities of the earth, and lastly of the person's guardian deity. The offerings in this last act of worship are the same as in the worship of the lingŭ, but the prayers are more numerous.

When all these ceremonies have been performed by the side of a pool, or a river, the worshipper, having presented the burnt-offering, must return to his house, perform the daily shraddhŭ, and offer to the gods plantains, dry rice, peas, sweetmeats, cocoanuts, &c.

The day's work must be closed by entertaining several poor bramhŭns, or other guests who may be in his house. If no guests should arrive, about three o'clock in the afternoon he must sit down to dinner ; which may consist of boiled rice, fried fruits, split peas, greens, sour curds, or milk, but neither fish nor flesh. First, he must offer the whole food to his guardian deity, sprinkling water on the rice, and repeating incantations ; and then put morsels of the different articles of his food in five places on a clean spot ; which, after sprinkling with water, he must offer to the five winds, Nagŭ, Kōōrmŭ, Krēēkŭtŭ, Dēvŭ-dŭttŭ, and Dhŭnŭn-jŭyŭ. After this, drink a little water, repeating an incantation ; and then put a little rice into his mouth with his right hand at five different times, and repeat incantations, containing the names of five airs which the Hīndoos say are lodged in the body ; he may then, remaining in silence, finish his repast ; afterwards drink a little water, wash his hands and mouth, and cleanse his teeth. After

<sup>a</sup> These eight forms of Shivŭ are representatives of the earth, water, fire, air, space, sacrifice, the sun, and the moon.

washing his feet, he must sit upon a mat of kooshū-grass, and chew betle-nut, mixed with some or all of the following articles; lime, treacle, catechu, cardamums, cloves, nutmeg, mace, camphor, coriander seed, &c. Before he begins to chew the betle, he must offer it with prayers to his guardian deity. If he do not chew betle, he must eat fruit of the terminalia citrina, and repeat the name of Vishnoo once.

To this must succeed the evening sūndhya, either in his own house or by the side of the river. The ceremonies are the same as those already described. After this, repeating the name of his guardian deity during two hours, he may take a little refreshment, as sweetmeats, milk, plantains, curds, or something of the same nature; and about ten retire to rest.

At present, those bramhūns who live without secular employment spend about four hours daily in worship; an hour in the morning, two at noon, and one in the evening. Such a person's first act in the morning, as he rises, is to repeat the name of his guardian deity; after which he goes into a field with a pan of water, and returning, bathes; then taking the water of the Ganges, he sits down in his house, or by the river, and pours out drink-offerings to his deceased ancestors; repeat certain forms from the védū, the meaning of which he himself does not understand; worships Shivū with the usual forms of praise, as, 'Oh! Shivū! thou art every thing; thou unitest all the gods in thyself; thou canst do all things,' &c. during which he offers with proper forms water, flowers, &c. to the god; and then repeats for some time the name of his guardian deity. At noon, after bathing, he repeats certain forms from the védū; and worships Shivū, his guardian deity, and other gods, with the usual forms and offerings; pours out drink-offerings to deceased ancestors, and repeats the name of his guardian deity. At this time, the worshipper prays for any thing he may be anxious to obtain, as the health of his child, a lucrative situation, &c., but this is done only when sickness, poverty, or any other necessity, forces a person to express his complaints to his god. The worship in the evening is similar to that in the morning.

Bramhūns in employment unite the first and second services together in the morning, and finish the whole in half an hour; confining themselves to the repetition of the name of their guardian deity, the forms from the védū, including the gayātrēe, and pouring out a drink-offering to deceased ancestors. Most of these persons omit the evening service altogether.

Though these ceremonies are in general performed in the house, the family do not unite in them: during their performance, the family business is transacted, and the children play as usual; the worshipper himself not unfrequently mixes in conversation, or gives directions respecting matters of business. The children sometimes

sit as spectators, so that by the time they grow up, they learn the different forms of daily worship.

The women, though not allowed to touch a consecrated image, (beasts, women, and shōōdrūs are forbidden,) worship the gods daily in their own houses, or by the river side, (repeating certain forms from the Tūntrū shastrūs,) before an earthen image of the lingū, or the water of the Ganges: if they should worship before a consecrated image, they must keep at a respectable distance from the idol. Some merely repeat a few forms while standing in the water, bow to the god without an image, and thus finish the religion of the day; others spend half an hour in these ceremonies, and females who have leisure, an hour or more.

The shōōdrūs in general repeat the name of their guardian deity while bathing, and this comprises the whole of their daily religion: yet rich men of the lower castes spend an hour in religious ceremonies, in the house or by the side of the river.

As there is nothing of pure morality in the Hindoo writings, so in the ceremonies of this people, nothing like the rational and pure devotion of a Christian worshipper is to be found. In performing their daily duties, as might be expected from a ritual possessing little meaning and no interest, the Hindoos are sometimes precise, and at other times careless; muttering forms of praise or prayer to the gods, while their attention is drawn to every surrounding object. To expect that services like these would mend the heart, is out of the question.

## CHAP. II.

### APPOINTED RITES AND CEREMONIES.

#### SECT. I.—*Form of Initiation into the Hindoo Religion.*

EVERY Hindoo receives an initiating incantation from some bramhūn,<sup>a</sup> who then becomes his spiritual guide, (gooroo:) the principal thing in this incantation is the name of some god, who becomes his (ishtū) chosen deity, and by repeating whose name he is to obtain present and future happiness.

When the ceremony of initiation is to be performed, an auspicious day is chosen, which is preceded by a fast. On the morning of the day appointed, the disciple bathes; after which, entreating the priest to sit down, he presents him with some cloth, kourees, betle-nut and a poita: after which he performs the ceremony called

<sup>a</sup> There are some rare examples among the poor, of persons who never receive the initiatory incantation.



sānkūlpā, in doing which he first takes in his joined hands a small copper dish, with some water in it; lays a plantain, some flowers, sesamum, kooshū-grass, rice, &c. upon it; and then says, 'For the removal of all my sins, and to obtain happiness after death, I take the incantation from my gooroo.' The gooroo then performs, at some length, the worship of the god whose name is to be given; to which succeeds the burnt-offering. He next thrice repeats, in the right ear of the disciple, the incantation: after which the disciple presents a fee of from one to twenty rupees, and worships the feet of the gooroo, presenting sweetmeats, cloths, flowers, fruits, and other offerings commonly presented to the gods. He next repeats certain forms, and in his meditation brings into his mind that his spiritual guide is in fact his guardian deity, from whom he is to receive salvation. Another fee is then given; after which the disciple drinks the water in which the gooroo's feet have been washed, and prostrates himself at his feet; when the spiritual guide, putting his right foot on his head, and stretching forth his right hand, gives him a blessing. The gooroo is then feasted, with other bramhūns. Two or three persons only are permitted to be present at this ceremony.

The above incantation is called vēējū mūntrū.<sup>b</sup> It generally consists of a single sound: as, when it is to be taken from the name of a god, a consonant is taken out of this name, and a vowel added to it: thus, when Krishnū is about to become the chosen god of a person, the gooroo takes the consonant k, and adds to it a, or oo, or some other vowel, and then the mūntrū becomes ka, or koo. Very frequently the sound ũng is united to a consonant, to form the initiating incantation, of which there are many specimens in the Tūntrū-sarū. It is probable that no meaning was ever intended to be attached to these sounds.

## SECT. II.—*Duties of a Disciple to his Spiritual Guide, (Gooroo),*

THE following article respecting the qualifications of a gooroo is taken from the Tūntrū-sarū:—A spiritual guide must be free from the following faults: he must not be subject to his passions, so as to become an adulterer, a thief, &c.; be born of a good family; possess suavity of manners; be attentive to religious duties; honourable in the eyes of others; always keep his body pure; be ready in religious ceremonies; faithful in the discharge of the duties of his caste; wise, able to keep in order as well as to cherish his disciples; learned in the shastrūs, &c. From a gooroo thus qualified it is proper to receive the initiatory rites. A person who is a glutton, who has the leprosy, is blind of one or both eyes; very small in stature, or who has whitlows; whose teeth stand

<sup>b</sup> The original incantation, or that which gives rise to works of merit, wealth, the desire of happiness, and absorption.

out ; who is noisy and talkative ; subject to his wife, or whose toes or fingers are unnaturally unequal, or of an improper number ; an asthmatic person, or in other respects diseased, is disqualified.

The following are the duties of a disciple to his preceptor, as given in the Tūntrū-sarū :—A disciple must be docile ; keep his body pure ; be obedient in receiving all that the shastrūs make known ; be capable of understanding what he is taught, &c. If the disciple consider his gooroo as a mere man, and not the same as his guardian deity, he will sink into misery. A pupil must worship his father and mother, as those who gave him birth ; but he must honour his gooroo in a superior degree, as he who rescues him from the path of sin, and places him in the way of holiness ; the gooroo is in fact the disciple's father, mother, and god ; if even Shivū be offended with a disciple, his gooroo is able to deliver him. The disciple must promote the welfare of his gooroo by all his actions ; if he injure him, in another birth he will become a worm feeding on ordure. If a disciple renounce the initiating incantation, he will die ; if he reject his gooroo, he will become poor ; if both, he will fall into the hell Rourūvū ; if he, leaving his guardian deity, worship another god as his guardian deity, he will sink into torments. A disciple must honour his gooroo's son and grandson as he honours the gooroo. Whether the spiritual guide be learned or ignorant, a vile or a holy person, a disciple has no other resource, no other way to happiness, but his gooroo. Other shastrūs prescribe, that the disciple shall make prostration to the gooroo three times a day, if he live in the same village, viz., in the morning, at noon, and in the evening. If he meet him at any time, he must prostrate himself at his feet, and receive his blessing. When a gooroo dies, a disciple becomes unclean.

When the gooroo arrives at the house of a disciple, the whole family prostrate themselves at his feet, and the spiritual guide puts his right foot on the heads of the prostrate family. One of the family washes his feet, and all afterwards drink some of the dirty water with which his feet have been washed ; the water which remains is preserved. Others present to him flowers, or anoint his body with oil, or bathe him by pouring water on his head. After they have all bathed, they again worship the gooroo's feet, by presenting flowers, sweetmeats, &c. repeating incantations. The gooroo is then entertained. Of the little that he leaves, each one seizes a morsel with eagerness. At length he departs with presents according to the disciple's ability. Some give a piece of cloth, others from one to ten rupees. The disciple sometimes sends presents to his gooroo's house.

As a proof how rigidly many of the Hindoos adhere to the commands of the shastrū on this subject, it may not be amiss to record the following circumstance :—In the year 1804, Hūree-Tūrkū-Bhōōshūnū, a bramhūn of Calcutta, aged about 60, was

carried to the river side, at the point of death ; and while there one of his disciples, Ūbhūyū-chūrñū-Mitrā, a kaist'hā, went to see him. The disciple asked his dying gooroo if there was any thing that he wished from him. The gooroo asked him for 100,000 rupees. The disciple hesitated, and said he could not give so much. The gooroo then asked him what he was worth. He said, he might be worth about 100,000, but it was not all in rupees. The gooroo asked him to give his children half this sum. This the disciple surrendered ; and then asked him what else he could do for him. He pretended not to want any thing else, but his youngest son then present was in want of a pair of gold rings for his wrists, and which he had been unable to give him. The disciple had a son standing near who had on a pair. These rings, worth about five hundred rupees, were immediatly taken off, and put on the wrists of the old gooroo's son. The disciple again asked what else he could do for him. The gooroo requested him to give his eldest son a piece of ground in Calcutta. He gave it. This land was worth twenty thousand rupees. The disciple again asked, if there was any thing further he could do to please him. The old fellow made apologies, but at length requested him to make a present of five thousand rupees towards the expences of his shraddhā.<sup>c</sup> This was added. The next morning the gooroo died. His wife was burnt with his body. At the time of his shraddhū, the disciple added another five thousand rupees towards defraying the expenses. This man's memory is execrated by all the Hindoos ; who say, he would certainly have gone to hell, if his wife had not burnt herself with him.—Since this event, Ūbhūyū-chūrñū died at Mūtra ; and his widow, taking his log and stick, renounced life at Calcutta, on a funeral pile prepared for the purpose.

At present, the office of spiritual guide is often hereditary, and of course is frequently in the hands of persons really disqualified. Neither do the modern Hindoos pay much regard to the qualifications of their teachers : these guides too are equally careless respecting their disciples ; they give the incantation, and receive in return reverence and presents. To become a religious guide it is only necessary to be a bramhūn, and be acquainted with the incantations. In many cases, indeed, the wives of bramhūns become gooroos to their own children, as well as to others, both male and female. It is considered as a happy circumstance to receive the form of initiation from a mother. Among the followers of Choitūnyū, some shōōdrūs are gooroos.

The business of a religious guide is very profitable. Some obtain a thousand disciples ; and all are ambitious of guiding the rich. Upon a moderate calculation, the gooroo of a thousand disciples receives in presents much more than a thousand rupees an-

<sup>c</sup>. ites for the repose of the soul.

nally. A poor man generally gives his gooroo a rupee a year, or if he visit him twice a year, two rupees. One or two of the Gosaees, descendants of Choitūnyū, have two or three thousand disciples.

Instances of disputes between a spiritual guide and a disciple are not uncommon: in which case the former does not fail to curse such a disobedient disciple in terms like these: 'May your posterity perish.' 'May all your wealth evaporate.' The disciple is exceedingly alarmed at the curse of his gooroo, and if in a short time any of the family die, his neighbours ascribe it to this curse. If the children do not choose their father's gooroo, he curses the family. If a bramhūn consider himself as having claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the bramhūn goes to their house, and refuses to eat till they consent. The family dare not eat till the gooroo has eaten.—On some occasions, the gooroo is called in to adjust family differences. If two brothers quarrel about an estate, an appeal is made to the gooroo, who generally gives his judgment in favour of the brother who can afford the greatest bribe.

The gooroos or not distinguished by any particular dress, and many pursue secular employment.

I have heard of some religious guides who, taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female disciples; and others of these demi-gods are guilty of crimes which they expiate on a gallows.

*Assistant Gooroo.*—These persons are sometimes employed in teaching the disciple how to worship his guardian deity. If the chief gooroo be a female, or be ignorant of the proper incantation, the assistant gooroo is called in.

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### SECT. III.—*Religious Austerities, (Tūpūsyā.)*

THOSE religious works which require bodily sufferings, are, in general, denominated tūpūsyās. Among other acts which fall under this description, are,—severe abstinence; repeating the name of an idol, and sitting in particular postures, for a long time; a person's surrounding himself with five fires;<sup>4</sup> and the severities practised by ascetics. These works of severity towards

<sup>4</sup> In January 1812, the author witnessed the performance of some uncommonly severe acts of religious austerity, in the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges, and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities in the night, by standing up to the neck in the Ganges for two or three hours, counting their beads.

the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards in a future state.

#### SECT. IV.—*Burnt Sacrifices (Yāgnū.)*

IN these sacrifices, the following ceremonies are commanded by the shastrū :—The names of deceased ancestors for six generations must be repeated in the morning before the sacrifice ; to this succeeds the appointment of the sacrificial priests ; then a ceremony for the success of the sacrifice, in which the priest, taking up dry rice, scatters it on the ground, repeating incantations ; after this, sūnkūlpā, in which the person, repeating the name of the day, month, &c. declares that he is about to perform this ceremony to obtain such and such benefits ; lastly follows a sacrifice of mustard seed to drive away evil genii and enemies. On the altar are placed things necessary for the different ceremonies, as pans for water, branches of the mangoe tree, fruits, flowers, garlands, sandal wood, toolūsee \* and vilwū † leaves, dōorva and kooshū grass, rice, seeds of sesamum, curds, red lead, small twigs of sacred trees to be burnt, a mortar and pestle, spoons, meat offerings, garments, &c. The priest sitting on the altar worships certain gods ; after which the altar is set in order for the sacrifice, and the fire prepared ; the worship of Ūgnee then takes place, at the commencement of which the priest repeats a prayer from the védū to this purport : ‘ Oh ! Ūgnee ! thou who sittest on a goat, and hast seven columns of fire ; thou art energy itself ; thou art the mouth of the gods.— I worship thee ; come.’ One of the priests next purifies, with incantations, the vessels, the wood for the sacrifice, and the clarified butter ; he then boils the rice, and afterwards performs the burnt-sacrifice either with clarified butter, the flesh of some animal, pieces of wood, vilwū leaves, flowers of the kūrūvēērū ‡ or the water-lily, boiled rice, seeds of sesamum, or fruits. To this succeeds a burnt-sacrifice to certain gods, with rice, clarified butter, sugar, curds, milk, flesh, and other articles, and a sacrifice to the nine planets, and to all the gods whom the priest can remember. An atonement for any mistake which may have occurred is next made by a burnt-offering of clarified butter. The officiating priest must then put on the fire a new poita, cloth, flowers, a plantain, betle, and rice ; when the sacrificer, standing behind the priest, must put his right hand on his shoulder, while the latter pours clarified butter on the fire, till the flame ascends to a great height. If the flame be free from smoke, and surround the altar in a southerly direction, the blessings sought by the sacrificer will be obtained. After this, the priest, sprinkling some water on the fire, dismisses the god Ūgnee. The sacrificer now presents fees to the priests, and the

\* *Ocymum gratissimum.*

† *Ægle marmelos.*

‡ *Nerium odorum.*

whole ends with a feast to the bramhūns, and the dismissing of the guests with presents.

I have obtained from several works accounts of the following burnt-sacrifices :—

*The sacrifice of a MAN !*—First, a covered altar<sup>a</sup> is to be prepared in an open place near the house of the offerer ; sixteen posts are to be erected, six of vilwū, six of khūdirū, and four of oodoombūrū ; a golden image of a man, and an iron one of a goat, are then to be set up ; and also golden images of Vishnoo and Lūkshmēē, a silver one of Shivū, with a golden bull on which Shivū rides, and a silver one of Gūroorū. Brass pans are also to be provided for holding water, &c. Animals, as goats and sheep, are to be tied to the posts, one of the khūdirū posts being left for the man who is to be sacrificed. Fire is next to be procured with a burning-glass, or with flint, or brought from the house of a devout bramhūn. The priest, called brūmha, sits on a seat of kooshū grass at one corner of the altar with an alms' dish in his hand, and consecrates the different utensils. The priest, called hota, then performs certain minute ceremonies, and lays blades of kooshū grass all round the fire on the altar ; to which succeeds the burnt-sacrifice to the ten guardian deities of the earth, to the nine planets, to Roodrū, Brūmha, Vastoo-poorooshū, and Vishnoo : to each of the two latter clarified butter is to be poured on the fire a thousand times. Next follows another burnt-sacrifice, and the same sacrifice to sixty-four gods, beginning with Douvarikū. After this, in the name of all the gods above-mentioned, is made the burnt-sacrifice with the flesh of the other animals tied to the different posts. To this succeeds the human sacrifice. The victim must be free from bodily distemper, be neither a child nor advanced in years.<sup>1</sup> After slaying the victim, the hota, with small pieces of flesh, must offer the sacrifice to the above-mentioned gods, walking round the altar after each separate offering.

In the third book of the Mūhabharātū, a story is related respecting a king of the name of Somūkū, who obtained from the gods a hundred sons in consequence of having offered a human sacrifice.

The Ramayñū contains a story respecting Mūhēē-Ravñū, who attempted to offer Ramū and Lūkshmñū, when in patūlū, as a sacrifice to Bhūdra-Kalēē, in order to obtain success in war for his father Ravñū.

Another story is contained in the Ramayñū, that Ūmvūrēēshū,

<sup>a</sup> The Hindoo altar may have brick-work around it, but in the inside it is to be filled up with pure earth. In the centre some persons make a hole for the fire, and others raise on the centre a small elevation of sand, and on this kindle the fire.

<sup>1</sup> These victims were formerly bought for sacrifice.

king of Ūyodhya, once resolved on offering a human victim ; which, after being prepared, was stolen by Indrū. The king traversed many countries unable to obtain another victim, till at last Kichēskū sold his second son to him, for 'heaps of the purest gold, jewels, and a hundred thousand cows.' The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of the sage Vishwa-mitrū, who directed each one of his sons to give himself up to be sacrificed instead of this youth : but they all refused ; when Vishwa-mitrū cursed them, and gave this youth an incantation, by repeating which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Rig-vēda ; when Indrū delivered him, and bestowed on the king the blessing he sought by this sacrifice. The Shrēēbhagūvūtū gives a similar story respecting an ascetic, Jūrū-Bhūrūtū ; but in this case the goddess worshipped burst from the image, rescued the devotee,<sup>k</sup> and destroyed those who were about to sacrifice him.

The Institutes of Mūnoo contain the following paragraph :—  
'The sacrifice of a bull, of a man, or of a horse, in the kŭlēē age, must be avoided by twice-born men ; so must a second gift of a married young woman, whose husband has died before consummation : the larger portion of an eldest brother, and procreation on a brother's widow or wife.'

However shocking it may be, it is generally reported amongst the natives, that human sacrifices are to this day offered in some places in Bengal. At a village called Kshēērū, near the town of Burdwan, it is positively affirmed, that human sacrifices are still offered to the goddess Yoogadya, a form of Doorga ; at Kirēētū-kona, near Moorshūdūbad, to Kalēē ; and at many other places. The discovery of these murders in the name of religion is made by finding the bodies with the heads cut off near these images ; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kūtwa, before the temple of the goddess Tara, a human body was found without a head ; and in the inside of the temple different offerings, as ornaments, food, flowers, spirituous liquors, &c. All who saw it knew that a human victim had been slaughtered in the night ; and search was made after the murderers, but in vain.

At Brūmha-nēētūla, near Nūdēēya, is an image of Mūnūsa, before which the worship of Dōōrga is performed. It is currently reported, that at this place human victims are occasionally offered, as decapitated bodies are found there.

<sup>k</sup> This man observed a voluntary silence, and refused all intercourse with human beings, that he might avoid injuring any one.

Ramā-nat'hū-Vachūspūtēē, the second Sāṅgskritā pāṇḍit in the College of Fort-William, once assured me, that about the year 1770, at the village of Sōmūra, near Gooptipara, he saw the head of a man, with a lamp placed on it, lying in a temple before the image of the goddess Siddheshwūrēē, and the body lying in the road opposite the temple. A similar fact is related respecting an image of Bhūrḡa-Rhēēma at Tūmlookū, where a decapitated body was found.

At Chit-poorū, and at Kalēē-ghatū,<sup>1</sup> near Calcutta, it is said, that human sacrifices have been occasionally offered. A respectable native assured me, that at Chit-poorū, near the image of Chitrēshwūrēē, about the year 1788, a decapitated body was found; which, in the opinion of the spectators, had been evidently offered on the preceding night to this goddess.

The following story respecting raja Krishnū-chūndrūrāyū is believed by a great number of the most respectable natives of Bengal:—A brūmhūcharēē of Kritūkona, after repeating (jūpū) the name of his guardian deity for a long time, till he had established a great name as a religious devotee, at length had a dream, in which he supposed that his guardian deity told him to make a number of offerings to her, which he understood to mean human sacrifices; and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about obtaining the necessary victims; and, as the only resource, he applied to Krishnū-chūndrūrāyū, and promised, that if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The raja consented to this, and built a house in the midst of a large plain, where he placed this brūmhūcharēē; and directed some chosen servants to seize persons of such and such a description, and forward them to the brūmhūcharēē. This was done for a considerable time, (some say for two or three years,) till at length the brūmhūcharēē became weak and emaciated through the perpetration of so many murders; and the raja began to suspect that there must be some mistake in the business. He consulted a learned man or two near him, who declared that the brūmhūcharēē had very likely mistaken the words spoken to him in his dream, for that these words might

<sup>1</sup> About the year 1800, according to Ubhūyā-chūrūnī, a learned bramhūn, who has assisted the author in this work, two Hindoos cut out their own tongues, and offered them to the idol at Kalēē-ghatū. Both these men came from Hindoost'hanū: one of them was seen by my informant lying on the ground after the action, the blood running from his mouth. At Jwala-mookhū, to the N. W. of Delhi, from time immemorial, infatuated Hindoos have cut out their tongues, and offered them to Sītēē, to whom this place is sacred, and where the tongue of this goddess is supposed to have fallen, when Shivū threw the members of her body into different parts of the earth. In the inside of the temple at this place (which appears to be part of a burning mountain) fire ascends, exhibiting to this degraded people a constant miracle. The same person informed the author, that two diseased persons, who who had gone to the idols at Tarūkeshwūrū and at Mūoola in Bengal, some years ago, despairing of a cure, sacrificed themselves to these idols by stabbing themselves, and letting the blood fall into the pans placed to receive the blood of slaughtered animals.



mean simple offerings of food, &c. A thousand victims are said to have been thus butchered.

*The sacrifice of a Bull.*—In this sacrifice four altars are required for offering the flesh to four gods, Lūkshmeē-Narayānū, Ōoma-māhēshwūrū, Brūmha, and Ūnūntū. Before the sacrifice, Prit'hivēē, the nine planets, and the ten guardian deities of the earth, are worshipped. Five vilwū,<sup>m</sup> five khūdirū,<sup>n</sup> five pūlashū,<sup>o</sup> and five oodombūrū<sup>p</sup> posts are to be erected, and a bull tied to each post. Before the burning of the flesh, clarified butter is burnt on one altar, and afterwards small pieces of the flesh of the slaughtered animals on the four altars. The succeeding ceremonies are common to all burnt-sacrifices. This sacrifice was formerly very common. The Pūdmū-pooranū and Mūhabharūtū contain accounts of a great sacrifice of a bull performed by Rūntee-dēvū.

*The sacrifice of a Horse,* (*Ushwū-mēdhū.*)—The animal must be of one colour,<sup>q</sup> without blemish, of good signs, young and well-formed. On an auspicious day, the sacrificer must touch the head of the horse with clay from the Ganges, sandal wood, a pebble, rice not cleansed from the husk, leaves of dōōrva grass,<sup>r</sup> flowers, fruits, curds, clarified butter, red lead, a shell, lamp-black, turmeric, mustard, gold, silver, metal, a lamp, a looking-glass, and other things, repeating the prescribed formulas. The horse is next bathed with water, in which has been immersed a ball composed of the bark of different trees, and spices; and afterwards superbly caparisoned. The god Indrū is then invoked by a number of prayers, and invited to come and preserve the horse, which is about to be let loose. A paper is next fastened on the forehead of the horse, containing an inscription in Sūngskritū to the following purport: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it'. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' The horse is then liberated, and runs at liberty for twelve months, followed by servants belonging to the sacrificer. At the close of the year, he is brought and bound; and at the time appointed, a proper place is chosen and cleansed, and an altar of earth, walled round with bricks, sixteen cubits square, and one cubit high, is built, with a roof over it resting on posts. At the east end a hole is made, and lined with bricks, to contain the fire; or a small terrace of sand may be raised on the altar for receiving the fire. Under the roof is suspended a canopy, with elegant curtains on all sides. A rope is fastened round the

<sup>m</sup> *Egle marmelos.*

<sup>n</sup> *Mimosa catechu.*

<sup>o</sup> *Butea frondosa.*

<sup>p</sup> *Ficus glomerata.*

<sup>q</sup> A white horse is preferred.

<sup>r</sup> *Agrostis linearis.*

<sup>s</sup> The pooranūs give accounts of dreadful wars both among gods and men to obtain this horse.

posts of the altar; also branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, accompanied with presents, and the reading of different formulas, appoints to their different work in the sacrifice, the acharyū, the sūdāsyū, the brūmha,<sup>1</sup> the hota,<sup>2</sup> and the oodgata, the latter of whom repeats portions of the Samu-védū, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground; six of vilwū, six of the khūdirū, six of pūlashū, one of piyalū,<sup>3</sup> and two of dévū-daroo.<sup>4</sup> Each post is to have eight points at the top, to be covered with painted cloth, and encircled with garlands. The six pūlashū posts are to be put into the ground with their heads bent towards the altar. The horse is to be tied to one of the khūdirū posts; and thirty animals and birds for sacrifice to the other posts. All these animals and birds are to be purified by sprinkling water on their faces, and by repeating incantations. A silver image of Gūroorū with gold feathers, and sixteen gold bricks, are then to be brought; after which the sacrificer and his wife are to wash the feet of the horse, and caparison him afresh. A fan of deer's skin is provided to blow the coals; also some kooshū grass, with piles of thin twigs of the fig or the pūlashū tree; a large pestle and mortar for bruising the rice; a bowl made of the fig-tree for holding the holy water; a wooden spoon to stir the boiling rice; another large one with two holes in the bowl to pour the clarified butter on the fire; another kind of spoon to pour the boiled rice on the fire; a pan of water, having on its top some branches, fruits, and flowers, with the image of a man painted on it, and smeared over with curds, &c.; round the neck of the pan a piece of new cloth is to be tied, and five articles, viz., gold, silver, a pearl, a coral, and a gem, put into the pan; five smaller pans of water are also to be placed near the other, ornamented without in the same manner. The horse is then killed by the hota, who divides the flesh into pieces, and casts it on the fire, adding clarified butter, and repeating the formulas. When the serum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes. The other animals are to be next sacrificed, amidst the repeating of incantations. These sacrifices are offered to Brūmha, Vishnoo, Shivū, and the ten guardian deities of the earth. At the close of these ceremonies, the hota casts a small quantity of curds on the fire towards the north-east; sprinkles a little water on the face of the sacrificer and his wife; bathes them by pouring upon them water from the large pan, repeating incantations; and marks their foreheads, shoulders, throats, and breasts with the ashes from the burnt curds.<sup>5</sup> This sacrifice was performed by many of the

<sup>1</sup> He must sit within a cubit of the fire.

<sup>2</sup> In this sacrifice sixteen hotas are employed. † Chironjia sapida. ‡ Pine, or fir.

<sup>3</sup> The manners of the Hindoos at the time this sacrifice used to be offered, must have been very different from what they are now: a Hindoo female of rank never appears at present in a public assembly, permitting another man to mark her forehead with paint, &c.

Hindoo kings, as mentioned in several pooranſ. He who performed one hundred was entitled to the throne of Indrŭ, the king of the gods.

*The sacrifice of an Ass.*—The sacrifice is to be performed by a dŭndēē, or other religious mendicant, as an atonement for some fault, by which he has lost his station as a devotee. After the fire is prepared, Noiritŭ is worshipped : the sacrificer then anoints the ass with turmeric, bathes it, and ties it to a vilwŭ post ; and afterwards purifies it by repeating incantations and sprinkling it with water. A burnt-sacrifice with clarified butter is then offered to the ten guardian deities of the earth ; and the ceremonies by which a person is created a dŭndēē are repeated. The relapsed mendicant is now placed near the altar ; the ass is slain, and its flesh offered to Noiritŭ in the burnt-sacrifice ; after which the staff is put into the hand of the dŭndēē, who addresses petitions to the god Ūgnee, and to the dŭndēēs who are present. He next performs the sacrifice, thinking on Brŭmha, and then closes the whole by dismissing Ūgnee ; or, in other words, he quenches the fire by pouring curds upon it. This sacrifice is supposed to be effectual to all spiritual purposes, but it does not restore the dŭndēē to his rank among the same class of mendicants.

*Sacrifice at the birth of a Son.*—A father, on first visiting his son, is commanded to take a piece of gold in his hand ; and with fire produced by rubbing two pieces of wood together, to offer a sacrifice to Brŭmha, and then anoint the forehead of the child with the clarified butter left on the fingers at the close of the sacrifice. The mother must sit near the altar, and receive the scent of the offerings, having the child in her arms. To secure the strength of the child, clarified butter and curds must be burnt, and prayers repeated. The father must also bind a string of seven or nine threads, and five blades of dŭŕva grass, round the wrist of the child ; and sprinkle water on its forehead with blades of kooshŭ grass. He must also present oil and betle to ten or twelve married females, and entertain them at his house. This ceremony is never performed at present.

*Sacrifice after Death.*—The sagnikŭ bramhŭns, who burn the bodies of the dead with the fire kindled at their birth, are directed to make this sacrifice. First, a burnt-offering is made with clarified butter ; then the corpse, being washed, is laid upon the altar, and the person officiating puts some of the clarified butter to the mouth of the deceased ; after which the fire is made to surround the body, and a prayer is repeated, that all the sins collected in this body may be destroyed by this fire, and the person obtain an excellent heaven.

*Sacrifice to the nine Planets.*—Most of the formulas in the preceding sacrifices are used in this. The only differences belong

to the wood and food burnt, to the images of the planets, the dress of the priests, and to the fees presented at the close of the ceremony. This sacrifice is made to remove the supposed baneful influence of an evil planet. The author once witnessed this ceremony at Calcutta.

*Other sacrifices.*—Beside these, many other sacrifices are mentioned in the Hindoo writings; I select the names of a few.—Rajū-sōōyū, offered by the kshūtriyū kings to atone for the sin of destroying men in war.—Ūgnishtomū, a sacrifice to Ūgnee.—Jyotishtomū, to obtain a glorious body; and Ayooshtomū, to obtain long life.—Sūrpūgnū, to destroy snakes.—Mūha-vrūtū, to obtain the heaven of Brūmha. At the close of this sacrifice, a bramhūn and his wife are brought out, worshipped, feasted, and loaded with presents.—Poundrēēkū, performed with the flowers of the water-lily, dipped in clarified butter, in order to obtain Vishnū's heaven.—Ūtiratrū, performed in the last stages of the night, to the god Brūmha.—Vishwū-jatū, to obtain universal conquest.—Oindrū-dūdhee, performed with curds, made from milk taken from the cow while the calf is kept at a distance with a twig of the pūlashū tree; the whey to be given to a horse.—Prūja-yagū, performed by a king for the good of his subjects.—Ritoo-yagū, attended to for six years, the time being varied according to the six seasons.—Survū-dūkshinū; so called because the fees to the officiating bramhūns, at the close of the sacrifice, amount to the whole property of the sacrificer.—Nūvūshūs-yshtee, a sacrifice with first fruits to obtain good harvests.

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SECT. V.—*Burnt-Offerings, (Homū.)*<sup>b</sup>

THIS is a particular part of the sacrifice called yūgnū, but at present it is often performed separately. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, dōōrvū-grass, vilwū leaves, and the tender branches, half a span long, of the ūshwūtū'hū,<sup>c</sup> the doomvūrū,<sup>d</sup> the pūlashū,<sup>e</sup> the akūndū,<sup>f</sup> the shūmēē,<sup>g</sup> and the khūdirū,<sup>h</sup> trees. Clarified butter alone is sufficient, but any or all of these things may be added.<sup>i</sup>

<sup>a</sup> One of the gifts proper to be presented to bramhūns is a person's whole property! See a succeeding article, Danū. Here the fee at the close of a sacrifice is a person's all! Such is the rapacity of these priests of idolatry.

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|--|-------------------------------|
| <sup>b</sup> From hoo, to offer by fire. | <sup>c</sup> Ficus religiosa. |
| <sup>d</sup> Ficus racemosa.             | <sup>e</sup> Butea frondosa.  |
| <sup>f</sup> Asclepias gigantea.         | <sup>g</sup> Mimosa albidā.   |
| <sup>h</sup> Mimosa catechu.             |                               |

<sup>i</sup> The flesh of goats may be used in the homū; but it is not customary at present.

The person who wishes to perform this ceremony, provides a bramhūn acquainted with the usual forms, and on the day before the service observes a fast. The next day he rises early and bathes, performing in the morning his usual worship: then coming home, he begins the ceremony in the presence of his friends, with the assistance of the bramhūn whom he has chosen. First he sits down, either in the house or before the door, with his face towards the east, and makes a square altar of four cubits with clean dry sand; upon which, with a blade of kooshū-grass, he writes the proper incantation. He then takes a little straw in each hand, lights that in his left, and throws the other away. He repeats this action again, and then laying down the wisp of lighted straw on the altar, repeating incantations, lays upon it the wood, and worships the god Ūgnee, (fire.) Having already provided clarified butter, and placed twigs, half a span long, by his side, he takes up one of them at a time, and, dipping it in the clarified butter, lays it on the fire, repeating a prayer. He may offer either eight twigs, twenty-eight, one hundred and eight, two hundred and eight, or three hundred and eight, and so on till he be satisfied, or till he think the gods have had clarified butter enough.<sup>1</sup> At the close, he puts or pours upon the fire, plantains, the leaves of the piper betle, and sour milk. He does this, as they say, to cool the earth, which, being a goddess, is supposed to have sustained some harm by the heat of the fire. Finally, he makes presents, and entertains bramhūns.

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SECT. VI.—*Bloody Sacrifices, (Būlēe-danū).*

THE reader will have observed, that for the burnt-sacrifices animals were slain, and offered on the altar. In these sacrifices (Būlee-danū) animals are slain, but the flesh is offered raw, and not burnt on the altar: this is the difference between the two sacrifices. Among the things proper for sacrifice are *men*, buffaloes, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only buffaloes, goats, and sheep are offered.

When an animal (for example, a goat) is sacrificed, the following forms are used.—First, the animal is bathed either with or in water; and then brought before the idol; when the officiating bramhūn paints its horns red, and whispers an incantation in its right ear; after which, taking the right ear of the goat in his left hand, with a blade of kooshū grass he sprinkles the head of the animal with water, and repeats many incantations: the goat is then worshipped, and fed with the offerings; after which, it is led out,

<sup>1</sup> The god Ūgnee was once surfeited with clarified butter, and to relieve him Urjoonū burnt a whole forest containing medicinal plants.

<sup>1</sup> From Būlee, a sacrifice, and da, to give. The shastrū include all offerings under the name būlee; but at present this term is confined to the offering of the flesh of animals.

and fastened to the stake. The instrument of death is next brought, bathed, smeared with red lead during the repetition of an incantation, worshipped, and made to touch a burning lamp, that its edge may not be blunted by the power of any incantation. The officiating bramhūn next puts the instrument and a flower into the hand of the slayer, (perhaps the blacksmith,) who places the flower in his hair, and prostrates himself before the idol. Then laying down the weapon, he binds his cloth firmly round his loins, and waits at the post, in the excavation of which the neck of the goat is to be placed, till the bramhūn has anointed the post with red lead, and placed a saucer containing a plantain to catch the blood. The goat's neck is now fastened in the excavation of the post, with its head on one side and the body on the other. One man pulls its head by the cord round its neck, which has been smeared with red lead, and another pulls the body. The officiating bramhūn sprinkles the neck with water, and divides the hair on the neck; after which he goes into the presence of the idol, and offers a cloud of incense; and then he and all present, putting their loose garment around their necks, rise, and stand before the idol with joined hands: and while they remain in this attitude, the executioner, at one blow,<sup>a</sup> strikes off the head. The man who holds the body suspends it over the dish containing the plantain, and the blood runs into it; after which he lays the body down. The officiating bramhūn pours some water on the head, which another person holds in his hand, and afterwards places it before the idol, fastening it on each side with two sticks put into the ground to prevent its moving. The slayer then going to the body, cuts a morsel of the flesh from the neck, and casts it among the blood preserved in the dish, which is now carried and placed before the idol. The doors are then shut; a light made with clarified butter is placed on the head, and the head is offered to the idol with appropriate prayers. The whole of the blood is next offered, and afterwards divided into four parts and offered, which closes the ceremony.

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SECT. VII.—*Bathing, (Snanū).*<sup>a</sup>

BATHING, as an act of purification, always precedes and sometimes follows other ceremonies. It may be performed by pouring

<sup>a</sup> A person in the east of Bengal, who was accustomed to lay aside part of his monthly savings to purchase offerings for the annual worship of Doorga, was exceedingly alarmed during the festival one year, when the person who was to cut off the head of the sacrifice (a buffalo) failed to sever the head from the body at one blow. Leaving the sacrifice struggling and half killed, he went up to the image, and with joined hands cried out, 'Oh! mother! why art thou displeased with me? What have I done?' His female relations came into the temple, and wept before the image in the most bitter manner. The spectators began to reason upon this dreadful circumstance, imputing the failure in slaughtering the buffalo to different causes according to their fancies. One opinion, among the rest, was, that the owner of the image was in no fault, but that the goddess was angry because the officiating bramhūn had let fall saliva upon the offerings while reading the formulas.

<sup>a</sup> From shna, to purify or bathe.

water on the body in or out of doors, or by immersing the body in a pool or river.

A bramhūn bathes in the following manner :—he first rubs his body with oil, and takes with him to the river a towel, a brass cup called a kosha, flowers, leaves of the vilwū tree, and a few seeds of sesamum. Some take along with them a little rice, a plantain or two, and sweetmeats. Arriving at the river side, the bramhūn, hanging a towel round his neck, makes a bow, or prostrates himself before the river; then rising rubs his forehead with the water, and offers praise to Gūnga. If he has omitted his morning duties, he performs them now. After this he makes a clay image of the lingū: then descends into the water, and immerses himself twice, having his face towards the north or east. Rising, he invokes some god, and, with his forefinger making circles in the water, prays, that all the holy places of the river may surround him at once, or rather that all the fruit arising from bathing in them may be enjoyed by him. He again immerses himself twice, and, rising, cleanses his body, rubbing himself with his towel. He then comes up out of the water, wipes his body, and repeats many forms of prayer or praise. This is what properly belongs to bathing; but it is succeeded by repeating the common forms of worship, for which the person made preparations in bringing his kosha, flowers, leaves, sesamum, making the lingū, &c.

Bathing, in cases of sickness, may be performed without immersing the head in water, by rubbing the arms, legs, and forehead, with a wet cloth; or by changing the clothes; or by sprinkling the body with water, and repeating an incantation or two; or by covering the body with the ashes of cow-dung.

SECT. VIII.—*Drink-Offerings to the Gods and deceased Ancestors*  
(*Tūrpūnū*).<sup>o</sup>

THE Hindoos, at the time of bathing, present\* water daily to the gods, the sages, yūshū, nagū, gūndhūrvū, ūpsūrū, ūsoorū, vidyadhūrū, pishachū, siddū, and to their deceased ancestors.<sup>q</sup> This they call tūrpūnū; which should be performed three times a day: those who use the kosha take up water in it, putting in sesamum, repeating the proper formulas, and then pouring out the water into the river or pool where they are bathing. Those who

<sup>o</sup> A Hindoo considers those clothes defiled in which he has been employed in secular concerns.

<sup>p</sup> From Tripū, to satisfy.

<sup>q</sup> Seeds of sesamum are also presented to deceased ancestors, and, among the gods, to Yāmū, the regent of death.

perform this ceremony without the kosha, take up water with their hands, and, repeating a prayer, present it to the gods, by pouring it out from the ends of the fingers; to parents, by letting it fall betwixt the fingers and thumb of the right hand; and to the sages, by pouring the water out at their wrists. For those who have died in a state of extreme poverty, and have no one to perform the ceremonies for the repose of the soul, instead of pouring it out of the hands, they offer the libation by wringing the cloth with which they bathe. If the person bathe in any other water, and not in the Ganges, he cannot use sesamum, but performs the ceremony with water alone.

### SECT. IX.—*The Ceremonies of Worship, (Pōōja.)*

THE following ceremonies in the presence of the idol are what the Hindoos call pōōja.—Previously to entering on this act of idolatry, the person bathes; returning home, he washes his feet, spreads a blanket or some other proper thing to sit upon, and then sits down before the idol, having the articles necessary for worship before him: a kosha, or metal bason, and a koshee, or smaller one; a small wooden stand, a metal plate, an iron stand to hold five lamps, a censor, a brass stand with a small shell placed on it, a metal plate on which to place flowers, a metal bowl into which the water and flowers are thrown after they have been presented to the idol, a metal jug for holding water, a metal plate to be used as a bell; a shell, or sacred conch, which sounds like a horn; with a number of dishes, cups, and other utensils for holding rice, paint, incense, betle, water, milk, butter, curds, sweetmeats, flowers, clarified butter, &c. Having all these articles ready, the worshipper takes water from the kosha with the koshee, and letting it fall into his right hand, drinks it; he then takes a drop more, and then a drop more, repeating incantations. After this with the finger and thumbs of his right hand he touches his mouth, nose, eyes, ears, navel, breast, shoulders, and the crown of his head, repeating certain forms. He then washes his hands, makes a number of motions with his fingers, and strikes the earth with his left heel three times, repeating incantations; When this is done, he flirts the first finger and thumb of his right hand, waving his hand towards the ten divisions of the earth; closes his eyes, and repeats incantations to purify his mind, his body, the place where he sits, as well as the offer-

† These ceremonies are frequently performed by the river side.

\* Both men and women, on entering a temple, often blow the conch or ring the bell, to entertain the god.

† In general when the worship is performed in the house, a bramhūn's wife, against the arrival of her husband from bathing, sets in proper order all the articles used in worship;—flowers, water, utensils, &c.



ings about to be presented, (which it is supposed may have become unclean, by having been seen or touched by a cat, a dog, a shackal, a shōōdrū, or a Mūsūlman.) Next, he takes a flower, which he lays on his left hand, and, putting his right hand upon it, revolves in his mind the form of the god he is worshipping. He then lays the flower on his head, and, joining his hands together, closes his eyes, thinks upon the form of the god, that he has a nose, eyes, four arms, four heads, &c. and then recites the outward forms of worship in his mind. He now presents the offerings; first, a square piece of gold or silver, as a seat for the god, inviting him to come and sit down, or visit him; and then, asking the god if he be happy, repeats for him, 'Very happy.' After this, he presents water to wash the feet; takes up water with the koshee, and pours it into the metal bowl; and presents at once rice, a vilwū leaf, eight blades of dōōrva grass, paint, and water, with incantations. He then presents water to wash the mouth, curds, sugar, honey; then water to wash the mouth again, and water to bathe in, with prayers; then cloth, jewels, gold, silver, ornaments, bedsteads, curtains, a bed, pillow, cloth, printed cloth; clothes for men, women, or children; shoes, brass drinking cups, candlesticks, and whatever would be proper presents to the bramhūns." After this paint, either red or white, is presented on a flower; then eight or ten flowers; leaves of the vilwū tree; a necklace of flowers; incense of three kinds, and a lighted lamp, with incantations. After the bloody sacrifices, the offerings are presented, comprising rice, split peas, different kinds of peas, shaddockes, pomegranates, pine-apples, netted custard-apples, another species of custard-apples, bread fruit or jakūs, mangoes, water-melons, cucumbers, plantains, oranges, ginger, cocoanuts, almonds, raisins,<sup>2</sup> guavas, dates, jambūs, jujubes, wood-apples, melons, sugar-canes, radishes, sweet-potatoes, késooru,<sup>7</sup> water, milk, curds, another sort of curds, cream, butter, sour-milk, clarified butter, sugar, sugar-candy, &c. &c. After presenting the offerings, the person repeats the name of a god for some time, and then prostrates himself, (the spectators doing the same;) putting the cloth round his neck, and joining his hands, he offers praise to the god, and prostrates himself again. The dinner follows, consisting of fried greens, and several other dishes made up of kidney, beans, varttakēē,<sup>2</sup> cocoanuts, &c. fried together; split peas, and several kinds of fried herbs or fruits; four kinds of fish; boiled and fried goats' flesh, vension, and turtle; different fruits prepared with treacle; rice and milk boiled with sugar; things prepared

<sup>1</sup> It must not be supposed that all these articles are presented daily by the Hindoos. This account describes what is performed at festivals. In the daily worship, flowers, leaves, sacred grass, a little rice, &c. are presented.

<sup>2</sup> These and several other articles are imported from foreign countries; and though they have been prepared by the hands of the unclean, yet the Hindoos make no difficulty in presenting them to their gods, and afterwards eating them.

<sup>7</sup> The root of *scirpus maximus*

<sup>2</sup> *Solanum molongena*.

with pounded rice ; curds, sweetmeats, &c. The fish, flesh, fried greens, and every thing of this kind is eaten with boiled rice. A dish called kéchooree, consisting of rice, split peas, clarified butter, turmeric, and spices, boiled together, is also presented ; and then water to drink. With every article of food a separate prayer is offered. Water is next presented to wash the mouth, and a straw to pick the teeth, with prayers ; then the burnt-offering is made, and a present of money given. At last the person prostrates himself before the object of worship, and then retires to feast on the offerings with other bramhūns. This is a detail of the form of worship on a large scale, at which time it occupies the officiating bramhūn two hours.

### SECT. X.—*Meditation (Dhyānā.\*)*

IN this act of devotion, the worshipper (of Shivū for instance) closes his eyes, places his arms before him, and repeating the names of the god, ruminates thus :—‘ His colour is like a mountain of silver ; his body shines like the moon ; he has four arms ; in one hand he holds an axe, in another a deer, with another bestows a blessing, and with the other forbids fear ; he has five faces, and in each face three eyes ; he sits on the water-lily ; the gods surround him, and celebrate his praise ; he is clothed with the skin of a tiger ; he was before the world ; he is the creator of the world ; he removes fear from every living creature.’ While he meditates on the offerings, he proceeds thus :—‘ Oh ! god, I give thee all these excellent things ;’ (recounting in his mind the names of all the offerings, one by one.)

Both these forms of meditation are constantly used at the time of worship, (pōōja.) Many things are related in the pooranūs respecting the meditation known to ascetics, who, by the power of dhyānū, discovered things the most secret.

### SECT. XI.—*Repeating the Names of the Gods, (Jāpā).<sup>b</sup>*

THE Hindoos believe that the repetition of the name of God is an act of adoration ; some add that the name of God is like fire, by which all their sins are consumed : hence repeating the names of the idols is a popular ceremony among the Hindoos.

In this act the worshipper, taking a string of beads, repeats the name of his guardian deity, or that of any other god ; counting by his beads 10, 28, 108, 208, and so on, adding to every 108 not

\* From dhyoi, to think.

<sup>b</sup> To speak.

less than one hundred more. This act is not efficacious, however, unless the person keep his mind fixed on the form of the idol. Many secular persons perform jüpü without beads, by counting their fingers.

It is said that a person obtains whatever he seeks by persevering in this act of adoration. If he be desirous of a wife, or of children, or of money, (say a lac of rupees;) or seek recovery from sickness, or relief from misfortune; he begins to repeat the name of his god, and believes that he soon becomes subject to his wishes. Jüpü makes an essential part of the daily worship of a Hindoo: some mendicants continue it day and night, year after year, except when eating, sleeping, bathing, &c.

The Tüntrü-sarü contains the following account of the consecration of the bead-roll:—The person sits down on the floor of his house, and taking some green, red, black, yellow, and white paint, draws a water-lily on the floor, upon which he places a small brass dish; and upon this, nine leaves of the ũshwüt'hü tree, and upon the leaves a string of beads, cow's urine, cow-dung, sour-milk, milk, and clarified butter, mixing them together, and repeating an incantation: he then places honey, sugar, sour-milk, milk, and clarified butter, upon the bead-roll, repeating another incantation; then some red lead and spices; and then, with incantations, he gives the bead-roll a soul, (pranü,) and according to the usual forms worships it, and offers a burnt-offering to the god whose name he intends to repeat with this string of beads.

## SECT. XII.—Forms of Praise to the Gods, (Stüvü.)

FORMS of praise to the gods constitute a part of the daily worship of the Hindoos. They spring not from emotions of gratitude, but are repeated as acts of merit, to draw down favours on the obsequious worshipper.—In this act, the person draws his upper garment round his neck, joins his hand in a supplicating manner, and repeats the forms of praise with a loud voice. *Examples*:—‘Oh! Shivü! thou art able to do every thing! Thou art the preserver of all! Thou art the fountain of life!’—To Kartikü: ‘Thou art the god of gods; therefore I come to thee, to enquire how I may repeat the praise of Shēētüla, that she may remove swellings on the body.’—To Shēētüla: ‘I salute Shēētüla, the goddess, for she can remove the fear of boils.’

The Hindoos say, that by praise a person may obtain from the gods (who are fond of flattery) whatever he desires. The forms are taken from the shastrüs, though on some occasions, a person may recite words of his own invention.

SECT. XIII.—*Forms of Prayer to the Gods, (Küvüchü.)*

THESE prayers are principally found in the Tüntrüs ; a few in the pooranüs. They relate to the welfare of the petitioner here and hereafter ; and are given by a spiritual guide to his disciple. *Examples*:—‘ O ! Hünooman ! when I go eastward, do thou preserve me ! O ! son of Püvünü ! when I proceed southward, do thou keep me ! O ! beloved son of Késhürēē ;<sup>c</sup> when I go westward, do thou preserve me. O ! Kamügnü !<sup>d</sup> keep me from danger when I go northward. O ! Sagürü-parügü !<sup>e</sup> save me when I descend. O ! burner of Lünka ! (Ceylon,) deliver me from all danger. O ! counsellor of Soogrēēvü ! preserve my head.’ In this manner the person addresses petitions to this monkey-god, as for his head, so for the preservation of every member of his body, from the forehead to the toes.

He who repeats this form twelve times beneath the ürkü tree, will obtain long life, be the strongest man on earth, and the goddess of fortune will never forsake his dwelling. If he repeat this küvüchü seven times, at midnight, standing in water, he will be able to drive away from his body every kind of disease : if at any time, in any place, he will obtain beauty, eloquence, wisdom, strength, victory, patience, and be free from fear and disease. If any one bind this küvüchü (as a charm<sup>f</sup>) on his arm, he will obtain every desire of his heart.

SECT. XIV.—*Petitions and Vows, (Kamünü and Manünü.)*

THE Hindoos are continually resorting to their gods for particular favours : if a person wish for a son,<sup>g</sup> or any other blessing, he takes rice, plantains, and sweetmeats, and goes to some idol ; and after worshipping it, and presenting offerings, asks the god to bless him with a son. This petition is called kamünü ; after putting up which he vows, that if the god grant his request, he

<sup>c</sup> Késhürēē was married to the mother of Hünooman, (if marriages take place among monkees,) and Hünooman was the illegitimate son of Püvünü.

<sup>d</sup> This monkey-god is called by this name, as the destroyer of evil desire ; from kamñ, desire, and hüñ, to destroy.

<sup>e</sup> Sagürü, sea, parügü, the crosser ; alluding to his leaping across the sea to Ceylon.

<sup>f</sup> Not only the Hindoos, but the Müsülmaus also are much attached to charms. I once saw a Müsülman woman dropping slips of paper into the river, and, upon inquiry, found that they contained some sacred words, and that the woman was presenting these papers to the river-saint, Khajakhéjür, in hopes of obtaining relief from sickness, service, or the like.

<sup>g</sup> The Hindoos in general never pray for daughters, because they do not bring much honour to the family : they are expensive, and they can do nothing for the family when the father is dead ; whereas a son preserves his father's memory, performs the ceremonies for the repose of his soul, and nourishes the family by his labours.

will offer to him two goats, or present him with two loads<sup>b</sup> of sweetmeats : this vow is called *manūnū*.

In this manner the Hindoo asks for different blessings from his god ; such as to become the servant of some European, or to have sickness removed, or for riches, a house, a wife, or for a son to be married. A woman prays for a husband who is absent. A mother prays that her sick child may recover. Thus the poor Hindoo carries his property to dumb idols, and knows nothing of the happiness of casting all his cares on that glorious Being, ' who careth for him.' The vows made at such times are various. One promises to sacrifice a goat, a sheep, or a buffalo ; another to present sweetmeats, or cloth, ornaments, money, rice, a house, a necklace, one hundred water-lilies, one thousand toolūsee leaves, or a grand supper. All these offerings come to the *bramhūns*.<sup>i</sup>

If the god do not grant the requests and regard the vows made at these times, the worshipper sometimes vents his rage in angry expressions ; or, if the image be in his own house, he dashes it to pieces. Such an enraged worshipper sometimes says, ' Oh ! thou forsaken of the goddess Fortune, thou blind god ; thou canst look upon others, but art blind to me.' ' The gods are dying,' says another, ' otherwise my five children would not have died ; they have eaten my five children at once.' ' After having worshipped this god so faithfully, and presented so many offerings, this is the shameful manner in which I am required.' Words like these are common ; but this is in times when the passions of the worshippers are touched by the death of a child, or by some dreadful misfortune : and those who treat the gods so roughly are generally of the lower orders.

#### SECT XV.—Vows, (*Vrātū*.)

CERTAIN ceremonies, performed at stated times, frequently by females, are called by the name *vrātū*. The following is an example of one of these ceremonies :—At the fifth of the increase of the moon, in the month *Maghū*, what is called the *Pūnchūmē-Vrātū* is performed. On the day before the commencement of this ceremony, the woman who is to perform it, eats food without salt, and only once in the day ; refrains from anointing her body with oil ; eats rice that has not been made wet in cleansing ; and puts

<sup>b</sup> That is, as much as a man can carry, at twice in the way the bearers carry water ; who put a bamboo yoke on the shoulder, and suspend a jar of water from each end of the bamboo.

<sup>i</sup> The *shastrī* has declared that no gifts are to be received from the hands of *shūdrās*, except land or virgins. If, however, a *bramhūn* have received a forbidden gift, he is directed to offer it to *Vishnoo*, and then distribute it among *bramhūns*, repeating, for the removal of his sin, the *gayātrē* one hundred and eight times, or more.

on new apparel. The following morning she bathes ; after which the officiating bramhūn arrives at her house, and the things necessary for the worship are brought : as, a new earthen jar, rice, sweetmeats, a new poita, a piece of new cloth, clarified butter, fruits, flowers, &c. The woman presents to the officiating bramhūn, who sits in the house on a mat made of kooshū-grass, with his face towards the north or east, a piece of new cloth ; and putting a cloth over her shoulders, and joining her hands, informs him that she intends to perform this vrūtū every month for six years, and prays him to become her representative in this work. She then rises, and the bramhūn, taking the shalgramū, places it before him, and performs the worship of Vishnoo and Lūkshmēē. In the third and fourth years, on the day preceding and on the day of the worship, she eats rice not made wet in cleansing ; the next year, on these two days, only fruits ; the following year, on these two days, she fasts. On the last day, (at which time the six years expire,) the officiating bramhūns attend, to whom she says, 'I have now finished the six years' vrūtū I promised : I pray you to perform another vrūtū.' She then gives to each a piece of cloth, a poita, and some betle-nut ; and putting a cloth round her neck, and joining her hands, begs them to perform the necessary ceremonies. Placing the shalgramū before them, they then perform the worship of of Shivū, Sōōryū, Gūnēshū, Vishnoo, and Door-ga ; in which offerings are made of cloth, sweetmeats, &c. Next they worship the woman's spiritual guide ; in which, amongst other things, an offering is made of a bamboo plate, having on it a number of articles, and among the rest a piece of cloth. To this succeeds the worship of Vishnoo, Lukshmēē, and the officiating priests. A priest next prepares an altar four cubits square, by spreading sand upon the ground. At three of the corners he fixes three pieces of wood, lights some straw, and then worships the fire ; next he boils rice, and, with clarified butter, presents the burnt-offering. The female now puts a bamboo plate on her head, and walks round the fire seven times ; then, standing still, she says, 'O ! Ūgnee ! I call thee to witness, that I have performed this vrūtū six years.' She says the same to the sun, the shalgramū, and to the bramhūns. Next she gives a fee, and distributes the gifts to the priests and bramhūns. The bamboo plate which she placed on her head is laid up in the house, and the whole closes with a grand dinner to the bramhūns and others. This is the form of a vrūtū on a large scale. The Hindoos have, it is said, two or three hundred ceremonies called by this name.

*Savitree-vrūtū.* In this ceremony the wife of a Hindoo, in the month Asharhū, worships her husband : she first presents to him a new garment, hangs a garland of flowers round his neck, rubs his body with red lead and ointments ; and while he sits on a stool, worships him, by presenting different offerings to him repeating incantations, and praying that she may never be separat-

ed from him as her husband, nor ever become a widow. After a number of other services paid to him, among which she makes him partake of a good dinner, she walks round him seven times, and then retires.

Adürü-singhasünñ-vrütü is observed every day in Voishakhü for one year. During the thirty days, thirty women, the wives of bramhüns, are entertained; a different female each day. When the bramhünēē arrives, a seat is given her on the porch, and the mistress of the house washes her feet, fans her, anoints her head with oil, combs her hair, ornaments her forehead with paint, anoints her body with perfumes, and employs a female barber to paint the edges of her feet. After this she conducts her into the house, where she is fed with all the dainties the house can afford, and dismissed with a gift of kourees. On the last of the thirty days, in addition to this entertainment, a piece of cloth is presented to a bramhünēē. The benefit expected from this vrütü is, that the female who thus honours the wives of bramhüns shall be highly honoured by her husband in another birth.

It would be easy to multiply examples, for almost every Hindoo female performs one or another of these vrütüs:<sup>k</sup> but this will be sufficient to give the reader an idea of these ceremonies; from the merit of which some expect heaven, others children, others riches, others preservation from sickness, &c.—The vrütüs are a very lucrative source of profit to the bramhüns.

#### SECT. XVI.—*Fasting, (Oopvasü.)*

FASTING is another work of merit among the Hindoos. A common fast is conducted in the following manner:—The person abstains on the preceding day from rubbing his body with oil, and from eating, except once in the former part of the day. The next day he eats nothing; and on the following day he eats once, worships some god, and entertains one or more bramhüns. If a person be unable to fast to such a degree, he is permitted to take a little milk on the second day; if he be very weak, he may add fruit, curds, sweetmeats, &c.

Some Hindoos fast on the 11th<sup>l</sup> of the increase, and the 12th of the decrease of the moon in every month; on the 11th in

<sup>k</sup> Vrütüs are unconditional vows to perform certain religious ceremonies; but what is called münññü (see a preceding article) is a conditional vow, promising to present offerings on condition that the god bestow such or such a benefit.

<sup>l</sup> Widows keep this fast so strictly, that if a widow were dying, and a draught of water would prolong life, her friends would scarcely give it.

Shravṇṇ, Bhādrū, and Kartikū;<sup>m</sup> on the 12th in Shravṇṇ; on the 14th of the decrease of the moon in Phalgunū;<sup>n</sup> on the 9th in Choitrū;<sup>o</sup> on the 8th in Bhadrū;<sup>p</sup> and on the 8th in Ashwinū.<sup>q</sup> In this month many natives of Hindoost'han fast on the first nine days of the moon, in honour of Doorga; and observe, as they say, a total abstinence, even from water. Fasts precede some of the festivals: after the death of parents, Hindoos fast three days; after that of a husband, a wife fasts three days; before offering an atonement, a fast is observed; the day any pilgrim arrives at a holy place he fasts; in fulfilling vows, the Hindoos keep many fasts; some persons enter into a resolution to fast every other day, and persevere in this for years. Some renounce rice altogether, and keep a perpetual fast, living on milk, fruits, &c. Others (pilgrims) offer a certain fruit to some idol, and renounce this kind of fruit, promising never to eat of it again to the end of life. The gods, it is said, delight to see their followers renounce anything as an act of devotion or attachment to them. This person presents to bramhṇs fruit thus renounced, on the anniversary of the day on which he renounced it.—Another custom, bearing a similarity to fasting, also prevails among the Hindoos:—In the months Asharhū, Shravṇṇ, Bhadrū, and Ashwinū, many renounce certain articles of diet, and others omit to be shaved, as acts of devotion to the gods.

The blessing expected from fasting is, that the person will ascend to the heaven of that god in whose name he observes the fast.

#### SECT. XVII.—*Gifts, (Danū.)*

PRESENTS to learned bramhṇs; to those less learned; to unlearned bramhṇs; to one whose father was a bramhṇ, but his mother a shōōdrū; and alms to the poor, are called by the name of danū. The things which may be presented are, whatever may be eaten, or worn, or is in use among Hindoos. These are the common gifts, but the shastrū have pointed out extraordinary gifts: a daughter in

<sup>m</sup> On the first of these days Vishnoo goes to sleep; on the second he turns to the other side; and on the third he awakes.

<sup>n</sup> The occasion of this fast is thus related:—On a certain occasion, Doorga asked Shivū what would please him most, and be a work of the greatest merit. He replied, to hold a fast in his name on the 14th of the wane of the moon in Phalgunū.

<sup>o</sup> The birth-day of Ramū.

<sup>p</sup> Krishnū's birth-day.

<sup>q</sup> The time of the Doorga festival.

<sup>r</sup> From da, to give.



marriage without receiving a fee ;\* a pool of water ;† a shalgramū a house containing food, clothes, &c. for twelve months ; gold cows ; elephants ; horses ; palankeens ; a road ; a copy of a pooranū ; a mountain of gold,‡ silver, brass, rice, or other articles ; land ;§ a person's whole property ; yea, even his life.

There are three ways of presenting a gift ; one in which the person worships the receiver ; another in which he gives as an act of benevolence ; and the last, in which the giver prays for some blessing on presenting his gift. If a shōōdrū wish to present a gift to a bramhūn, he bathes, and carries it fasting : on arriving in the presence of the bramhūn, he sprinkles the gift with water, repeating an incantation that it may be thereby purified, and then presents it with such words as these : ‘ Sir, I have presented to you this gift : let me have your blessing, that I may obtain heaven, or, that my father may obtain heaven, or that it may be imputed to me as an act of merit.’

If a man present land to bramhūns, he will obtain heaven ; if a cow, he will after death ride on a cow across the river Voitūrūnēē ; if water, after death he will find refreshing water in his journey to Yūmalūyū, (the residence of Yūmū, the regent of death) ; if a house

\* The generality of the respectable Hindoos say, that receiving a fee for a daughter is like selling flesh ; yet the lower orders of bramhūns commonly receive money on giving a daughter in marriage. Formerly the Hindoo rajas assisted the bramhūns by giving them money for the expenses of their weddings. A story is related of a raja, who was intreated by a bramhūn to bestow a gift upon him for the expenses of his marriage. The raja ordered him to put a garland round the neck of the first woman he met, and let her become his wife. The bramhūn went out, and met the raja's mother returning from bathing. When about to put the garland round her neck, she demanded the reason of this strange conduct ; which the bramhūn explained. The old lady told him to wait, and she would bring about what he wanted. She sat at the door of the palace, and compelled her son to come and invite her in. She replied, that she was become the wife of such a bramhūn, and that she must go with her new husband. The raja, thunderstruck, called for the bramhūn, gave him a thousand rupees towards his wedding, and brought his mother into the house again.

† Pools are dug every year in all parts of Bengal, and offered to all creatures, accompanied with a number of ceremonies.

‡ The height of these mountain-gifts is given in the Pooshkūrū-khūndī of the Pādmū-pooranū. It must not be supposed that they are very large ; but it is necessary that figures of trees, deer, &c. should be seen on them. In one of the smitees is an account of a prostitute, who offered a mountain of gold. About the year 1794, Chānooghoshū, a kaisthū of Midnapore, gave to the bramhūns an artificial mountain of gold. A little before this, Gopalū-krishnū, a voidyū of Rajū-nūgūrū, presented to the bramhūns three mountains, one of gold, another of rice, and another of the seeds of sesamum.

§ It is very common for rich land-owners to make presents of land to bramhūns. At a shradhū for a father or a mother, a piece of land, or its value in money, is invariably given to bramhūns, unless the person be poor. Many of the Hindoo rajas sought out poor bramhūns, and gave them grants of land. A story is related of Kērttee-chūndrū, raja of Burdwan, who once found a poor fatherless boy, the son of a bramhūn, tending cattle : he gave him a village, with as much land as he could run over without stopping ; and disinherited the shōōdrū who had dared to employ the son of a bramhūn in so mean an occupation. The same raja ordered a man to be cut in pieces, for refusing to restore to a bramhūn a grant of land which the former had bought in a lot offered for sale.

to-bramhūns, he will obtain a palace in heaven ; if an umbrella to a bramhūn, he will not suffer, in another world, from the rays of the sun ; if shoes, in his way to heaven he will not suffer from the heat of the ground ; if perfumes to bramhūns, he will never, after death, receive an offensive smell ; if medicine to the blind, he will be delivered from darkness hereafter ; if a daughter to a bramhūn, without a fee, he will gain as much as if he had given the whole world.

### SECT. XVIII.—*Entertaining Bramhūns.*

As might be expected in a system formed by bramhūns, honouring them with a feast is represented as an act of the highest merit. At the close of all religious ceremonies, bramhūns are entertained ; private individuals, during particular holidays, make a feast for one or more bramhūns ; a person on his birth-day, on the anniversary of the day in which received the initiating incantation, or at the full moon, or at any feast, entertains bramhūns. During the whole of the month Voishakhū, it is very meritorious to give feasts to bramhūns.

### SECT. XIX.—*Various Works of Merit.*

THE Hindoo lawgivers have established several customs, which, if separated from idolatry, would be worthy of the highest commendation : they promise to the obedient the greatest rewards in a future state.

Among these we may place hospitality to strangers.† The traveller, when he wishes to rest for the night, goes to a house, and says, ' I am ūtit'hee' ; i. e., I am to be entertained at your house. The master or mistress of the house, if of a hospitable disposition, gives him water to wash his feet, a seat, tobacco, water to drink, &c. After these refreshments, they give him fire-wood, a new earthen pot to cook in,‡ rice, split peas, oil, spices, &c. The next morning he departs, sometimes without saying any thing, and at other times he takes leave.\* In the

† Munoo says, ' No guest must be dismissed in the evening by a house-keeper : he is sent by the returning sun, and whether he come in fit season or unseasonably, he must not sojourn in the house without entertainment. Let not himself eat any delicate food, without asking his guest to partake of it : the satisfaction of a guest will assuredly bring the housekeeper, wealth, reputation, long life, and a place in heaven.' .

‡ Almost every Hindoo is either constantly or occasionally his own cook.

\* The Hindoos have no word for ' thank you' in their common language, and gratitude itself appears to constitute no part of their virtues. The greatest benefits conferred very rarely meet with even the least acknowledgment. I have known

houses of the poor or the covetous, a stranger meets with worse entertainment. Not unfrequently the mistress of the house excuses herself to a person wishing to become a guest, and among other things alleges, that there are none but women and children at home. It is not very uncommon for a traveller to go to several houses, and to be refused at all. This is partly owing to fear, that the stranger may plunder the house in the night. Where persons have porches at the outside of their houses, they have less fear, as the stranger is then kept at a distance. This hospitality to strangers is indeed sometimes abused by a thief, who robs the house and decamps. Yet if a person refuse to entertain a stranger, the shastrū declares that all the sins of the guest become his, and his works of merit become the guest's. The traveller sometimes murmurs on going away, exclaiming that the people of this village are so depraved, that they refuse a handful of rice to a traveller. If a family are unable through poverty to entertain a guest, the shastrū orders that they shall beg for his relief. The stranger after eating must take nothing uncooked from the house.

A person of the name of Golūkū-Chūndrū-Rayū, of Serampore, formerly sirkar to the Danish East India Company, has particularly distinguished himself in the present day, as the most eminent Hindoo in Bengal for liberality to strangers. Upon an average, two hundred travellers or mendicants were formerly fed daily at and from his house; and it is said that he expended in this manner fifty thousand rupees annually.

Another work of charity is the digging of pools by the side of public roads, to supply the thirsty traveller with water. The cutting of these ponds, and building flights of steps in order to descend into them, is in many cases very expensive: four thousand rupees are frequently expended in one pond, including the expense attending the setting it apart to the use of the public; at which time an assembly of bramhūns is collected, and certain formulas from the shastrūs read by a priest; among which, in the name of the offerer, he says, 'I offer this pond of water to quench the thirst of mankind.' At the close of the ceremony, a feast is given to the assembled bramhūns, who are also dismissed with presents.

European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, without a solitary instance occurring of a single individual returning to acknowledge the favour. Amongst the higher orders of Hindoos, however, the master of a house sometimes says to a guest on his departure, 'You will excuse all inattention;' and the guest replies, 'Oh! sir, you are of a distinguished caste! What shall I say in return for the manner in which I have been entertained? Such food! such a bed! But this is like yourself. No one entertains a guest as you do. May Lūkshmēē (the goddess of riches) ever dwell in your house.'

I suppose, that in all eastern countries it is a custom for guests to be thus entertained at private houses. The address of our Lord to his disciples seems to intimate that such was the case among the Jews: 'And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And whosoever shall not receive you, when ye depart out of that house, &c.'

It is unlawful for the owner ever afterwards to appropriate this pond to his own private use. If the water be very clear and sweet, the offerer is complimented as a person with whose merits the gods are pleased. A person of Burdwan, of the name of Ramū-palū, is mentioned as having prepared as many as a hundred pools in different places, and given them for public use. Persons inhabiting villages where water was scarce, used to petition this public benefactor to cut a pool for them; and, after obtaining leave of the raja, he bestowed upon them this necessary blessing.<sup>b</sup>

The planting of trees to afford shade to travellers is another act of merit among the Hindoos, and, in a hot climate like this, deserves to be classed among actions that are commendable. Some trees also are considered as sacred, and the planting of them is therefore deemed a religious act. The trees thus planted are generally the ūshwūt'hū,<sup>c</sup> the vūtū,<sup>d</sup> vilwū,<sup>e</sup> ūshokū,<sup>f</sup> vūkoolū,<sup>g</sup> plūkshū,<sup>h</sup> oodoombūrū,<sup>i</sup> shingshūpa,<sup>k</sup> tūmalū,<sup>l</sup> jēēvu-pootrēē,<sup>m</sup> &c. At the time of planting these trees, no religious ceremony takes place; but when they are dedicated to public or sacred uses, the ceremony called prūtisht'ha is performed. The person who plants one ūshwūt'hū,<sup>n</sup> one nimbū,<sup>o</sup> two chūmpūkū,<sup>p</sup> three nagūkēshwūrū,<sup>q</sup> seven talū,<sup>r</sup> and nine cocconut trees, and devotes them with their fruit, shade, &c. to public uses, is promised heaven.

About twenty years ago, a landowner of Patū-dūhū, about fourteen miles from Calcutta, planted an orchard by a public road, placed a person to keep it, and dedicated it to the use of travellers of all descriptions; who are permitted to enter it, and take as much fruit as they can eat on the spot. Krishnū-vūsoo, of Calcutta, made a road<sup>s</sup> from Kūtūkū to the temple of Jūgūnnat'hū, in Orissa, and planted a double row of fruit trees on the sides of this road for the use of pilgrims going to the temple. The pilgrims cook their food, sleep under the shade of these trees, and eat the fruit which they yield. He also cut a large pool near the temple, to supply these pilgrims with water. Raja Sookhū-mūyū, of Calcutta, who died in the year 1811, left 100,000 rupees to be appropriated to the repairs and improvement of the road to the temple of Jūgūnnat'hū, in Orissa, and to assist pilgrims going there in paying the tax to Government.

In some parts, in the sultry months Voishakhū and Jyoisht'hū,

<sup>b</sup> Cutting wells made a man famous in patriarchal times: a well, said to be Jacob's well, existed in Samaria at the commencement of the Christian era. John iv. 6, 12.

<sup>c</sup> Ficus religiosa. <sup>d</sup> Ficus Indica. <sup>e</sup> Ægle marmelos. <sup>f</sup> Jonesia asoca.  
<sup>g</sup> Mimosa elengi. <sup>h</sup> Ficus venosa. <sup>i</sup> Ficus glomerata. <sup>k</sup> Dalbergia Sisso.  
<sup>l</sup> Xanthochymus pictorius. <sup>m</sup> Unascertained. <sup>n</sup> Ficus religiosa. <sup>o</sup> Melia azadirachta. <sup>p</sup> Michelia champaca. <sup>q</sup> Mesua ferea. <sup>r</sup> Borassus flabelliformia.

<sup>s</sup> There are very few good public roads in Beugal.

rich Hindoos, as an act of merit, erect sheds by the public roads, and supply travellers gratis with water and other refreshments.

For the comfort of travellers, lodging-houses are erected by opulent Hindoos on the side of public roads, in some of which travellers are supplied with refreshments gratis.

### SECT. XX.—*Reading and hearing PooranŪs.*

AT the close of most of the pooranŪs, the writers affirm, that it is an act of the greatest merit, extinguishing all sin, for the people to read these works, or hear them read. Those principally recited in Bengal, as an act of merit, are the MūhabharātŪ, the Shrēe-bhagŪvātŪ, the KalikŪ pooranŪ, the OotkŪlŪ and Kalē-khŪndŪs.<sup>1</sup>

Some auspicious day, in the month KartikŪ, MaghŪ, or Voi-shakhŪ, is chosen, on the day preceding which the bramhŪns are entertained. A shed, covered with thatch and open on all sides, is prepared, sufficiently large, if the ceremony be on a grand scale, to accommodate four or five thousand people. At one end, a place rather elevated is prepared for the person who is to read; and the other end, if there be a portico to the house, is enclosed by a curtain, from whence the women hear, and peep through the crevices. Mats are spread for the people to sit on, the bramhŪns in one place, and the kayŪst'hŪs in another,<sup>2</sup> and the shōodrŪs in another. On the appointed day all take their places: the people, on entering, make prostration to the shalgramŪ and to the bramhŪns. The person at whose expense this is performed, after bathing, enters the assembly, acquaints the pŪndits with his design, and asks leave to choose those who are to read; to each of whom he presents a piece of cloth, directing him what to do. The reader (Pat'hŪkŪ) sits on the elevated seat; below him, on the right and left, sit the examiners, (DharŪkŪs); and before him the SŪdŪsyŪs, who decide upon the exactness of the copy. Two persons (Shrotas) sit in front, and in the name of the householder hear it read. Before the recitation begins, a bramhŪn in his name presents a garland of flowers, and some white paint, to the shalgramŪ; places very thick garlands on the neck, arms, and head of the reader, and anoints his breast and forehead with white paint; and afterwards places garlands round the necks of the bramhŪns and some of the

<sup>1</sup> The two last works are parts of the SkŪndŪ pooranŪ.

<sup>2</sup> When a kayŪst'hŪ has a pooranŪ read at his own house, before the recital commences the officiating bramhŪn worships the book, the author, and the person whose actions are celebrated in this work. Flowers, rice, a burnt-offering, &c. are presented to the book, and to the persons worshipped.

shōōdrūs. The Pat'hūkū then (about nine or ten o'clock in the forenoon) beings to read one of these pooranūs aloud. The first day they sit about an hour; but on the succeeding days they begin at seven and continue till twelve; and in the afternoon meet again, when the meaning of what was read in the forenoon in Sūngskritū is to be given in Bengalee, by the Kūt'hūkū, or speaker; who takes the seat of the Pat'hūkū, placing the shalgramū upon a stand before him. At times the passions of the multitude are greatly moved; when some one perhaps presents the reader with a piece of money. The whole is closed at dusk, when the people retire, and converse upon what they have heard. This method is pursued from day to day till the book is finished. The recitation of the Mūhabharūtū occupies four months, of the Shrēē-bhagūvūtū about one.

Some persons entertain the guests on the last day instead of the first, dismissing the bramhūns with presents. It is said, that not less than 100,000 rupees have been sometimes expended by rich men at such recitals. The person who causes these books to be read, is promised great future rewards.

#### SECT. XXI.—*Sacred Rehearsals, (Gēētū.*

THE Hindoos, as an act of merit, employ persons to sing those parts of their shastrūs, which contain the history of their gods. These songs have been composed in the Bengalee from the following, among other shastrūs: the Chūdēē, Ramayūnū, the Mūhabharūtū, the Shrēē-bhagūvūtū, the Gūnga-vakyū-vālēē, the Kalikū, Pudmū, and Shivū pooranūs, and the Kashēē-khūndū. The names of the songs are: Kalēē-kēērtūnū, Ūnnūdamūngūlū, Krishnū-mūngūlū, Gūnga-bhūktee-tūrūnginēē, Kūvee-kūnkūnū, Mānūsa-mūngūlū. Hūree-sūngkēērtūnū, Pēērér-ganū, Dhūpér-ganū.

As a specimen of the manner in which this singing is conducted, I insert an account of the performance called Kūvee-kūnkūnū. —Sometimes a rich man bears the expense, and at others half a dozen persons join in it. If the former, he has the rehearsal in his own yard; and if several unite, it is done in some suitable place in the village, after the place has been swept, and an awning put over it. Eight or ten singers of any caste, attended by four or five musicians are employed. Upon the ancles of all the singers are loose brass rings, which make a ginging noise: in the left hand is held a brush made from the tail of the cow of Tartary; and in the right, round flat pieces of metal, which by being shook, make a jingling noise. The drum continues to beat till all the people

\* From goi, sing.

have taken their places ; after which the chief singer steps forth, and after a short preface begins to sing, moving his feet, waving his hands, and now and then dancing. The softer music also plays at intervals, and the other singers take parts, waving the cow-tails, and dancing with a slow motion. When the passions of the hearers are affected, some throw small pieces of money at the feet of the principal singer. The performance continues during the day for nearly six hours, and is renewed again at night.

These rehearsals are in some instances continued a month : each day a new song is chosen. The inferior singers receive about eight-pence a day each ; and for this trifle sing till they are black in the face, and become quite hoarse. The performance being out of doors, is very unfavourable to vocal efforts, and the exertions of the singers are in consequence very painful. The gifts to those singers who excel, often increase the allowance considerably ; and at the time of their dismissal, the performers have garments, &c. presented to them. A feast to the bramhūns concludes the rehearsal. Sometimes women are employed, though not frequently.

The hearing of these songs, however filthy some of them may be, is considered as an act of religious merit.

#### SECT. XXII.—*Hanging Lamps in the Air.*

In the month Kartikū, the Hindoos suspend lamps in the air on bamboos, in honour of the gods, and in obedience to the shastrūs. I cannot learn any other origin of this custom than this, that as the offerings of lamps to particular gods is considered as an act of merit, so this offering to all the gods, during the auspicious month Kartikū, is supposed to procure many benefits to the giver.

#### SECT. XXIII.—*Method of preventing Family Misfortunes.*

IF a Hindoo die on an unlucky day, the shastrūs declare that not only the whole race of such a person, but the very trees of his garden will perish. To prevent these direful effects, a ceremony called Pooshkūra-shantee is performed in the night, by the river side, or in some plain ; where two bramhūns sit on an altar, and worship the nine planets, also Yūmū, Chitrū-gooptū, Pooshkūrū-poorooshū,<sup>7</sup> and the shalgramū ; and afterwards offer a sacrifice. One of the bramhūns then makes the images of Yūmū

<sup>7</sup> Yūmū is the judge of the dead ; Chitrū-gooptū is his recorder ; and Pooshkūrū-poorooshū, a kind of inferior deity, who resides with Yūmū.

and Pooshkūrū-poorooshū ; one with cow-dung, and the other with paste made of rice. To these images he imparts souls, worships the knife, slays a fish, and offers it in two parts, with some blood, to the cow-dung and paste images. The person who performs this ceremony then dismisses the two bramhūns with fees, and avoids seeing their faces any more on that night.

SECT. XXIV.—*Ceremony for removing the Evils following bad Omens.*

IF a thunder-bolt fall on a house ; if a vulture, or hargilla (the gigantic crane,) alight on it ; or if shackals or owls lodge in it ; or if a shackal howl in the yard in the day-time, some evil will befall the persons living in this house. To prevent this, the ceremony called Ūdbhootū-shantee is performed ; which comprises the worship of Brūmha and other gods, the burnt-sacrifice, repeating the name of a certain deity, &c.

SECT. XXV.—*Ceremonies performed while sitting on a dead Body.*

IN the former edition of this work, I inserted a pretty long account of a number of strange ceremonies, principally drawn from the tūntrūs, and known under the name of Sadhūnū. One of these rites is performed while sitting on a dead body ; and the whole are practised under the superstitious notion that the worshipper will obtain an interview with his guardian deity, and be empowered to work miracles.

The late Ramū-Krishnū, raja of Natorū, employed the greater part of his time in repeating the name of his guardian deity, and in other gloomy and intoxicating rites. The princess who had adopted him, and who had become his spiritual guide, was offended on perceiving his turn of mind. A little before his death, he performed the Shūvū-sadhūnū, and his house steward, a bramhūn, provided for him a dead body and other necessary articles ; and it is affirmed, that while the raja was sitting on the dead body, (which was placed in the temple of Kalēē, built by the raja at Natorū,\*) he was thrown from it to the river Narūdū, a distance of about half a mile. After a long search, the raja was found on this spot in a state of insensibility, and in a few days after he died. I give this story as it was related to me by two or three bramhūns. That the raja performed the Shūvū-sadhūnū is very probable.

\* The raja is said to have endowed this temple with lands, &c. of the annual value of 100,000 rupees.



SECT. XXVI.—*Ceremonies for removing, subduing, or destroying Enemies.*

THE tūntrū shastrūś, and even the védūś, have laid down the forms of an act of worship to remove an enemy to a distance, to bring him into subjection, or to destroy him. This worship is addressed to the yoginēś, or other inferior deities, before a female image made of cow-dung, or a pan of water, on a Tuesday or Saturday, at the darkest hour of the night. Many incantations are repeated, and some bloody sacrifices offered. The worshipper expects, that by the power of these incantations his enemy will be seized with some dreadful disease, and will thus perish by the unseen hand of the yoginēś. If a person hear that his enemy is performing these ceremonies for his destruction, he pays another person to perform similar rites, to prevent any evil arising to him.

The Hindoos have also a great variety of incantations, which are supposed to possess the same power as charms in Europe.\* For destroying the cattle or goods of an enemy, incantations are used; as well as to hinder cows from calving, milk from yielding butter, &c. Another incantation is used to extract fish bones from the throat. They have incantations also for almost every disease; as, the head-ache, tooth-ache, fever, dysentery, leprosy, madness, burns, scalds, eruptions on the skin, &c. In the tooth-ache they are taught to imagine, that by the power of the incantation a small grub is extracted from the tooth. An incantation is repeated to make a tree grow in the belly of an enemy, as well as to obtain preservation from snakes, tigers, witches, ghosts, and all other destructive things; and to drive away serpents, or wild beasts. If any one has been robbed, he prevails upon a person to read an incantation to discover the thief. If any one, who has power to injure another, be offended, the Hindoos read an incantation to appease him. If a person has a trial depending in a court of justice, he reads an incantation while putting on his turban, that he may gain his cause. The caste of Hindoos who keep snakes for a show, repeat incantations that they may handle these snakes without harm. Other incantations are mentioned, by which a person is able to conceal himself, when in the act of doing any thing requiring secrecy.

SECT. XXVII.—*Impure Orgies, with Flesh, spirituous Liquors, &c. (Pōrnabhishékū.)*

SOME of the worshippers of the female deities assume the profession of brūmhūcharēś; among whom the ceremony called pōrnabhishékū is known, and which is performed in the night, in

\* Some incantations must be read every day, others preserve their power three, and some eight days; but no incantation will keep good longer than eight days, without being read afresh.

a secret manner, at the house of the person who understands the formulas. He who wishes to be initiated into these rites, raises an altar of earth in the house appointed, and scatters some peas on it, which sprout out by the time the altar is used. On the day preceding the rites, he performs the *vriddhee-shraddhū* in the name of his deceased ancestors; and during the whole of the following night, repeats the name of the goddess to be worshipped, rehearses her praise, eats flesh, drinks spirits, &c. On the following day, he takes to the house appointed some flesh, (of any animal,) spirituous liquors, rice, fish, and many other offerings; with nine females of different castes, (one of which must be a *bramhūn's* daughter,) and nine men, (*brūmhūcharēēs*;) with one female for the priest, and another for himself. The priest next takes nine pans of water, and places on them branches of different trees, and sets up some plantain trunks around them; after which the person to be initiated presents a garment to the priest, and intreats him to anoint him. The priest then offers to the goddess, an intoxicating beverage made with the leaves of hemp; of which all present, both women and men partake. He next rubs on the foreheads of the persons present some red lead, and worships the goddess, the guardian deity of the person to be initiated, making the latter repeat it; and worships the men and women who are present, presenting to each a piece of cloth and other offerings. Next the priest gives to the women spirituous liquors, in cups made of the cocoanut, or of human skulls. What they leave is taken out of the cups, mixed together, and given to the men. The women then arise one by one, and dipping the branches into the pans of water, sprinkle the person to be initiated, repeating incantations. This action is repeated by the priest, who changes the name of the disciple, and gives him one expressive of the state into which he is entering, as, *Anūndū-nat'hū*, i. e., the lord of joy. If after this the disciple should become a religious mendicant, he is called a *Vyūktavū-dhōōtū*: if he continue in a secular state, he is called a *Gooptavū-dhōōtū*.<sup>b</sup> All the persons present continue repeating the names of their guardian deities, and at intervals partake of the offerings, without considering the distinctions of caste, or the unlawfulness of the food. After midnight, acts of obscenity are perpetrated so abominable, that the *bramhūn* who gave me this account could only repeat them in part.<sup>c</sup> After this, the priest worships one or more females, the daughters of *bramhūns*, and sacrifices a goat to *Bhūgūvūtēē*. The initiated then offers a

<sup>b</sup> The first of these two names implies, that the person makes no secret of his being in the order into which he is initiated. He therefore becomes a religious mendicant, and publicly drinks and smokes intoxicating herbs. The latter, after initiation, continues in a secular state, and drinks spirituous liquors in secret.

<sup>c</sup> *Ramā-nat'hū*, the second *Sāṅskritū* pūndit in the college, informed a friend of mine, that he once watched one of these groups unobserved, when spirits were poured on the head of a naked woman, while another drank them as they ran from her body.

present of money to the priest, and to the females and males present. The remainder of the night is spent in eating, drinking spirits, and repeating the names of different deities. These abominable ceremonies are enjoined in most of the tūntrū shastrūs. The bramhūn who gave me this account had procured it from a brūmhūcharēē, by pretending that he wished to perform these rites.

In the year 1809, Trikonū-goswamēē, a vyūktavū-dhōōtū died at Kalēē-ghatū, in the following manner:—Three days before his death he dug a grave near his hut, in a place surrounded by three vilwū trees, which he himself had planted. In the evening he placed a lamp in the grave, in which he made an offering of flesh, greens, rice, &c. to the shackals, repeating it the next evening. The following day he obtained from a rich native ten rupees worth of spirituous liquors, and invited a number of mendicants, who sat drinking with him till twelve at noon, when he asked among the spectators at what hour it would be full moon; being informed, he went and sat in his grave, and continued drinking liquors. Just before the time for the full moon, he turned his head towards the temple of Kalēē, and informed the spectators that he had come to Kalēē-ghatū with the hope of seeing the goddess, not the image in the temple. He had frequently been urged by different persons to visit the temple; but though he had not assigned a reason for his omission, he now asked, what he was to go and see there:—a temple? He could see that where he was. A piece of stone made into a face, or the silver hands? He could see stones and silver any where else. He wished to see the goddess herself; but he had not, in this body, obtained the sight. However, he had still a mouth and a tongue, and he would again call upon her. He then called out aloud, twice, 'Kalēē! Kalēē!' and almost immediately died;—probably from excessive intoxication. The spectators, though Hindoos, (who in general despise a drunkard,) considered this man as a great saint, who had foreseen his own death when in health: he had not less than four hundred disciples.

The persons who have gone through the ceremony of Pōōrnabishékū conceal this fact as much as possible, as the drinking of spirits is disgraceful. They renounce all the ceremonies of the other Hindoos, as far as they can do it without incurring disgrace and loss of caste.

Two bramhūns, who sat with me when I was finishing this account, assured me, that the drinking of spirits was now so common, that out of sixteen Hindoos, two drank spirits in secret, and about one in sixteen in public.<sup>4</sup> Several of the Hindoo rajas, who

<sup>4</sup> They offer, or pretend to offer, these spirits to the idols, and then the drinking, or drinking to excess, is no crime in the opinion of these brūmhūcharēēs. Amongst the regular Hindoos, the eating of flesh is a crime, but eating flesh that has been offered to an image is an innocent action.

had received the initiating incantations of the female deities, are said to have given themselves up to the greatest excesses in drinking spirits.

SECT. XXVIII.—*Burning of Widows alive.*

THE following and other passages from the Hindoo shastrŪs have no doubt given rise to this singularly shocking practice.

‘O Fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter thee, the parent of water, that they may not be separated from their husbands, but may be in union with excellent husbands, be sinless, and jewels among women.—*Rig-vedŪ.*

‘There are 35,000,000 hairs on the human body. The woman who ascends the pile with her husband, will remain so many years in heaven.—As the snake-catcher draws the serpent from its hole, so she, rescuing her husband, (from hell,) rejoices with him.—The woman who expires on the funeral pile with her husband, purifies the family of her mother, her father and her husband.—If the husband be a bramhŪnicide, an ungrateful person, or a muderer of his friend, the wife by burning with him purges away his sins.—There is no virtue greater than a virtuous woman’s burning herself with her husband.—No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire.—As long as a woman, in her successive transmigrations, shall decline burning herself, like a faithful wife, on the same fire with her deceased lord, so long shall she not be exempted from springing again to life in the body of some female animal.’—*Ungira.*

‘If a woman who had despised her husband, and had done what was contrary to his mind, should (even) from mercenary motives, as fear, or a suspension of the reasoning powers, die with her husband, she shall be purged from all (crimes).’—*MŪhabharŪtŪ.*

‘Though he have sunk to a region of torment, be restrained in dreadful bonds, have reached the place of anguish, be seized by the imps of YŪmŪ, be exhausted of strength, and afflicted and tortured for his crimes; still, as a serpent-catcher unerringly drags a serpent from his hole, so does she draw her husband from hell, and ascend with him to heaven by the power of devotion.—If the

\* The terms SadhwŪṣ and SŪtŪṣ, here rendered virtuous, are thus explained by HarŪṣṭŪ :—‘commiserating with her husband in trouble, rejoicing in his joys, neglecting herself when he is gone from home, and dying at his death.’ In the MŪtshyŪ pooranŪ it is said, ‘By the favour of a chaste woman (SadhwŪṣ) the universe is preserved, on which account she is to be regarded by kings and people as a goddess.’

wife be within one day's journey of the place where the husband died, and signify her wish to burn with him, the burning of his corpse shall be delayed till her arrival.—If the husband die on the third day of the wife's menstrual discharge, and she desire to burn with him, the burning of his corpse shall be delayed one day to accommodate her.—*Vyastū*.

'If the husband be out of the country when he dies, let the virtuous wife take his slippers, (or any thing else which belongs to his dress,) and binding them (or it) on her breast, after purification, enter a separate fire.'—*Brāmhū pooranū*.

'A bramhūnēē cannot burn herself on a separate pile.' *Goṣṭūmū*.  
—'But this is an eminent virtue in another woman.' *Ooshūna*.

'A woman with a young child, pregnant, doubtful whether she is pregnant or not, or menstruous, cannot ascend the pile. *Vrihūn-narūḍēyū pooranū*.—The Vishnoo pooranū adds, 'or lately brought to bed, (within 20 or 30 days,) cannot,' &c.

I do not find, that it is common for women to reveal their intention of being burnt with their husbands while both parties are in health. A few, however, avow this in confidence to their husbands, and there may be circumstances in the family which may lead to the expectation of such an event. In some families, for several generations, the widow invariably perishes at the death of her husband; and thus established custom exacts this self-immolation from every woman, who has been so unhappy as to have become united to such a family. How shocking to the female herself, had she Christian feelings, to know that such a death awaits her! How shocking to the son, had he the feelings of a man, to know that he is doomed to perpetrate so horrible a matricide!

When the husband is directed by the physician to be carried to the river side, there being then no hopes of his recovery, the wife declares her resolution to be burnt with him.<sup>f</sup> In this case, she is treated with great respect by her neighbours, who bring her delicate food, &c., and when the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mangoe tree, she takes it with her, and proceeds to the body, where she sits down. The barber then paints the sides of her feet red; after which she bathes, and puts on new clothes. During these preparations, the drum beats a certain sound, by which it is known, that a widow is about to be burnt with the corpse of her husband. On hearing this all the village assembles. The son, or if there be no son, a relation, or the head man of the village

<sup>f</sup> Dying in the sight of the Ganges is not considered as absolutely necessary, however, if a woman perish with the dead body; and sometimes a wife forbids the removal of her sick husband, assuring her friends, that she means to be burnt, and thus make the salvation of her husband certain without the help of Gāṅga.

provides the articles necessary for the ceremony. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed; and upon these are laid, in abundance, dry faggots, hemp, clarified butter, pitch, &c. The officiating bramhūn now causes the widow to repeat the formulas, in which she prays, that 'as long as fourteen Indrūs reign, or as many years as there are hairs on her head, she may abide in heaven with her husband; that the heavenly dancers during this time may wait on her and her husband; and that by this act of merit all the ancestors of her father, mother, and husband, may ascend to heaven.' She now presents her ornaments to her friends, ties some red cotton on both wrists, puts two new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and kourees. While this is going forward, the dead body is anointed with clarified butter and bathed, prayers are repeated over it, and it is dressed in new clothes. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating an incantation, offers it in the name of his deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body is then laid upon the pile. The widow next walks round the funeral pile seven times, strewing parched rice and kourees as she goes, which some of the spectators endeavour to catch, under the idea that they will cure diseases.<sup>a</sup> The widow now ascends the fatal pile, or rather throws herself down upon it by the side of the dead body. A few female ornaments having been laid over her, the ropes are drawn over the bodies which are tied together, and faggots placed upon them. The son then, averting his head, puts fire to the face of his father, and at the same moment several persons light the pile at different sides, when women, relations, &c. set up a cry: more faggots are now thrown upon the pile with haste, and two bamboo levers are brought over the whole, to hold down the bodies and the pile.<sup>b</sup> Several persons are employed in holding down these levers, and others in throwing water upon them, that they may not be scorched. While the fire is burning, more clarified butter, pitch, and faggots, are thrown into it, till the bodies are consumed. It may take about two hours before the whole is burnt, but I conceive the woman must be dead in a few minutes after the fire has been kindled. At the close, each of the persons who have been employed, takes up a burning stick and throws it on the remaining fire. The bones, &c. that may be left, are cast into the Ganges. The place where the bodies have been burnt is plentifully washed with water; after which the son of the deceased makes two balls of boiled rice, and, with an incan-

<sup>a</sup> Mothers hang the kourees round the necks of sick children.

<sup>b</sup> A person sometimes takes one of these bamboos, after the bodies are burnt, and, making a bow and arrow with it, repeats incantations over it. He then makes an image of some enemy with clay, and lets fly the arrow into this image. The person whose image is thus pierced is said to be immediately seized with a pain in his breast.

tion, offers them in the name of his father and mother, and lays them on the spot where they were burnt. The persons who have been engaged in burning the bodies now bathe; and each one, taking up water in his hands three times, and repeating incantations, pours out drink-offerings to the deceased. The son binds upon his loins, in coming up out of the water, a shred of new cloth; which he wears, if a bramhūn, ten days. After this the family return home, or remain till evening; or, if the burning has taken place in the evening, till the next morning. Before entering the house, they touch a piece of hot iron, and also fire. This is done as a charm against evil spirits.

Soon after my arrival in Bēngal, I was an eye-witness to two instances of the burning of widows to death:—on the latter occasion two women were burnt together; one of them appeared to possess great resolution, but the other was almost dead with fear. In the year 1812, I saw another widow burnt to death at Soondūrū-poorū, a distance of about three miles from Serampore; and in the month of November, 1812, the wife of Ramū-nidhee, a banker, of Serampore, was burnt alive with the dead body of her husband, not half a mile from the Mission-house. These facts respecting the murder of the helpless widow as a religious ceremony are indeed so notorious, that the most careless traveller may convince himself, if he take the least notice of what is doing on the banks of the river. The natives do not attempt to hide these murders, but rather glory in them as proofs of the divine nature of their religion. The facts hereafter inserted have been voluntarily given to me by respectable natives, most of whom were eye-witnesses of what they here testify.

Several years ago, Ram-Nat'hū, the second Sūngskritū pūndit in the College of Fort-William, saw thirteen women burn themselves with one Mooktūa-ramū, of Oola, near Shantee-poorū. After the pile, which was very large, had been set on fire, a quantity of pitch being previously thrown into it to make it burn the fiercer, another of this man's wives came, and insisted on burning: while she was repeating the formulas, however, her resolution failed, and she wished to escape; but her son, perceiving this, pushed her into the fire, which had been kindled on the sloping bank of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished.

About the year 1789, Ūbhūyū-chūrūnū, a bramhūn, saw four women burnt with Ramū-kantū, a koolēēnū bramhūn, at Vasū-dūroonēē, near Kalēē-ghatū. Three of these women were already surrounded by the flames when the fourth arrived. She insisted on being burnt with them: accordingly, after going rapidly through the preparatory ceremonies, (the bramhūns in the mean time bringing a large quantity of combustible materials,) some fresh wood was laid near the fire already kindled, upon which this infatuated female

threw herself. In a moment faggots, oil, pitch, &c. were thrown upon her, and, amidst the shouts of the mob, she expired.

Ramū-Hūree, a bramhūn, had three wives living at Khūrūdūh, near Calcutta, at the time of his death, about the year 1802. One of them was deranged; with another he had never cohabited, and by the other he had one son. The latter had agreed with her husband, that, whenever he should die, she would burn with him; and he promised her, that if he died at Patna, where his employer lived, the body should be sent down to Khūrūdūh. This woman touched her husband's body at the time of this agreement, as a solemn ratification<sup>b</sup> of what she said.<sup>1</sup> After some time this man died at Patna, and a friend fastened the body in a box, and sent it down on a boat. As soon as it arrived at Khūrūdūh, the news was sent to his relations. The wife who had made the agreement failed in her resolution, and sat in the house weeping. Her son, who was grown to manhood, ordered her repeatedly, in the most brutal manner, to proceed to the funeral pile; and reminded her, that it was through her that his father's body had been brought so far: but she refused, and still remained weeping. While this was going forward, the deranged wife, hearing that her husband was dead, and that his body had arrived at the landing-place, instantly declared that she would burn with him. The people endeavoured to terrify her, and divert her from her purpose; but she persisted in affirming that she would positively burn. She came to the house, and poured the most bitter reproaches on the wife who was unwilling to die. This poor deranged wretch had a chain on her leg: a spectator proposed to take it off, and lead her to the funeral pile; and the third wife arriving, she was led with this deranged woman to the body: the wood and other articles for the funeral pile were prepared, and a large crowd had assembled by the river side. As soon as the deranged wife saw the dead body, which was very much disfigured, and exceedingly

<sup>b</sup> The Hindoos also make oath while touching one of the shastrīs, or the shalgramī, or a cow, or fire, or the toolūsee, or a roodrakshū string of beads, or rice. When made before a bramhūn, or in a temple, or by laying the hand on the head of a son, an oath is ratified.

<sup>1</sup> The Hindoos relate a number of stories respecting women who promised their husbands to burn with them, but afterwards shrunk from the task. A story of this kind is related of a man named Gopalī-bhartī, who pretended to die, in order to try the faithfulness of his wife. As soon as she thought he was really dead, she declared she would not die on his funeral pile; when the (supposed) dead man arose, and upbraided her for her insincerity. Another story is related of Shūmbhoo-ramī, of Arachya, in Burdwan, who had three wives, but was most attached to the youngest. This woman had promised her husband to burn with him after his death, and he had in consequence behaved with the greatest coolness towards his other wives, and had heaped all his wealth on this favourite. A person suggested doubts respecting the sincerity of this woman's declaration. To try her, on a certain occasion, when absent from home, her husband sent a relation to say he was dead, and to urge her to go to the spot to be burnt with him. As soon as she heard the tidings, instead of proceeding to the spot where the body was supposed to be waiting, she locked up all the jewels, &c. her husband had given her, and set her husband's relations at defiance. In a few hours the (dead) husband arrived, degraded this wife, and for the future became more attached to the other two.



offensive, she declared it was not her husband; that in fact they were going to burn her with a dead cow. She poured curses on them all, and protested she would not burn with a dead cow.\* The other female, who had never touched her husband, except at the marriage ceremony, was then bound to this putrid carcase, and devoured by the flames.

About the year 1796, the following most shocking and atrocious murder, under the name of *sühü-mürünü*,<sup>1</sup> was perpetrated at Mujil-poorü, about a day's journey south from Calcutta. Bancha-ramü, a bramhün of the above place dying, his wife at a late hour went to be burnt with the body: all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled; but the night was dark and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and creeping from under the pile, hid herself among some brush-wood. In a little time it was discovered that there was only one body on the pile. The relations immediately took the alarm, and searched for the poor wretch; the son soon dragged her forth, and insisted that she should throw herself on the pile again, or drown or hang herself. She pleaded for her life at the hands of her own son, and declared that she could not embrace so horrid a death—but she pleaded in vain: the son urged, that he should lose his caste, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

Gopēe-nat'hü, a bramhün employed in the Serampore Printing-office, was informed by his nephew, that in the year 1799, he saw thirty-seven females burnt alive with the remains of *Ününtü-ramü*, a bramhün of Bagna-para, near Nüdēya. This *koolēnü* bramhün had more than a hundred wives. At the first kindling of the fire, only three of them were present; but *the fire was kept burning three days!* When one or more arrived, the ceremonies were performed, *and they threw themselves on the blazing fire!* On the first day, three were burnt; on the second fifteen; and on the third nineteen! Among these, some were forty years old, and others as young as sixteen. The three first had lived with this bramhün; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims.

In the year 1812, a *koolēnü* bramhün, who had married twenty-five women, died at Choonakhalee. Thirteen died during his life-

\* In the month of January, 1813, a poor deranged woman was burnt alive with the corpse of her husband, *Rūghoo-nat'hü*, a bramhün, at *Bājūra-poorü*, in the zillah of *Krishnā-nūgūrū*.

<sup>1</sup> *Sühü*, with; *mürünü*, death.

time ; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a koolēēnū bramhūn, of considerable property, died at Sookhūchūrū, three miles east of Serampore. He had married more than forty women, eighteen of whom perished on the funeral pile. On this occasion a fire extending ten or twelve yards in length was prepared, into which they threw themselves, leaving more than forty children.

About the year 1802, the wife of a man of property of the writer caste was burnt at Kashē-poorū, in the suburbs of Calcutta. The bramhūn who witnessed this scene informed me, that when he went to the spot, he saw a vast crowd of people assembled ; and amongst the rest the above female, a girl about fourteen years old, and another female, of a different caste, who had cohabited with the deceased. The girl addressed herself to the mistress of her husband, and asked her what she did there : it was true, her husband had never loved her, nor had he for one day since their marriage lived with her ; yet she was now resolved to enjoy his company after death. She added, (continuing her address to the mistress of her husband,) ‘ If, however, you will accompany him, come, let us burn together ; if not, arise and depart.’ She then asked the woman what her husband had bequeathed to her, and was answered that he had given her twenty-five rupees, and some clothes. To this the wife of the deceased added twenty-five more. After this conversation, the bramhūns hastened the ceremonies ; her friends entreated her to eat some sweetmeats, but she declined it, and declared that she would eat nothing but that which she came to eat, (fire.) At this time the clouds gathered thick, and there was the appearance of heavy rain : some persons urged delay till the rain was over ; but she requested them to hasten the business, for she was ready. A bramhūn now arrived, and entreated the favour of this woman to forgive a debt due to her husband, for which his brother was in confinement. She forgave it, leaving a written order behind her, to which she affixed her mark. After the ceremonies by the side of the river, and near the pile, were concluded, she laid herself down on the pile, placing one arm under the head of the deceased, and the other over his breast, and they were thus tied together. At the time of lighting the pile, the rain fell in torrents, and the fire was so partially lighted, that during half an hour it only singed her clothes and her hair. This devoted female, however, remained in the same posture on the pile till the rain ceased, when, in a few seconds, the fire devoured her. It was reported that she had cohabited with others, but she denied it before she ascended the pile.

An English clergyman, now deceased, once related to me two scenes to which he had been an eye-witness :—one was that of a

young woman, who appeared to possess the most perfect serenity of mind during every part of the preparatory ceremonies : calm and placid, she acted as though unconscious of the least danger ; she smiled at some, gave presents to others, and walked round the funeral pile, and laid herself down by the dead body, with as much composure as though she had been about to take rest at night. The other scene was very different ; the woman, middle-aged and corpulent, appeared to go through the business with extreme reluctance and agitation ; the bramhūns watched her, followed her closely, held her up, and led her round the funeral pile, and seemed to feel uneasy till they had tied her fast to the dead body, and had brought the faggots and bamboo levers over her. This clergyman added, that he saw one of this woman's arms move, as in convulsive motions, for some time after the pile was lighted. The Hindoos say, that it is a proof the woman was a great sinner, if any part of her body is seen to move after the pile has been lighted ; and, on the contrary, if she is not seen to move, they exclaim, ' Ah ! what a perfect creature she was ! What a blessed sūhū-mūrūnū was her's ! ' A respectable native once told me, that he had heard of a woman's shrieking dreadfully after she was laid on the pile, which, however, did not save her life.<sup>m</sup>

Instances of children of eight or ten years of age thus devoting themselves are not uncommon. About the year 1804, a child eight years old was burnt with the dead body of Hūree-nat'hū, bramhūn of Elo, near Calcutta. At the time the news arrived of the death of this child's husband, she was playing with other children at a neighbour's house. Having just before been severely chastised by her aunt, and having formerly suffered much from her, she resolved to burn with the dead body, in order to avoid similar treatment in future ; nor could her relations induce her to alter her resolution. She said she would enter the fire, but would not go back to her aunt. As soon as she was laid on the pile, she appeared to die, (no doubt from fear,) even before the fire touched her. The Hindoos say, it is often the case, that the female who is really Sadhwē, is united to her husband immediately on hearing the news of his death, without the delay of the fire.—Another instance of the same kind occurred in the year 1802, at Vūrishā, near Calcutta ; a child, eight years old, was burnt with her husband. Before she went to the funeral pile, she was compelled to put her hand upon some burning coals, and hold it there for some time, to convince her friends that she should not shrink at the sight of the fire.—About the year 1794, a girl, fifteen years old, who had been delivered of her first child about three weeks, was burnt with her husband, Dēvēē-chūrūnū, a bramhūn of Mūniramū-poorū, near

<sup>m</sup> I am credibly informed, that on the banks of the Brūmhī-pootrū, the Hindoos do not lay faggots on the bodies, nor are bamboos used as levers to hold them down ; but the widow lies on the pile with her arms round her husband, and fire is kindled beneath them.

Barrack-poorū. Her friends remonstrated with her, and did all except (what they ought to have done) use force. When they urged the situation of the infant she would leave, she begged they would not disturb her mind with such things : it was only a female child, and therefore the leaving it was of less consequence. After she had mounted the pile, she sat up, and assured the officiating bramhūn she then recollected, that in a former birth he was her father.

Women eighty years old and upwards sometimes burn with their husbands. About the year 1791, Gopalū-nayalūnkarū, a very learned bramhūn, died at Nūdēya. He was supposed to have been one hundred years old at the time of his death ; his wife about eighty. She was almost in a state of second childhood, yet her gray hairs availed, nothing against this most abominable custom.—A similar instance occurred about the year 1809, at Shantee-poorū, when the wife of Ramū-chūndrū-vūsoo, a kayūst'hū, at the age of eighty or eighty-five, was burnt with the corpse of her husband.

Mrityoonjūyū, the first Sūngskritū pūndit in the College of Fort-William, once saw a bramhūnēe at Rūngū-poorū, who had escaped from the pile. She was carried away by a mat-maker, from whom she eloped, and afterwards lived with a Mūsūlman groom.—About the year 1804, a woman who had lived with a man as his wife, burnt herself with his body at Kalēē-ghatū, near Calcutta.—Some years ago, a sepoy from the upper provinces died at Khiddirū-poorū, near Calcutta. The woman who had cohabited with him went to the head land-owner, and requested him to provide the materials for burning her with the dead body. He did so, and this adulteress entered the flames, and was consumed with the dead body of her paramour.

In Orissa, the defenceless widow is compelled to cast herself into a pit of fire. If, on the death of a raja, his wife burn herself with him, his concubines are seized, and by beating, dragging, binding, and other forcible methods, are compelled to throw themselves into the pit, where they are all destroyed together. On this subject I beg leave to insert a letter drawn up by Pūrūshoo-ramū, a learned bramhūn :—'Shrēe Pūrūshoo-ramū writes : I have myself seen the wives of one of the rajas of Oorisyā burn with their husband. These are the particulars :—after the death of raja Gopēe-nat'hū-dēvū, the head-queen, of her own accord, being prepared to be burnt with the body, a pit was dug, and quantities of wood piled up in it, upon which the corpse was laid, and upon this more faggots : when the fire blazed with the greatest fury, the head-queen cast herself into the flames and perished. The two other wives of the raja were unwilling to follow this example ; but they were seized by force, and thrown into the pit, and consumed. This happened about the year 1793.'

The widows of the *yogēās*, a description of weavers, are sometimes buried alive with their deceased husbands. If the person have died near the Ganges, the grave is dug by the side of the river, at the bottom of which they spread a new cloth, and on it lay the dead body. The widow then bathes, puts on new clothes, and paints her feet; and after various ceremonies, descends into the pit that is to swallow her up: in this living tomb she sits down, and places the head of her deceased husband on her knee, having a lamp near her. The priest (not a *brāmhūn*) sits by the side of the grave, and repeats certain ceremonies, while the friends of the deceased walk round the grave several times, repeating 'Hūree būl! Hūree būl!' (that is, literally, 'Repeat the name of Hūree;' but in its common use it is equivalent to 'Huzza! Huzza!'). The friends (if rich) cast into the grave garments, sweetmeats, sandal wood, rupees, milk, curds, clarified butter, or something of this kind; and the widow directs a few trifles to be given to her friends or children. The son also casts a new garment into the grave, with flowers, sandal wood, &c. after which earth is carefully thrown all round the widow, till it has arisen as high as her shoulders, when the relations throw earth in as fast as possible, till they have raised a mound of earth on the grave; when they tread it down with their feet, and thus bury the miserable wretch alive. They place on the grave sandal wood, rice, curds, a lamp, &c. and then, walking round the grave three times, return home.—Among the *voishnūvūs* also are instances of widows being buried alive with the dead bodies of their husbands.—On enquiring among the *brāmhūns*, and other Hindoos employed in the Serampore printing-office, I found that these murders were much more frequently practised than I had supposed: almost every one had seen widows thus buried alive, or had heard of them from undoubted authority.

I could easily increase the number of these accounts so as to form a volume; but I am not anxious to swell this work with more facts of this nature: these are sufficient to fill the mind of the benevolent with the deepest compassion for the miserable victims of this shocking superstition.

The Hindoo *shastrūs* permit a woman to alter her resolution, even on the funeral pile, and command such a person to observe a severe fast as an atonement. This fast, however, may be commuted by gifts to *brāmhūns*. The *Vishnoo pooranū* directs such a female to become a *brūmhūcharēē*; which profession obliges the person to abstain from every pleasure, from chewing betel or other exhilarating herbs, from anointing herself with oil,<sup>a</sup> &c. Notwith-

<sup>a</sup> This anointing is called *ūbhishékū*: when oil is applied to the crown of the head, and reaches to all the limbs, it is called *ūbhyingū*. There seems to be a strong affinity betwixt the Jewish and Hindoo methods of anointing in this respect: 'It is like the precious ointment upon the head, that ran down upon the beard, even Aarou's beard, that went down to the skirts of his garments.'

standing this provision of the shastrū, I am informed that at present a widow, if she go to the dead body, declaring that she will be burnt with it, is never permitted to return: or, should such a case occur, she is delivered up to persons of the lowest caste to do what they will with her; she never goes back to her relations.

The desire of Hindoo women to die with their husbands, and the calmness of many in going through the ceremonies which precede this terrible death, are circumstances almost, if not altogether, unparalleled. It is another proof of the amazing power which this superstition has over the minds of its votaries.<sup>o</sup> Among other circumstances which urge them to this dreadful deed, we may rank the following:—First, the védūs, and other shastrūs, recommend it, and promise the widow that she shall deliver her husband from hell, and enjoy a long happiness with him in heaven; secondly, long custom has familiarised their minds to the deed; thirdly, by this act they escape the disgrace of widowhood, and their names are recorded among the honorable of their families;<sup>p</sup> fourthly, they avoid being starved and ill-treated by their relations; and lastly, the Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin. If they considered death as introducing a person into an unalterable state of existence, and God, the judge, as requiring purity of heart, no doubt these ideas would make them weigh well a step pregnant with such momentous consequences.

The conduct of the bramhūns at the burning of widows is so unfeeling, that those who have represented them to the world as the mildest and most amiable of men, need only attend on one of these occasions to convince them, that they have greatly imposed on mankind. Where a family of bramhūns suppose that the burning of a mother, or their brother's or uncle's wife, or any other female of the family, is necessary to support the credit of the family, the woman knows she must go, and that her death is expected. She is aware also, that if she should not burn, she will be treated with the greatest cruelty, and continually reproached, as having entailed disgrace on the family. The bramhūn who has greatly assisted me in this work, has very seriously assured me, that he believed violence was seldom used to compel a woman to ascend the pile; nay, that after she has declared her resolution, her friends

<sup>o</sup> Such a widow reflects thus: 'It is right that the wife leave the world with her husband; a son can never be to a mother what a husband is to a wife; the extinction of life is the work of a minute; by strangling, by drowning, how soon does the soul leave the body: there are no terrors then in the funeral pile, and I shall at once enter on happiness: what multitudes have died in this manner before me; and if I live, I have nothing but sorrow to expect.'

<sup>p</sup> It is common at Benares to set up, by the side of the river, stone monuments to the memory of widows who have been burnt with the bodies of deceased husbands. Persons coming from bathing bow to these stones, and sprinkle water on them, repeating the words *Sūtes, Sūtes, i. e., chaste.*

use various arguments to discover whether she be likely to persevere or not; (for if she go to the water side, and there refuse to burn, they consider it an indelible disgrace on the family;) that it is not uncommon for them to demand a proof of her resolution, by obliging her to hold her finger in the fire; if she be able to endure this, they conclude they are safe, and that she will not alter her resolution. If, however, she should flinch at the sight of the pile, &c. they remain deaf to whatever she says; they hurry her through the preparatory ceremonies, attend closely upon her, and go through the work of murder in the most determined manner.

Some years ago, two attempts were made, under the immediate superintendance of Dr. Carey, to ascertain the number of widows burnt alive within a given time. The first attempt was intended to ascertain the number thus burnt within thirty miles of Calcutta, during one year, viz. in 1803. Persons, selected for the purpose, were sent from place to place through that extent, to enquire of the people of each town or village how many had been burnt within the year. The return made a total of **FOUR HUNDRED AND THIRTY-EIGHT**. Yet very few places east or west of the river Hoogly were visited. To ascertain this matter with greater exactness, ten persons were, in the year 1804, stationed in the different places within the above-mentioned extent of country; each person's station was marked out, and he continued on the watch for six months, taking account of every instance of a widow's being burnt which came under his observation. Monthly reports were sent in; and the result, though less than the preceding year's report, made the number between **TWO AND THREE HUNDRED** for the year!—If within so small a space several hundred widows were burnt alive in one year, **HOW MANY THOUSANDS OF THESE WIDOWS MUST BE MURDERED IN A YEAR—IN SO EXTENSIVE A COUNTRY AS HINDOOSTHAN!**<sup>a</sup> So that, in fact, the funeral pile devours more than war itself! How truly shocking! Nothing equal to it exists in the whole work of human cruelty! What a tragic history would a complete detail of these burnings make!

#### SECT. XXIX.—*Voluntary Suicide, (Kamyū-Mūrūnū.)\**

A NUMBER of expressions in several shastrūs countenance the practice of voluntary suicide;† and some of the smritees, and pooranūs, lay down rules for Kamyū-mūrūnū; declaring it, however,

<sup>a</sup> It will easily occur to a person familiar with the Holy Scriptures, what a great difference there is betwixt the commands of these Scriptures respecting the widow and the orphan, and the Hindoo shastrūs. In the former the Divine Being declares himself to be 'the father of the fatherless, the husband of the widow.'

† From kamū, desire, and mūrūnū, death.

‡ Many modern works in the English language give too much countenance to this dreadful crime. What is it that unites nominal Christians and Heathens in so many points of doctrine and practice? Mūnoo says, 'A mansion infested by age and by sorrow let its occupier always cheerfully quit.' Mr. Hume says, 'Whenever pain or sorrow

a crime in a bramhūn ; but meritorious in a shōōdrū. The person is directed first to offer an atonement for all his sins, by making a present of gold to bramhūns, and honoring them with a feast ; afterwards, putting on new apparel and adorning himself with garlands of flowers, he is accompanied to the river by a band of music. If he has any property, he gives it to whom he pleases. then, sitting down by the side of the river, he repeats the name of his idol, and proclaims, that he is now about to renounce his life in this place in order to obtain such or such a benefit. After this, he and his friends proceed on a boat, and fastening pans of water to his body, he plunges into the stream. The spectators cry out, 'Hūree bul ! Hūree bul !' Huzza ! Huzza ! and then retire. Sometimes a person of property kindly interferes, and offers to relieve the wants of the victim if he will abstain from drowning himself ; but the deluded man replies that he wants nothing, as he is going to heaven !

When a person is afflicted with a supposed incurable distemper, or is in distress, or despised, it is common for him to form the resolution of parting with life in the Ganges ; or the crime is committed after a vow, at the time of making which the person prayed for some favour in the next birth, as riches, freedom from sorrow, &c. Sick persons sometimes abstain from food for several days while sitting near the river, that life may thus depart from them in sight of the holy stream : but the greater number drown themselves in the presence of the relations ; and instances are mentioned, in which persons in the act of self-murder have been forcibly pushed back into the stream by their own offspring ! There are different places of the Ganges where it is considered as most desirable for persons thus to murder themselves, and in some cases auspicious days are chosen on which to perform this work of *religious merit* ; but a person's drowning himself in any part of the river is supposed to be followed with immediate happiness. At Sagūrū island it is accounted an auspicious sign if the person is speedily seized by a shark, or an alligator ; but his future happiness is supposed to be very doubtful if he should remain long in the water before he is drowned. The British Government, for some years past, has sent a guard of sepoy to prevent persons from murdering themselves and their children at this junction of the Ganges with the sea, at the annual festivals held in this place.'

so far overcome my patience, as to make me tired of life, I may conclude that I am recalled from my station in the plainest and most express terms. Where is the crime of turning a few ounces of blood from their natural channel ? These are the opinions of Mīnoo and Hume. The Christian system, in every part, teaches us to say, ' All the days of my appointed time will I wait, till my change come.' In England, where the idea prevails that self-murder excludes from the hope of mercy in the next world, suicides are very common. What then must they be in a country containing so much unrelieved distress as this, and where the inhabitants are persuaded, that self-murder in the Ganges is the very road to future happiness ?

' In the year 1806, at this place, I saw a bramhūnēs (dripping with wet and



Some years ago, as Shivū-Shiromūnee,<sup>a</sup> a bramhūn, was returning from bathing with Kashēē-nat'hū, another bramhūn, at Shantee-poorū, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there. He replied, that he was destitute of friends, and was about to renounce his life in the Ganges. Kashēē-nat'hū urged him not to delay then, if he was come to die ;—but the man seemed to hesitate, and replied, that it was very cold. The bramhūn (hinting to his companion that he wished to see the sport before he returned home) reproached the poor trembling wretch for his cowardice, and seizing his hand, dragged him to the edge of the bank ; where he made him sit down, rubbed over him the purifying clay of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms, he slipped down, and sunk into the water, which was very deep, and perished !

About the year 1790, a young man of the order of dūndēēs took up his abode at Kakshalēē, a village near Nūdēēya, for a few months, and began to grow very corpulent. Reflecting that a person of his order was bound to a life of mortification, and feeling his passions grow stronger and stronger, he resolved to renounce his life in the Ganges. He requested his friends to assist him in this act of self-murder, and they supplied him with a boat, some cord, and two water pans. He then proceeded on the boat into the middle of the stream, and, filling the pans with water, fastened one to his neck, and the other round his loins, and in this manner descended into the water—to rise no more ! in the presence of a great multitude of applauding spectators. A few years after this another dūndēē, while suffering under a fever, renounced his life in the Ganges at Nūdēēya ; and nearly at the same time, a dūndēē at Ariyadūh, about four miles from Calcutta, in a state of indisposition, refusing all medical aid, (in which indeed he acted according to the rules of his order,) cast himself into the river from a boat, and thus renounced life.

Gūnga-dhūrū-shastrēē, a learned bramhūn, informed me, that in the year 1806 he spent near two months at Prūyagū, during which time he saw about *thirty persons drown themselves* ! Almost every day he saw or heard of one or more sūnyasēēs who thus terminated their existence ; and several instances occurred in which a man and his wife, having no children, drowned themselves together, praying for some blessings in the next birth.

A friend, in a letter written in the year 1813, says, 'The circumstance which you heard me relate of the poor leper, took

shivering with cold) who had just been prevented by the sepoy's from drowning herself ;—and during my continuance there I heard of several mothers who had been prevented from murdering their children.

<sup>a</sup> This man related the fact to me himself.

place at Futwa, a little more than a year ago. On hearing the people of my boat declare that a man was going to be drowned, I looked out, and saw the poor creature, who had been deprived by disease of his fingers and toes, but who in other respects appeared healthy, eating very heartily in the presence of his friends. The bank being high, I could not leave the boat till we had proceeded to a considerable distance from the place where the man sat. As I was running towards the spot, I heard the people on the top of the boat call out, "He is drowned! he is drowned!" His attendants, who appeared to be his relatives, had assisted him to descend the bank; but whether they pushed him in, or whether he went into the water of his own accord, I cannot tell. He made great efforts to resist the stream, and reach the side, and struggled much before he sunk.—I endeavoured to impress on the spectators the heinousness of this crime; but they smiled at my concern, and said, 'they had only complied with the wishes of the deceased, who had been deprived by disease of his hands and feet.'

Another friend, in a letter written at Cutwa, in the year 1812, says, 'Last week I witnessed the burning of a leper. A pit about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus, a man who to all appearance might have survived several years, was cruelly burnt to death. I find that the practice is not uncommon in these parts.' This poor wretch died with the notion, that by thus purifying his body in the fire, he should receive a happy transmigration into a healthful body: whereas, if he had died by the disease, he would, after four births, have appeared on earth again as a leper.

Mr. C. in a letter from Agra, dated in the year 1812, says, 'I went out a few mornings ago, and came to an enclosed place, which, on enquiry, I found had been rendered sacred by ten persons having been buried alive there. I am informed, that many persons visit the place every Monday afternoon for worship; and that once or twice a year large crowds assemble here, and at another similar place near the city. There is great reason to fear that this practice is very common in these parts. At Allahabad many drown themselves every year; and at Vrindavũ many are buried alive or drowned every year, probably every month.'

The Hindoos relate that there existed formerly at Kshēerũ, a village near Nũdēya, an instrument called kũrũvũt, which was used by devotees to cut off their own heads. The instrument was made in the shape of a half moon, with a sharp edge, and was placed at the back of the neck, having chains fastened at the two

extremities. The infatuated devotee, placing his feet on the stirrups, gave a violent jerk, and severed his head from his body.

SECT. XXX.—*Persons casting themselves from  
Precipices, &c.*

ANOTHER way in which the Hindoo shastris allow a person to renounce life, is by throwing himself from a mountain, or some other eminence. Bengal is a perfect plain; and I have not learnt how far this permission of the shastru is acted upon in the mountainous parts of Hindoost'hanu.

SECT. XXXI.—*Dying under the Wheels of  
Jugunnat'hū's Car.*

AMONGST the immense multitudes assembled at the drawing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal; and every year, in some place or other, persons thus destroy themselves. At Jugunnat'hū-kshétrū, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, attain to happiness.

I beg leave here to insert the following extract of a letter from an officer to a friend, to confirm the facts related in this and the two preceding sections: 'I have known a woman, whose courage failed her on the pile, bludgeoned by her own dear kindred.' This I have told the author of 'The Vindication of the Hindoos.'—I have taken a Gentoo out of the Ganges: I perceived him at night, and called out to the boat-men.—'Sir, he is gone; he belongs to God.' 'Yes, but take him up, and God will get him hereafter.' We got him up at the last gasp: I gave him some brandy, and called it physic. 'O Sir, my caste is gone!' 'No, it is physic.' 'It is not that, Sir! but my family will never receive me. I am an outcaste!' 'What! for saving your life?' 'Yes.' 'Never mind such a family.'—I let above one hundred men out of limbo at

Jūgūnnat'hū: there were a thousand dead and dying;—all in limbo starving, to extort money from them.\*

SECT. XXXII.—*Infanticide.*

THE people in some parts of India, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gūnga. The following reason is assigned for this practice :—When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gūnga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is nourished till a proper age, which may be three, four, or more years, according to circumstances, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger seizes the child, and brings it up; but it is abandoned by its parents from the moment it floats in the water, and if no one be found more humane than they, it infallibly perishes. The principal places in Bengal where this species of murder is practised, are, Gūnga-Sagūrū, where the river Hoogly disembogues itself into the sea; Vaidyūvatēē, a town about fourteen miles to the north of Calcutta; Trivēnēē, Nūdēēya, Chakdūh and Prūyagū.

The following shocking custom appears to prevail principally in the northern districts of Bengal. If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of prey; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it: but this seldom happens. The late Mr. Thomas, a Missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahatū, near Malda, at the moment a jackal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places, but, it is to be feared, is too common in others.

In the north western parts of Hindoost'hanū, the horrid practice of sacrificing female children as soon as born, has been known

\* I have not the authority of this gentleman for inserting this extract: but I rely on his known benevolence to excuse the freedom I have thus taken.

from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a bramhūn to Dwēēpū-singhū, a rajū-pootū king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom :<sup>\*</sup> hence persons of high caste, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Pūnjab, and neighbouring districts, to a great extent, a caste of Sikhs, and the Rajū-pootūs, as well as many of the bramhūns and other castes, murder their female children as soon as born. I have made particular enquiry into the extent of these murders ; but as the crime is perpetrated in secret, have not been able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informs me, that this practice was, if it is not at present, universal among all the rajū-poots, who, he supposes, destroy all their daughters : he expresses his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Mr. Duncan, the practice is almost generally continued. He adds, the custom prevails in the Pūnjab, in Malwa, Joud-poorū, Jesselmere, Guzerat, Kutch, and perhaps Sind, if not in other provinces.

A friend at Ludhana, in a letter written in the year 1812, says, 'The horrible custom of murdering female infants is very common among the rajū-pootūs. One of these fellows had been induced, by the tears of his wife, to spare the life of a daughter born to him. The girl grew up, and had arrived at the age of thirteen ; but, unfortunately for her, had not been demanded in marriage by any one. The rajū-pootū began to apprehend the danger of her bringing a disgrace upon the family, and resolved to prevent it by putting the girl to death. Shortly after forming this atrocious design, he either overheard, or pretended to have overheard, some of his neighbours speak of his daughter in a way that tended to increase his fears ; when, becoming outrageous, he rushed upon the poor girl, and cut her head off. The native magistrate confined him for a year, and seized all his property. But this was only because the girl was marriageable ; infants are murdered with perfect impunity.'

'The Jatūs, a people who abound in these parts,' says a friend, in a letter from Agra, dated May, 1812, 'destroy their female children as soon as born ; but being now afraid of the English, they remove their pregnant women before the time of delivery into the district of the raja of Bhūrūtūpoorū, that they may there commit these horrid murders with impunity. 'Oh ! the dark places of the earth are full of the habitations of cruelty ! In these parts

<sup>\*</sup> At the time of marriage, the girl's father, taking hold of the knee of the boy, worships him, by presenting offerings of rice, flowers, paint, &c., and promising to give him his daughter.

there are not many women burned with their husbands, and when they do burn, they are not held down with bamboos, but left to themselves and the fire ; but if any one run away or jump out, they cut her down with a sword, and throw her into the fire again. This was done at a flight of steps just by, a little before the English took this place ; since which time I have not heard of any such events occurring.'

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SECT. XXXIII.—*Ascetics devoured in Forests by Wild Beasts.*

BESIDE the dreadful waste of human life in practising superstitious austerities, great numbers of Hindoo devotēēs, who visit forests as an act of seclusion from the world, perish by wild beasts. The author, when on a visit to Sagūrū island in the year 1806, was informed by a yogēē that SIX of his companions had been devoured there by tigers in the three preceding months ; that while absent in the forest gathering sticks, he heard their cries, and looking over the wall of the temple-yard in which they lived, he saw the tigers dragging them by the neck into the forest. Other forests infested by wild beasts are visited by these yogēēs, many of whom are devoured every year. Numbers of secular persons too, drawn to the annual festivals celebrated in these forests, fall victims to the tigers.

SECT. XXXIV.—*Perishing in Cold Regions.*

THE Hindoos have a way to heaven without dying. If the person who wishes to go this way to heaven, through repeating certain incantations, survive the cold, he at last arrives at Himā-lāyū, the residence of Shivū. Such a person is said 'to go the great journey.' Yoodhist'hirū, according to the poorantūs, went this way to heaven ; but his companions Bhēēmū, Ūrjoonū, Nūkoolū, Sūhū-dévū, and Droupdēē, perished by the cold on the mountain. This forms another method in which the Hindoos may meritoriously put a period to their existence. It is also one of the Hindoo atonements for great offences.

It is difficult to form an estimate of the number of Hindoos who perish annually, the victims of superstition ; and the author fears any reasonable conjecture would appear to many as highly exaggerated, and intended to prejudice the public mind against the Hindoos as idolaters. He wishes to feel and avow a just abhorrence of idolatry, and to deplore it as one of the greatest scourges ever employed by a Being, terrible in anger, to punish nations who have rejected the direct and simple means which nature and conscience supply of knowing himself ; but he would use no unfair means of rendering even idolatry detestable : and with this assurance, he now enters on as correct a conjecture res-

pecting the number of victims annually sacrificed on the altars of the Indian gods, as he is able :

|  |                      |
|--|----------------------|
| Widows burnt alive on the funeral pile, in Hindoost'hanŭ, ... ..         | 5,000                |
| Pilgrims perishing on the roads and at sacred places,* ... ..            | 4,000                |
| Persons drowning themselves in the Ganges, or buried or burnt alive, ..  | 500                  |
| Children immolated, including the daughters of the rajū-pootis, ... ..   | 500                  |
| Sick persons whose death is hastened on the banks of the Ganges,* ... .. | 500                  |
|  | Total, <u>10,500</u> |

Supposing there to be five thousand towns and large villages in Hindoost'hanŭ, and that one widow is burnt from each of these places in one year, no less a number than *five thousand helpless widows are annually burnt alive* in this country; but if we are guided by the calculation made at Calcutta (see p. 246) it will appear, that at least two widows in every large village must be murdered annually, including all the large towns in the same ratio. If so, instead of five thousand murders, the number must be doubled; and it will appear that ten thousand widows perish on the *funeral pile* in the short period of twelve months. Nor is this havoc like the irregular return of war; on the contrary, it is as certain and as fatal as the march of death itself.

The second calculation will not appear exaggerated, I am persuaded, when we consider the testimony of Dr. Buchanan, added

\* *Buddruck in Orissa, May 30th, 1806.* We know that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewn by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2,000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey.

'*Juggernaut, 14th June.* I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the 'valley of Hinnoom.' I have also visited the sand plains by the sea, in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.

'*Juggernaut, 21st June.* I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom.—*Buchanan's Researches in India.*

A person who has lived several years near the temple of Jägūnat'hŭ, in Orissa, in a letter to the author, says, 'I cannot pronounce on the numbers who annually perish at Jägūnat'hŭ, and on their way thither: in some years they do not amount to more than 200 perhaps, but in others they may exceed 2,000.'

\* A gentleman, whose opinion is of great weight, says, 'I believe this estimate is far below the truth.'

to that of an officer inserted in page 252 of this volume ; to which I could add, that of many respectable natives.—By fevers, by the dysentery, and other diseases arising from exposure to the night air, and the privations of a long journey, crowds are carried off in a few days : sometimes numbers involuntarily fall under the wheels of the monstrous car of Jügünnat'hü : five or six hundred persons, principally women, I am informed, were crushed to death before the temple of Jügünnat'hü, in the year 1810, by the mere pressure of the crowd. The reader must consider that these sacred places, the resort of pilgrims, are spread all over Hindoost'hanü, and that pilgrims travel to them from distances requiring journeys of three, four, and five months.

In the opinion of every person to whom I have shewn the manuscript, the other calculations fall far below the real fact.

But if these calculations are not beyond the truth, what a horrible view do they present of the effects of superstition. Since the commencement of the bramhinal system, millions of victims have been immolated on the altars of its gods ; and, notwithstanding the influence of Europeans, the whole of Hindoost'hanü may be termed 'a field of blood unto this day.'

I must leave it to the pen of the future historian and poet to give these scenes that just colouring which will harrow up the soul of future generations : I must leave to them the description of these legitimate murders, perpetrated at the command and in the presence of the high-priests of idolatry ; who, by the magic-spell of superstition, have been able to draw men to quit their homes, and travel on foot a thousand miles, for the sake of beholding an idol cut out of the trunk of a neighbouring tree, or dug from an adjoining quarry ;—to prevail on men to commit murders to supply human victims for the altars of religion ;—on mothers to butcher their own children ;—on friends to force diseased relations into the arms of death, while struggling to extricate themselves ;—on children to apply the lighted torch to the pile that is to devour the living mother, who has fed them from her breasts, and dandled them on her knees. To crown the whole, these priests of idolatry have persuaded men to worship them as gods, to lick the dust of their feet, and even to cut off lumps of their own flesh,<sup>b</sup> their own heads,<sup>c</sup> as offerings to the gods.

SECT. XXXV.—*Ceremonies performed on visiting Holy Places.*

THE founders of the Hindoo religion have taught that certain places (Tēärt'hü-st'hanü<sup>d</sup>) are peculiarly sacred ; that the perform-

<sup>b</sup> See p. 93.

<sup>c</sup> See p. 249.

<sup>d</sup> The place where persons obtain salvation ; from *tree*, salvation, and *st'hanü*, place.



ance of religious rites at these places is attended with peculiar merit, and followed by extraordinary benefits. The source and confluence of sacred rivers; places where any of the phenomena of nature have been discovered; or where particular images have been set up by the gods themselves; or where some god or great saint has resided; or where distinguished religious actions have been performed have been pronounced sacred.

Excited by the miraculous accounts inserted in the shastrus, multitudes visit these places; others reside there for a time; and some spend the last stages of life at a holy place, to make sure of heaven after death. Rich men not unfrequently erect temples and cut pools at these places, for the benefit of their souls.

When a person resolves to visit any one of these places, he fixes upon an auspicious day, and, two days preceding the commencement of his journey, has his head shaved; the next day he fasts; the following day he performs the shraddhū of the three preceding generations of his family on both sides, and then leaves his house. If a person act according to the shastrū, he observes the following rules: First, till he returns to his own house, he eats rice which has not been wet in cleansing, and that only once a day; he abstains from anointing his body with oil, and from eating fish. If he ride in a palanqueen, or in a boat, he loses half the benefits of his pilgrimage: if he walk on foot, he obtains the full fruit. The last day of his journey he fasts. On his arrival at the sacred spot, he has his whole body shaved; after which he bathes, and performs the shraddhū. It is necessary that he stay seven days at least at the holy place; he may continue as much longer as he pleases. Every day during his stay he bathes, pays his devotions to the images, sits before them and repeats their names, and worships them, presenting such offerings as he can afford. In bathing he makes kooshū grass images for his relations, and bathes them. The benefit arising to relations will be as one to eight, compared with that of the person bathing at the holy place. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours. These consist of sweetmeats, flowers, toolūsee leaves, the ashes of cow-dung, &c. After celebrating the shraddhū, he entertains the bramhūns, and presents them with oil, fish, and all those things from which he abstained. Having done this, he returns to his former course of living. The reward promised to the pilgrim is, that he shall ascend to the heaven of that god who presides at the holy place he has visited.

<sup>e</sup> At Benares, Shivū is said to have set up with his own hands an image of the lingū.

<sup>f</sup> If it be a woman, she has only the breadth of two fingers of her hair behind cut off. If a widow, her whole head is shaved.

The following are some of the principal places in Hindoost'-hanŭ to which persons go on pilgrimage :—

*Gūya*, rendered famous as the place where Vishnoo destroyed a giant. To procure the salvation of deceased relations, crowds of Hindoos perform the shraddhū here ; on whom Government levies a tax. Rich Hindoos have expended immense sums at this place.

*Kashēē*, (Benares.) To this place multitudes of Hindoos go on pilgrimage ; the ceremonies of religion, when performed at the different holy places in this city, are supposed to be very efficacious. It is the greatest seat of Hindoo learning in Hindoost'hanŭ. Many Hindoos spend their last days here, under the expectation, that dying here secures a place in Shivŭ's heaven. To prove that a man dying in the very act of sin at this place obtains happiness, the Hindoos relate, amongst other stories, one respecting a man who died in a pan of hot spirits, into which he accidentally fell while carrying on an intrigue with the wife of a liquor merchant. Shivŭ is said to have come to this man in his last moments, and, whispering the name of Brŭmha in his ear, to have sent him to heaven. Even Englishmen, the Hindoos allow, may go to heaven from Kashēē, and they relate a story of an Englishman who had a great desire to die at this place. After his arrival there, he gave money to his head Hindoo servant to build a temple, and perform the different ceremonies required ; and in a short time afterwards obtained his desire, and died at Kashēē. I suppress the name of my countryman from a sense of shame.

*Prŭyagŭ*, (Allahabad.) The Hindoos suppose that the Ganges, the Yŭmoona, and the Sŭrŭswŭtēē, three sacred rivers, unite their streams here. Many persons from all parts of India bathe at this place, and many choose a voluntary death here. Government levies a tax on the pilgrims. He who has visited Gūya, Kashēē, and Prŭyagŭ, flattered himself that he is possessed of extraordinary religious merits.

*Jŭgŭnnat'hŭ-kshŭtrŭ*, (in Orissa.) Several temples and pools attract the attention of pilgrims at this place ; but the great god Jŭgŭnnat'hŭ is the most famous object of attention to pilgrims, who come from all parts of India at the times of the thirteen annual festivals held in honour of this wooden god. All castes eat together here, the rise of which custom is variously accounted for. The Hindoos say, that 200,000 people assemble at this place at the time of drawing the car ; when five or six people are said to throw themselves under the wheels of the car every year, as a certain means of obtaining salvation. When I asked a bramhŭn in what way such persons expected salvation, he said, that generally the person who thus threw away his life was in a state of misfortune ; and that he thought, as he sacrificed his life through his faith in Jŭgŭnnat'hŭ, this god would certainly save him.—The pilgrims to

this place, especially at the time of the above festival, endure the greatest hardships; some from the fatigues of a long journey, others from the want of necessary support, or from being exposed to bad weather. Multitudes perish on the roads, very often by the dysentery; and some parts of the sea-shore at this holy place may be properly termed Golgotha, the number of skulls and dead bodies are so great. In no part of India, perhaps, are the horrors of this superstition so deeply felt as on this spot: its victims are almost countless. Every third year they make a new image, when a bramhūn removes the original bones of Krishnū,<sup>s</sup> from the belly of the old image to that of the new one. On this occasion, he covers his eyes lest he should be struck dead for looking at such sacred relics.<sup>b</sup> After this, we may be sure, the common people do not *wish* to see Krishnū's bones.

It is a well-authenticated fact, that at this place a number of females of infamous character are employed to dance and sing before the god. They live in separate houses, not at the temple. Persons going to see Jūgūnnat'hū are often guilty of criminal actions with these females.<sup>i</sup> Multitudes take loose women with them, never suspecting that Jūgūnnat'hū will be offended at their bringing a prostitute into his presence; or that whoredom is inconsistent with that worship from which they expect salvation, and to obtain which some of them make a journey of four months.

Before this place fell into the hands of the English, the king, a Mahratta chief, exacted tolls from pilgrims for passing through his territories to Jūgūnnat'hū. At one place the toll was not less than one pound, nine shillings for each foot-passenger, if he had so much property with him. When a Bengalee raja used to go, he was accompanied by one or two thousand people, for every one of whom he was obliged to pay the toll. The Honorable Company's Government levies a tax of from one to six rupees on each passenger. For several years after the conquest of Kūtūkū by the English, this tax was not levied; when myriads of pilgrims thronged to this place, and thousands, it is said, perished from disease, want, &c.

Some persons, on leaving this holy place, deposit with the bramhūns of the temple one or two hundred rupees, with the interest of which the bramhūns are to purchase rice, and present it daily to Jūgūnnat'hū, and afterwards to dūndēes or bramhūns.

<sup>s</sup> The tradition is, that king Indrū-dyoomā, by the direction of Vishnoo, placed the bones of Krishnū, who had been accidentally killed by a hunter, in the belly of the image of Jūgūnnat'hū.

<sup>b</sup> The raja of Burdwan, Kēerīee-Clūndrū, expended, it is said, twelve lacs of rupees in a journey to Jūgūnnat'hū, and in bribing the bramhūns to permit him to see these bones. For the sight of the bones he paid two lacs of rupees; but he died in six months afterwards—for his temerity.

<sup>i</sup> The officiating bramhūns there continually live in adulterous connection with them.

Deeds of gift are also made to Jūgūnnat'hŭ all over Hindoost'hanŭ, which are received by agents in every large town, and paid to the Mŭt'hŭ-dharēēs\* at Jūgūnnat'hŭ-kshŭtrŭ; who by this means (though professing themselves to be mendicants) have become some of the richest merchants in India.

*Ramēshwŭrŭ*, (Ramiseram.) This place forms the southern boundary of the bramhminical religion. It is famous for containing a temple said to have been erected by Ramŭ on his return from the destruction of the gaint Ravŭnŭ. None but wandering mendicants visit it.

*Chāndrŭ-shēkŭrŭ*, a mountain near Chittagong, on which stands a temple of the lingŭ. Over the surface of a pool of water inflammable air is said to be perceived, from the fire of which pilgrims kindle their burnt-offerings. The water oozes from one side of the rock, and as it falls below, the pilgrims stand to receive the purifying stream.

*Gūnga-Sagŭrŭ*, (Sagŭrŭ-island.) At this place the Ganges runs into the sea; and this circumstance, it is supposed, gives an efficacy to the waters. Vast crowds of Hindoos visit this island twice in the year, and perform religious ceremonies for the good of themselves and ancestors: some are guilty of self-murder, in which they are assisted by a number of alligators which visit this spot: the infant is cast into the jaws of this voracious animal by its infatuated mother; and thus the religion of Brŭmba transforms the mother into a monster, and tears asunder the tenderest ties of nature.—Ruins and pools still exist on the island, which prove that, though now the haunt of wild beasts, it was once inhabited.

*Uyodhya*, (Oude,) the ancient capital of Ramŭ, situated by the river Sŭrŭyoo, is still inhabited. The pilgrims are generally Ramats. *Mit'hila*, (Tirhoot,) the birth-place of Sēēta, and the capital of her father Jūnŭkŭ, is resorted to by pilgrims; as well as *Mut'hoora*, the birth-place of Krishnŭ; and *Vrinda-vŭnŭ*, the scene of the revels of this licentious deity, whose followers visit many sacred retreats, the resort of Krishnŭ and the milkmaids. *Gokoola*, the place where Krishnŭ was educated, is also visited by pilgrims, who are shewn the various spots which have been consecrated by the gambols of their favourite god.

*The forest of Noimishŭ*, near Lucknow, is celebrated as the place where Sōōtŭ, the sage, read the pooranŭs to 60,000 disciples.

*Voidyānat'hŭ*, a place in Birboom, contains a celebrated image called Ramŭ-lingŭ. Some pilgrims, afflicted with incurable distempers, fast here till they die: others make vows, sometimes in

\* These Mŭt'hŭ-dharēēs are found at every holy place. One person presides over the house, which is the common resort of pilgrims, who are entertained there. 3

some such words as these :—‘ Oh! Vaidyānat’hū, give me a wife, and I will bring a pan of water from the Ganges and bathe thee ;’ or, ‘ I will present thee a mūn of milk, for frumenty.’

At *Vākréshwārū*, another place in Birboom, an image of the sage Ūstāvūkrū is set up, where several warm springs attract the attention of devotees, who bathe in their waters, not to heal their bodies, but their souls.

*Kooroo-kshūtrū*, a place near Delhi, where the dreadful battle betwixt Yoodist’hirū and Dooryodhūnū was fought. Here Pūrūshoo-ramū also is said to have filled five pools with the blood of the kshétriyūs, from which he offered a libation to his deceased father.<sup>1</sup>

*Hingoola*, a cave or excavated rock on the sea-shore. Offerings are presented to the regents of the place on a stone in the cave.

*Ekamrū-kanūnū*, a place on the borders of Orissa, containing 6,000 temples dedicated to Shivū. Not less than 70 or 8,000 people are said to visit this place at the drawing of the car of Jūgūnnat’hū when all castes eat together.

*Hūree-dwarū*, (from Hūree, a name of Vishnoo, and dwarū, a door,) or the mouth from which the Ganges issues. An account of this place, inserted in the 6th volume of the Asiatic Researches, declares, that 2,500,000 people assembled here at a festival in 1796.

*Kanchēē*, a town in Telinga, divided into two parts, Shivū-Kanchēē and Vishnoo-Kanchēē. At a festival held here in the month Choitrū, the disciples of Shivū and Vishnoo quarrel, and often murder one another.

Multitudes of other places in India are venerated and visited by pilgrims. When I was writing this account, on describing Bristol Hot-wells, with all its gilt crutches hanging in the pump-room, to the learned bramhūn who assisted me, he confessed that it would make a famous holy place, and attract immense crowds of pilgrims. It is a deplorable circumstance, that such a waste of time, of life, and of property, should be incurred, through the fatal deception, that the sight of a holy place will be accepted by the Judge of heaven and earth, instead of repentance and conversion, instead of a contrite heart and a holy life.

#### SECT. XXXVI.—*Ceremonies at Death.*

A SICK person, after his removal to the banks of the Ganges, if he possess sufficient strength, directs quantities of food, garments,

<sup>1</sup> To satisfy his revenge. There is nothing revolting to the feelings of the Hindoos in this dreadful act of revenge: which has made Kooroo-kshūtrū a holy place. When a Hindoo is describing a dreadful quarrel, he says, ‘ It was a perfect Koorook-

&c. to be presented to the bramhūns. That he may not be compelled to cross *Voitūrūnēē*, whose waters are hot, on his way to the seat of judgment, he presents to a bramhūn a black cow. When about to expire, the relations place the body up to the navel in the river, and direct the dying man to call aloud on the gods, and assist him in doing so.

The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If this ceremony have not been attended to, the *shraddhū*, *tūrpūñ*, &c. cannot be performed. If a person be unable to provide wood, cloth, clarified butter, rice, water pans, and other things, beside the fee to the priest, he must beg among his neighbours. If the body be thrown into the river, or burnt, without the accustomed ceremonies, (as is sometimes the case,) the ceremonies may be performed over an image of the deceased made of *kooshū* grass.

Immediately after death, the attendants lay out the body on a sheet, placing two pieces of wood under the head and feet; after which they anoint the corpse with clarified butter, bathe it with the water of the Ganges, put round the loins a new garment, and another over the left shoulder, and then draw the sheet on which the body lies over the whole. The heir-at-law next bathes himself, puts on new garments, and boils some rice, a ball of which and a lighted brand he puts to the mouth of the deceased, repeating incantations. The pile having been prepared, he sets fire to it, and occasionally throws on it clarified butter and other combustibles. When the body is consumed, he washes the ashes into the river; the attendants bathe, and, presenting a drink-offering to the deceased, return home: before they enter the house, however, each one touches fire, and chews some bitter leaves, to signify that parting with relations by death is an unpleasant task.

SECT. XXXVII.—*Rites for the Repose of the Soul, (Shraddhū.)*

THE Hindoo shastrūns teach, that after death the soul becomes *prétū*,<sup>m</sup> viz: takes a body about the size of a person's thumb, and remains in the custody of *Yāmū*, the judge of the dead. At the time of receiving punishment, the body becomes enlarged, and is made capable of enduring sorrow. The performance of the *shraddhū* delivers the deceased, at the end of a year, from this state, and translates him to the heaven of the *Pitrees*, where he enjoys the reward of his meritorious actions; and afterwards, in another body, enters into that state which the nature of his former actions assign to him. If the *shraddhū* be not performed, the deceased remains in the *prétū* state, and cannot enter another body. We are here

<sup>m</sup> A departed ghost.

strongly reminded of the 325th and six following lines of Virgil, in the 6th book of his *Æneid*, as well as of the 28th Ode of the 1st book of Horace.

The offerings made in a person's name, after his decease, and the ceremonies which take place on the occasion, are called his *shraddhū*, which the Hindoos are very anxious to perform in a becoming manner. The son who performs these rites obtains great merit: and the deceased is hereby satisfied,<sup>n</sup> and, by gifts to the *bramhūns* in his name, obtains heaven.

There are three *shraddhūs* for the dead: one, eleven days after death; another, every month; and another at the close of a year after a person's decease. During the ten<sup>o</sup> days of mourning, the relations hold a family council, and consult on the means of performing the *shraddhū*; on the last of these days, after making an offering for the dead by the side of the river, they are shaved. This offering consists of boiled rice, sugar, curds, sweetmeats, milk, plantains, &c. made into ten balls, and presented with prayers.

The next day, after bathing,<sup>p</sup> the family prepare an open place for the ceremonies. If it be the *shraddhū* of a rich man, all the learned Hindoos and respectable people of the neighbouring villages are invited. The company being seated under an awning, the sons and the other relations of the deceased, dressed in new garments, place themselves in the midst of the company with their faces eastward, having near them sixteen different gifts, as brass cups, candlesticks, umbrellas, shoes, &c. Next are brought seeds of sesamum, a small piece of gold, and another of a different metal, wrapt up in new cloths. The son of the deceased now puts a piece of new cloth across his neck, and offers an atonement for the sin of having killed insects in sweeping the room, in cooking, grinding spices, and in moving the water jar; then follows an offering to the sun; then, rising, and bringing his hands forward in a supplicating posture, he solicits leave from the company to make the offering; after which he offers the sesamum, gold, and metal, for the happiness of the deceased; takes the *kosha*, and sprinkles the sixteen gifts with water; then, placing a flower on each, and repeating prayers, he offers them in the presence of the *shalgramū*, one by one, in the name of the deceased, that he may obtain heaven. The son after this, if in circumstances sufficiently affluent, presents large gifts to the *bramhūns*, as elephants, horses,

<sup>n</sup> Mānnoo says, 'What sort of oblation, given duly to the manes, is capable of satisfying them for a long time, or for eternity, I will now declare, without omission.'

<sup>o</sup> *Bramhūns* are unclean for ten days after the death of a relation; *kshūtriya*s, twelve; *voishya*s, fifteen; and *shūdrū*s, thirty.

<sup>p</sup> At the time of bathing, the person who will perform the *shraddhū*, purifies himself by putting water, seeds, fruits, &c. in parts of the trunks of four plantain trees, repeating incantations. He sends some of this water home to purify the family.

palanqueens, boats, &c. the receiving of which, however, is not honorable. A bramhūn then marks the foreheads of all present with sandal powder, and puts round the neck of each a garland of flowers. To the ūgrūdānēē<sup>a</sup> bramhūns and others are now given, amidst much confusion among the receivers, the sesamum, the morsel of gold, the metal, a large bason full of kourees, and a couch or two, as well as the sixteen different gifts; after which the assembly breaks up. The son then goes into the house, and placing a bramhūn and his wife on a seat, covers them with ornaments, worships them, and, adding a large present of money, dismisses them.

After this, the son of the deceased requests five bramhūns, of some note for learning, to offer a male calf; in doing which they take two cloths each, four poitas, four beetle-nuts, and some kourees, provided for the purpose, and go with the company to a spot where an altar has been prepared, one cubit high, and four cubits square. Four of the bramhūns sit on the four sides of the altar, and there worship certain gods, and offer a burnt-sacrifice. Near the altar are placed the shalgramū, four female calves, a male calf, and a vilwū post. The fifth bramhūn reads certain parts of a pooranū, to drive away evil spirits. The female calves are tied to four vilwū posts, and the male calf to a post called vrishū post.<sup>r</sup> To the necks of the female calves four small slender baskets are suspended, in which are placed, among other things, a comb, and the iron instrument with which the Hindoo women paint their eyebrows black. A sheet of metal is placed under the belly of the male calf; on the back a sheet of copper: the hoofs are covered with silver, and the horns with gold, if the shraddhū be performed by a rich man.<sup>s</sup> On the hips of the male calf, marks of Shivū's trident are impressed with a hot iron. After this, the son of the deceased washes the tail of the male calf, and with the same water presents a drink-offering to his deceased ancestors; and afterwards marries the male calf to the four female calves, repeating many formulas, in which they are recommended to cultivate love and mutual sympathy. The son next liberates the female calves, forbidding any one to detain them, or partake of their milk in future. In liberating the male calf he says, 'I have given thee these four wives;' live with them. Thou art the living image of Yūmū; thou goest upon four legs. Devour not the corn

<sup>a</sup> Bramhūns who receive the first gifts at shraddhūs are called by this name.

<sup>r</sup> Vrishū is the name for a bull. A rough image of one of these animals is carved in the middle of the post, which is afterwards set up in a public road till it rots or falls down. It is often full of rough carved figures. A good one costs about four rupees.

<sup>s</sup> If by a poor man, imitations of these things are used.

<sup>t</sup> Here the Hindoos marry cattle! In another part of this work the reader will find an account of the marriage of monks!!



of others, go not near a cow in calf, &c.' The female calves are generally taken by bramhūns :<sup>a</sup> the male calf is let loose, to go where he pleases.<sup>2</sup>

To this succeeds what is peculiarly termed the shraddhū. The river side, or the cow-house, or some retired place, is chosen ; after cleansing which, they collect all kinds of eatables, cloth, sesamum, flowers, &c. and place them in dishes made of the excavated trunks of the plantain tree. The son then washes his feet, and sits with his face towards the east, with a shalgramū before him, and repeats many incantations to purify himself ; he then worships the shalgramū ; presents to his deceased parent the seven dishes placed to the east, repeating various incantations ; and worships Gūnga, Vishnū, and the household gods, adding an offering to the ancestors of the king, as an acknowledgment for using the king's land at worship. He then, turning his face to the south, reads many incantations, and with five, seven, or nine blades of kooshū grass, makes the image of a bramhūn, which he places on a plantain before him ; then with joined hands he repeats before this image many incantations, to the following purport : ' Before thee, O bramhūn, I perform my father's shraddhū.' He next offers to his deceased parent, on a plantain-trunk dish, seven blades of kooshū and seven of dōrva grass, flowers, dry rice, cloth, red paint, and a brass lamp. He next cleanses the place before him with his hands, and scattering upon it a few blades of kooshū grass, presents other offerings to his deceased father, repeating many incantations, which contain the names of the offerings, and an invitation to the deceased father to partake of them. From what remains of these offerings the son makes two balls, the smallest of which is offered in the name of those of the family who have not received the benefits of the shraddhū, and the other he presents to his deceased father, and then lays it on some kooshū grass as before, and worships it, presenting flowers, water, &c. He now places both hands open against a lamp which is burning, as though he were warming himself ; after which he prostrates himself to the sun, and presents a fee of from one rupee to five to the officiating bramhūn ; salutes all the bramhūns present, and makes prostrations to the shalgramū, which he afterwards sends into the house. All the offerings are sent to the houses of bramhūns. The family now return home, where an entertainment is provided, both for bramhūns and others, consisting principally

<sup>a</sup> Yet the receiving of these and other gifts at shraddhūs is supposed to disgrace a person.

<sup>2</sup> These bulls wander about, and are treated by the Hindoos with great respect. No one can claim any redress for the injury they do, and no Hindoo dare destroy them. In large towns they are often mischievous. The English call them bramhūnēē bulls.

<sup>3</sup> The shastrī directs that a living bramhūn shall be chosen ; but a grass bramhūn is generally substituted.

of sweetmeats, milk, curds, sugar, cakes, &c. The bramhūns eat in an enclosed spot, the uninvited bramhūns near the house, and the poor in the street or road. At the close of the entertainment, if the person making the shraddhū be rich, he gives presents to all those who are not guests, whether bramhūns or the poor, and thus dismisses them. The next morning he dismisses the learned bramhūns with presents: to the most learned he gives five rupees perhaps, and to those less learned one. The bramhūns who were invited are also dismissed with presents. About one o'clock a feast is provided for the relations, who are dismissed the next morning with presents of money, cloth, &c., and on this day another dinner is provided for nearer relations. At the close of the shraddhū a number of mendicant musicians play on certain instruments of music, and sing verses celebrating the revels of Krishnū; they are often dismissed with large presents.

The next day the family return to their accustomed diet; but the sons, for twelve months after the decease of the father, must refuse every gratification, and cook with their own hands, or eat what has been prepared by a wife, or some near relation dwelling in the house.

Gūnga-Govindū-Singhū, a person of the writer caste, head-servant to Mr. Hastings, expended, it is said, 1,200,000 rupees at his mother's shraddhū; and Raja Nūvū-Krishnū of Calcutta, nearly as much in the shraddhū for his mother. This expense was principally incurred in presents to the bramhūns, such as bedsteads, at two or three hundred rupees each; water pitchers of silver and gold, some worth a thousand, and others two thousand rupees; dishes of silver and gold, at five hundred, two hundred, and one hundred; silver and gold cups and lamp-stands, at two hundred, one hundred, &c.; covered bowls for betle-nut, and gold and silver water jugs, at from five hundred down to one hundred; and cloths at ten or fifteen rupees a piece.

Vast crowds of mendicants\* and poor people fill the roads at the time of a large shraddhū for two or three days together, each of whom obtains a rupee, or half a rupee; sometimes nothing. The lower orders expend three hundred, two hundred, or one hundred rupees at a shraddhū. Many persons reduce themselves to beggary to procure the name of having made a great shraddhū. If a man delay this ceremony, the priest urges him repeatedly to what he calls his duty. According to the Hindoo law, a person cannot inherit an estate who has not performed the shraddhū.

The monthly shraddhū for the first year after the death of the parent, is upon a very small scale, and the expense is from ten rupees to twelve annas.

\* Some of the mendicants come jounies of four or five days.

Beside these, there are other shraddhās for deceased ancestors, as, in every month at the total wane of the moon; on the last fifteen, or ten, or five days of the moon in Bhadrū; once during the first fifteen days of the moon in Ūgrāhayāntū; and again in the same months,<sup>b</sup> in Poushū,<sup>c</sup> and Maghū,<sup>d</sup> on the eighth of the wane of the moon; in Voishakhū<sup>e</sup> and Shravānū,<sup>f</sup> on any of the first fifteen days of the moon. At some of these times all Hindoos perform this ceremony; at other times only a few persons. The expense is trifling, as scarcely any persons are entertained at them.

### SECT. XXXVIII.—*Purifications.*

A HINDOO becomes unclean by various circumstances, during which he is interdicted almost every religious ceremony, and forbidden to shave or cut his nails. In the act of purification the person shaves the head, bathes, and puts on clean apparel.

A Hindoo becomes unclean after the death of persons related to him by birth. If a child die before he has teeth, the family bathe immediately, and become clean; or if a child die before its ears are bored, the family remain unclean one night. If a woman miscarry, the family become impure for ten days. After a birth, all the members of the family in a direct line become unclean. A woman in her courses is unclean for three days; but on the fifth day, after bathing, she may again perform religious ceremonies. Every person is considered as in some measure unclean while in a state of sickness, and from some religious services a sick person is wholly excluded. A bramhūn becomes unclean by the touch of a shōōdrū, a dog, a Mūsūlman, a barbarian, &c. and all casts, by touching a woman in her courses, a dead body, ordure, urine, the food of other castes, &c.

### SECT. XXXIX.—*Atonements for Offences.*

THE ancient Hindoo laws on this subject are very numerous, and in many instances very severe and unjust. By these laws the whole property of the country was put into a state of requisition

<sup>b</sup> In this shraddhā, the flesh of cows was formerly offered in sacrifice. In the kālās-yogā this is forbidden, and that of deer or goats is substituted.

<sup>c</sup> This shraddhā is performed principally with herbs.

<sup>d</sup> In this shraddhā bread is chiefly used.

<sup>e</sup> Barley is the principal thing used in this shraddhā. At this time the Hindoo women scatter the husks of barley in the public roads, in imitation it is said of the mother of Rāghoo-nāndānā, compiler of a number of the smritees.

The newly descended rain is the principal article in this shraddhā.

by the bramhūns. At present, very few offences expose a person to the penalties of the canon law : among these, however, are the killing a bramhūn, a religious mendicant, or a woman ; striking a bramhūn ; killing a cow. Slight atonements are also offered by some when labouring under certain diseases, and for unintentional offences.

I here insert some extracts from the work on atonements called Prayūshchittū-Nirnūyū.—There are nine sorts of sins requiring atonements : 1. Jatee-bhrūngshū-kūrū, in which is included the eating of onions, defrauding relations, &c. 2. Shūnkūrēē-kūrūnū, viz., sodomy. 3. Ūpatrēē-kūrūnū, which includes receiving presents from barbarians ; bramhūns, entering into trade ; and bramhūns serving shōōdrūs.\* 4. Mūlavūhū, in which is included destroying insects ; eating fruit which has lain near a person who has drunk spirits ; excessive grief for a trifling loss ; and stealing wood, fruit, or flowers. 5. Prūkēernnūkū, which includes various offences against the caste. 6. Oopūpatūkū, which includes many actions : among the rest, killing cows ; becoming priest to the low castes ; a person's selling himself ; forsaking father, mother, sons ; neglecting the védūs, or consecrated fire ; giving a daughter in marriage to a younger brother before the elder ; giving a younger son in marriage before the elder ; in the two last cases also becoming priest at the time of such marriage ; usury in lending goods ; not completing a vrūtū ; selling a pool of water, a garden, a son, &c. ; not performing any one of the sūngskarūs ; forsaking a friend ; obtaining instructions from a disciple ; killing a woman, or a shōōdrū, a voishyū, a kshūtriyū, &c. ; cutting green trees for fire-wood ; neglecting to pay debts ; subduing or driving away a person not an enemy by the power of incantations ; denying a future state, &c. 7. Ūnoopatūkū, which includes many different actions, viz., a son's having intercourse with a woman who is a wife (though of another caste) to his father ; adultery with an uncle's wife ; with the wife of a grandfather ; with an aunt by the mother's side ; with the wife of a king ; with a father's sister ; with the wife of a shrotriyū bramhūn ; with the wife of a priest ; with the wife of a teacher of the védūs ; with the wife of a friend ; with the friend of a sister ; with any woman in the line of consanguinity ; with any woman of a caste superior to that of the man ; with the wife of a chandalū ; with a virgin, the daughter of a bramhūn ; with a woman while in her courses ; with a woman who has embraced the life of a brūmhūcharinē. 8. Mūhapatūkū, which includes five different offences, viz., killing bramhūns ; a bramhūn's drinking spirits, or a shōōdrū's intercourse with the wife of a bramhūn ; stealing gold from a bramhūn to the amount of a gold mohur ; adultery with the wife of a gooroo, viz., with the wife of a father,

\* In many places bramhūns, at present, become clerks, cooks, &c. to the higher classes of shōōdrūs.

if she be of a superior caste, or if she be of the same caste. Whoever commits these actions is called mūhapatūkēē, and whoever lives in familiar habits with this person becomes also mūhapatūkēē: this includes sleeping on the same bed; sitting together on one seat; eating together; drinking out of one cup; eating together of food cooked in one vessel; becoming priest to a mūhapatūkēē; teaching the védūs to such an offender. If a person converse with a mūhapatūkēē, or touch him, or if the breath of this offender fall upon him, and these familiarities be continued for twelve months, this person also becomes mūhapatūkēē. 9. Ūtipatūkū includes incest with a person's own mother, or daughter, or son's wife.

If a person kill a bramhūn, he must renounce life, or offer the prajapūtyū atonement for twenty-four years; <sup>h</sup> or, in case of inability, he must offer 360 cows with their calves, and 100 cows as a fee; or 470 rupees, besides 24 rupees as a fee. If a person murder a bramhūnēē, whose husband is ignorant of the védūs, the offender must perform the prajapūtyū atonement for six years. This may be commuted for ninety cows and calves, or 270 kahūnūs of kourees. For murdering the wife of a kshūtriyū, this atonement must be repeated three years; of a voishyū, one year and a half; and of a shōōdrū, nine months. If the woman was with child, or in her courses, the atonement must be doubled. If a bramhūn, or a kshūtriyū, murder a kshūtriyū, the prajapūtyū atonement must be repeated for three years. This may be commuted for forty-five milch cows and their calves, or 135 kahūnūs of kourees. If a bramhūn, a kshūtriyū, or voishyū, murder a voishyū, the above atonement must be repeated for one year and a half. This may be commuted for twenty-three cows and their calves, or 67½ kahūnūs of kourees. For murdering a shōōdrū, the above atonement must be repeated for nine months. This may be commuted for twelve cows and their calves, or 36 kahūnūs of kourees; (about one pound sterling.)

If a bramhūn have killed a cow belonging to a bramhūn, he must offer the following atonement:—he must have his head shaved; for thirty days, dwell with cows, eat barley boiled in the urine of cows, and wear a cow's skin. For the next two months, he must eat only once a day. For the two following months, he must bathe with the urine of cows. During these days of penance he must abstain from sin; he must follow a herd of cows;

<sup>h</sup> The following is the law respecting this atonement:—The offender, for three days, is to eat, each day, only twenty-six mouthfuls of rice, clarified butter, milk, &c. boiled together; for the next three days he must eat in the evening twenty-two mouthfuls; for the next three days he is to ask for nothing, and, unless spontaneously given him, to eat nothing. If any food be given him, it must be twenty-four mouthfuls of the same kind of food as mentioned above; for the next three days he must eat nothing. If he abstain from food on those days in which he is allowed to take food if given to him, he does not commit a fault. If a person be unable to fast so long, he may make a commutation by fasting six days. If a person be not able to fast six days, he may be exempted, on making an offering of a cow and calf; or, in case of inability to do this, he may offer three kahūnūs of kourees.

stand when they stand<sup>i</sup>, and eat the dust which they throw up with their feet. At night, after putting the cows in the stall, he must bow to them, and then sit upright, cross-legged, and watch them all night. If one of the herd be sick, or have met with any misfortune, he must expose his own life for its preservation. He must not seek the preservation of his own life from the scorching sun, the chilling cold, the pelting rain, or the driving storm, till he have secured the herd. If the cows be feeding on another person's ground, he is not to drive them away, nor inform the owner. He must not prevent the calf from sucking, though the cow should not have been milked. After the person has thus gone through this atonement without fault, he must offer to a learned bramhūn ten cows and a bull. If this be beyond his ability, he must give up all he has. If an offender be unable to go through all his penance, he must, besides the above fee, offer seventeen new-milch cows. If he be poor, he may offer sixty-six kahūnūs of kourees<sup>k</sup>. This is the atonement, if the cow was wilfully killed by a bramhūn. If accidentally killed, the offender must go through half the penance, and offer one cow. Besides offering the atonement, the person who has wilfully or accidentally killed a cow, must give to the owner another cow equally good. If he cannot give such a cow, he must give a proper price, to be ascertained by five respectable neighbours. If a bramhūn castrate a bull, he must offer the six month's atonement as for killing a bramhūn's cow. If a cow die accidentally in the field, it is taken for granted that it was not properly taken care of, and an atonement must be offered. Such a person must have his head shaved; bathe three times a day; wear a cow's skin with the horns, hoofs, &c. on it; follow the herd; watch the herd by night, &c. If the animal died at night in the cow-house, and the keeper was permitted to go home, instead of watching over the cattle, the atonement must be offered by the owner. If in consequence of the falling of a bell from a cow's ear<sup>l</sup> the cow die, the owner must offer half of the prajāpūtyū atonement. If a Hindoo sell a cow to a barbarian, he must eat only one mouthful in the morning for four days, and for the next four days four mouthfuls each day in the evening. If the buyer kill and eat the cow, the person who disposed of the animal must offer the same atonement as a bramhūn for killing a cow.

<sup>i</sup> If, however, part of the herd be lying down, and part be standing, he must do as the greater number do. If the number lying down and the number standing be equal, he must do that which is most painful to himself; of course he must stand.

<sup>k</sup> In the work called Prayūshchittī-vivékū it is declared, that if a person be unable to pay this fine, he must beg for twelve years, and whatever he is able to procure, he must give as a commutation for the atonement. At the present period, persons may be seen, having the head shaved, making a noise like the lowing of a cow; having a rope, with which cow's are tied by the leg, in the hand, &c. begging for this avowed purpose: yet most of these persons make this a contrivance to obtain mouey.

<sup>l</sup> Hung there like an ear-ring, or ornament, but with the intention of keeping the herd together by the sound.

If a man kill a horse, he must make an offering of cloth to a bramhūn.<sup>m</sup> If an elephant, he must give to the bramhūns five blue bulls. If an ass, a goat, or a sheep, a male calf, one year old, must be given to a bramhūn. If a goose, a peacock, a white heron, or a hawk, he must give a cow to a bramhūn. If a tiger, a milch cow. If a camel, or a buffalo, he must forfeit a rūtūkū of gold. If a hog, he must present to a bramhūn a pitcher of clarified butter. If a parrot, a calf, one year old. If a snake, an axe for cutting wood. If a cat, a guano, an ichneumon, or a frog, he must for three days partake of nothing but milk. If any one of these offences have been done repeatedly, the offender must offer a fourth of the prajapūtyū atonement. If a person have killed a thousand larger insects, he must offer the same atonement as for accidentally killing a shōōdrū. For killing a few small insects, the person must repeat an incantation, while squeezing his nose with his fingers.

If a bramhū, ignorantly, have intercourse once with the wife of a chandalū, he must offer the prajapūtyū atonement during twelve years. If done wilfully, he must renounce life as the expiation of his sin. If done repeatedly, the offence cannot be expiated. If a bramhūn have improper intercourse with a virgin, or with his own daughter, or with his son's wife, he must become an eunuch, and renounce life. If a person of any other caste commit such sin, he must renounce life by the toosh-anūlū atonement<sup>n</sup>.

<sup>m</sup> The atonements for killing horses and other animals, as well as insects, are alike to all the castes. Shoolāpane, a pūndit, however, maintains, that in all these cases a shōōdrū, a female, a child, and an aged person, are to offer only one half of the atonement.

<sup>n</sup> In the work called prayūshchittū-vivēkū, the method in which this person must renounce life is thus related :—After shaving his head, bathing, &c. he must cover himself with chaff, and, lying down, the fire must be kindled at his feet ; and in this way, by slow degrees, he must give up his life to expiate his crime. In another work, the following story is related respecting this method of expiating sin :—In former times, it was common for very learned pūndits, to go from kingdom to kingdom, challenging each king to bring forth his pūndits, to hold disputations on the subjects contained in the shastrūś. Oodūyūnacharyū had, in this manner, obtained the victory over all the pūndits in the world. He was also the great instrument in overcoming the bouddhūś, and in re-establishing the practice of the vēdūś ; but in arming the kings against the bouddhūś he had been instrumental in destroying many bouddhūś bramhūns. Towards the close of his life he went to Jūgūnnat'hūk-kshétrū ; but when he arrived at the temple, the door shut of itself against him, and he sat at the door, sorrowful, and keeping a fast. In the midst of his fast the god appeared to him in a dream, and told him, he had been guilty of killing many bramhūns ; he could not, therefore, see his face : he must renounce life by offering the toosh-anūlū atonement. Oodūyūnacharyū was angry with Jūgūnnat'hū, and pronounced a curse upon him, telling him, that in some future period, when he should be destroyed by the bouddhūś, he would remember his benefactor. This pūndit soon afterwards, however, obeyed the command of Jūgūnnat'hū. When he had been several days suffering in the chaff-fire, and his lower parts were burnt, Shūnkūracharyū called on him, and challenged him to dispute. Oodūyūnacharyū declined it, on account of the pain which he endured ; but Shūnkūracharyū promised to cure the burnt parts, and told him, that after the dispute was over, he might offer the atonement. Oodūyūnacharyū ridiculed him for pretending to dispute with him, since he had not sense to judge in a case so obvious : half his body was burnt already ; and yet he (Shūnkūracharyū) advised him to have the burnt parts restored, in order to dispute with him, in which case he would have to endure these sufferings twice over. Shūnkūracharyū, being thus overcome at the commencement, retired. The other continued the atonement, and thus expiated his sin of killing the bouddhūś bramhūns.

If a *shōōdrū* live with a *bramhūnēē* of bad character, he must renounce life by casting himself into a large fire. If a *shōōdrū* live with a *bramhūnēē* of unsullied character, he must tie straw round the different parts of his body, and cast himself into the fire. The woman must be placed on an ass, and led round the city, and then dismissed, never to return. If a *voishyū* commit the same offence with a *bramhūnēē*, or a female *kshūtriyū*, he must renounce life, tying *kooshū* grass round his limbs, and then throwing himself into the fire. If a person defile the bed of his mother-in-law, he must put a red hot piece of stone or iron into his mouth, and become an eunuch. If any person have unnatural connection with a cow, he must repeat the *prajapūtyū* atonement four times.

If a person marry his paternal or maternal niece, he must perform the *chandrayūnū* atonement, and the marriage becomes void, though the maintenance of this woman for life will fall upon the offender. [For marrying within the degrees of consanguinity, many different atonements are ordered, according to the nearness of relationship.]

If a *bramhūn* eat without having on his *poita*, he must repeat the *gayūtrēē* 100 times, and partake of nothing that day but the urine of cows. If a person eat cow's flesh unknowingly, he must offer the *prajapūtyū* atonement. If he have repeatedly eaten cow's flesh, he must perform the *chandrayūnū vrūtū*, and forfeit a bull and a cow. If a person eat the flesh of elephants, horses, camels, snakes, or dogs, he must continue offering the *prajapūtyū* atonement during twelve months. If a *bramhūn* drink spirits, he must again undergo investiture with the *poita*. If a *bramhūn* repeatedly eat onions, he must perform the *chandra-yūnū vrūtū*, and be again invested with the *poita*. If a person drink the milk of a cow, before the expiration of ten days after she has calved, he must fast two days. If any man drink the milk of sheep or buffaloes, he must fast two nights.

If a *bramhūn* eat once with a person whose father was a *shōōdrū* and his mother a *bramhūnēē*, he must perform the *chandrayūnū vrūtū* or make an offering of eight cows and their calves, or 22½ *kahūnūs* of *kourees*. If a *bramhūn* eat the food, or semen, or urine, or ordure of a *voishyū*, he must perform the *prajapūtyū vrūtū*; or perform the other things prescribed instead of this atonement. If any person be compelled to eat the boiled rice of a *chandalū*, he must fast twelve days; but this may be commuted by giving to a *bramhūn* five cows with their calves, or 15 *kahūnūs* of *kourees*. If the rice be unboiled, the eater must fast three days. If a *bramhūn* unknowingly drink water from the pitcher with which a *chandalū* draws water from his well, he must fast three nights, and the next day he must eat cow-dung, cow's urine, milk, clarified butter, and curds, mixed toge-



ther.<sup>o</sup> If he do this designedly, the atonement must be doubled. If a bramhūn drink water from, or bathe in, a pool dug by a chandalū, he must eat cow-dung, cow's urine, milk, curds, and clarified butter, mixed together. If a dog touch a bramhūn while he has food in his hand, the latter must fast one day. If a chandalū touch a bramhūn before he have washed his hands and mouth after eating, the latter must fast three days, and repeat the gayūtrēe a thousand times.

If a chandalū or meléhcchū break a bramhūn's poita, the bramhūn must offer the mūha-santūpūnū atonement<sup>p</sup> twice.

A person, having finished the ceremonies of an atonement, must lay a handful of grass before a cow; which if she eat, it is a proof that the sin of the offender is removed. If she refuse it, the atonement must be offered again.<sup>q</sup>

If sins be not expiated by the necessary atonements, the offenders will descend into hell; from whence, after expiation, they will again arise, perhaps, to human birth, in consequence of some fragment of merit which they possessed in the preceding birth; but they will continue to wear the marks of the sin in which they died.<sup>r</sup> Such persons must offer the proper atonements, when these

<sup>o</sup> In proportion to the quantity of cow-dung, he must take twice as much urine, four times as much milk, eight times as much clarified butter, and of curds the same as clarified butter.

<sup>p</sup> In this atonement the person must mix water steeped in kooshū grass, milk, curds, clarified butter, cow-dung, and cow's urine together, and eat them, and the day after he must fast.

<sup>q</sup> Some years ago, a rich Hindoo of Calcutta, who had committed many sins, thought it necessary to expiate them by an atonement. He invited learned natives from Nūddēya to ascertain the proper atonement, which he afterwards offered; but when he came to finish the ceremony by giving grass to the cow, she would not receive it. This excited the greatest anxiety, and several pūndits were consulted, to ascertain whether the law for the ceremony had been properly laid down. They all affirmed that it had; but on Jūgūnnathū-tūrkū-pūnchanūnū being interrogated, he declared, that the commutation, instead of three, should have been five kahūnūs of kourees for each cow. Upon this information the increased sum was paid; the cow then ate the grass, and the offender's sin was known to be expiated! Several other anecdotes of this kind are in circulation among the natives.—There is a remarkable coincidence betwixt this story and that related of Apis, the ox worshipped by the Egyptians, of whom it is said, that he took food from those that came to consult him; but that he refused to eat from the hands of Germanicus Cæsar, who died not long after.

<sup>r</sup> Mūnoo says, 'A stealer of gold from a bramhūn has whitlows on his nails; a drinker of spirits, black teeth; the slayer of a bramhūn, a marasmus. The violater of his gooroo's bed shall be a deformed wretch.—For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form; for acts mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of human conditions.—The slayer of a bramhūn must enter, according to the circumstances of his crime, the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandalū, or a puocassa.—A priest, who has drank spirituous liquors, shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal.—He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, of snakes and camelions, of crocodiles and other aquatic monsters, or of mischievous blood-sucking demons.—He who violates the bed of his natural

sins will be removed. If such a diseased person die without having offered the atonement, the funeral rites must be refused. Should any one burn his body, he must perform the chandrayānū vrātū.

If a person weep for the death of a self-murderer, or for a person killed by a cow, or by a bramhūn, he or she must offer an atonement. If a woman repent after ascending the funeral pile, or after resolving to renounce life in any way allowed by the shastrū, he or she must perform the prajapūtū vrātū.

For expiating the sin of falsehood, a person must repeat the name of Vishnū once.\* To preserve the life of a bramhūn, and to appease an angry wife, falsehood may be spoken innocently.

When there are many offenders in his kingdom, who are unable to offer the proper atonements, a king must perform the chandrayānū vrātū; by which he will obtain the pardon of the sins of these subjects, and deliver his kingdom from the effects of sin remaining unexpiated.†

or spiritual father, migrates a hundred times into the forms of grasses, of shrubs with crowded stems, or of creeping and twining plants, of vultures and other carnivorous animals, and other beasts with sharp teeth, or of tigers, and other cruel brutes.—They who hurt any sentient beings, are born cats and other eaters of raw flesh; they who taste what ought not to be tasted, maggots or small flies; they who steal ordinary things, devourers of each other; they who embrace very low women, become restless ghosts.—If a man steal grain in the husk, he shall be born a rat; if a yellow mixed metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon.—If exquisite perfumes, a muskrat; if potherbs, a peacock; if dressed grain in any of its various forms, a porcupine; if raw grain, a hedgehog.—If a deer or an elephant, he shall be born a wolf; if a horse, a tiger; if roots or fruit, an ape; if a woman, a bear; if water from a jar, the bird chataca; if carriages, a camel; if small cattle, a goat.—Women, who have committed similar thefts, incur a similar taint, and shall be paired with those male beasts in the form of their females.—As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may endure analogous pains.—They shall first have a sensation of agony in Tamisrū, or utter darkness, and in other seats of horror; in Usiptū-trūvānī, or the sword-leaved forest; and in different places of binding fast and of rending.—Multifarious tortures await them: they shall be mangled by ravens and owls; shall swallow cakes boiling hot; shall work over inflamed sands, and shall feel the pangs of being baked like the vessel of a potter.—They shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and of heat, surrounded with terrors of various kinds.—More than once shall they lie in different wombs, and, after agonizing births, be condemned to severe captivity and to servile attendance on creatures like themselves.—Then shall follow separations from kindred and friends; forced residence with the wicked; painful gains and ruinous losses of wealth; friendships hardly acquired, and at length changed into enmities.—Old age without resource; diseases attended with anguish; pangs of innumerable sorts, and, lastly, unconquerable death.†

\* On the other hand, it is a common saying among the Hindoos, derived from some of their shastrū, that if a person utter a lie, his family, for fourteen generations, will successively fall into hell.

† I have heard a native Christian, when preaching to his countrymen, mention this atonement, to illustrate the fact of God's having given his Son as an atonement for sins committed in his earthly kingdom.

BOOK IV:<sup>1</sup>

## DOCTRINES OF THE HINDOO RELIGION.

The reader is referred to another part of this work for the speculative theories of the Hindoo Mythology. The author has begun these theories where they appear to be interwoven with the popular superstition.

## CHAP. I.

## OF THE TRANSMIGRATION OF SOULS.

AFTER death, the person is conveyed by the messengers of Yūmū through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost; and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell. This is the doctrine of several pooranūs; others maintain, that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

I add a few particulars respecting the transmigration of souls from the work called Kūrmū-vīpakū:—He who destroys a sacrifice will be punished in hell; he will afterwards be born again, and remain a fish for three years; and then ascend to human birth, but will be afflicted with a continual flux. He who kills an enemy subdued in war, will be cast into the hell Krūkchū; after which he will become a bull, a deer, a tiger, a bitch, a fish, a man: in the last state he will die of the palsy. He who eats excellent food without giving any to others, will be punished in hell 30,000 years, and then be born a muskrat; then a deer; then a man whose body emits an offensive smell, and who prefers bad to excellent food. The man who refuses to his father and mother the food they desire, will be punished in hell, and afterwards be born a crow; then a man. In the latter birth he will not relish any kind of food. The stealer of a water-pan will be born an alligator, and then a man of a monstrous size. The person who has lived with a woman of superior caste, will endure torments in hell during seventy-one yoogūs of the gods: after this, in another hell, he will continue burning like a blade of grass for 100,000 years. He will next be born a worm, and after this ascend to human birth; but his body will be filled with disease. The stealer of rice will sink into

hell ; will afterwards be born and continue eighteen years a crow ; then a heron for twelve years ; then a diseased man. He who kills an animal, not designing it for sacrifice, will, in the form of a turtle, be punished in hell ; then be born a bull, and then a man afflicted with an incurable distemper. He who kills an animal by holding its breath, or laughs at a pooranũ at the time of its recital, will, after enduring infernal torments, be born a snake ; then a tiger, a cow, a white heron, a crow, and a man having an asthma. He who steal alms will sink into hell, and afterwards be born a blind man, afflicted with a consumption. A beautiful woman who despises her husband, will suffer in hell a variety of torments ; she will then be born a female, and, losing her husband very soon after marriage, will long suffer the miseries of widowhood.

The Ūgnee pooranũ says, that a person who loses human birth, passes through 8,000,000 births among the inferior creatures before he can again obtain human birth : of which he remains 2,100,000 births among the immoveable parts of creation, as stones, trees, &c. ; 900,000 among the water tribes ; 1,000,000 among insects, worms, &c. ; 1,000,000 among the birds ; and 3,000,000 among the beasts. In the ascending scale, if his works be suitable, he continues 400,000 births among the lower castes of men ; during 100 births among bramhũns ; and after this he may obtain absorption in Brũmhũ.

Whether the doctrine of the metempsychosis originated with the politician or the philosopher, its influence on the state of society might form an interesting subject of enquiry. As far as I have been able to trace its influence, it appears to have the most unhappy effects upon the present race of Hindoos. All their sins are considered as necessary consequences of actions done in a former life, on which account they seldom charge their consciences with guilt for committing them. If a Hindoo be attacked with some disease, or fall into peculiar misfortunes, he immediately traces the cause to the sins of a former birth ; and, instead of using measures to extricate himself, he sits down in despair, thinking that these things are inseparably attached to his birth, and that he can get rid of them only with life itself. In a religious view, this doctrine is very pernicious : the Christian is taught, that every thing depends upon the present state, and he therefore 'works out his salvation with fear and trembling ;' but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favourable to him ; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as 'to-morrow' in the mouth of a nominal Christian.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation, especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these:—‘What have I done, that I am thus grievously afflicted? When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me? Why did he give me a child? Why did he take it away?’—She next vents her grief in a torrent of abuse on Yümü:—‘Oh! Yümü! What did I do to thee? I am sure I never injured thee. Thou knewest that I had none else: I am in this world like a blind creature; this child was my staff,—and thou hast taken him away. O thou wicked Yümü!—I will put a wisp of fire in thy face.—I will flog thee with the broom.—My breast is rent with grief.’ Another female now joins her, and says, ‘Oh! sister! What! is your child gone? Ah! Ah! Ah!—that vile Yümü—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one.\* Ah! if I were stone, I should split into pieces; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain? I am not singular; every one’s house is plundered.’ Another person now comes in, and says, ‘Why do you blame Yümü? What fault has he done? In former births you must have committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner: you have done nothing but works of merit in this birth. You must have injured some one’s child in a former birth, and now yours is taken from you. Yümü has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart;—this desire of life is more wonderful than death itself.—When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births; which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers, while a wicked man is raised to the pinnacle of prosperity?’ If men suffered only for the

\* The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says, ‘Mother!—give my child your blessing.’ The old woman says, ‘Live, live, as many years as there are hairs on my head’ When a mother takes her child into company, to prevent its being hurt by a witch, she rubs its forehead with earth thrown up by worms, or with the end of a lamp-wick, and spits on its breast.

sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.’<sup>b</sup>

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst another. One begins the conversation, by addressing one of the company, recently become a widow, in some such words as these :—‘ Ah ! why is so much trouble fallen upon you ? You have continually performed works of merit. I have observed, that from your childhood you have been very religious.’<sup>c</sup> Another replies,—‘ How you talk ! What ! do you think she is suffering for sins committed in this birth ? ’ The widow addressed now adds :—‘ Ah ! my sorrows are indescribable. I am now suffering for the sins of many births ; the sins of birth after birth, birth after birth, are fallen upon me. If the sins of numerous births had not been cast upon me, would my husband (a lac of lives in one) have been taken from me ? O God, do not bring upon my worst enemy the misery which I endure. What had I done against God, and what against him, (her husband,) that I suffer thus ? I must have injured him in a former birth, and therefore he was married to me on purpose to bring upon me the sorrows of widowhood. He was born in one womb, and I in another ; we were perfect strangers ; fate brought us together, and I began to flatter myself that I should long enjoy the blessings of a married state, when he was seized with sickness, and, without making the least provision for me, has left me to crouch and fawn for a handful of rice. When waiting upon him in his last moments he did not say, ‘ I leave you this or that ; you will not be destitute : ’ but, shutting up my food and garments, he has thus abandoned me. He ! he was my greatest enemy. If I meet him in a future state, I’ll certainly revenge myself. Instead of putting fire into his mouth after death, if I had known that he would have served me thus, I would have put fire in his mouth while living. I entreat the gods, that in the next birth I may be a man, and he my wife, and that I may bring upon him exactly what he has brought upon me ; and that this may be continued through numerous births. Vile enemy—.’ Continuing her address to a married woman, she says :—‘ See ! you have two meals a day,

<sup>b</sup> I have heard it urged, in proof of the reality of successive births, that if a child had not drawn the breast in a former birth, it would not, as soon as born, cling to the breast, and know how to suck. A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth ?

<sup>c</sup> When a Hindoo female child shews her attachment to religion, she gathers wilvū leaves and flowers, and making an image of the lingū, attempts to worship it ; or she sits down attentively, and watches others while they perform the ceremonies of worship ; or she goes to a festival, and assists the females in making the necessary preparations. When she is grown to maturity, she performs different ceremonies to obtain the blessing of a good husband. After marriage she worships Shivū and other gods, and prays that her husband may love her, and live long, so that she may not endure the hardships of widowhood. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child.

while I have but one ; you have all manner of ornaments, and I am naked ; you are invited to all the feasts ;<sup>d</sup> you can eat of all kinds of delicacies, but I must live on the meanest food ; I must fast twice a month ;—<sup>e</sup> there is no end of my sorrows.'

If a person die an untimely death, it is attributed to crimes committed in a former state of existence. A person born blind, is supposed to have destroyed the eyes of some one in a former birth. A few neighbours sitting together, as a person afflicted with an incurable distemper passes along, observe, 'Ah! no doubt, that man was guilty in a former birth of such or such a crime, and now the consequences appear in his present state.'

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth : 'See,' says one, 'such a person was poor, and is now worth so many lacs of rupees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence.' When conversing on this subject with a Hindoo, he instanced the case of Ramū-Hūree-Vishwasū, late of Khūrdah :—'He was so poor,' said he, 'that he was indebted to others for a place to lodge in. After a few years of service with a European, he obtained a fortune of thirty lacs of rupees. He bought an estate ; erected a number of temples to Shivū, and then went to Kashēē, (Benares,) where he died in a very short time. Such an auspicious life and death<sup>f</sup> can only be attributed to some wonderful acts of devotion or liberality in former births.'

A very learned man is complimented with having given learning to others in a former birth.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim :—'Ah! how many sins must that creature have committed in a former birth!'. They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say, 'True, thou art born a dog, but some good works have made thy fate tolerable.'

The pooranūs and other shastrūs promise deliverance from future birth upon the performance of different religious ceremonies.

<sup>d</sup> A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

<sup>e</sup> This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month ; and is observed so strictly among the higher castes, that notwithstanding a widow has eaten only once on the preceding day, she does not touch the least aliment, not even a drop of water, on this day.

<sup>f</sup> Every one who dies at Kashēē becomes a god.

## CHAP. II.

## JUDGMENT OF MEN AFTER DEATH.

[From the Pūdmī pooranī.]

At the extremity of the earth southwards, floating on the waters, is Sūngyūmūnēē, the residence of Yūmū, the judge of the dead, and of his recorder Chitru-goopṭū, and his messengers. Yūmū has four arms, is of a dark colour, with eyes like the petal of the water-lily ; in his hands he holds a shell, a discus, a club, and a lotus ; he rides on Gūroorū ; wears a golden poita, and pearl earrings ; and has a crown on his head, and a garland of flowers round his neck. Chitrū-goopṭū, the recorder, and Yūmū's attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yūmū's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing ; and gods, gūndhūrvūs, &c. are heard chanting the praises of other gods ; in others, showers of flowers are falling from heaven ; in other parts are houses containing cooling water, and excellent food ; pools of water covered with nymphœas ; and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them ; or in palanqueens or chariots, fanned with the chamūrūs of the gods ; while the dévūrshes are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

Yūmū receives the good with much affection, and, feasting them with excellent food, thus addresses them :—' Ye are truly meritorious in your deeds ; ye are wise ; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother, and friend.'

The wicked have 688,000 miles to travel to the palace of Yūmū, to receive judgment. In some places they pass over a pavement of fire ; in others, the earth in which their feet sink is burning hot ; or they pass over burning sands, or over stones with sharp edges, or burning hot ; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them ; burning winds scorch their bodies ; every now and then they fall into concealed wells full



of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed ; sometimes the road is filled with thick darkness ; at other times they pass through the branches of trees, the leaves of which are full of thorns ; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes ; they meet tigers, jackals, rhinoceroses, elephants, terrible giants, &c. ; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked ; their hair is in disorder ; their throat, lips, &c are parched ; they are covered with blood, or dirt ; some wail and shriek as they pass along ; others are weeping ; others have horror depicted on their countenances ; some are dragged along by leathern thongs tied round their necks, waists, or hands ; others by cords passed through holes bored in their noses ; others by the hair, the ears, the neck, or the heels ; and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yūmū clothed with terror, two hundred and forty miles in height ; his eyes distended like a lake of water ; of a purple colour : with rays of glory issuing from his body ; his voice is loud as the thunders at the dissolution of the universe ; the hairs of his body are each as long as a palm-tree ; a flame of fire proceeds from his mouth ; the noise of the drawing of his breath is greater than the roaring of a tempest ; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club ; his garment is an animal's skin ; and he rides on a terrific buffalo. Chitrū-goopṭū also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yūmū orders the criminals into his presence, and thus addresses them :—‘ Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked ? Knowing this, have you lived in sin ; Have you never heard that there are different hells for the punishment of the wicked ; Have you never given your minds to religion ? To-day, with your own eyes, you shall see the punishment of the wicked.—From yoogū to yoogū stay in these hells !—You have pleased yourselves in sinful practices : endure now the torments due to these sins. What will weeping avail ? Yūmū next directs Chitrūgoopṭū to examine into the offences of the criminals, who now demand the names of the witnesses : let such, say they, appear, and give their evidence in our presence. Yūmū smiling, though full of rage, commands Sōōryū,<sup>s</sup> Chūndrū,<sup>h</sup> Pūvūnū,<sup>i</sup> Ūgnee,<sup>k</sup> Akashū,<sup>l</sup> Prit’hivēā,<sup>m</sup> Vūroonū,<sup>n</sup> Tit’hee,<sup>o</sup> Dinū,<sup>p</sup> Rātree,<sup>q</sup> Pratū-kalū,<sup>r</sup> Sūndhya-kalū,<sup>s</sup> and Dhūrmū,<sup>t</sup> to appear against the prisoners ; who, hearing the evidence, are struck dumb,

<sup>s</sup> The sun.<sup>h</sup> The moon.<sup>i</sup> Wind.<sup>k</sup> Fire.<sup>l</sup> Æther.<sup>m</sup> Earth.<sup>n</sup> Water.<sup>o</sup> A lunar-day.<sup>p</sup> Day.<sup>q</sup> Night.<sup>r</sup> Morning.<sup>s</sup> Evening.

<sup>t</sup> A representative of Yūmū. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

and remain trembling and stupified with fear. Yūmū, then gnashing his teeth, beats the prisoners with his iron club till they roar with anguish ; after which he drives them to different hells. See

## CHAP. III.

## OF FUTURE HAPPINESS.

THE shastrūs teach that there are four kinds of happiness after death : 1. That possessed in the heaven of the gods ;<sup>u</sup>—2. That when the person is deified ;—3. That which arises from dwelling in the presence of the gods<sup>x</sup> ;—and, 4. In absorption.<sup>y</sup> In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works ; the last by divine wisdom.

The descriptions which the pooranūs give of the heavens of the gods are truly in the eastern style : all things, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unrenewed men : like the paradise of Mahomet, they are houses of ill-fame, rather than places of rewards for ' the pure in heart.' Here all the vicious passions are personified, or rather deified :—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as similar things are talked of among these idolaters on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples ; but the serious enquirer after truth will be struck with this additional proof, that the Christian religion is ' worthy of all acceptation.'

I here subjoin an account of the heaven of Koovérū, the god of riches, from the Mūhabharūtū :—It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten

<sup>u</sup> The Mūmangstī writers have decided, that there is no separate place of future happiness ; that whether a person enjoy happiness, or endure misery, the whole is confined to the present life. The pooranūs, on the other hand, declare, that there are many places of happiness and misery, and that persons go to these places after death.

<sup>x</sup> All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

<sup>y</sup> The védantī shastrūs teach, that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature, as air, escaping from a vessel when broken, immediately mixes with the surrounding air. The pooranūs, however, teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed into the divine nature.

thousand odours, blows in soft breezes; and the place, in every part adorned with gold and jewels, displays a glory like that produced by the rays of the full moon. Here are also canals of the purest water filled with fish, water-fowl, water-lilies, &c. with flights of steps made of gold; with forests and gardens in which Koovérū and his courtezans divert themselves. In the treasury of this god are immense heaps of jewels, gold, silver, &c. from which the gods and goddesses supply themselves with ornaments. Koo-vérū sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Shivū, Doorga, Shivu's bull, his servants Nūndee, Mūha-kalū, Shūnkoo, Kūrū, &c. and by a thousand goddesses, or concubines, shining like the lightning, and adorned with loads of jewels; by the titans, by Ravūnū, Vibhēshūnū, and other rak-shūs, the pishachūs, the gūndhūrvūs, the kinnūrūs, the ūpsūras, the vidyadhūrūs, the mountain gods, &c. Before this assembly, the ūpsūras dance; the kinnūrūs, (with horses' mouths,) and the gūndhūrvūs, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

The following are esteemed works of merit, capable of raising a person to celestial happiness:—Honoring, entertaining, serving, and giving gifts to bramhūns: the more learned the bramhūn, the greater the merit. Worshipping and repeating the names of the gods, and particularly that of a person's guardian deity; visiting or residing at holy places, and performing the accustomed religious ceremonies there; performing the shraddhū for deceased ancestors; bathing in the Ganges and other sacred rivers; offering sacrifices; building temples; cutting roads and pools; planting trees, especially sacred trees; making and setting up images; repeating the gayūtrēē, and other parts of the védūs; reading the védū and other shastrūs, or hearing them read; honoring and serving a spiritual guide; hospitality to guests, especially to bramhūns; fasting, particularly at times directed by the shastrus; burning with a deceased husband; parting with life in sacred places.

King Soorūt'hū was raised to the heaven of Indrū for performing the sacrifice of a horse.<sup>a</sup> King Trishūnkoo obtained heaven by the power of the merits which Vūshisht'hū, a bramhūn, transferred to him.<sup>b</sup> Ūmbūrēshū, a king, was about to perform a human sacrifice, in order to obtain heaven; but when going to slay the victim, through the interference of Vishwamitrū, a bramhūn, his sacrifice was accepted of the gods, though the victim was not slain,<sup>c</sup> and the king ascended to the heaven of Indrū.<sup>d</sup> King In-

<sup>a</sup> Shree-bhagūvūtū.

<sup>b</sup> Ibid.

<sup>c</sup> He repeated an incantation given by Vishwamitrū, which destroyed the power of the fire.

<sup>d</sup> Shree-bhagūvūtū.

drū-dyoomnū, by performing austerities, offering sacrifices, and presenting gifts to bramhūns, obtained the power of going to heaven whenever he chose.\*

Beside these 'works of merit,' performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be meritorious in their nature, but which, in the opinion of a Christian, deserve punishment, even in this life:—The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven during the reigns of fourteen Indrūs; yet no Christian doubts whether these are real murders or not. The deaths of vast multitudes of Hindoos are procured or hastened annually by immersing a part of the body, in a state of dangerous sickness, in the Ganges, and by pouring large quantities of this water into the body of the dying person: yet the Hindoos think it a work of great merit. Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven; and yet a jury of Englishmen would pronounce it self-murder. Infatuated mothers devote their children to this sacred river, not doubting but they are sending them to heaven; yet we feel certain that every such infant is murdered. Many of the practices in the presence of the Hindoo idols, in the very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos except nothing less than heaven for these *works of merit*. A great number of the Hindoo modern saints live in a state of perpetual intoxication; and call this stupefaction, which arises from smoking intoxicating herbs, *fixing the mind* on God. Nor do the brāmhū-charēēs, who follow the rules of the Tūntrū shastrūs, and practise unutterable abominations,† under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not. Even women of the town have worship performed by bramhūns in brothels, from which they expect rewards in a future state: so completely absent from the Hindoo mind is the Christian idea of purity of heart, and of the necessity of this in order to approach God.

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness: one Hindoo travels to the south, another to the north, to obtain some salvation-giving charm: but after all, he listens to any new nostrum with as much eagerness as

\* Mūhabharātā.

† Though the author has drawn away the veil from some of the scenes, yet the Christian public must give him credit respecting the rest; for they are so intolerably gross, that they cannot be fully dragged into public view.

though he had hitherto done nothing towards obtaining heaven.<sup>κ</sup> As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

After the death of a Hindoo who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one person perhaps asks another, 'Who has been burnt at the landing place to-day?' The other answers:—'Such an one: he was an excellent character; he assisted others; he was very strict in performing his daily ablutions; he visited such and such holy places; he was very generous to bramhūns and to strangers; he venerated the gods, &c. No doubt he will obtain a place in heaven.' When a person dies who has not been liberal to bramhūns, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks affects perhaps to be alarmed that the sound of such a person's name has entered his ear; and, to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this:—'Ah! Ah!—Mūhabharūtū! Mūhabharūtū! Mūhabharūtū!—Doorga! Doorga! Doorga! I must fast to-day, I fancy, for hearing this vile person's name repeated.' If the person has lived in all manner of impurity, and, in the language of Scripture, 'has drank iniquity like water,' and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect; for it is a principle of the Hindoo religion, that good words absolutely atone for bad ones.<sup>h</sup> Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolaters, it is a doctrine repeatedly inculcated in the Hindoo shastrūs, that those who have not overcome their passions, (pure and impure,) though they may have performed the usual ceremonies of their religion, cannot obtain celestial happiness. The doors of heaven are therefore shut against the great bulk of the people: they have neither performed splendid religious actions, nor subdued their passions, nor fixed their minds on God, nor performed severe religious austerities. The shōōdrū, also, having no inheritance in the védūs, is placed in far worse circumstances than the bramhūn. Heaven was made for bramhūns, as well as the earth; and in general a Hindoo must be raised to bramhūnical birth before he can raise his eyes towards heaven as his home.<sup>i</sup> Very few therefore indulge the hope

<sup>κ</sup> The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the caste does not interfere.

<sup>h</sup> Nominal Christians little imagine how heathenish many of their religious notions are.

<sup>i</sup> How different the spirit of the true religion:—'To the poor is the gospel preached.—Blessed are the poor in spirit, for their's is the kingdom of heaven.'

of heaven.<sup>k</sup> On the contrary, when at the point of death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to have lived much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this:—'I! what meritorious deeds have I performed?—I have done nothing but sin.—Ah! where shall I go?—Into what hell shall I be plunged?—What shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must renew my sufferings!—How many births must I pass through?—Where will my sorrows terminate?'—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gūṅga may receive him, and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is 'as an anchor to the soul, both sure and stedfast.'

When I urged upon a bramhūn with whom I was in conversation, that the shastrūs made large promises<sup>l</sup> to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places, &c. I was told by a learned bramhūn, that the same shastrūs declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled.<sup>m</sup>

*Absorption.*—God, as separated from matter, the Hindoos contemplate as a being reposing in his own happiness, destitute of ideas; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted, and void of consciousness. They therefore deem it the height of perfection to be like this being. Hence Krishnū, in his discourse to Ūrjoonū,<sup>n</sup> praises the man 'who forsaketh every desire that entereth into his heart; who is happy

<sup>k</sup> As all other ways of obtaining heaven are rendered so difficult to the poor, this is one reason which reconciles a Hindoo widow to the funeral pile; as by this act she is quite certain of obtaining future happiness both for herself, her husband, and several generations of her ancestors.

<sup>l</sup> He who bathes in the Ganges at an auspicious junction of certain planets, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

<sup>m</sup> What a contrast is this to the doctrine of the gospel!—'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.'—Heb. vi. 17, 18.

<sup>n</sup> Bhagūvūtī Gēeta,

of himself; who is without affection; who rejoiceth not either in good or evil; who, like the tortoise, can restrain his members from their wonted purpose; to whom pleasure and pain, gold, iron, and stones are the same.' 'The learned,' adds Krishnū, 'behold Brūmhū alike in the reverend bramhūn, perfected in knowledge; in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs' The person whose very nature, say they, is absorbed in divine meditation; whose life is like a sweet sleep, unconscious and undisturbed; who does not even desire God, and who is thus changed into the image of the ever-blessed; obtains absorption into Brūmhū.<sup>o</sup>

The ceremonies leading to absorption are called by the name of tūpūshya, and the person performing them a tūpūshwē. Forsaking the world; retiring to a forest; fasting, living on roots, fruits, &c. remaining in certain postures; exposure to all the inclemencies of the weather, &c.—these, and many other austere practices, are prescribed, to subdue the passions, to fix the mind, habituate it to meditation, and fill it with that serenity and indifference to the world, which is to prepare it for absorption, and place it beyond the reach of future birth.

The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, instead of producing any good effects, drew men away from the practice of all the social duties included in the second table, 'Thou shalt love thy neighbour as thyself;' and left the mind a prey to pride, moroseness, and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme: one tūpūshwē is represented as hanging for hundreds of years with his head downwards; another, as living on leaves; another, on air; another, as surrounding himself with four fires, and enduring intolerable heat and thirst; another, as standing up to the neck in water; Valmēekū, it is said, stood in one posture, repeating the name of Ramū, till the white ants (termed bellicosus) surrounded his body with a case of earth, and devoured the flesh from his bones.

These tūpūshwēes are supposed to have been the authors of the most ancient of the Hindoo writings; in some of which, it is admitted, sentiments are to be found which do honor to human nature. But it is equally certain that these sages were very little affected by these sentiments; and perhaps the same might be

<sup>o</sup> Some of the followers of Vishnoo (voishnūvīs) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying:—'O Vishnoo! we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our lord; in which thou wilt continue as our beloved master, and we as thy servants.' Agreeably to this prayer, they believe that devoted voishnūvīs after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this god.

said of almost all the heathen philosophers. Vūshisht'hū inflicted on himself incredible acts of severity; but in the midst of his devotions he became attached to a heavenly courtesan, and cohabited with her 5,000 years.<sup>p</sup> Pūrashūrū, an ascetic, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vyasū, the author of the Mūhabharātū.<sup>q</sup> The father of Rishyū-shringū cohabited with a deer, and his son had deer's horns.<sup>r</sup> Kūpilū, an ascetic, reduced king Sagūrū's 60,000 sons to ashes, because they mistook him for a horse-stealer.<sup>s</sup> Brigoo, in a fit of passion, kicked the god Vishnoo on the breast.<sup>t</sup> Richēēkū, for the sake of a subsistence, sold his son for a human sacrifice.<sup>u</sup> Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men.<sup>v</sup> Ourvū, another sage, in a fit of anger, destroyed the whole race of Hoihūyū with fire from his mouth;<sup>y</sup> and Doorvasa did the same to the whole posterity of Krishnū.<sup>z</sup> Javalee, an ascetic, stands charged with stealing cow's flesh at a sacrifice: when the beef was sought for, the saint, to avoid detection, turned it into onions; and hence onions are forbidden to the Hindoos.<sup>a</sup> The pooranūs, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices.

As it respects the modern devotees, none of them expect absorption: they content themselves with performing the popular ceremonies, and thus fall under the censures of Krishnū, who says, 'Numbers prefer a transient enjoyment of heaven to eternal absorption.' It is true, now and then a poor wretch is seen naked, covered with ashes, and his hair clotted with dirt, whose vacant, brutish looks indicate that he is approaching a state of complete abstraction, and that he may soon hope to enter into this perfect state, viz., to live in a world full of wonders, without a single passion left to be affected by them. Yet even this abstraction, or contempt of the world, if it can deserve such a name, is brought on by shunning the presence of man, and continually smoking intoxicating herbs.

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|-------------------------------|-------------------------------|------------------------|---------------------------|
| <sup>p</sup> Mūhabharātū.     | <sup>q</sup> Ibid.            | <sup>r</sup> Ramayānū. | <sup>s</sup> Mūhabharātū. |
| <sup>t</sup> Shrēē-bhagūvātū. | <sup>u</sup> Ramayānū.        | <sup>v</sup> Ibid.     |                           |
| <sup>y</sup> Ramayānū.        | <sup>z</sup> Shrēē-Bhagūvātū. | <sup>a</sup> Ibid.     |                           |



## CHAP. IV.

## OF FUTURE PUNISHMENTS.

THE ShrĒĒ-bhagŪvŪtŪ contains the following account of the punishments endured in different hells:—The person guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisrŭ, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the védŭ and bramhŭns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The bramhŭn, bramhŭnĒĒ, brŭnhŭcharĒĒ, voishyŭ, or king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods: and he who devours any animal, without having slain it in sacrifice; are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another caste, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all castes, is to be punished by being continually cast down from lofty trees. The bramhŭn who commits adultery with the wife of a bramhŭn, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False-witnesses are to be cast from rocks 800 miles high.<sup>b</sup>

I here insert the names of some of the Hindoo hells:—Tamisrŭ, or the hell of darkness; Ūndhŭ-tamisrŭ, the hell of great darkness; Rourŭvŭ, a hell full of animals called Rooroo; Mŭha-rourŭvŭ, a similar but more dreadful hell; KoombhĒĒ-pakŭ, a hell of boiling oil; Kalŭ-Sŏŏtrŭ, a hell of burning copper; Ūsipŭtrŭ-vŭnŭ

<sup>b</sup> It is to be understood, that punishments in hell may be prevented in many cases by offering the appointed atonement. Punishment by the magistrate is also considered as an atonement, exempting the culprit from sufferings in a future state. *What good news this would be to English malefactors who die by the hands of the executioners—if they could believe it.*

a wilderness in which criminals are punished by the thorns of the talū-tree ; Shookrū-mookhū, a hell where criminals are bitten by animals having the faces of swine ; Undhū-kōōpū, a hell dark and full of reptiles ; Krimec-bhojūñ, where criminals become worms feeding on ordure ; Sündūngshū, where sinners are burnt with hot iron ; Tūptū-shōōrmce, in which adulterers are tormented in the embraces of a red hot-iron female image ; Vūjrū-kūntūkū-shalmūlee, where men are thrown on trees full of dreadful thorns ; Voitūrūnēē, a river full of filth ; Pōōyodū, a similar hell ; Pranū-nirodhū, where sinners are pierced with arrows ; Vishūsūnū, where they are beaten with clubs, &c. ; Lala-bhūkshū, where they are fed with saliva, &c. ; Sharū-méyadūñ, in which dogs continually bite the wicked ; Ūvēē-chimūyū, where false witnesses are thrown headlong upon a hard pavement ; Patūñ, where sinners are pinched with hot tongs ; Ksharū-kūrdūñ, where they are hurled into mire ; Rūkshyogūñ-bhojūñ, where cannibals feed on the flesh of sinners ; Shōōlūprot'hū, where the wicked are punished by spears and birds of prey ; Dūndū-shōōkū, where snakes with many heads bite and devour sinners ; Ūvūtū-nirodhūñ, where offenders are punished in darkness with the fear of the approach of wild beasts ; Ūpūrya-vūrtūñ, where the eyes of sinners are picked out by birds of prey ; and Sōōchēē-mookhū, where sinners are pricked with needles. Beside these, the Shrēē-bhagūvūtū says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrū, and the nature of their guilt.

The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these ;—‘ I have committed a shocking crime, and I must endure great and long-continued torments : but what can I do ? There is no remedy now.’ Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramhūns, or in religious ceremonies. If he be poor, he bathes in the Ganges with more constancy, or goes on pilgrimage to different holy places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments, and with him fourteen generations of his family ; the man who swears by the waters of the Ganges involves himself and family in the same sufferings.<sup>c</sup> If a Hindoo at the time of worship put a stalk of dōōrva grass on the lingū, he and seven generations sink into hell.

*Emancipation of the wicked, a story, from the Mūhabharātū.*—Ravūñ at one time had conquered the three worlds, heaven, earth,

<sup>c</sup> I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the gods.

and *patalū* ; and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind ; and he immediately resolved to pay a visit to *Yūmū*. Before his arrival, it was announced that *Ravūnū* was coming : *Yūmū*, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. *Ravūnū*, however, pushed forward, and found *Yūmū* all submission. The conqueror, before his return, resolved to visit the place of the damned : but on his arrival, he was petrified with horror at the cries of the miserable wretches ; and, reflecting on what he saw, said, ‘I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty.’—He immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. *Ravūnū* then commanded ‘the spirits from the fiery deep,’ and, with his twenty arms, began to drag them up ; but as fast as he landed them on the side, they fell in again : still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to *Lūnka*, (Ceylon.)

## BOOK V.

## HINDOO SAINTS, OR MENDICANTS.

THE Hindoo shastr̥s have described four different states (ashr̥m̥) into which it is proper for each bramh̥m to enter, viz : Br̥mh̥chary̥,<sup>a</sup> Grih̥st'h̥,<sup>b</sup> Van̥-pr̥st'h̥,<sup>c</sup> and Br̥mh̥-gnan̥;<sup>d</sup> and it appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man. While the youth continues in a state of instruction, he is called a Br̥mh̥char̥ē, and the daily duties of this state are laid down for him ; after marriage he becomes a Grih̥st'h̥, and performs the several duties of civil life as a householder ; at the age of fifty he renounces the world, and enters a forest ; and lastly, by the power of religious austerities, he becomes perfectly insensible to all human things, and is absorbed in divine meditation.

The duties of a bramh̥n student are laid down at large by M̥n̥oo and other writers. When the youth is about to leave this state, and to enter on the duties of a householder, he takes a staff in his hand, and pretends to leave the house, and go into a forest, to read the véd̥s, and to obtain his food by begging :—but the parents stop him, saying, 'Oh! child, return ; thou shalt not go into the wilderness : we will supply thee with alms. Besides, become a householder, marry, and perform the duties of a Grih̥st'h̥.' From the first to the twelfth day, the face of the boy is not to be seen by any sh̥ōdr̥, nor is he to see the face of a person of this caste.<sup>e</sup> He bathes early in the morning with a cloth over his face as he passes through the streets, one person going before and another behind him ; and if a sh̥ōdr̥ should approach they direct him to pass another way, as a Br̥mh̥char̥ē is going to bathe. He must eat only once a day ; abstain from flesh, fish, &c. ; and perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he bathes, and casts his staff into the stream, repeating incantations, intimating that he renounces the state of the Br̥mh̥char̥ē, and becomes a Grih̥st'h̥. On this day some persons, for the sake of obtaining a few rupees, permit their son to receive alms from the hands of a female sh̥ōdr̥, who, from that time, calls this child the son of her alms. Having no

<sup>a</sup> A student.      <sup>b</sup> A householder.

<sup>c</sup> A hermit ; from v̥n̥, a forest, and pr̥st'h̥, going.

<sup>d</sup> A person possessed of divine knowledge.

<sup>e</sup> It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it seeks all occasions to degrade and wound the feelings of the sh̥ōdr̥. How different the Holy Scriptures : 'Honour all men.'

son of her own, she visits the child, and takes him as a visitor to her own house, where she feasts and clothes him. I have heard of very large sums being given to the child of a bramhūn, when he has thus become the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son ; especially as he is the offspring of a bramhūn. In a short time after the child has thus resolved to enter the state of a Grihūst'hū, he is generally married. The duties assigned to him by the shastrūs as a householder are, the daily offerings to the manes, and of clarified butter in the burnt-offering; the daily worship of the shalgramū, and the cow; the raising of offspring; his daily business; the feeling of strangers; the hearing of the shastrūs, bathing, repeating the names of the gods, the worship of the gods, &c.

The next state is called Vanū-prūst'hū, or, that of a hermit; for which order Mūnoo gives the following directions:—When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and, departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat; with green herbs, roots, and fruit; let him perform the five great sacraments, introducing them with due ceremonies. Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage. Let him be constantly engaged in reading the védūs; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately: but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the best season, let him sit exposed to five fires; four blazing around him, with the sun above: in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers: in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. Or the hermit may bring food from a

town, having received it in a basket of leaves, in his naked hand, or in a potsherd ; and then let him swallow eight mouthfuls. A bramhūn, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence.'

The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tūpūshwēē in the shastrūs. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so ; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins ; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of the lowest order of day-labourers. When I asked a learned bramhūn, whether there were not some instances of persons, from religious motives, renouncing the world and becoming mendicants, he said, there might be, but he did not know of a single instance.

These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food ; many are common thieves ; almost all live in an unchaste state ; and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach a bramhūn, or to neglect a ceremony ; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them ; and their impurities, as recorded in the pooranūs, are too offensive ever to reach a European ear. Even the god Shivū, one of the greatest tūpūshwēēs of all the Hindoo ascetics, was once so captivated, says the Mūhabharūtū, with the charms of the goddess Mohinēē, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them ; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred,

are seen in bodies, having leaders to guide them.<sup>f</sup> Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramū, and stone images of Krishnū, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes when bowing before the image of the lascivious Krishnū.

I here subjoin a brief account of the different orders of religious mendicants, as they exist at the present day :—

*Voishnūvūs or Voiragēes.*—All the followers of Vishnoo are called Voishnūvūs. The term voiragēē denotes a person destitute of passions. Most of the mendicant voiragēēs are the followers of Choitūnyū, and have what are called Gosaees at their head. Persons of this sect take new wives (voiraginēēs) from among the female disciples of the Gosaees : these are generally unchaste women, who enter into this order when their youth is fled. The Gosaees have a form of marriage peculiar to themselves,<sup>g</sup> the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name : she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitūnyū. Many wandering voiragēēs sing the praises of Krishnū and Choitūnyū before the doors of persons where they beg ; a few continue in a secular state, rear and sell calves, or lend mony on exorbitant interest.<sup>h</sup> The voiragēē mendicants are much more social in their manners than any other tribe of Hindoo wanderers ; they generally remain in towns, and mix with the inhabitants. The voiragēēs contend as strongly with the followers of the deities who receive bloody offerings, as a Christian could do against idolatry.<sup>i</sup>

*Sūnyasēes.*—These mendicant worshippers of Shivū are very numerous in Bengal, but are not much honoured by their countrymen. They smear their bodies with the ashes of cow-dung, wear a narrow cloth tied with a rope round their loins, and throw a cloth, dyed red, over their bodies. The artificial hair worn by some of

<sup>f</sup> At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sunyasēes and an equal number of Voiragēēs meet at Hāridwarū, and fight, to determine who shall descend and bathe in Gūnga first. The Sūnyasēes say, 'Gunga descended from the bunch of hair on the head of our god Shivū ; therefore we will bathe first.' The Voiragēēs reply, 'Gunga descended from the foot of our god Vishnoo, therefore the right to bathe first is ours.'

<sup>g</sup> The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

<sup>h</sup> As much as 75 per cent. is given in some cases ; but 36 per cent. is commonly given.

<sup>i</sup> When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, 'True, we need not complain of others ; tho uproar is in our own house.'

these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sūnyasēes profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

*Ramatū.*—This class of mendicants, worshippers of Ramū, is formed of persons born in the western provinces of Hindoost'hanū. With a rope or an iron chain they tie a shred of cloth very close round their loins; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatūs make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

*Nimatū.*—Another kind of devotees, having a different spiritual head from the Ramatūs. In dress, ceremonies, &c. they are the same.

*Naga.*—These persons are in almost every respect the same as the Ramatūs, except in the mark on the forehead.

*Nanūkū-pūnt'hēes.*—A description of mendicants, followers of Nanūkū, though this order was founded by a Shikh named Soot'hara.

*Yadoo-pūnt'hēes.*—A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal, but, many wander up and down in the Punjab.

*Kūveerū-pūnt'hēes.*—Kūvēerū, a Mūsūlman, was the founder of this order of mendicants: they renounce secular affairs, worship Ramū, and live on alms; they pretend to desire neither the merit of works, nor riches, nor future happiness; but, practising the ceremonies of their sect, leave the present and future to God.

*Sukēē-bhavū.*—These mendicants, born in the western provinces, and composed of bramhūns and other castes, are followers of Krishnū; and though men, put on the dress and ornaments, and assume the manners of women, professing the same attachment to Krishnū as the milk-maids are said to have had when Krishnū was on earth. They paint and adorn with flowers an image of Krishnū, and dancing around it, in imitation of the milk-maids, worship it daily.

*Khelanta-yogē.*—These mendicants profess to have made a vow to imitate Shivū in dress and manners: many of them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.



*Yāngūmā.* These followers of Shivū wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

*Kanū-pata-yogē.* Other followers of Shivū ; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shūrevāres*, who are regarded as Bouddhūs, profess to be extremely anxious to avoid destroying animal life, even in its most diminutive forms ; hence they carry besoms with them to sweep the road, lest they should tread on an insect.

*Ughorū-pānt'lē.* These mendicants, born in the western parts of Hindoost'hanū, wander about naked or nearly so, carrying in the left hand a human skull containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging.

*Brūmhūcharēes.* The three superior castes may enter into this order, the members of which subsist by begging ; reside at temples, or holy places ; wear red clothes ; and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference betwixt a brūmhūcharēē and a dūndēē lies in the former having no staff in his hand. The time of one of these mendicants is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala. All the brūmhūcharēēs drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

*Dūndēē.* This name is given because these devotees receive a staff (dūndū) when they first enter this order. The bramhūns, on meeting with a person of this order, prostrate themselves before him. The dūndēē shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body ; abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manūsū<sup>k</sup>) on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waves of the Ganges. The dūndēē does not beg his food, nor cook with his own hands ; but is a guest at the houses of bramhūns. If a householder hear that a dūndēē is come into the village, he goes to him and invites him

<sup>k</sup> In performing this ceremony, Vishwamitrū spent 1,000 years without breathing.

to become his guest. A *dūndēc* blesses a person who is prostrate at his feet, by pronouncing the name of *Narayānū*. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a *dūndēc*, he is freed from mortal birth, and is said to become *Vishnū*, and after death to obtain absorption in *Brūmhū*. Some *brāmhūns*, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The *dūndēcs* do not burn, but bury their dead, repeating incantations.

*Oordhoo-vahoo*. These persons belong to the order of *Sūnyasēes*. To fulfil a vow to *Vishnū*,<sup>1</sup> they hold up the right arm till it cannot be brought into its natural position again.<sup>m</sup> For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold up the arm till death, and others to hold it up for certain number of years. The longer it is held up, the greater merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter; and in about two months, by degrees, the arm obtains its former position, and in time become as strong as before. When this vow is fulfilled, the worship of *Vishnū* is performed, and a fee given to the head priest of the *sūnyasēes*. It is supposed, that on the road from *Jūgūnnat'hū's* temple in *Orissa* to *Benares*, not less than two hundred of these mendicants may be seen.

*Mounce*. These devotees enter into a vow of perpetual silence. They generally reside on the banks of the *Ganges*, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or their disciples collect food by begging. They should eat only once a day.

*Pūrūm-lāngsū*. A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the *shastrū*. They pretend to be destitute of all regard to visible objects; they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing and yet subsist on alms; eat any thing given them; disregard all outward purifications; and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the *shastrūs* require, viz., that their minds do not wander after worldly things, and that they live in a state of pleasure: but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at *Kalē-ghatū*, near *Calcutta*. Instead

<sup>1</sup> The directions respecting this vow are contained in the *smritēe shastrūs*.

<sup>m</sup> Until the arm has become stiff, they tie it up in the night.

of dwelling in forests according to the directions of the shastrü, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pündit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pürüm-hüngsüs.

*Müha-poorooshü* and *Siddhü-poorooshü*. The most distinguished Hindoo saints have had the former name assigned to them which signifies, The Great. *Siddhü-poorooshü* implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle he pleases.

When I enquired of a koolinü bramhün with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple of Shivü in the neighbourhood. He had never married; sought no earthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head: but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear; that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

In January, 1806, the author visited what the natives call Günka-Sagürü, (Sagürü island.) Near two huts made of heavy logs of dried wood on the sands, he found two voiragēēs who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the voiragēēs sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on; his hair tied in a large bunch at the top of his head; a rope round his waist, upon which was tied a piece of the bark of the plantain tree, which in part only covered his nakedness; and a shred of cloth also tied round his head; except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ramü. He declaimed against a worldly state: told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy: if he had food, it was well; if not, he contented himself with the name of Ramü. When asked what he proposed to himself by this mode of life, he professed that he had neither desires nor hopes; and

that he did not become a yogēē to expiate sin. He gave us, from a hole in the sand before his hut, some tolerably sweet water, for which we offered him a reward: but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of ganja was a proof that all passion was not extinct in him; but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a rupee was given to him, he asked what he could do with it; and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of Kopilū, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an Oordhū-vahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head; and were without any covering except the bark of some tree, and a shred of cloth drawn up betwixt the legs. At a distance, they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner? He said, 'for three years.' To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two bead-rolls made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said that they would take him also.

After rising in the morning, as we learnt from the young yogĒĒ, each of these ascetics repeats the name of some god, using his bead-roll ; he then performs the ceremonies of worship before some representative of an idol ; then bathes and goes through the ceremonies (sūndhya) ordained by the shastrū to be performed three times a day ; then he prepares the offerings, worships his idol, and again repeats its name for sometime. At mid-day he eats ; then returns to the repetitions of the name of his god till the evening sūndhya ; and after this he continues repeating the name of the idol till he falls asleep.

The following story is universally credited among the Hindoos in the neighbourhood of Calcutta :—Some years ago, a European, with his Hindoo clerk, Varanūshee-ghoshū, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw something which appeared to be a human being, standing in a hole in the earth. He asked the clerk what this could be ; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came ; but it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean. The clerk said, he had learnt from his shastrūs, that there existed such men, called yogĒĒs, who were destitute of passions, and were incapable of pain. After hearing this account, the European ordered the clerk to take the man home. He did so, and kept him some time at his house : when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life ; but he took no interest in any thing. At length the clerk, wearied with keeping him, sent him to the house of his spiritual teacher at Khūrdū. Here some lewd fellows put fire into his hands ; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogĒĒ went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him : they embraced each other, and—(as is said)—were seen no more.

I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicity ; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, it will appear, that not less than 2,000,000 rupees, or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to

support themselves by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, and the filthy songs they sing, lead to every species of impurity, and to perpetual acts of private plunder.

Many of the more enlightened Hindoos, especially the bramhūns, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gūnga-Govindū-Singhū, a person of the writer caste, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragāṇē mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive presents, have medical attendance when sick, &c. at all the temples which he erected and dedicated to the different forms of Krishnū.

## BOOK VI.

## HINDOO RELIGIOUS SECTS.

## CHAP. I.

## ACCOUNT OF THE REGULAR HINDOO SECTS.

THERE are three principal sects among the regular Hindoos, the Soivŭs, the Voishnŭvŭs, and the Shaktŭs.

The *Soivŭs* receive the initiatory rites by which Shivŭ becomes their guardian deity; they imprint on their faces and bodies the marks by which this sect is distinguished,\* and profess the most devoted regard to this god, trusting in him for protection, &c. Their daily worship is performed before an image of the lingŭ, either at home or by the side of a river, using those forms and offerings which are peculiar to the sect. They have no festivals, but once in the year they keep a fast in honour of Shivŭ, which is accompanied by the worship of this god at the temples of the lingŭ. In the month Voishakhŭ they present to this idol the leaves of the vilwŭ, a favourite tree sacred to Shivŭ, and pour libations of milk on the lingŭ. Some Soivŭs, at this auspicious season, plant shrubs near the lingŭ, and sit before it repeating the name of Shivŭ. It is an act of great merit among this sect to repeat the name of their idol, with a necklace made of the seeds of the roodrakshŭ; as well as to visit Benares, (Kashēē) a place sacred to Shivŭ. The persons belonging to this sect are principally bramhŭns; but the Soivŭs are not numerous in Bengal. Mendicant Soivŭs are very rarely seen: these persons cover themselves with ashes, wear large necklaces made of roodrakshŭ seeds, and wander to Benares and other places sacred to this god.

The *Voishnŭvŭs* observe the rites, and receive the distinguishing mark<sup>b</sup> of their sect, regarding Vishnoo in all his forms (as Ramŭ, Krishnŭ, Jŭgŭnnat'hŭ, &c. &c.) as their protector. They reject all animal food, even fish, and wear only white garments. Nearly one half of the Hindoo population of Bengal are Voishnŭvŭs, composed principally of the lower orders: great numbers are religious mendicants. Almost all the Hindoos in the province of Orissa are Voishnŭvŭs. The followers of Choitŭnyŭ, having the Gosaees at their head, continue a distinct branch of this sect. The distinguishing vice of this sect is impurity, as might be expected from the character of Krishnŭ, their favourite deity, and from the obscene nature of the festivals held in his honour. The Shrēē-bhagŭvŭtŭ is the

\* See p. 12.

<sup>b</sup> See p. 8.

book which the few bramhũns to be found among the Voishnũvũs read : those less learned read a number of books written in Bengalee, all relating to the actions of Krishnũ or Choitũnyũ.

The *Shaktũs* are the worshippers of Bhũgũvũtẽẽ, (Doorga,) including all the forms of this goddess. They have their peculiar rites, marks on their bodies, formulas, priests, and festivals. The generality of those who join this sect are bramhũns. In their outward dress the Shaktũs resemble the Soivũs ; but the latter in their principles approach nearest to the Voishnũvũs, especially in their mutual objection to the destruction of animal life. None of the Shaktũs embrace a life of mendicity. They derive the principles of their sect, and the forms used in their religious ceremonies, from the Tũntrũs, by which works spirituous liquors are placed among the proper offerings to Bhũgũvũtẽẽ : and numbers of her worshippers, offering libations to the goddess, drink to intoxication. The Vamacharẽẽs belong to this sect.

Beside these three principal sects among the Hindoos, the shastrũs mention two others, the worshippers of the sun (Sourũs) and of Gũneshũ (Ganũpũtyũs.) Very few Hindoos, however, in the province of Bengal, are to be found, who have chosen these gods as their guardian deities.

The religious mendicants of the same sect differ so much from each other in dress and certain ceremonies, that they might be supposed to belong to different sects : but any remarks on these shades of difference are rendered unnecessary by the preceding chapter. I shall therefore proceed immediately to notice the three most important schisms among the Hindoos, those excited by Boodhũ, Nanũkũ, and Choitũnyũ.

## CHAP. II.

### ACCOUNT OF THE BOUDDHÛS.

It is a question not perhaps completely decided, whether the religion of Booddhũ, now spread over the Burman empire, Siam, Ceylon, Japan, <sup>a</sup> Cochin-China, and the greater part of China itself, <sup>b</sup>

<sup>a</sup> Kæmpfer says, on the authority of the Japanese historians, that the Bouddhũ doctrine was carried into Japan about the year 63.—See page 305

<sup>b</sup> The Abbe Grosier (Book vii. c. ii. p. 312) gives the following account of the doctrine of *Fo*, in which the principles of Booddhũ are clearly to be distinguished :— ' Nothing is the beginning and end of every thing that exists : from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal ; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate



be not in reality the ancient religion of India, and the bramhical superstition the invention of later times, and raised to predominancy by the superior influence of the bramhūns with the princes of Hindoost'hauū. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Booddhū maintain at this day ; and it is indisputable, according to the Hindoo writings, that these two sects were numerous before the appearance of Booddhū.

About 700 years before the commencement of the Christian era, Vēerū-Vahoo, of the race of Goutūmū, a person attached to one of these sects, destroyed his sovereign Bodhūmūllū, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Mūhēē-pūteē, or the lord of the earth, was the name of the third of these monarchs ; and as most of the writers on this subject agree in placing the era of Booddhū in the sixth century B. C., it seems reasonable to suppose, that Booddhū was the son or near relation of Mūhēē pūtee. If not connected with this family, why should the family name of this race, Goutūmū, be one of the most common names of Booddhū ? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Booddhū was not the son of one of the Mūgūdhū kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Témec Jétū, a history of one of the incarnations of Booddhū, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic against every possible artifice and persuasion of his loyal parents. The author has been favoured with a translation of this work, by Mr. F. Carey, of

or inanimate ; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple : it remains continually in a state of rest ; has neither virtue, power, nor intelligence : besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle ; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing ; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection ; in a word, it is in indolence and immobility, in the cessation of all desires and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god *Fo*.'

Rangoon, and has added it at the close of this account. If then it be admitted, that Bouddhū was a person of royal descent, that he chose an ascetic life,<sup>c</sup> and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture: he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

This sect being thus established by Mūhēē-pūtee, the eleven Bouddhū monarchs who succeeded him, and who reigned 291 years, may reasonably be supposed to have done what the bramhūns charge them with, to have obliterated the religion of their opponents.

It is certain, however, that the learned adherents of the bramhīnical religion did not remain silent spectators of what they deemed the triumph of atheism.<sup>d</sup> They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted: but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhūs, the bramhūns were obliged to confine themselves to verbal contentions.

At length Dhoorūndhūrū, of the race of Mūyōōrū, destroyed Adityū, the last Bouddhū king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhūs.<sup>e</sup>

<sup>c</sup> The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerity, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honors which they conceive are due 'to gods come down in the likeness of men.' This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this, the author conjectures, we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of *Bouddhū*, of *Nanūkkū*, and of *Chōttīnyū*, all of whom appear to have been religious mendicants.

<sup>d</sup> A story respecting these times is still current among the Noiyyayikkū sect:—The wife of the last Bouddhū monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhūs as having exterminated his worship, and all traces of a deity: at length Vishnoo, by a voice from heaven, assured her, that he would appear in the forms of two learned men, Bhāttū and Oodūyūnācharjyū, and restore his worship. Another story related by the same sect is, that Oodūyūnācharjyū, unable to turn the Bouddhūs by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain; and the Bouddhūs in the act of falling crying out, 'There is no God,' and Oodūyūnācharjyū, 'God exists.' The challenge was accepted: the Bouddhūs perished, and their opponent fell unhurt.

<sup>e</sup> In opposition to this, it is said, 'If the conjectures of Sir William Jones, relative

One or two facts tend to prove, that the bramhūns were not much more mild and tolerant than other persecutors:—though a number of *Joinūs* are scattered up and down in various parts of Hindoost'hanū, scarcely a vestige of the Bouddhū superstition is to be found, and all its adherents are seen in the adjoining countries.—The fact respecting these persecutions is, however, placed beyond all doubt by the *Prayūshchittū-vivékū*, a Hindoo work on atonements; from which we learn, that Oodūyūncharjyū, a learned bramhūn, and a fierce combatant against the Bouddhūs, actually burnt himself to death on a chaff-fire, (kooshūanūlū,) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhū bramhūns.

To avoid the malice of their enemies, therefore, the Bouddhūs emigrated to the neighbouring countries, and gave to the uncivilized inhabitants those doctrines, for which they had been unsuccessfully contending on the plains of Hindoost'hanū.

We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Būrmans, that the religion of Booddhū was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorūndhūrū,) it will appear to have continued 183 years.

There is a tradition among the Cingalese, that one of the kings of Hindoost'hanū, immediately after Booddhū's death, collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Booddhū's principal disciples, all the doctrines taught by Booddhū in his lifetime. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Būrman empire soon after its reception in Ceylon, that is, about 450 years after Booddhū's death. The Būrmans believe, that six hundred and fifty years after that event, in the reign of Mūhamoonee, Booddhū-ghoshū, a bramhūn, was deputed to Ceylon, to copy the work *Vishnooddhimargū*, which includes all the *Jatūs*, or histories of the incarnations of Booddhū: and it is fabled, that the iron stile with which he copied this work, was given him by a heavenly messenger; though others will have it that Bodhee-sūtwū gave it to him.

These *Jatūs* are said to have amounted to five hundred and fifty books; some of which are, however, lost. A work called the

to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of the Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddha.'—*Asiatic Researches*, vol. vi. p. 165:

† A native of Ceylon assured the author, that the Cingalese considered it to be about 2,500 years since the death of Goutāmā. Mr. Felix Carey informed him, on the authority of the Būrman history, that in 1813 it was 2,357 years since the birth of this god. In an account published in the *Asiatic Researches*, vol. vi. p. 265, it is said, that in 1795, Booddhū had been deified 2,362 years.

Ten Jatūs is now the best known, and is held in the highest veneration. The names of these Jatūs are, Témeé, Jūnūkū, Soobūrnūramū, Némeé, Mūhoshūt'ha, Bhōōridūtū, Chūndū-koomard, Narūdū Vidoorū and Vésūntūra.

Since the above period, many Būrmans have translated and commented on these writings. In a work entitled 'The Great History of the Būrman and Pegu kings,' it is recorded, that during the Thicorū-kshūtriyū dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Būrmans are believed to possess works of greater antiquity than these Jatūs, on history, poetry, medicine, astronomy, grammar, &c whether borrowed from the Sūngskritū, or the productions of the Bouddhū set, time must disclose.<sup>5</sup> -

It is a singular circumstance, that the Bouddhūs should have chosen for their hero, like the Hindoos for Vishnoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

The Bouddhūs do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kūlpū, they assign five deities, four of whom have already appeared, including Goutūmū, or Booddhū, whose exaltation continues five thousand years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Booddhū took only 24,000 devotees to heaven with him.

The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

<sup>5</sup> Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Būrmans, inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

The Bouddhūs are taught, that there are four superior heavens which are not destroyed at the end of a kŭlpū; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes; and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution; who has obtained the knowledge of things past, present, and to come through one kŭlpū; who can make himself invisible; go where he pleases; and who has attained to complete abstraction, will enjoy absorption.<sup>k</sup>

Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual.

The Bouddhūs believe, that at the end of a kŭlpū the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: 'If a man were to ascend a mountain nine miles high, and to renew these journies once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kŭlpū.'

Bodddhū, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Bodddhū, he says, 'I take refuge in Bodddhū; I take refuge in his doctrine; I take refuge in his followers.'

There are five commands given to the common Bouddhūs: the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for superior classes, or devotees, which forbid dancing, songs, music festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tiger with a person's own flesh.

The temples erected in honor of Bodddhū<sup>l</sup>, in the Bŭrman

<sup>k</sup> The Hindoo idea of absorption is, that the soul is received into the divine essence: but as the Bouddhūs reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (*Asiatic Researches*, vol. vi. p. 180.) Nirvanū 'implies (that is, among the Bŭrmans) exemption from all the miseries incident to humanity, but by no means annihilation.

<sup>l</sup> When the author asked a *Joinū* why, since the object of their worship was neither creator nor preserver, they honored him as God, he was answered, that it was an act of homage to exalted merit.

empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices ; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth, or sixth terrace. These piles are generally of solid brick work, but some are filled up with earth or rubbish ; lime-stone is seldom used, generally earth or brick-dust. Those who can afford it have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaister, the gold-leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells ; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions, and monsters of various descriptions, facing the four quarters, or on each side of the gate-ways, are to be seen attached to most temples.

Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Booddhū are placed. Umbrellas and stone pots, in imitation of those used by Goutūmū as a mendicant, are also placed near temples.

The temples of Booddhū in Ceylon are very large, some of them capable of containing 3,000 people. Many of them have verandahs all round. The hall containing the image is very spacious.

The priests worship at the temples daily, or ought to do so, The worship consists in presenting flowers, incense, rice, betle-nut, &c. repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple, as, at laying the foundation ; at setting up the image ; at fixing the umbrella ; at the purification ; and at the consecration. These feasts are sometimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and a great concourse of people entertained. Offerings of various kinds are presented to Booddhū and the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

Booddhū, as seen in many temples, appears seated upon a

throne placed on elephants, or encircled by an hydra; or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jēvūñkūrū, a mendicant, who had 400,000 disciples, and who foretold the deification of Booddhū, is to be seen, in an erect posture, having four mendicants behind him with begging dishes in their hands, and Soomédhū, a form of Booddhū, lying prostrate before him, in a posture of reverence.

It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Būrmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

The priests are the schoolmasters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish to embrace a secular life after he has been some time in the college, he is at liberty to do so.

Boys of five years of age and upwards are admitted into the Būрман seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days; at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand; and in this manner he is committed to his tutor.

The student is to observe the following rules; to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c. from flowers and perfumes, elegant accom-

modations, the use of gold and silver. Should he fail in keeping these prohibitions he is disqualified for farther advancement. An obedient disciple, at the end of twenty years, is admitted into the order of priests.

To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years entitles them to the rank of a priest of the first order, and empowers them to have colleges and disciples under them.

A Bürman college is built in the style of a palace by some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pougan.

Beside their colleges, there are other sacred edifices among the Bürmans, enclosed by a wall, and intended for the accommodation of learned men, who meet to consult each other on religious matters. In some instances, an image of Goutümü is set up in a conspicuous part of the building.

The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger, if necessary. The common people are never suffered to sit upon a priest's mat or bed.

The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd, whether they have any objection to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions; as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After many formulas have been repeated, he is clothed in white; and the eight utensils, composing the whole property of a priest, are hung around him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

The four quarters of the moon or festival days among the Cingalese. A temporary shed being erected on these occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude; the one speaks in the Palee, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.



Formerly, it would seem that religious feasts were held monthly among the Bŭrmans: as, the water feast; that for presenting drink-offerings to the images of Booddhŭ; that for watering the trees of the Ficus Indica; the interrogatory feast; one in honour of the priests; another in honour of Gŭneshŭ; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of Booddhŭ. At present, the Bŭrman feasts are held at the full and change of the moon only. At these times all public business is suspended; the people pay their homage to Goutŭmŭ at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the Bouddhŭ writings.

According to the religion of Booddhŭ, there are no distinctions of caste. Polygamy is not forbidden by the Bouddhŭ doctrine, and it is not uncommon for a man to have a plurality of wives. The Bŭrmans burn their dead with many ceremonies, especially the bodies of the priests.

Respecting the Hindoo deities, the Booddhŭs believe that Brŭmha is the head of the Brŭmhacharĕes, and lives with them in one of the higher heavens; the Vishnoo, Shivŭ, Kartikŭ, and Soomŭna, are the chief ministers of Indrŭ, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the Booddhŭs dislike the Hindoo religion more than they do Mahometanism.

*The Substance of the Témeé Jatŭ, an Account of the Incarnation of Booddhŭ.*

Translated from the Bŭrman, by Mr. F. Carey.

THE divine one, while remaining in the Jatŭ forest, began to relate his celebrated departure into the forest, and, in reciting the encomium, uttered this Jatŭ of king Témeé.

Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhŭgŭvŭ. Bhŭgŭvŭ said, 'O mendicants! why are you assembled?' They replied. 'We are conversing on this subject.' He rejoined, 'O mendicants, this is not the only time of my departure; formerly, to accomplish unattained austerities, let it not surprise you that I left my kingdom, and departed into the forest.' Having said this, he remained silent. The mendicants entreating, Bhŭgŭvŭ revealed to them the history of the Jatŭs:—

'O ye mendicants! in the kingdom of Kashĕĕkŭ, and in the

city of Varanūsēē, (Benares,) formerly reigned Kashēē Raja, a king who possessed every excellent quality, and had sixteen thousand wives. The citizens said among themselves, 'Our sovereign has neither son nor daughter to preserve his family from extinction:' they therefore assembled in the presence of the king, and, observing the rules laid down in the Kooshū Jatū, thus addressed him: 'O king! supplicate for a son.' The king, calling his sixteen thousand wives, said, 'Supplicate ye for a son.' Chūndra, and the other sixteen thousand wives, having feasted the gods, made supplication, but obtained neither son nor daughter. This queen, Chūndra-dévēē, perfected in holy rites, was the daughter of Mūrdū raja. The king said, 'O spouse, do thou also entreat for a son.' The queen, at the full moon, remained fasting, and, while reposing upon a sofa, and reflecting upon her virtuous dēeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Thus saying, she repeated her vows. Through her piety, the angel, having been made acquainted with the queen's desires, said, 'Chūndra-dévēē supplicates for a son; I will certainly now grant her this blessing.' Looking around for a proper person to be incarnate in her womb, he beheld Booddhū-sūtwū. This person had reigned over the kingdom of Varanūsēē during twenty years; after death he fell into Ooshnūdū-nirūyū, where he was punished eighty thousand years; he was next born in Tavūtingasa, where he spent his life, and at death possessed an inclination to ascend to the higher heavens of the gods. The angel, going to him, said, 'O thou great one, produced in the world of mortals, by thee works of merit shall be accomplished, and much people be made happy. The queen of Kashēē prays for a son; wilt thou consent to be incarnate in her womb?' He added, 'There are also five hundred sons of the gods on the point of transmigration, who are willing to be reproduced.' Booddhū-sūtwū consented; and having transmigrated with the five hundred sons of the gods, he was conceived in the womb of Chūndra-dévēē; the other gods, in those of the wives of the nobles. At that time the womb of Chūndra-dévēē shone as with refulgent gems; and knowing that she had conceived, she sent information of it to the king, who ordered attendants on her person. At length she was blessed with a son, replete with every excellence. On the same day also, in the houses of the nobles, the five hundred sons of the gods were born. At the time of the birth, the king, surrounded by his assembled nobles, remained in the palace yard, when they addressed him thus: 'O sovereign, to thee a son is born.' The king was filled with affection towards his first-born, which, penetrating through flesh and bone, adhered to the marrow: in this manner he was filled with affection, and his mind became composed. The king then said to his nobles, 'To me a son is born: are ye pleased?' They answered, 'What dost thou say? Before, we were without a sovereign; now he is born, and we have obtained a ruler.'

The king thus commanded his chief officer: 'It is my son's prerogative to have attendants; go thou to the houses of the nobles, and see who have been born to-day.' The chief officer found the five hundred sons, and, returning, related to the king what he had seen. The king sent garments to each of the five hundred children; and also five hundred nurses. He also gave to Booddhū-sūtawū, four times sixty small-breasted, honey-like, milk-producing nurses, having rejected all women in whom there was any defect.

If an infant sit upon the lap of a very tall woman to draw the breast, its neck grows long; if upon the lap of a short woman, it grows hump-backed; if upon the lap of a thin woman, her thighs injure it; if upon the lap of a very corpulent woman, it straddles or trembles when it walks; if upon the lap of a very long-breasted woman, it becomes flat-nosed. A very black woman's milk is cold; an asthmatic woman's milk is sour; a woman who has an obstruction in the throat, has acrid or bitter milk. Therefore, rejecting all faulty nurses, and having given four times sixty small-breasted, honey-like, milk-producing nurses, and paying great homage to the infant, the king bestowed a reward upon Chūndra-dévēē; when she, receiving the favour, returned it again to her lord.

Upon the day the child was named, the king caused the prognosticating bramhūns to be called, and, making large presents to them, enquired concerning the child's destiny. The bramhūns examined the marks on the child, and said, 'O most illustrious sovereign, this child is replete with every propitious and excellent quality; he is qualified to govern not only this single island, but the two thousand surrounding islands; nor do we perceive the least evil in his destiny.' The king was pleased, and proceeded to name the child. Upon the day of his birth it rained all over the kingdom of Kashēēkū. On that day the heart of the king, and the hearts of all his subjects, became tranquil. The child too was born wet, and was therefore called Témee.

When the child was a month old, the nurses, embracing him, brought him to the king; who, viewing his beloved child, kissed its head, and, causing it to be placed upon his lap, remained satisfied.

At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip; another to be cast into prison; another to be pierced with a spear; and the other to be placed upon a shōōlēē.\* Mūha-sūtawū, hearing the words of the father, was afraid; and trembling, reflected thus: 'My father, obliged to be a king, has committed many weighty and hell-deserving deeds.'

On the following day, the nurses caused him to be laid under the white umbrella, upon an adorned pleasure-abounding bed;

\* An instrument upon which the criminal is impaled.

where, after reposing for a short time, he opened his eyes, and beholding the white umbrella, and the great splendour of his apartment, he became exceedingly afraid, more than before. While reflecting how he came to this abode of cruelty, by the strength of his former knowledge he perceived, that he had come from the heavens of the gods; looking still further back, he remembered that he had been burning in hell; looking back to a still more remote period, he recognized himself as a king of that place, (Benares,) and said to himself: 'Having reigned twenty years in Varanūsēē, I was punished eighty thousand years in hell; and now I have sprung to birth again in this place, in this abode of thieves. To four culprits yesterday my father spoke harsh, hell-exposing words. Now undoubtedly I must reign again, and be again cast into hell, where I must endure great affliction.' Terror fell upon Mūhasūtwū, thus reflecting, and his resplendent body withered like a lotos rubbed between the hand; and while considering by what means he could be emancipated from this abode of thieves, he fell asleep. In the mean time the goddess, his mother, thus consoled him: 'O child, Témee-koomarū, be not sorrowful, doubtful, nor fearful: thou desirest to be released from this abode of thieves; therefore, though not lame, thou makest thyself to appear as one lame; though not deaf, thou makest thyself deaf; though not dumb, thou makest thyself as one dumb.' Booddhū-sūtwū, having derived consolation from the words of the goddess, repeated the second stanza: 'O goddess, I will do what thou hast commanded.'

The king, having appointed the five hundred youths to remain with his son as a guard, they cried for the breast; but Mūhasūtwū, affrighted at the idea of being cast into hell, exclaimed, 'Though I be even parched up to-day, death is preferable to being cast into hell.' Thus reflecting, he neither cried nor wept. The nurses made known the fact to Chūndra-dévēē, and she related it to the king. From that time, they let the child fast beyond the usual period, and sometimes omitted to give him nourishment for the whole day: though the dread of falling into hell, however, though exhausted, he neither cried nor wept. Then the mother, saying, 'My son is hungry,' gave him the breast herself; but though she nourished him at intervals during a whole year, she could not understand his intentions.

The nobles afterwards, reminding the king, that children of the age of one year take a liking to sweetmeats; and, adding, we will try Booddhū-sūtwū with them; caused the five hundred youths to be seated by him, and placing various sorts of sweetmeats before him and them, retired to a secret place. The other youths, leaping and scrambling, devoured the sweetmeats; but Booddhū-sūtwū warned himself, saying, 'O thou Témee-koomarū, desiring hell, dost thou wish for this food? Filled with horror, he did

not even look upon it. Thus they tempted him with sweetmeats for a whole year, but were unable to look into his heart.

[The work then goes on to relate, that the next year they endeavour to excite his desires by setting various fruits before him, but in vain. The following year they put playthings before him ; and for another year great varieties of food. They next endeavoured during a year to affright him with fire ; during another with a furious elephant ; during another with serpents : but he remained destitute of fear as well as of desire. At the age of eight, they endeavoured to amuse him with dances ; at nine to terrify him with swords ; at ten with loud noises from shells ; at eleven with a horrid drum ; at twelve with extraordinary lights in his bed-room ; at thirteen they covered him with molasses, and let the flies torment him ; at fourteen they almost suffocated him with offensive smells ; at fifteen they scorched him with fire ; at sixteen they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years with the sixteen great temptations, and tried him with many other smaller temptations ; but they were still unable to enter into his designs ]

Then the king, dejected, caused the destiny-foretelling bramhūns to be called, and said to them : 'At the time of my son's birth, you said, 'This child is replete with every fortunate and virtuous mark ; neither is there any evil token whatever in him : ' but behold he is born lame, dumb, and deaf : your words are not verified.' The bramhūns replied, 'O sovereign ! there is nothing unknown to the wise. If we had said, the son born to the king is stupid, it would have created thee pain of mind ; therefore we did not mention the matter.' Then the king asked what was proper to be done. The bramhūns answered, 'Great sovereign, while this youth remains in the palace, we perceive three evils may happen ; one to the king's life, another to the white umbrella, another to the queen : therefore, without delay, put the unfortunate horses to the unfortunate chariot, and placing him therein, carry him out by the west gate to the burying-ground, and, having dug a square hole, bury him.' The king, through the dread of these evils, adopted this advice.

Chūndra-dévēē, informed of these designs, went alone to the king, and having made obeisance, said, 'O sovereign, thou conferredst a blessing upon me, and I, having received it, committed it to thee : now give it me again.' The king replied, 'Take it, O queen.' She then said, 'O king, give the kingdom to my son.' The king replied, 'It is out of my power ; thy son is an idiot.' The queen replied, 'O sovereign, though thou hast decreed not to give him the kingdom in perpetuity, give it him for seven years only.' The king replied, 'I cannot, O queen : ' but she renewed her petitions, lowering each of them till she solicited for a reign only of seven days ; and this was granted.

Immediately the mother, decorating her son, thus addressed him : ' O Témee-koomarū ! the kingdom is thine.' Then causing proclamation to be made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head. After being thus conveyed round the city, she caused him to be laid upon a noble bed ; and he sought her beloved son, during the whole night, thus : ' O son, Témee-koomarū ! in attending on thee for sixteen years, my eyes smart with weeping ; my heart is as though it were pierced through. I know thou art not lame, &c. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days.

On the sixth day, the king, having called his charioteer, thus addressed him, ' O Soonūdū, charioteer, to-morrow, early in the morning, uniting the unfortunate horses to the unfortunate chariot, take the youth, and cause him to be carried out by the west gate ; and after having dug a square hole in the burying-ground, cast him into it, and with the back of the spade break his skull : thus causing him to die, cover him with dust ; and having accomplished the work of increasing the earth, bathing, come away.' The queen, having overheard what passed, was filled with sorrow, and going to her son, addressed him, ' O son, Témee ! thy father, the king of Kashēēkū, has issued orders to bury thee early to-morrow morning. O son ! early to-morrow thou wilt die.' Hearing this, Mūha-sūtwū thus gratulated himself : ' O Témee-koomarū ; thy sixteen years are now accomplished !' But his mother's heart was pierced through with sorrow. Témee added, ' I have attained to the consummation of my desires ;' but he refrained from speaking to his mother.

Early in the morning, the charioteer, having harnessed the horses to the chariot, through the power of the god, and Mūha-sūtwū's austerities, he put the fortunate horses to the fortunate chariot ; then, stopping the chariot at the king's door, he entered the inner apartments, and saluting the queen Chūndra, he thus addressed her : ' O queen ! be not wroth ; it is the king's command.' Thus saying, with the back of his hand having put away the queen, who was sleeping with her son enfolded in her arms, he took up the youth as a garland of flowers, [viz., gently or carefully as a person would carry tender flowers,] and descended from the palace. At this time Chūndra-dévēē, smiting her breast, and weeping aloud, remained in the place-yard. Mūha-sūtwū, beholding his mother, said to himself silently, ' My mother will die from the anguish of her mind.' But correcting himself, he added, in his own mind, ' If I speak, the efforts of sixteen years will certainly become abortive.'

The charioteer having put Booddhū-sūtwū into the chariot, said, ' I will go out at the west gate :' but through the merit of

Booddhū-sūtṅwū's austerities, the charioteer, deluded by the gods, turned the chariot, and driving it out at the east gate, was precipitated to the distance of twenty-four miles at once. The charioteer, seeing before him a thick forest, mistook it for the burying-ground; and thinking it an excellent place, drove the chariot to one side of the road, halted, and descended. He now stripped Mūha-sūtṅwū of his garments, tied them up, and laid them in a suitable place: then with a spade he began to dig a square grave, at no great distance from the chariot. At this moment Booddhū-sūtṅwū reflected thus: 'Now is my time for exertion; it is true, I have not moved hand nor foot for sixteen years, but I will now see if I do not possess strength.' He arose, rubbed his arms and legs, descended from the chariot, and then walking backward and forward several times, found he possessed strength sufficient to go the distance of eight hundred miles in one day. He then said, 'Should the charioteer contend with me, I will see whether I possess strength to wrestle with him or not:' and laying hold of the hinder part of the carriage, threw it, as though it had been a child's plaything, so that it continued twirling round and round.

After this, Témeé's guardian deity, taking the raiments of the gods, and calling Vishwū-kūrmū, the son of the gods, thus addressed him: 'O Vishwū-kūrmū, go thou to Témeé-koomarū, the son of the king of Kashēēkū, and array him.' Vishwū-kūrmū descended, bearing ten thousand pieces of cloth, and bound them round Booddhū-sūtṅwū's head; and thus, with the garments of the gods and mortals, arrayed him like a dévū.

Booddhū-sūtṅwū, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, invoking, uttered the third stanza: 'O charioteer! why art thou digging that grave in such haste? O thou! dost thou hear what I say? what wilt thou do with that grave?' The charioteer, hearing the above words, without looking up, said, 'To the king has been born a son who is dumb, lame, and destitute of understanding; and the king has commanded me to bury him in the wilderness.' Mūha-sūtṅwū said, 'I am neither deaf, nor dumb, nor lame. O charioteer! if thou bury me in this wilderness, thou wilt do a bad action. Behold my thighs, my arms; hear me speak, O charioteer! By burying me in this wilderness, thou wilt commit an evil act.' The charioteer asked himself, 'Who can this personage be, who has continued praising himself from the time of his arrival?' then beholding his features exquisitely beautiful, he continued, 'Who can this person be? Is he a man, or a god? and added the following stanza: 'Art thou a god, or a gundhūrvū or the dévū Poorūndūrū! Who art thou? Whose son? How shall I know thee?' Mūha-sūtṅwū, describing himself in humble language, recited this stanza: 'I am neither a god, nor a gundhūrvū, nor Poorūndūrū: I am the son of the king of Kashēēkū, for whom

thou art digging this grave; the son of that king by whom thou art nourished. O charioteer! undoubtedly it is an evil thing for thee to bury me in this wilderness. He who cuts the branches of the tree under the shade of which he sits and sleeps, is a worthless person.'

Although he spoke thus, the charioteer would not believe him to be Booddhū-sūtwū. The latter therefore said, 'I will convince him by a godlike acclamation.' Then, by a dreadful vociferation, echoing through the thick forest, he proceeded to utter the stanza descriptive of the blessings of friendship: 'O charioteer! he who does not act unfaithfully towards his friend, has abundance of food, not only in his own house, but wherever he may happen to go. He who wrongs not his friend, to whatever country, town, or city he may go, will be revered by all. He who acts not the treacherous part toward his friend, thieves will not injure him, nor can kings disregard him; and he will excel all his enemies. He who is a faithful friend, is beloved in the assembly, and becomes chief among his relatives. He who deceives not his friend, but honours him, becomes honourable, and renowned in noble deeds. He who acts not treacherously towards his friend, being a worshipper of others, is venerated; saluting others, he is saluted, and obtains glory and renown. He who deals faithfully with his friend, shines like flame, is glorious as the gods, nor is he forsaken of the deity of prosperity. He who deceives not his friend, his cattle increase, and whatever he plants in his field flourishes and bears fruit. He who does not wrong his friend, should he fall from a high mountain or tree, and die, he will attain his place. He who acts not the impious part toward his friend, can never be hurt by his enemies; but stands firm like a well-rooted tree, upon which the wind has no effect.' Thus Booddhū-sūtwū, in the above stanza, set forth meritorious actions.

The charioteer then left off digging the grave, and, going to the chariot, missed the robes and ornaments. He then returned, and looking round recognized Booddhū-sūtwū, at whose feet he fell, and lifting up his joined hands, uttered the following stanza:—'Come, let me receive thee; it is right that thou shouldst inherit thine own house. O thou king's son! what art thou doing in this wilderness?' Mūha-sūtwū replied, 'I have no desire for the kingdom, nor for relations nor riches: father and mother have rejected me; the inhabitants of the towns and villages have rejected me; the youths have discarded me; my mother has sent me away; my father has cast me off; I myself have become a mendicant, nor have I the least inclination for objects of sense. Undoubtedly the prudent attain the object of their desires: I am Vépūkū the Brūmhūcharēē. To me, who have left every thing, what cause of dread or fear can there be?' The charioteer replied, 'Possessing such melodious and excellent speech,



wherefore didst thou not speak when with thy father and mother? Mūha-sūtwū answered, 'I ruled twenty years at Varanūsēē, in consequence of which I was tormented eighty thousand years in hell. Dreading a similar calamity, I did not permit myself to be reinstated in the kingdom. On this account too, I forbore speaking to father or mother. My father, seating me upon his knee, commanded four culprits to be punished in the following manner:—'Kill one; bind the other; having pierced one, anoint him with painful corrosives; impale the other.' Hearing these severe commands, I was induced, though not dumb, to feign dumbness; though not lame, to put on the appearance of lameness, and remain besmeared in my own excrements. O charioteer, what wise man, for his sustenance, will perpetrate the five crimes? Know, O charioteer! that I am a brūmhūcharēē. Certainly the deliberate have their desires accomplished; I am a brūmhūcharēē. To me, having departed into the wilderness, what cause of fear?

The charioteer, hearing this, said within himself, 'This youth has cast away a splendid kingdom as a putrid carcase, and has entered this wilderness as a mendicant. Of what use will the world be to me? I also will embrace the life of a mendicant.' Thus reflecting, he uttered the following stanza:—'O king's son! I will enter upon the life of a hermit with thee. O prince! I prefer a hermitage; call me to join thee.' Mūha-sūtwū said, 'Verily, I will make him a mendicant immediately.' But, reflecting again, he said, 'Neither my father nor mother will come here; and this chariot, these horses, ornaments, and robes, will surely be destroyed in this place. They will say, has not this youth become a cannibal, and devoured the charioteer? Perceiving a way to promote the welfare of his father and mother, and being desirous of making it appear, that the horses, chariot, ornaments, &c. were a debt due by the charioteer, he uttered the following stanza:—'O charioteer! take back the chariot; and, cancelling the debt, return.' The charioteer then reflected thus within himself: 'While I am gone to the town, should Mūha-sūtwū retire to any other place, and his father, hearing of his son's welfare, say, 'Shew him to me, and should I be unable to produce him, the father will punish me; I will therefore receive a pledge of him that he go not to any other place.' He then uttered the following stanza: 'Success to thee; I will comply with thy solicitations; but attend to this my request: remain here until I bring the king. I am not certain whether he will be pleased at the sight of thee.' Mūha-sūtwū replied, 'O charioteer! I will act according to thy word; I have a desire to see my father; return to the town. Inform my relatives of my welfare, and tell my father and mother, that I have sent them my salutation.'

<sup>1</sup> The Hindoo shastrīs, as well as the Boddhū, mention five 'mortal sins,' viz. stealing five tolas of gold, crim. con. with the wife of a spiritual guide, slaying cows and bramhūns, and drinking spirituous liquors.

Saying this, Mūha-sūtwā bowed his head like a golden plantain tree, and observed the five touches, (that is, he caused his thighs, arms, and forehead to touch the earth,) placing his face towards the town of Varanūsēē. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

At this moment Chūndra-dévēē, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer returning by himself, with eyes full of tears, wept; and looking towards him, said within herself, 'Having killed the son of my bosom, this charioteer is returning to us. Has he killed my son? Has he performed the ceremony of increasing the earth?' Beholding the charioteer approach after having murdered her darling son, she said again within herself, 'Will not the merciless enemies rejoice? O charioteer! when thou killedst my son, was he dumb, or lame, or how? Did he weep? Pray tell me. When thou interredst my dumb and lame son, how did he make any resistance with his hands and feet? Pray tell me.'

The charioteer replied, 'O queen, permit me to approach, and I will inform thee of all that I have heard and seen concerning the king's son.' Chūndra-dévēē answered, 'O charioteer! fear not: what thou hast heard and seen respecting the king's son, relate to me, without hesitation.' The charioteer replied, 'The queen's son is neither dumb nor lame, he has a clear voice; but dreading to be made king, he has resorted to ingenious arts: he recollected his former existence, when, after reigning twenty years in Varanūsēē, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his instalment, and for this reason also he spake neither to father nor mother. He is complete in every member, of full and even stature, of excellent speech and wisdom, and is on the road to heaven. If thou desirest to see thy beloved son, come; I will certainly take thee to the place of his abode. Come without delay; it becomes thee to hasten.'

The dévū, acquainted with the youth's desire of becoming a mendicant, sent for Vishwū-kūrmū, and said: 'O Vishwū-kūrmū, son of the gods, the youth Témee is anxious to become a hermit; build him a house of leaves, and prepare for him every implement necessary for a priest.' Vishwū-kūrmū, by his own might, formed a delightful residence in the twelve miles-extending forest; dug a pool and a well; created trees which bore fruit out of their season; and near the hermitage of leaves made a walk four and twenty cubits in length, and strewed beautiful crystal-like sand upon it. Having prepared all the implements necessary for a priest, he added, 'Whosoever desires to become a priest, let him receive these implements!' And having driven away all noxious animals, and birds of unpleasant voice, he returned.

Mūha-sūtwū, observing what Vishwū-kurmū had done, and knowing that the devū had designed it for him, entered the abode. Having cast off his former garments, he girded himself with those made from the bark of a tree, threw a leopard's skin over his shoulders, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, he caused the lustre of his priesthood to appear; and while walking to and fro, exclaimed, 'This is bliss! How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit. In the evening he seated himself at the head of the walk, and taking of the fruit of the trees which bare out of their season, and boiling them in tasteless water, without either salt or acid, as on immortal food, he fed upon this, in the pot given him by the dévū. Thus, reflecting upon the four doctrines of Brūmha, he took up his residence in this grove.

The king of Kashēēkū, after hearing the words of the charioteer, called the chief officer of the army, and said, 'Put the horses to the chariot, harness the elephants, blow the conches, beat the large well-braced drum, and the harmonious small drum; and let the inhabitants of my kingdom attend me: I will go to instruct my son.'

The king sent before him the four orders of warriors, amounting to eighteen ūkshouhinēēs.<sup>m</sup> Three days elapsed before they were arranged; and on the fourth day the sovereign of Kashēēkū left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamūrū, the diadem, the scimitar, and the white umbrella, with the gold-adorned shoes, and ascend the chariot.' The king then departed, and quickly arrived at the place where his son Témee was. Beholding the king approach surrounded with swords, and shining like a flame, Témee enquired after the welfare of his father, his sisters, his mother, the inhabitants of the kingdom, &c. He asked also respecting the vehicles, the granaries, and treasuries; and farther, whether the king did not delight in inebriating liquors; whether he delighted in vows, in virtue, and in bestowing alms.

The king, out of respect to Mūha-sūtwū, would not sit upon his throne; his son therefore prepared a seat of leaves: upon this too he refused to sit, and placed himself on the ground. Mūha-sūtwū, seeing his father thus seated, entered his hut of leaves, and brought forth some of the boiled leaves with which he wished to entertain his sire, and repeated the following stanza: 'O sovereign, partake of my saltless prepared food of leaves; thou art my guest.'

<sup>m</sup> A complete army is composed of one ūkshouhinēē, or 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants. According to this account, therefore, this king of Benares had an army 3,936,600 strong.

The king replied, 'I cannot eat leaves; it is not my food; I eat the soup of clean flesh, and rice.' Still, out of reverence to Mūha-sŭtwŭ, he received a small quantity of the food in his hand, and thus addressing him in affectionate language, 'O child, I do not feed upon such food,' seated himself. The queen, Chŭndra-dévĕĕ, surrounded with her maidens, came by a straight road to the residence of Booddhŭ-sŭtwŭ, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Booddhŭ-sŭtwŭ's feet, worshipped him; then arising, with her eyes full of tears, she seated herself in a suitable situation. The king said, 'O queen! beholdest thou the food of thy son?' and putting a little of it into her hand, he gave the remainder by little and little to his concubines, all of whom said, 'O sir, dost thou live upon such food as this? (putting it on their heads;) thou performest very severe austerities.' Thus saying, and worshipping him, they seated themselves. The king said, 'O beloved youth, this food astonishes me; thy dwelling alone is an astonishment to me. How is it that thou, subsisting upon such coarse food, hast such a beautiful appearance?' Mūha-sŭtwŭ said, 'Because, O king, I sleep upon this bed of leaves, my countenance appears so beautiful: no instruments of defence, used for the protection of kings, are placed over me; but on account of my serene repose, my countenance is of this beautiful hue. I feel no remorse for what is past, no concern about what will occur, and I am resigned to what happens; therefore my countenance appears gay: the foolish, because they are anxious about what may happen, and sorry for what is past, wither away as a plucked green reed.'

The king, reflecting, 'I am come here to anoint my son, and invite him to the kingdom,' said, 'O son! I will bestow upon thee the elephant-drivers, the charioteers, the horsemen, and arrayed footmen, with delightful horses: I will also give thee the maidens adorned with all sorts of ornaments; raise up progeny by them, and thou shalt become our sovereign: virgins well versed in dancing and singing, and perfected in this wilderness. I will bring thee adorned daughters of other kings, and after thou hast raised a numerous progeny, thou mayest become a priest. Thou art young and tender, it is good for thee to reign. What art thou doing in this wilderness?'

Here commence the virtuous sayings of Booddhŭ-sŭtwŭ:—'O sir! a youth ought to perform virtuous acts; the young may become ascetics; a youth's becoming a priest is extolled even by the sages. I will perform virtuous actions; I have not the least desire to be installed in the kingdom. I have seen a youth, the beloved son of much anxiety, who could but just say 'father, mother,' die before he reached maturity. I have beheld the life of beautiful young maidens consume away, being rooted up (by death) as the sprout of a bamboo, when plucked. Men and women, even when

young, die : if therefore the young die, who can confide in life ? Even as the life of fish in a scarcity of water is very short, so the life of mortals shortens by every passing night : of what avail then is youth ? Men are constantly harassed, constantly surrounded ; they pass away without seeing good : therefore why wilt thou install me in the kingdom ?

The sovereign of Kashēēkū said, 'O son, inform me who harass mankind ; who agitate mankind ; and what is it that passes away without profit.' Booddhū-sūtwū replied, 'Death harasses mankind ; increasing age surrounds them. This know, O sire ! that as the thread grows less and less by every insertion of the shuttle, so the life of man dwindles away. As the waters of an overflowing river never re-ascend, so the days of man never return. An overflowing river carries away all the trees near its banks, so all mankind are borne away by increasing age and death.'

The king, hearing the virtuous sayings of Booddhū-sūtwū, became very dissatisfied with human life ; and being desirous of becoming a hermit, said, 'I will not return to the city : I will certainly cause my son to return, and the white umbrella to be given to him.' Thus reflecting, and being desirous of enticing his son to accept the kingdom, he said, [Here the same offers are repeated of horses, footmen, elephants, virgins, &c.]

To shew his disregard of the kingdom, Mūha-sūtwū replied, 'O sire ! why temptest thou me with perishing wealth, dying women, and youthful bloom ? O king ! what is love, the pleasant look, present delight, anxiety in pursuit of wealth, sons, and daughters, and wives, to me, who am released from the bonds of iniquity ? I know that death will not forget me ; therefore, of what use are pleasures and riches ? As the shedding of ripe fruit is a constant evil, so to mankind death is a continual cause of anxiety. Of many people seen in the morning, how few are to be seen at night ; and of the many seen in the evening, how few are to be seen in the morning ! Virtuous deeds ought to be practised to-day, for who can tell but we must die to-morrow ; nor is there any possible escape from the arrows of death. O sire ! thieves long after riches : I am freed from the bonds of iniquity. Return, return, O king ! I have no desire for the kingdom.'

Hearing these sayings, the king, as well as Chūndra-dévēē, with the sixteen thousand maidens, and all the nobles, were desirous of becoming mendicants. The king made proclamation, 'Whosoever wishes, let him come to my son, and become a priest.' This he also caused to be published by the sound of the drum throughout the city. The inhabitants of the town, then, leaving their articles of merchandize in the market, and their houses open, quitted the town, and went out to the king ; who thus, with many of his subjects, embraced a forest residence with Mūha-sūtwū. The hermitage grant-

ed by the angel was filled with people to the extent of six miles; Mūha-sūtwū also put his house of leaves in order: the women he placed in the interior, because women are apt to be afraid; to the men he assigned the yard.

All the people, taking of the fruit which had fallen on the ground, eat thereof, and performed the rites of ascetics. Mūha-sūtwū, by the power of his devotions being raised in the air, delivered virtuous and mellifluous sayings.

At that time a neighbouring monarch, hearing that the king of Varanūsē had departed from the city, and had entered the wilderness as a hermit, said to himself, 'I will take possession of his kingdom:' upon which he left his own capital, and entering the city of Varanūsē, beheld it richly adorned. Ascending the palace, and struck with its gems, he said to himself, 'There must be some evil here, or the king of Kashēekū would not have left this wealth.' Thus reflecting, he called seven persons who had been left behind, and enquired of them, 'Did any disaster befall your sovereign in this town?' The drunkards replied, 'No, O king!' The king enquired, 'Why, then, did he forsake it?' They replied, 'Témeé, the son of our sovereign, would not accept the government; but feigning himself deaf, dumb, &c. departed from the city, and entered the forest, to perform the rites of an ascetic: on which account our sovereign, accompanied by a great multitude, left this city, to practise the rites of an anchorite near his son.' The illustrious monarch, hearing what they said, was overjoyed, and said, 'I also will become a hermit: by what gate did your sovereign depart?' They replied, 'By the east gate.' The king, accompanied by his attendants, departing out at the east gate, went toward the banks of the river. Mūha-sūtwū, informed of his approach, came from the forest, and, by the power of his devotion being seated in the air, declared the mellifluous sayings; on hearing which, this king also, with his army, became hermits under Mūha-sūtwū. In like manner, three other kings left their kingdoms, with an intention of taking Varanūsē; but like the former they embraced a forest residence with Booddhū-sūtwū. The elephants and horses became wild; the chariots fell to pieces; the coin of the treasuries, mingled with the sand of the hermitage, was reduced to earth; and the whole concourse of people, having accomplished their austerities, went to heaven. The elephants and horses, having had their minds enlightened in the society of the sages, were reproduced in the six abodes of the gods.

Sūtwū, closing these virtuous instructions, said, 'O ye mendicants when I formerly left the city, I truly departed; but this is not the period of my departure.' He then collected together the Jatū. At that time, the daughter of the goddess, who guarded the umbrella, and the charioteer, were reproduced; the angel became Ūniroedhū; the father and mother were reproduced in an illustri-

ous family; the remaining multitude were reproduced as the assembly of Booddhū. 'I, the deaf, lame, and dumb, am declared to be god.'

### CHAP. III.

#### ACCOUNT OF THE JOINŪS.<sup>1</sup>

'THE joinūs,' says Dr. F. Buchanan, 'are spread all over India; but at present are not numerous any where, except in Toolūvū. They allege, that formerly they extended over the whole of Aryū, or Bhūrūtū-kundū; and that all those who had any just pretensions to be of kshūtriyū descent, were of their sect. It no doubt appears clear, that, in the south of India, many powerful princes were their followers, till the time of Ramanoojū-acharyū.'

This sect is said to owe its rise to Rishūbhū-dévū, a Hindoo; who is said, in the Kūlpū-sōōtrū,<sup>b</sup> a joinū shastrū, from which the greater part of the following account is extracted, to have been incarnate thirteen times. The Kūlpū-sōōtrū gives the periods of these births, and declares, that at his last appearance, Rishūbhū was born in the family of Ikshwakoo; his father's name was Nab-hee, his mother's Mūroo, (the Shrēē-Bhagūvūtū calls her Méroo.) At this time, says the same work, men were in an uncivilized state, supported not by their labour, but by the fruits of trees, (kūlpū-vrikshū,) which supplied spontaneously all their wants, and under which they dwelt, having no houses. The gods descended at the birth of Rishūbhū, and, when he was grown to maturity, Indrū came from heaven to give him in marriage. Bhūrūtū, and many other sons, were the fruits of this marriage.<sup>c</sup> At the installation also of Rishūbhū, Indrū was present, and gave him a celestial throne. This monarch had the following titles of honor bestowed

<sup>a</sup> From the word jinū (ji, to conquer) this sect derives its name. He who has overcome the eight great crimes, is called jinū. These crimes are, eating at night; slaying any animal; eating the fruit of those trees that give milk, pumpkins, young bamboo plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

<sup>b</sup> This work is written in the Urdhū-magūjēē and the Prakritū-Lānkēshwārēē languages: three learned men have written commentaries on it, one of which, the Kūlpū-droomū-kālika, as well as the Kūlpū-sōōtrū, are in the College library, Calcutta. The Kūlpū-sōōtrū is divided into three parts, comprising the history of the joinū mendicants, the duties of the wise, and of ascetics.

<sup>c</sup> Gomūtēshwārū-swamēē is mentioned as another son by a different queen, and is said to have reigned at Oude.—See *Asiatic Researches*, vol. ix. p. 260.

on him : the Great King, the Great Mendicant, the Great Joinŭ,<sup>d</sup> the Perfect Saint, the Paragon of Virtue. He taught mankind to cultivate the earth, as well as the first acts of civilization ; and afterwards adopted a person as his spiritual guide. Then, during a whole year, he presented gifts to the people, and renouncing his kingdom, went into a forest, where, for a thousand years, he continued the devotions of a hermit, and refined all his powers : to the hermits dwelling near him in the forest he explained the principles of religion, but initiated twelve persons as his chief disciples ; eighty-four others he sent out to instruct the people of various countries. Near him were 84,000 joinŭs ; 300,000 females, mendicants ; 300,500 other disciples ; and 500,000 females who had begun to learn the principles of the joinŭ religion ; beside many thousands more. At length, after residing several millions of years in this forest, at the close of the third of the six yoogŭs, he obtained absorption, together with a thousand of his disciples.

After Rishŭbhŭ-dévŭ, twenty-two persons are mentioned in this work as the successive leaders of the sect : Ūjitŭnat'hŭ, Sŭmbhŭvŭ-nat'hŭ Ūbhinŭndŭnŭ, Soomŭtee-nat'hŭ, Pŭdmŭ-prŭbhoo, Sooparshwŭ-nat'hŭ, Chŭndrŭ-prŭbhoo<sup>e</sup>, Soovit-nat'hŭ, Shĕētŭlŭ-nat'hŭ, Shrĕyangsŭ, Vasŭvŭ-pŭcŭjyŭ, Vimŭlŭ-nat'hŭ, Ūnŭntŭ-nat'hŭ Dhŭrmŭ-nat'hŭ, Shantee-nat'hŭ, Koont'hŭ-nat'hŭ, Ūrŭ-nat'hŭ, Mŭllee-nat'hŭ, Mŭnŭsŭ-vrŭtĕĕ, Nŭmee-nat'hŭ, Nĕmŭ-nat'hŭ<sup>f</sup>, and Parshwŭ-nat'hŭ.<sup>g</sup> I give the account of the incarnation of Parshwŭ-nat'hŭ, who is here said to have descended from the tenth heaven into the womb of Vamŭnŭ, the queen of Ūshwŭ-sĕnŭ, on the fourth of the dark part of the moon, under the star Vishakha, in the month Choitrŭ, at Benares. He was born on the tenth of Poushŭ ; at which time the gods descended, and celebrated a great feast. After he had lived to the age of thirty, he received the forms of initiation, and entered a forest with all the pomp of a king : but there he dismissed his courtiers and royal state, and assumed the dress of an ascetic. He took up his abode under an ŭshokŭ tree, and continued an ascetic for seventy years ; when, from mount Shikhŭrŭ, he and thirty-three other joinŭ ascetics obtained absorption. This happened at the close of the sookhŭmŭ-dookhŭmŭ yogŭ.

The last of the joinŭ yogĕĕs was Mŭha-vĕĕrŭ, who is said to have been incarnate twenty-seven times, and at his last birth to

<sup>d</sup> The bramhŭns place Rishŭbhŭ at the head of this atheistical sect : it is recorded in the fifth chapter of the Shrĕe-bhagŭvŭtŭ, that the kings of Konkŭ, Vĕnkŭ, and Kootŭjŭ, witnessing his devotions, became joinŭs.

<sup>e</sup> In the ninth vol. of the Asiatic Researches, facing p. 264, is a drawing of this anchorite.

<sup>f</sup> This ascetic was the son of king Sŭmoodrŭ-vijŭyŭ, of Souvĕrŭ, in Trishŭtŭ.

<sup>g</sup> Facing the 272d page of the ninth vol. of the Asiatic Researches is a drawing of this god, under the name of Jain-deo.



have been the son of Siddhart'hū, a kshūtriyū, of Kshūtriyū-koondū. As usual, in these extraordinary births, he performed many wonderful things while a child, and began his studies at the age of five. At school, however, he was so idle, that his tutor reproved him; but was unable to understand the answers given by the youth, till Indrū appeared, and assured the teacher, that the youth was more than man, since he had already written a Sūngskritū grammar, the Joinéndrū. After leaving school, he pursued his pleasures for twenty-eight years; during which time the king and queen died, and the eldest son was raised to the throne. Mūha-vēērū now asked leave to retire from the world to a forest, but was detained two years by his elder brother; after which, distributing millions upon millions of money amongst the subjects, he took leave of his wife and children, and entered a forest, carried in triumph by ten thousand gods, the heavens raining flowers on the procession, and the gods singing his praises. Then, sitting down under a shady tree, in the presence of this divine assembly, he stripped himself of his royal garments, and put on those of an ascetic; after which the assembly broke up.

While here, he received many disciples, and became a great teacher. He practised the most rigid austerities, renouncing all food and clothing, as well as all intercourse with man, till at length he remained standing, like the trunk of a dead tree, unconscious of his bodily existence; and while in this state, obtained the exact knowledge of all things.

During his continuance in the place where he practised these austerities, he one day went to the tree under which he had commenced his devotions, where he met eleven bramhūns engaged in controversy on the following subjects:—'Is there a soul in man?—If there be a soul in man, is it united to the body, or is it separate from it?—Of how many elements is the body composed?—Is there an after-state?—Is the soul in bondage while in the body, and is there any state of deliverance?—Are there any gods?—Are any persons in danger of future torments?—Are there works of merit?—Is there such a thing as absorption?' As he approached these bramhūns, they saw the gods scatter on him a shower of flowers, and pass to and from him through the air. He asked the pūndits whether they did not entertain doubts on these subjects: [Here he, to their astonishment, repeated what had formed the grounds of their dispute.] They sat down, and eagerly listened to his discourse, as the messenger of heaven. Mūha-vēērū reminded them, that they did not understand the védū; therefore they entertained these doubts. He declared, that there was a separate spirit, who is wisdom, mind, sight, hearing, vacuum, air, light, water, joy, religion, irreligion, compassion, liberality; and that he dwells in all animal bodies: that the body and soul are distinct, as in flowers, the fragrance; in milk, butter; in

wood, fire: that he is the expression of all his works: that works of merit and demerit determine the character: that birth and death belong to the body; perpetuity to the soul; presence and absence to spirit and matter, to religion and irreligion, to visible and invisible forms. Hearing this discourse, the eleven bramhūns became his disciples. Mūha-vēērū had also another distinguished disciple, Goutūmūswamēē, for whom he had a particular regard, and whom he sent, on the day of his absorption, (death,) to the residence of of Dēvū-sūrmū, lest his mind should be too much affected. Seventeen of Mūha-vēērū's disciples obtained deliverance from the body at the same hour with their master.

Some ages after this, when men were sinking into ignorance, Kūndilacharyū collected a number of sages at Mūt'hoora, and compiled the work called Kūlpū-sōōtrū, the contents of which had existed in the minds of the principal disciples of Mūha-vēērū from past time.

The joinūs have at present a number of mendicant chiefs scattered up and down in Hindoost'hanū. Shrivānū-Béligolū is the principal residence of the joinū gooroos. See *Asiatic Researches*, vol. ix. p. 255.

The following is offered as a summary of the joinū doctrines and ceremonies, as given in the Kūlpū-sōōtrū, &c. It seems necessary to premise, however, that it is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A considerable number of joinūs approach a good way towards the orthodox Hindoos: they acknowledge something of a deity, though they deny a creator, and reverence in a limited sense the Hindoo deities. They also retain the ten ceremonies connected with progress through life up to marriage. They are divided into the four Hindoo castes, and four states, (ashrūnūs;) they marry like the Hindoos, and burn their dead, but do not make offerings to them in the shraddhū: they say, 'Of what use is it to pour oil into the lamp after the wick is burnt to ashes?' In their chronology they are more extravagant than the orthodox, and their descriptions of the earth bear a strong resemblance to those of the pooranūs. The strict joinūs, it is probable, are constrained to a life of mendicity; for it seems impossible for a person in a secular state to adhere to the rules laid down for this sect; especially those rules which refer to the preservation of all living creatures, vows of continence, &c. All the joinū chiefs appear to have been gloomy ascetics, assuming the rights of deity, and denying the authority of God: they despised the ribaldry of the bramhūns; and amongst the joinū sūnyasēēs, at present, a sovereign contempt of the creator, of a future state, and of religious ceremonies is observable.

The earth, say the joinūs, is formed by nature; that is, by inherent properties existing in itself. As the trees in an uninha-

bited forest spring up without a cultivator, so the universe is self-existent; and as the banks of a river fall of themselves, so there is no supreme destroyer. The world, in short, is produced as the spider produces his web, out of its own bowels. Who is it that causes the milk to ooze from the udder of the cow, and the rivers to flow to the sea?

Spirit is found in two conditions, emancipated and enclosed by matter. There is but one spirit individuated among the whole universe of animated existences.<sup>b</sup>

All human affairs are regulated by religion and irreligion, i. e., by works of merit and demerit. Religion naturally and of itself purifies, and exalts, and immortalizes its possessor; while irreligion defiles, degrades, and ruins men.

The future births of men are regulated by present actions: the wicked are punished in different degraded bodies, or in some hell. Those who practise works of merit may, if their merits are sufficiently great, ascend to one of the twelve heavens.

Beyond the highest heavens, for eight miles, all is darkness. Below this is a heaven where all who obtain unchanging happiness remain,<sup>i</sup> and which is 36,000,000 miles long. The inhabitants of this world will occupy 1,332 cubits of these regions, where they are all assembled. Below this are five heavens inhabited by ascetics something less pure than the former; and still lower are twelve heavens, one below the other. Next to this is the earth, balanced in the air; beneath this, water; and still lower, darkness. Persons committing sin in these heavens become men, or animals, or inanimate substances, or sink into a region of torment: but as often as any one descends from happiness, another ascends from the earth, and occupies his couch, or place of repose, in heaven. The earth remains fixed by its own nature: when an earthquake occurs, it is caused by Véntūrēē, a god, throwing his arms up to his head. JoinŪ perfected saints are spread over the whole universe: their number is beyond all calculation.

Something farther of the principles of this sect may be gathered from the following address of a joinŪ anchorite to KalŪ-koomarŪ, the son of BŪjrŪ-singhŪ, the king of DharavasŪ, a joinŪ:—'Honour kings; seek the blessing of wise men; excuse thyself to gamblers and women; the fruit of wisdom is to know matter and spirit, works of merit and demerit, to act by rule, to know that the use of riches is to feed the poor, that the proper use of speech is to express only excellent words, that

<sup>b</sup> CharvvakŪ, a joinŪ leader, denied the existence of spirit altogether.

<sup>i</sup> The joinŪs, imagining that a certain mark in the open hands when placed together forms a representation of this heaven, daily draw their joined hands to their forehead, meditating on this place of happiness.

the body is mortal, riches uncertain, death near, and that therefore the cultivation of religion is necessary; that gold is purified by filing, cutting, melting, and beating, so by the words of holy persons, by works of merit, religious austerities, and compassion, the mind becomes pure.'—Hearing these words, the king's son, was anxious to embrace the life of a hermit, and went to consult his mother, who used the strongest language to dissuade him from his purpose; she affirmed, that it was as difficult to become a yogēē, as to swim across the ocean, to walk on spikes, to stand on water, to feed on sand, to lift mount Sooméroo, or to conquer the three worlds! Not regarding the words of his mother, however, the son entered a forest.

The daily duties of a joinū are the following :—When he rises in the morning, he must bathe, shake gently his garment, and the mat on which he lay, to purify them; after which, he must repeat certain prayers or incantations addressed to persons possessing the five qualities of Ūrihüntū, Siddhū, Acharyū, Oopadhyayū, and Sadhoo, and others addressed to Wisdom, Religious Light, Excellent Conduct, and Devotion, for the purpose of removing the sins of the night. He next proceeds to a temple,<sup>k</sup> walks round it three times; bows and prays to the image, which is that of a joinū yogēē in a sitting posture; after which he goes to his spiritual guide, and bowing, makes vows to him for the day. These vows regard eating, speaking, &c. One person vows not to eat, and another not to speak, for so many hours, calling upon all joinū yogēēs, and all joinūs, to witness his vows; after which he listens to some parts of their sacred writings: these duties occupy the forenoon. He now goes to solicit alms for the food of the day; and he does this according to vows, regulating the number of houses at which he resolves to beg. On his return, he repeats certain incantations, to remove the sins which he has committed in destroying life as he walked through the streets.<sup>l</sup> He now eats, and again repeats certain prayers to persons designated by the five names above mentioned. During the remainder of the day he continues nearly silent; and at the close of it repeats, as in the morning, certain incantations, to remove the sins of the day. Before retiring to sleep, standing near his bed, he rehearses certain stories respecting joinū devotees and kings, the qualities of the places in which joinūs should reside, and those of female mendicants, and then the instructions of a spiritual guide to his disciple. He who lives in a

<sup>k</sup> 'There is a famous image, of eighteen times the height of a man, upon a rock near Belligola, named Gomūteshwūrū-swamēē.' 'At Koorkool, near Mangalore, there is also a gigantic image of Gomūteshwūrū.' 'There are two kinds of temples among the joinūs, one covered with a roof, and the other an open area, surrounded by a wall. *Asiatic Researches*, vol. ix. pp. 256, 285.

<sup>l</sup> From this and other facts it will appear, to what an extent the joinūs carry this principle; they do not allow that any crime justifies the taking away of life; hence they, as well as the boudāhās, consider kings, as the administrators of criminal justice, as the greatest of sinners. See page 314 of this volume.

secular state, among the above duties, omits to solicit alms, to visit the spiritual guide; and to repeat their sacred writings; the other parts he practises as far as he is able.

Another duty enjoined upon the members of this sect is, that of repeating the praise of those distinguished by the names *Ūrihūntā*, *Siddhū*, *Acharyū*, *Oopadhyayū*, and *Sadhoo*. The first name *Ūrihūntū* implies, that the yogēe to whom it really belongs, possesses the power of causing an ūshokū tree to spring up and overshadow him, flowers to fall on him, a cooling breeze to refresh him, a throne and a white umbrella to descend for him, heavenly courtezans to come and sing before him, the gods to ascend and descend hovering over him, and glory like that of the sun to surround him wherever he sits; that he has a pure mind, profound speech, boundless knowledge, and that he is worshipped by the three worlds. The next name, *Siddhū*, implies, that this person possesses the qualities which secure absorption, viz., knowledge of all things; that he is all-seeing; is capable of doing every thing; is armed against every enemy; is completely happy; is the same to all; is all-powerful, and is in all things a wonderful person. He who is called *Acharyū* has overcome his passions; is possessed of excellent properties; has renounced sensual gratifications; does not listen to sensual discourse; forgets all enjoyments; is moderate in food; looks not at the couch of a female; retains not the remembrance of women; partakes of no food difficult of digestion; has renounced anger, affection, desire, falsehood; commits no injury; receives no presents; lives the life of an ascetic; ponders his steps; seeks purity; speaks sound words; renounces impure food, and the company of impure persons; conceals his thoughts; speaks little; and walks with little motion. *Oopadhyayū* implies, that the person receiving this title has read and taught the following works, called ūngūs:—*Achar-ūngū*, *Soogūr-ūngū*, *Thān-ūngū*, *Sūmāvay-ūngū*, *Bhūgū-vūtēē-jēē*, *Gata-jee*, *Oopasukū-dūsha*, *Ūntūgūrū*, *Ūnootūrū-oovae*, *Prūshnū-vyakūrūnū*, and *Vipakū-sōōtrū*; and also the following oopangūs: *Oovae-sōōtrū*, *Rayū-pséneē*, *Jēvabhigūmū*, *Pūnhāvūna*, *Jūmboo-dweepū-pūnnūtēē*, *Chūndrū-pūnnūtēē*, *Sōōrū-pūnnūtēē*, *Niravūtēē*, *Kūpiya*, *Kūppū-virūngsiya*, *Pooppūhiya*, and *Pooppūchooliya*. The name *Sadhoo* implies, that the person possesses compassion, truth; that he takes nothing but what is given to him; that he has renounced sexual intercourse, and food at night; that he does not injure the earth; that he strains his drinking-water, and carefully preserves it from insects; covers his fire lest insects be destroyed; agitates not the wind, for the same reason; destroys not the leaves or flowers of trees, nor in any way injures sentient creatures; that he says nothing mixed with anger, pride, affection, or desire; that he meditates on religion; that he speaks of religion alone; preserves his body and the mat on which he sleeps pure; covers his mouth while speaking; sweeps his path when

walking, and his seat when about to sit down, that he may not destroy animal life; avoids receiving more than the daily supply of his wants; fixes his mind and words on religion; and bears affliction with patience.

The person who, by practising the duties of the joinū religion, renders himself worthy of the worship of Indrū and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter;<sup>m</sup> becomes a proper object of worship to all creatures.

The joinū mendicants profess to have five vows of abstinence: these regard falsehood, eating flesh or fish, theft, drinking spirits, and female intercourse. They bind themselves also to possess nothing beyond a cloth for the loins, a sheet to cover the body, a towel to wipe the mouth, a brush<sup>n</sup> to sweep the ground, for fear of treading on insects, and a begger's dish. They are commanded to fear secular affairs; the miseries of a future state; the receiving from others more than the food of a day at once; all accidents: food, if connected with the destruction of animal life, &c.; death, and disgrace; also to seek to please all, and to obtain compassion from all.

The joinūs observe several festivals during the year; as, the Flag, the Jūmboo-dwšēpū, the water, the Dedication, and the Car festivals;<sup>o</sup> another, when eight hundred articles, eight of one sort, are presented to a joinū deity; but the greatest of all their festivals is the Siddhū-chūkrū pōja, which is celebrated twice a year, in the months Ashwinū and Choitrū, and continues nine days. The worship is performed before the nine names mentioned in page 331, written on paper or on the earth, in a circle containing nine divisions, of different colours, the name Ūrihūntū being in the centre. On the outside of the circle are written the names of the ten regents of the earth, of the sixty-four goddesses called the ruling deities, of two Bhoirūvūs, two dākshūs, and the name of the guardian deity of the circle, Chūkréshwūrē. Worship is daily performed to all these names collectively during the festival, and each name is daily honored with particular ceremonies in turn; the colours of the flowers and cloths offered are to be the same as the colour of the compartment in which each name is written. To most of the ceremonies included in what is called pōja (see p. 215.) they add recitations in praise of devout joinūs.

<sup>m</sup> Māha-veerū passed through twenty-seven births in the forms of gods, men, and reptiles, before he obtained unchangeable emancipation.

<sup>n</sup> The shwétāmbūrūs (that is, those who wear white clothes) keep a brush of woollen threads; the digūmbūrūs have one made of peacock's feathers.

<sup>o</sup> There is a similarity betwixt some of these feasts and one or two of those observed by the bouddhās. See p. 312.

On the 5th of the increase of the moon, the joinūs have a monthly festival in honour of Mūha-vēerū ; to whom they present five books, five pens, five inkstands, five leaves used as paper, and five articles of every other offering. On the 11th of the increase of the moon, another festival is held in honor of Mūnūsū-vrūtēē, a joinū anchorite ; when the person who supplies the expense observes a vow of silence for a day and a night.

In honor of the other twenty-two leaders of the joinū sect, annual festivals are held on the anniversary of the birth of each. Once a year, which may be celebrated in any month, the joinūs have another festival called Vishū-vūyirmanū.

In the month Bhadrū, all the joinūs in one town sit for eight days, and hear the Kūlpū-sōōtrū read by one of their principal mendicants, who explains as he reads. On the day before the commencement of this festival, the book is richly adorned, and carried in procession on the head of a boy sitting in a palanqueen ; the joinūs, on horseback and in palanqueens, following with music and dancing. In the house, the book is placed on a throne, while the company stand before it with joined hands ; they afterward sit for some time, and listen to devout songs in praise of their devotees and of religion. Part of the day is kept as a fast, but it closes with an entertainment. Offerings are also presented to the book and to the reader, and during the reading, the audience occasionally manifest their attention by repeating the sound jēē, jēē.

After the birth of a child, a secular joinū carries it to the temple, which he circumambulates, bows to the god, repeats certain prayers, and then carries the child to the spiritual guide, who repeats an incantation in its ear. This is followed by a feast.

In a joinū mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the joinū mendicants. After his death, with his body are burnt the brush with which he swept the road or his seat, that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheaten paste. When a person dies, or a child is born, the family cannot visit a temple for eleven days ; nor does the spiritual guide, nor any relation, visit their house for three days. On the twelfth day a feast is held.

There are five sects of joinūs, but the difference between them is trifling. The Digūmbūrūs wear no clothes, and their images of Rishūbhū-dévū are also naked. The other sects are, the Térū-pānt'hēēs, the Dhooriyas, the Loonkas, and the Bouddhūs.

It may not be uninteresting to see what the bramhūns have said of these atheistical sets, with whom they once carried on the

fiercest religious controversy ever known in India, and whom they afterwards drove from the field with weapons dipped in blood. And I here give a few extracts from the Kashēē-khūndū of the Skāndū pooranū, the Prūbodhū-chūndrodūyū, the Vidwūnmodū-tūrūngi-nē, and the Booddhū pooranū.

These sects are said by the bramhūns to have taken their rise from Virochūnū, whose conversion is attributed,<sup>p</sup> to a declaration made by Brūmha before Indrū and Virochūnū, to the following purport:—One day Indrū and Virochūnū asked Brūmha, ‘What the mind was, and what the body?’ Brūmha, who was in a state of profound meditation, having his eyes shut, laid his hand on his breast. At this time a bason of water stood before Brūmha, and his image, in this posture, was reflected upon the water. Virochūnū concluded, from this conduct of Brūmha, that he intended to say, that the body was every thing. Indrū conceived, that this was not his meaning, but that he meant to convey the idea, that the body was like the shadow on the water; but that within (intimated by laying his hand on his breast) there was an immaterial spirit, and that this was Brūmhū.

The next person who was the accidental cause of the spread of the doctrines of atheism, says the Shrēē-bhagūvūtū, was Rishūbhū-dēvū, through whose devotions three kings became atheists, (see p. 326.) Next, the bramhūns speak of Vishnū as incarnate to overturn the kingdom of Divo-dasū, a king of Kashēē, who sought to prevent the gods from receiving any praise or petitions from men. Vishnū spread atheism to such an extent, that Divo-dasū, offended at the progress of impiety, renounced his kingdom, became an ascetic, and shortly after ascended to heaven.

The Pūdinū-pooranū<sup>q</sup> speaks of an ascetic named Digūmbūrū, (not the disciple of Mūha-vēēru,) an incarnation of Shivū, who promoted the tenets of atheism.

The next person who appeared was Booddhū, the son of Ūjinū, who was born in the district of Magūdhū; respecting whom I subjoin the translation of an extract from the Booddhū pooranū:—

‘I have heard,’ says the anonymous author of this work, ‘that, at a certain period, Bhūgūvanū, (Booddhū,) being incarnate for the purpose of performing many glorious things, was giving lessons on religion, attended by 12,000 religious mendicants, and 32,000 bodhee-sūtwū, or bouddhūs, in the garden of Inat’hū-pindūdū, in

<sup>p</sup> See the Rig-vēdū and the Yogū-vashisht’hū Ramayūnū.

<sup>q</sup> See the Pooshkūrū-khūndū of that work.

<sup>r</sup> The Shrēē-bhagūvūtū calls him the son of Ūjinū, but the Booddhū pooranū, as the reader will perceive from what follows, says his father’s name was Shooddhodūnū, and his mother’s Maya-dēvē.



the forest of Jétree, at Shravūstee; when, about twelve o'clock at night, a ray of glory issued from his turban, which said—'Praise to Shakyū-singhū, the sage, eminent for intelligence, a luminary dissipating darkness, resplendent, a holy flame, with a beautiful body, and a subdued mind, &c.' Hearing this, the religious mendicants, bowing, with joined hands, humbly requested of Booddhū, that he would acquaint them with the words which had been revealed by the glory proceeding from the turban. Booddhū informed the mendicants, that Shétūkétoo\*, of the race of the gods, formerly descended in a chariot from the heaven of Gūneshū, and was born in the family of a bouddhū, to instruct mankind in the true doctrine. After descending from his chariot to the earth, he ascended a superb throne, in a palace miraculously prepared; from whence he declared to the attending gods, that he should be born in the womb of a bouddhū female, and continue twelve years in his mother's womb. The gods reflected among themselves, that almost all families had some fault in them, which rendered it improper for Booddhū to be born in these families; but that the race of Shakyū-singhū, being in possession of sixty-four distinguished qualities, was pure; that at Kūpilūvūsoo lived Shooddhodūnū possessed of twelve distinguished qualities. Booddhū consented, and directed the attending gods to be born in such and such families; and, being born, to go and teach mankind the one hundred and eight religious ceremonies.† He then dismissed the gods, that they might assume human birth, and departed himself to do the same; that he might make known the bouddhū doctrine to Moitréyabhidhū, who should teach it to the world. Accordingly, Booddhū, in the month Voishakhū, at the full of the moon, under the constellation Pooshya, entered, by the right side, the womb of Maya-dévee; and, at the end of twelve years, while she was amusing herself in the grove Lūmbinēe, she was seized with the pains of child-birth, and was delivered of a son, who, immediately on his birth, looked towards the ten quarters of the world, and measured ten paces with his feet.‡ At the end of seven days from the time of the birth, Maya-dévēe died, and went to an excellent heaven. All the gods, and other celestial beings, moonees, rishees, &c. came to pay their honors to the god who had been born in the house of Shooddhodūnū; they calculated his nativity, the fortunate and unfortunate signs; pronounced it an excellent birth, and declared that this divine person would live till he was eighty years old. The sage Ūsitakshyū informed Shooddhodūnū, that his son would shortly leave his house, and become a religious mendicant, in order to learn the bouddhū doctrine,§ and teach it to others. From this the sage gathered,

\* Another name for Booddhū.

† Ceremonies peculiar to the bouddhūts.

‡ To signify that his doctrine should be extended through the world.

§ He was to gather this doctrine from books and from learned men.

that his son was a god, and fell down and worshipped him. At length the celestial guests were dismissed with much praise and respect; and the father, accompanied by his son, and the rest of the family, having entered the temple of a goddess, and repeated the usual rites, covered his son with ornaments, while the sylvan gods presented him with flowers.

‘The boy Booddhū, taking 10,000 other boys with him, went to school, and began to instruct his master, who was filled with astonishment at the amazing extent of his knowledge. Unable to answer his different questions, he evaded them, and begged him to take his place among the boys; 32,000 of whom, beside Booddhū’s 10,000, were taught at this school: but Booddhū neglected his school exercises, and began to teach these 42,000 boys the bouddhū doctrines; who all, in due time, became bouddhūs. After leaving school, Booddhū went to Kooshēē, under a tree in which place he took up his abode, and entered on religious austerities.’

The next account of Booddhū, is that he married Gopa, the daughter of Shakshyū, and retained 84,000 concubines; but he was principally attached to Gopa.—The gods one evening appeared to the father of Gopa in a dream, and apprized him, that his son-in-law would soon leave his house, and become a sūnyasēē. On another occasion, the father and Gopa had each a dream, in which they beheld Booddhū, having on a red garment, and a staff in his hand, going on pilgrimage. When the king awoke, he placed guards round the palace, and entreated him not to depart; promising him all he desired, even his kingdom, and reminding him, that he was too young to become an anchorite. Booddhū, perceiving that it was in vain to hope for the king’s consent, retired to his apartments; and his father placed more guards round the palace. The gods, however, sent a heavy sleep on all the guards; and this incarnate person, on his arrival at the outside of the palace, mounted his horse, and fled to the distance of forty-eight miles: when he dismissed his servant, and the gods who had accompanied him; stript himself of all his ornaments; shaved his head; clothed himself with the red garments which had been presented to him by some god; and thus assumed the garb of a sūnyasēē. His old apparel the gods took to heaven, where they became objects of worship.

Booddhū in his pilgrimage met three hundred disciples of Shravūkū, of Voishalēē, with whom he discussed at great length the bouddhū doctrine, which they ultimately embraced. He afterwards converted 700 disciples of a person named Ramū; and then visited Gūya, where, sitting down by the Noirūnjēē, he practised religious austerities.

Maya-dévēē, seeing her son inflicting the greatest cruelties on himself, full of concern, descended to earth, and expostulated

with him, reminding him, that he was her only son, the son of a king, and that by these severities he would certainly destroy himself. Booddhŭ, aroused from his intense meditation by the voice of his mother, addressed much praise to her; with which she was so much pleased, that she presented to him a parijatŭ flower, which she had brought from heaven, and then departed. He now recommenced his religious austerities, and continued them for six years, exposing himself to the scorching sun, the pelting rain, the parching wind, and the severest cold. The children of the neighbouring town came to the spot, and played every kind of trick with him, putting sticks up his nose, into his ears, and mouth; but nothing could awake him from his intense abstraction. The gods filled with admiration at his unparalleled devotion, descended and worshipped him; but a person, named Nŭmoochee, visited Booddhŭ, and upbraided him for his austerities, asking him why he thus reduced his body to a skeleton; why he brought upon himself so much sorrow?—reminding him, that his death was near, and that it was wise so to act as to secure happiness in a future state; that he was the son of a king; that he ought to seek riches, to enable him to make gifts, and present offerings to the gods, which were meritorious actions, and would be rewarded by corresponding fruits; but that at present he was bearing sufferings without any hope of reward. Booddhŭ's meditation was broken by this language, and he replied, 'Oh! wicked friend, dost thou not know what I am doing? I am performing yogŭ, in doing which, it is necessary first to perfect the body by austerities, to purify the blood, the flesh, the bones, the heart, and the mind. Death is better than continuance in a body so vile that meritorious actions will not proceed from it. I will subdue my evil desires, indisposition to religious services, hunger and thirst, disposition to conversation, covetousness, falsehood, sorrow, &c.; as an unbaked pot melts in the water, so will I, by yogŭ, subdue or dissolve all these.' Nŭmoochee, hearing this reply, departed. At the close of the six years' yogŭ, Booddhŭ arose, and went to an adjoining village to obtain refreshments; after which, walking seven times round a sacred tree, and making a seat of the grass, he sat down under the tree, and made the following vow: 'On this seat may my body, blood, and bones, become dry; though life depart, I will never abandon this yogŭ called sŭmyŭk-sŭmbodhee.' The attending gods, hearing these resolutions of Booddhŭ, were filled with astonishment, and taking offerings, worshipped him as a god.

Booddhŭ taught, add the bramhŭns, that the universe was eternal, and had no creator; and that all creatures were uninterruptedly passing from death to life: he also protested against the destruction of animal life, whether for food or sacrifice. He was

† By performing acts of charity, and the ceremonies of religion, instead of injuring his body by austerities.

much attached to astrological speculations, and wrote a work on astrology.

The same Hindoo works inform us, that these seceders were divided into six sects, embracing the doctrines published by Digūmbūrū, Virochūnū, Vishnoo, Booddhū, and Shakshyū-singhū. —The founders of these sects were, Charvvakū, Madhyūmikū, Yogacharū, Soutrantikū, Voibhashikū, and Niravūrūnū.—Digūmbūrū taught, that the being who survives all, and of whom nothing can be known, is God; that the universe is composed of four elements only, earth, water, fire, and air; and that there is no such thing as vacuum; that the earth is eternal, and has no creator; and that the highest act of virtue is to abstain from doing injury to sentient creatures. Mūha-vēerū enlarged Digūmbūrū's work, and gave it the name of Ūrihūntanoo-shasūnū. Charvvakū, following Virochūnū, declared that man was not possessed of spirit, and that there was no future state. Madhyūmikū started the opinion, that the vacuum which remains at the general destruction of the universe is God. Yogacharū taught, that the mind can only be occupied by one object at once. Soutrantikū taught the Platonic doctrine, that in forming ideas the images of things are impressed on the mind: he also held, that the mind can only embrace one object at once. Voibhashikū was of opinion, that all visible objects are perishable; and that sensible objects are not imprinted on the mind, but are understood through the senses. The last of these sages, Niravūrūnū, taught, that what others call the soul is only something similar to light, diffused through the body, which is capable of depression or extension, and which dies with it.

These philosophers wrote the following works:—the doctrines of Vrihūspūtee; philosophical mysteries; a treatise on logic; a work on astrology; another to prove the folly of religious distinctions and ceremonies; and a history of the Booddhū philosophers.

The following are some of the opinions of this sect\*, as charged upon them in the works mentioned at the head of this article:—There is no such God as the common notions on this subject would point out; no heaven separate from present happiness; no hell separate from present sufferings; neither works of merit nor demerit. There are no such beings as creator, preserver, and destroyer. The world is eternal; it exists from itself, and decays of itself, as parents give birth to children, as an earthen vessel is produced by the potter, as the centipede arises from cow-dung, blades of corn from seed, and as insects from fruit: nature gives birth to every thing. Material things arise out of the four elements of earth, fire, water, and air. All visible objects are subject to decay. Man does not possess an immortal spirit. Spiritual guides are un-

\* The atheistical part of these tenets ought not, perhaps, to be charged, in their full extent, on all the joints and booddhās.

necessary. The highest virtue consists in refraining from injuring sentient creatures. Supreme happiness consists in being free. Every species of pleasure may be called heaven. Absorption is realized in death. The entire absence of desire or affection is the highest state of happiness: as a person is afflicted for the death even of a bird he has reared, while other birds die unnoticed. Death is the same to Brūmha and to a fly. To feed the hungry; to give medicine to the sick; to remove fear from others; to be compassionate to all; to instruct the ignorant; to exercise the five senses, the five members, the faculty of reason, and the understanding, are acts of virtue. There is no merit in cutting trees, or in killing animals, for religious ceremonies; in mixing blood and earth to rub upon the body, nor in burning linseeds and clarified butter. A fine form, superior strength, a large family, a good disposition, a tender heart, and decision of mind, are the chief good. The five first of these philosophers taught, add the bramhūns, that the union of the four elements gave rise to animal life, or motion: as the union of certain ingredients produces a medicine capable of removing disease; or as several colours mixed together produce a colour different from any simple colour; or as the juice of a sour fruit put into milk diffuses sourness throughout the whole.

I shall conclude this account, with an extract from Mr. Colebrooke's excellent 'Observations on the Sect of the Joinūs,' inserted in the ninth volume of the Asiatic Researches, in which he points out many striking similarities in the leading features of the systems embraced by the orthodox Hindoos and the seceders.

'It appears, from the concurrent result of all the enquiries which have been made, that the joinūs constitute a sect of Hindoos, differing, indeed, from the rest, in some very important tenets; but following, in other respects, a similar practice, and maintaining like opinions and observances. The essential character of the Hindoo institutions, is the distribution of the people into four great tribes. This is considered by themselves to be the marked point, which separates them from mléç'hūs, or barbarians. The joinūs, it is found, admit the same division into four tribes, and perform like religious ceremonies, termed sūngskartūs, from the birth of a male to his marriage. They observe similar fasts, and practise, still more strictly, the received maxims for refraining from injury to any sentient being. They appear to recognise, as subordinate deities, some, if not all, of the gods of the prevailing sect; but do not worship, in particular, the five principal gods of those sects, or any one of them by preference; nor address prayers, or perform sacrifice, to the sun, or to fire; and they differ from the rest of the Hindoos, in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior gods. Another point, in which they materially disagree, is the rejection of the védūs, the divine authority of which they

deny ; condemning, at the same time, the practice of sacrifices, and the other ceremonies, which the followers of the védūs perform, to obtain specific promised consequences in this world, or in the next. In this respect, the joinūs resemble the bouddhūs or sougūtūs ; who equally deny the divine authority of the védūs ; and who similarly worship certain pre-eminent saints, admitting likewise, as subordinate deities, nearly the whole pantheon of the orthodox Hindoos. They differ, indeed, in regard to the history of the personages whom they have deified ; and it may be hence concluded, that they have had distinct founders : but the original notion seems to have been the same. In fact, this remarkable tenet, from which the joinūs and bouddhūs derive their most conspicuous peculiarities, is not entirely unknown to the orthodox Hindoos. The followers of the védūs, according to the theology which is explained in the védantū, considering the human soul as a portion of the divine and universal mind, believe, that it is capable of perfect union with the divine essence : and the writers on the védantū not only affirm, that this union and identity are attained through a knowledge of God, as by them taught ; but have hinted, that by such means the particular soul becomes God, even to the actual attainment of supremacy.\* So far the followers of the védūs do not virtually disagree with the joinūs and bouddhūs. But they have not, like those sects, framed a mythology upon the supposed history of the persons, who have successively attained divinity : nor have they taken these for the objects of national worship. All three sects agree in their belief of transmigration. But the joinūs are distinguished from the rest by their admission of no opinions, as they themselves affirm, which are not founded on perception, or on proof drawn from that, or from testimony. It does not, however, appear, that they really withhold belief from pretended revelations : and the doctrines, which characterise the sect, are not confined to a single tenet ; but form an assemblage of mythological and metaphysical ideas found among other sects, joined to many visionary fantastic notions of their own. Their belief in the eternity of matter, and perpetuity of the world, is common to the Sankhya philosophy, from which it was perhaps immediately taken. Their description of the world has much analogy to that which is given in the pooranūs, or Indian theogonies ;<sup>b</sup> but the scheme has been rendered still more extravagant. Their precaution to avoid injuring any being is a practice inculcated in the orthodox religion, but

\* Vrihād-arāṇyākū Oopānishād.

<sup>b</sup> According to Mr. Colebrooke, the joinūs suppose, that the world resembles a spindle resting on the half of another ; or three cups, of which the lowest is inverted, and the uppermost meets at its circumference the middle one. They conceive the setting and rising of stars and planets to be caused by mount Sooméroo ; and suppose three times the period of a planet's appearance to be requisite for it to pass round Sooméroo, and return to the place whence it emerges. Accordingly, they allot two suns, as many moons, and an equal number of each planet, star, and constellation, to Jāmbū-dwēpū ; and imagine that these appear, on alternate days, south and north of Sooméroo.

which has been carried by them to a ludicrous extreme. In their notions of the soul, and of its union with body, and of retribution for good and evil, some analogy is likewise observable.

‘ If it be admitted, that the bouddhūs are originally a sect of Hindoos, it may be next questioned whether that, or any of the religious systems now established, be the most ancient. I have on a former occasion<sup>c</sup> indicated the notions, which I entertain on this point. According to the hypothesis which I then hinted, the earliest Indian sect, of which we have any present distinct knowledge, is that of the followers of the practical védūs, who worshipped the sun, fire, and the elements; and who believed the efficacy of sacrifices, for the accomplishment of present and of future purposes. It may be supposed, that the refined doctrine of the védantēēs, or followers of the theological and argumentative part of the védūs, is of later date: and it does not seem improbable, that the sects of joinū and of Boodd’hū are still more modern. But I apprehend, that the voishnūvūs, meaning particularly the worshippers of Ramū and of Krishnū, may be subsequent to those sects, and that the soivyūs also are of more recent date.’

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## CHAP. IV.

### ACCOUNT OF THE SHIKHS<sup>a</sup>.

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THE founder of this sect was *Nanūkū*, a Hindoo of the kshūtriya caste, born in the year 1469, at Raibhoédē-Tūlūwūndē, a village in the district of Majha, in the Pūnjab.

Sir John Malcolm has related<sup>b</sup> a number of particulars respecting the life and travels of Nanūkū; the substance of which is, that he discovered an early attachment to a devout life, which his father found it impossible to counteract; and at length became famous as a prophet: according to Bhaee-Gooroo-Vūlee, author of the *Gnanū-Rūtnavūlee*, a work in the Shikh dialect, he travelled to all the sacred places of the Hindoos and Mūslmans, and even to Mecca. In these journies, as the author is informed by a learned Shikh employed in the Serampore printing-office, he obtained many disciples; and at the time of his death, which happened when he was advanced in years, left not less than 100,000 persons in different countries who were attached to him as their religious guide.

<sup>c</sup> Asiatic Researches, vol. viii. p. 474.

<sup>a</sup> The followers of Nanūkū are sometimes called Gooroo-moekhā, ‘from the mouth of the teacher;’ but generally Shikhs, from Shialryū, a disciple.

<sup>b</sup> In his ‘Sketch of the Hindoos,’ Asiatic Researches, vol. xi.

Nanŭkŭ appears to have resembled Choitŭnyŭ, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shows.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the Mŭsŭlman mendicants, with whom he was very familiar: further, that God dwells in the devout, and that this divine inhabitation renders the ascetic an object of reverence and even of worship; and that hence it became a duty to seek the society of devout mendicants. The other two points most insisted upon by him were, devout attachment to the deity, and a harmless behaviour towards all creatures.—To promote the spirit of devotion, Nanŭkŭ composed a number of sacred hymns in praise of the Deity, which have a place in the Adee-Grŭnt'hŭ; in which work repeating the names of God is enjoined on the Shikhs.

This reformer dealt very mildly with the two systems which he rejected, those of the Hindoos and Mŭsŭlmans, and in consequence he left many customs indifferent: he however dissuaded his disciples from expecting any benefit from the worship of idols, and other ceremonies connected with the Hindoo mythology.

Nanŭkŭ had two sons, Shrĕe-chŭndrŭ and Lŭkshmeĕ-dasŭ. His family now resides at Dĕhŭra, by the river Ravĕe, where Nanŭkŭ died; and from whence, as the Shikhs say, he ascended to heaven in his bodily state, his garments only being found after his death. His disciples took these garments, and burnt them instead of the body; but Sir John Malcolm says, that a small piece of one of his garments<sup>e</sup> is still exhibited at the temple dedicated to this mendicant at Dĕhŭra, where the objects of worship are the Shikh shastrŭs. Images of Nanŭkŭ are never made, though paintings of him are to be seen in many places.

Nanŭkŭ, before his death, passing by his own relations, appointed Ũngŭdŭ, a favourite disciple to succeed him. This mendicant, at his death, appointed Ũmŭrŭ-dasŭ, one of his disciples, to fill up his station; to him succeeded Ramŭ-dasŭ, and after him, in succession, Ũrjoonŭ, Hŭree-Govindŭ, Hŭree-Rayŭ, Hŭree-Krishnŭ, and Tĕg-bahadŭr. The person who presided last over the Shikhs, was Gooroo Govindŭ-Singhŭ.

Ũrjoonŭ compiled the Adee-Grŭnt'hŭ, or, 'The first Book,' from the writings of his four predecessors, Nanŭkŭ, Ũngŭdŭ, Ũmŭrŭ-dasŭ, and Ũrjoonŭ. Ramŭ-dasŭ enlarged and improved it by his own additions and comments; and some small portions have been subsequently added by thirteen persons, the last of whom was a female disciple named Mĕĕrabaĕĕ.

<sup>e</sup> This small piece, however, is, I suspect, 200 lbs. weight, as a cloak of this kind, which Nanŭkŭ is said to have left on his pilgrimage, was restored to his relations after his death, and placed in this temple.



'Ūmūrū-dasū,' says Sir John Malcolm, 'was distinguished for his activity in preaching the tenets of Nanūkū, and was very successful in obtaining converts and followers, by the aid of whom he established some temporal power; he built Koojūrāwal, and separated from the regular Shikhs the oodasēē sect, which was founded by Shrēē-Chūndrū, the son of Nanūkū, and was probably considered, at that period, as heretical.'

Ramū-dasū, the son of Ūmūrū-dasū, is celebrated for 'the improvements he made at Ūmrītū-sūrū, which was for some time called Ram-poorū, or Ramdas-poorū. He added much to the population of this city, and formed a famous reservoir of water, which he called Ūmrītū-sūrū, or the water of immortality.' This pool has become the resort of the Shikhs from all parts, and has given its own name and sanctity to this city, now called Ūmrītū-sūrū.

Thus each of the ten leaders of the Shikhs added to the number and power of the sect, till, under Govindū-singhū, they became a formidable nation. This man was a political leader rather than a religious guide, and he introduced a number of accommodating rules into the system of his predecessors, to meet the circumstances of a people who were to acquire and support their independence by the sword.

Those who wish to become acquainted with the political events which have elevated a sect of mendicants into a powerful nation, will be highly gratified by a perusal of Sir John Malcolm's very interesting sketch. I shall merely add, from this article, a paragraph respecting the national council of this people:—'When a Gooroo-mūta, or great national council, is called, (as it always is, or ought to be, when any imminent danger threatens the country, or any large expedition is to be undertaken,) all the Shikh chiefs assemble at Ūmrītū-sūrū. The assembly, which is called the Gooroo-mūta, is convened by the Ūkalēēs;<sup>d</sup> and when the chiefs

<sup>d</sup> 'The Ūkalēēs, or worshippers of the Eternal, (Ūkalū-poorooshū,) under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Ūmrītū-sūrū, and are consequently leading men in a council which is held at that sacred place, and which deliberates under all the influence of religious enthusiasm. Agreeable to the historians of that nation, they were first founded by Gooroo-Govindū, whose institutes, as it has been before stated, they most zealously defended against the innovations of the voiragēē Būndū. They wear blue chequered clothes, and bangles or bracelets of steel round their wrists, initiate converts, and have almost the sole direction of the religious ceremonies at Ūmrītū-sūrū, where they reside, and of which they deem themselves the defenders, and consequently never desire to quit it unless in cases of great extremity. This order of shikhs have a place, or Boonga, on the bank of the sacred reservoir of Ūmrītū-sūrū, where they generally resort: they are individually possessed of property, though they affect poverty, and subsist upon charity; which, however, since their numbers have increased, they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, or going through any of their religious ceremonies at Ūmrītū-sūrū.'—*Asiatic Researches*, vol. xi.

meet upon this solemn occasion, it is concluded that all private animosities cease, and that every man sacrifices his personal feelings at the shrine of the general good; and, actuated by principles of pure patriotism, thinks of nothing but the interests of the religion, and common-wealth, to which he belongs.—When the chiefs and principal leaders are seated, the Adee-Grūnt'hū and Dūshūma-Padshahē-Grūnt'hū\* are placed before them. They all bend their heads before these scriptures, and exclaim, 'Wah! Gooroo jēda Khalsa!—Wah! Gooroo jēkēē phūtē!' A great quantity of cakes, made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nanūkū, to eat and to give to others to eat, next receive the salutation of the assembly; who then rise, and the Ūkalēes pray aloud, while the musicians play. The Ūkalēes, when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes of Shikhs; those distinctions of original tribes which are, on other occasions, kept up, being on this occasion laid aside, in token of their general and complete union in one cause. The Ūkalēes then exclaim, 'Sirdars! (chiefs) this is a Gooroomūta!' on which prayers are again said aloud. The chiefs after this sit closer, and say to each other, 'The sacred grūnt'hū is betwixt us: let us swear by our scripture to forget all internal disputes, and to be united.' This moment of religious fervor, and ardent patriotism, is taken to reconcile all animosities. They then proceed to consider the danger with which they are threatened, to settle the best plans for averting it, and to choose the generals who are to lead their armies against the common enemy. The first Gooroomūta was assembled by Gooroo-Govindū, and the latest was called in 1805, when the British army pursued Holkar into the Pūnjab.'

The Shikhs pay the same reverence to their shastrū which they formerly paid to their religious leaders. These books are placed in their temples and worshipped,<sup>f</sup> and in some places are read twice or thrice a day, by an officiating priest called a grūnt'hēē; who, before he begins to read, bathes, puts on clean apparel, sweeps the place where the book is to be worshipped, and covers it with a mat; places a stool on the mat; spreads a cloth on the stool, and on this cloth puts the book or books: (the book is always wrapt up in a cloth, either plain or gilt, according to the ability of the owner :) the cloths (which are several when it belongs to a rich man) are next taken off with much reverence; incense is burnt;

\* The words Dūshūma Padshahē-Grūnt'hū mean, 'The tenth leader's book,' or the work written during the presidency of the tenth leader, Govindū-singh.

<sup>f</sup> The well-informed Shikh attempts to justify the outward appearance of worship, by saying, that he does this, that the lower orders may regard the contents of these books.

red powder sprinkled, and garlands of flowers laid upon the book, to which the person makes a bow.<sup>‡</sup> The grūnt'hēē reads aloud, and those present who are able, join him in singing, or rather chaunting the poetical parts of what is read. The grūnt'hēē receives fees or presents, beside the offerings made at the times of worship; and lands are sometimes given to temples, as well as to the officiating grūnt'hēēs.

Those who have leisure and opportunity, read portions of these books daily, and repeat certain words, in the form of petition, four times a day. They who have not these books, repeat the name of Nanūkū or Govindū-singhū, or address prayers to one of these leaders once or twice a day. This daily worship is performed either in the dwelling house, or in a separate place devoted to religious uses. A Shikh never opens a copy of his shastrū without first bowing to the book.

The doctrine of these two books respecting God is, that he is an invisible spirit, and is to be conceived of as being active and passive, with and without qualities. They contain the histories of the Hindoo incarnations, and inculcate the doctrine of the Hindoos respecting Brūmha, Vishnoo, Shivū, the creator, the preserver, and the destroyer; and in different parts of these works are to be found forms of praise to Narayūnū, who is, however, revered as the one God. There are three things which these works particularly commend, as, a disposition to serve Narayūnū;—devotion, expressed in repeating the names of Narayūnū, in meditating on these names, and in praising Narayūnū;—and union with devout persons. Govindū-singhū's work contains forms of praise to Narayūnū, whose chief name in this book is Ūkalū-poorooshū, or the everlasting. They advise Shikhs to seek absorption in God, rather than the happiness enjoyed in inferior heavens, from whence the soul descends to enter on a succession of births. The performance of the ceremonies prescribed in their books, is the Shikh way to final beatitude. These books further teach, that the sorrows experienced in the different transmigrations of the soul, are the fruit of sin; that as long as the soul is confined in the body, it is in chains; and that whether the chains be of gold or of iron, it is still a prisoner, and enduring punishments. They also believe in the existence of the Hindoo king of death, Yūmū, and in the punishments he inflicts.

Govindū-singhū set up the worship of Doorga, and offered bloody sacrifices at her festivals; but he did not direct his disciples to worship any other deity, though the work written by him contains accounts of other deities. The worship of this goddess is at present seldom performed before an image; but if an old image

<sup>‡</sup> When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrū; or, if he be ignorant of the proper prayer, he says, 'Oh! Gooroo.'

have existed in any place from time immemorial, the Shikhs worship it. In general, however, they pile a number of weapons together, as the representative of Doorga.

These people are divided into two great sects, one of which adheres to Nanūkū, and the other to Govindū-singhū; yet both these chiefs are venerated by all the Shikhs.—The disciples of Nanūkū are called khoolasas, and have less of a warlike disposition than those of Govindū-singhū, who are called khalsas. In the Pūnjab, the khalsas are most numerous. A chief, to prove the courage of a khalsa, sometimes seizes him, and threatens him with punishment if he will not shave his beard. Should he refuse, he beats him; if this does not change his purpose, he proceeds as though he were about to kill him. If he resolve to part with life rather than with his hair, he sets him at liberty, as a good khalsa.

When a person wishes to become a Shikh, he makes known his intention to some grūnt'hēē, or to any person learned in their shastrūs; and if he wish to become a khalsa, he permits his hair to grow. When his hair has grown a month or two, he goes again to the grūnt'hēē, who prepares the nectar, by stirring a knife in a bowl of water, repeating incantations: a person present joins the hands of the new disciple, into which the grūnt'hēē pours some of this water of life, of which he drinks five times, and afterwards rubs a little on his eyes. While he receives this water, he repeats, five times, *Wah! Gooroo jēēda Khalsa!*—*Wah! Gooroo jēēda phūteh!*<sup>b</sup> The grūnt'hēē next demands his name; which, if insignificant in sound or meaning, is changed for another, and the word singhū added. After this, a meat-offering is prepared, called kūra prūsadū, composed of clarified butter, flour, sugar, milk, and various kinds of fruits, mixed, and baked on the fire. The grūnt'hēē now worships the book, and presents to it some of the meat-offering; the rest of which is offered to Ūkalū-poorooshū, in the name of Nanūkū, accompanied with a prayer to Govindū-singhū, that his blessing may rest upon this person now becoming a Shikh. At the close of these ceremonies, the food is distributed among the spectators of every caste; and the grūnt'hēē addresses a short discourse to the disciple respecting the religion of the Shikhs, and teaches him an incantation by repeating it in his presence till it be learnt, or else he gives it him in writing. The Shikhs pay great reverence to the initiatory incantation, but less to their spiritual guides than the Hindoos. Women are made Shikhs in the same manner as men; the only difference in the form is, that when the nectar is prepared for women, it is stirred with the back instead of the edge of the knife. When a Mūsūlman becomes a Shikh, he is forbidden in the strongest manner to eat beef.

<sup>b</sup> *Wah*, an exclamation of admiration; *Gooroo*, spiritual teacher; *jēēda*, an honourable epithet; *Khalsa*, deliverance, or emancipation from the chains connected with a bodily state; and *phūteh*, victory or glory.

The Shikhs have a number of festivals, but they are all celebrated in a similar manner; the difference consists principally in the degree of splendour attached to them: among other festivals are, the anniversaries of the birth and death of Nanūkkū; and monthly ceremonies when the sun enters a new sign. In the month Kartikū also, on the 14th of the wane of the moon, at Ūmrītū-sūrū, they have a great annual feast, called Dēēpū-mala; when, from all the surrounding countries, two or three hundred thousand people are said to bathe in the sacred pool, with the same faith in its virtues as the Hindoos have in Gūnga. On other occasions, people from all the neighbourhood come and bathe in this pool; and those who live on the spot bathe in it daily. When the Shikhs bathe in any other place, they call to remembrance this pool, and pray for the blessings connected with bathing in Ūmrītū-sūrū.

Their temples are built by rich men, or by a few persons uniting to defray the expense. They have a flat roof, and are sufficiently capacious to accommodate multitudes of worshippers, who sometimes sit, and at other times stand during worship.

Various sects of religious mendicants are found amongst the Shikhs, as Nanūkkū-shakhēēs,<sup>i</sup> Nirvanēēs<sup>k</sup>, Ūkalēēs<sup>l</sup>, and Nirmmūlūs.<sup>m</sup>

The Shikhs have certain ceremonies after the birth of a child,<sup>n</sup> at their marriages, and at death: some present offerings to the names of deceased ancestors, copying the ceremonies of the Hindoos. The shows at their weddings resemble those of the Hindoos. The Shikhs keep their women in great slavery, yet instances of infidelity are not uncommon. Should a man murder his wife on account of improper conduct, he is not punished. The chief says, if he were to punish such a husband, all the women of the country would become unfaithful.

The Shikhs burn their dead; and their wives sometimes, but very seldom, ascend the funeral pile with their husbands. This is done, however, by those who are least detached from the Hindoo system. They generally sing certain couplets of their shastrū, accompanied with music, as they convey the body to the cemetery; and sometimes a great multitude of Shikhs assemble on these occasions, and continue singing till the body is entirely consumed.

<sup>i</sup> That is, those who observe the customs of Nanūkkū.

<sup>k</sup> These go entirely naked.

<sup>l</sup> The mendicants wear blue apparel, and profess to believe in Ukalk-poorooshū.

<sup>m</sup> The name of these mendicants intimates, that they are sinless.

<sup>n</sup> Before the time of Nanūkkū, the people of the Pūnjab, of high caste, used to destroy all their female children after preserving the first-born. Nanūkkū forbid this to all his disciples, on pain of excommunication. The practice still exists in the Pūnjab amongst those who follow the Hindoo religion. Some of the descendants of Nanūkkū too, who do not profess the religion of their ancestor, perpetrate these murders.

The Shikhs have schools for the instruction of children, at the places consecrated to Nanŭkŭ, and in villages belonging to different chiefs: the grŭnt'hēēs also teach the meaning of their sacred books to individuals who desire it; and even shōōdrŭs are permitted to explain these books to others.

The division of men into castes exists among the Shikhs in some measure; but the Shikh bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs (if of one sect<sup>o</sup>) eat together. The poita is not much regarded, especially by the regular Shikhs. In the article of marriage, however, the caste is very strictly regarded.

The Shikhs eat the flesh of wild fowl, and wild hogs; and the lower orders eat tame fowls. House-fed hogs are forbidden. Spirits are not forbidden, and many indulge to excess; but their favourite beverage is bhŭngŭ.<sup>p</sup>

I am informed, that there are at present as many as a hundred chiefs possessing separate districts in the Pŭnjab; that Rŭnjēēt-singhŭ, the most powerful, can bring 100,000 soldiers into the field, and that his revenues amount to near two crores of rupees annually. Each petty chief is the judge in his own domain; and he appoints village magistrates, who hear the evidence of witnesses, or the advice of four of five persons who may be present. The administration of justice is, however, but ill attended to. The Shikhs punish thieves by hanging them, or cutting them to pieces. They have jails, but no written, civil, or criminal laws.

*Doctrines taught by Nanŭkŭ, and other Shikh Leaders:*

Extracted from the Adee-Grŭnt'hŭ.

ŪNGUDU, according to the commentary on this work, is represented as asking Nanŭkŭ respecting the Deity; to which the sage replies:—'He is truth, the creator and governor of all things, omnipresent, free from fear and from enemies, immortal, from everlasting, self-existent. He is the truth; he existed in this form before the foundation of the world, and he remains the same while the world exists, and after it shall be destroyed: he is to be known by means of a spiritual guide.'

'Absorption in God is not to be obtained by ceremonial purifications, nor by observing perpetual silence, nor by excessive indulgence, nor by learning.' 'In what way then,' asks the disciple, 'is delusion to be destroyed, and truth to be obtained?' 'By observ-

<sup>o</sup> That is, all the followers of Nanŭkŭ eat together, as do all those who follow Govindŭ-singhŭ.

<sup>p</sup> The leaves of hemp, bruised with certain spices, and mixed with water, make a very strong and intoxicating beverage, called bhŭngŭ, or siddhee.

ing the divine commands, without being diverted by the sorrows or pleasures of the present state.' The disciple continues, 'What are the commands of God, and how far do they extend?' Nanūkū replies, 'His command brought the universe into existence: this is one command, but beyond this I cannot describe his authority. By his command all animals came into existence, the great and the small, the excellent and the degraded; by his command joy and sorrow were assigned to all, and by the same power future happiness was prepared for the good; birth, and death, and all things were appointed by him, and without his command nothing takes place. He who obeys God must be humble.'

The disciple next enquires, 'If a person praise the commands of God, will he derive any advantage from thence?' Nanūkū replies, 'If any one can sing the praise of his commands, let him do it; he who cannot, let him understand these commands, and without pride let him think upon them. Let him who sings these praises, acknowledge his own insignificance and dependance on God; he will praise his excellent qualities and his power. Let him, from other shastrūs also, if he be able, select forms of praise, and use them.'

To the end of the Jūpū-jēē, Nanūkū goes on to describe the divine properties, and the works of God, together with the effects of devotion on the mind. In one place, in reply to a question respecting offerings, he directs, as the most acceptable offerings, morning praise to God, and the presentation of the body to him. He promises the person who does this, the divine favour, and future absorption. 'He who serves God, the fountain of all good, will obtain his blessing. God is served, by listening to his excellencies, by meditating on them, and by celebrating their praise; the method of which is to be obtained from a spiritual guide, who is above all the gods, and who is in fact God himself.'

Nanūkū says, that pilgrimages and other devout actions may be good, if performed to please God; but that pilgrims must not seek their own profit in them, since every thing depends on the motive. When asked, whether life might be prolonged by performing ceremonies, Nanūkū declared, that every ceremony would be followed by a succession of births, if union to God were overlooked. 'Hearing the praise of God is followed by every degree of exaltation, subject to future birth,'<sup>a</sup> even to the dignity of the gods. God is praised by Chitrū-Gooptū and by all the gods, by all the nymphs, and by all beings. He himself, as well as all his works, are infinite. Meditating on God is followed by unspeakable

<sup>a</sup> Nanūkū does not seem to have said much respecting the nature of future happiness in heaven, nor to have acknowledged the Hindoo heavens: he taught, however, that there was a heaven where persons enjoy sensual happiness for a limited time, subject to future transmigrations.

gain, even by absorption in God, which absorption also includes the whole of such a person's friends.

'God has created innumerable worlds. The period of creation is not laid down in any writing; it is known only to God. The Hindoos place Kūchchūpū under the earth, to support it, and the Mūsūlmans, a cow—but Nanūkū says, the earth and all worlds are upheld by Religion, the mother of which being is Compassion, who dwells with Contentment.'

In reply to a question from a disciple, respecting the value of outward ceremonies, Nanūkū, without altogether rejecting the efficacy of ceremonies, recommended mental worship as of greater importance, adding, that this was agreeable to the védūs.

Nanūkū, in the same work, rejects all the ornaments and trappings of mendicants, and says, virtue is the best ornament for a pilgrim: he objects to separate religious societies, and recommends his followers to unite themselves to the whole human race. He further says, that the best victory is that which a man obtains over his own passions.

'To the Being who is unchangeable and eternal do obeisance. Let wisdom be your food: let compassion prepare it. Nature is the mother of the world; Brūmha, Vishnoo, and Shivū are her sons, who rule under the direction of God: he sees them, but remains himself concealed. From the four primary elements, and day and night, sprang the universe. God, the invisible, dwells in truth. A thousand tongues can never complete his praise, nor is the power to worship him inherent in man; it is the gift of God. The knowledge of God is more than all ceremonies, and fills the soul with joy. He who is ashamed of sin, is happy; he who performs works of merit, shall obtain happiness.'

The above is an epitome of the contents of the Jūpū-Jēē, which chapter of the Adee-Grūnt'hū is directed to be read or repeated daily by every Shikh, either before or after bathing. If a person cannot read or repeat the whole, he is directed to read five verses. It is not to be supposed, however, that all Shikhs preserve in their houses even so much as this chapter of the Adee-Grūnt'hū. Some, if is true, commit to memory the whole of this chapter; and a few Shikhs are to be found, who can repeat more than a third part of the Adee-Grūnt'hū, a thick volume in folio. Others commit to memory a similar quantity of Govindū-singhū's work.

In the 42d page of the Adee-Grūnt'hū, Nanūkū compares the body to a field, the mind to the husbandman, the praises of God to seed; and absorption in God he deems the fruit.

\* This sentiment approaches towards the joinā doctrine, that Religion and Irreligion are the only governors of the world.



Ūrjoonŭ, in the 50th page, says, 'The place where the devout sit becomes purified and is made excellent.' In the 53d page he thus exalts the spiritual guide, (Nanŭkŭ :) 'The sight of him brings all the benefits which arise from visiting every holy place, and delivers from all future birth.'

Ūmŭrŭ-dasŭ, in the 59th page, praises the devout mendicant, by declaring, that though he be of the lowest rank in life, people will praise him to the neglect even of the gods.

Nanŭkŭ, in the 69th page, replies to those who value themselves on their birth, by placing him who is under the influence of wicked principles, on a level with a basket-maker, (i. e., a person of low caste); the cruel, with a butcher; the slanderer, with a sweeper; the wrathful, with a chŭndalŭ. 'Such a man, though he surround himself during his meals with a fence,\* lest he should be defiled, deceives himself, as he in fact eats with a basket-maker, a butcher, sweeper, or a chŭndalŭ. Speaking truth is the best purifier of the body; good works, the best fence; and repeating the name of God, the best ablution: excellence of character is confined to him who preserves himself from evil.'

Rŭvee-dasŭ, a shoe-maker, but a celebrated devotee, says, in the 70th page of this work, that the difference betwixt God and animal life is similar to that betwixt gold and golden ornaments, betwixt water and its waves.

'Whatever thou hast, wife, riches, yea, thy own body, give it to God.' *Ūrjoonŭ*, p. 74.

'Compassion is the true mosque; righteousness, the true seat for worship; bashfulness the true circumcision; holiness, the true fasting; proper conduct, the true pilgrimage to Mecca; speaking truth, the true kŭlma, or gayŭtrŕŕŕ; excellent conduct, the true praise of God: these form the true Mŭsŭlman. Injustice committed by a Mŭsŭlman, is eating swine's flesh, and in a Hindoo, eating beef: such a sinner can neither be saved by the pŕŕers, nor by the gods.'—*Nanŭkŭ*, p. 87.

Nanŭkŭ, in the 213th page, holds up compassion as the cotton, contentment as the threads, truth the weaving of the threads, and the subjection of the passions the knots, of the true poita, which never breaks nor becomes soiled. He who wears this poita, is blessed. Again:—'If touching the dead make a person unclean, as all we eat is dead, men must always be unclean; but as evil desire alone defiles the mind, so does falsehood, the tongue; lust, the eyes; and listening to defamation, the ears: he who is thus defiled, becomes the prey of Yŭmŭ, the king of death.

\* An allusion to the practice of the Hindoos, who sometimes draw a ring round them as they sit to eat.

Whatsoever makes a man forget God, renders him unclean. Birth and death are not the causes of uncleanness ; for these events proceed from God.'

Nanŭkŭ further taught, that the person who worships God with outward things only, is in an error ; that a pure body is the true védŭ ; the mind, the true sacrificial garment ; wisdom, the true poita ; meditation on God, the proper vessel for worship ; and the only true prayer, that in which the worshippers desire to be incessantly employed in repeating the name of God. He who observes these rules, will obtain absorption.

Nanŭkŭ reproves men for presenting different essences to God, and anointing their bodies with them after worship ; recommending rather the name of God as the incense, and regarding the mind as the stone on which it is ground, and good works as another essence mixed with the former : he adds, that purifying the vessels of worship is useless, the purification of the mind being the only essential requisite.

Ūrjoonŭ, in the 224th page, says, that the 330,000,000 of gods, including Brŭhma, Vishnoo, and Shivŭ, are all subject to God.

'The devout are truly excellent, of whatever caste, or however poor.' *Nanŭkŭ*.—'The devout, however poor, never ask God for riches.' *Rŭvee-dasŭ*.—Nanŭkŭ, in p. 409, makes the following quotation from Kŭvĕērŭ, a mendicant, who wrote several small pieces still extant :—'He who merely studies the védŭ, repeats the gayĕtrĕ, and wears the poita, is not the honorable person ; the devout alone are to be honored.' In page 501, Ūrjoonu commends the example of the man who rejects all outward ceremonies, and worships God only in the mind.

'Many pronounce sin an evil, and yet love it ; but the devout reject sin, and apply to the concerns of a future state. To obtain wealth, some worship Shivŭ, others steal, and others endure the greatest burdens ; but not an atom of this wealth accompanies them into eternity : while those works of merit, which would

<sup>1</sup> To excite in the minds of his followers the love of devotion, Nanŭkŭ, while living, was accustomed to relate the following story :—Jŭnŭkŭ, the king, the father of Sĕta, was very devout, and had merited heaven ; but at the time of death he declared to Yŭmŭ, that he was resolved to go to heaven by the way of hell. Yŭmŭ informed him, that he had no sins to expiate by suffering, and that such a course was unusual. Jŭnŭkŭ, however, insisted on seeing this place on his way to heaven : and his request was complied with. On his arrival at the infernal regions, his presence evidently assuaged the torments of the wicked ; and the criminals entreated him to remain among them, at least during a short period. He begged to be excused, but entreated Yŭmŭ to oblige him by liberating these miserable wretches. Yŭmŭ declared, that till their sins were expiated, no power could emancipate them. Jŭnŭkŭ then transferred to them the merit of an hour's devotion, and a general goal delivery was the immediate consequence. Such was the power and merit of devotion ! Nanŭkŭ, at the close of this story, used to add, that remembrance of God and pious feelings were beyond all ceremonies efficacious.

accompany and save them, are totally neglected. The Mūsūlman judge sits on the seat of justice, and, repeating the name of God, and counting his beads, receives bribes, and sells justice; the bramhūn puts on his poita, when he eats surrounds himself with a ring to keep off the unclean, and performs daily ablutions, but lives in, sin:—all the ceremonies practised by these persons are profitless.' *Nanūkū*.

Ūrjoonū says, p. 406, that God is not compelled to grant blessings by any works of merit—devotion alone has this power over God.

Nanūkū, in p. 543, defends those who eat flesh, proving that all eat flesh, even the child supported by his mother's milk, and that all men live more or less by injustice; that even herbs obtained by unlawful gains are forbidden food. In the 609th page, he gives an account of the punishments inflicted in different hells by Yūmū, the Indian Pluto, on those who have neglected a devout life.

## CHAP. V.

### ACCOUNT OF THE FOLLOWERS OF CHOITŪNYŪ.

IN another part of this work we have given, amongst the gods, an account of Choitūnyū, and of the origin of the sect to which he gave rise. We shall therefore now merely notice the principles, numbers, and moral state of this sect.

Choitūnyū, though he rejected the institution of the caste, does not appear to have introduced any new doctrines among his followers. He adopted as the object of worship one of the Hindoo gods, Krishnū, under the form of Hūree; and gave his disciples an initiatory incantation containing this name. He declared, that most of the ceremonies of the Hindoos were unprofitable; but inculcated repetitions of the name of Hūree; bowing and presenting offerings to his image; as well as devotion of mind to this god, under the characters of servant, friend, &c.—He taught that there was no merit in pilgrimages to sacred places, but that journies in search of the devout and wise were not improper. His attachment to Hūree, to the exclusion of the other gods, had no reference to the doctrine of the unity of God; he admitted the Hindoo mythology, but taught his disciples to devote themselves only to Hūree. The other ceremonies of the Hindoos, he did not reject as errors; but declared, that in the kūlee yoogū they were not necessary. He taught, that the devout worshipper of Hūree would obtain heaven by his devotion.

Choitūnyū did not leave any works behind him, though he was acquainted with the Sūṅskritū language; the doctrines that have since been given in writing, as the tenets of the sect, are said to have been delivered orally by him; and the writers belonging to this sect have endeavoured to prove, that they are derived from the works venerated by the Hindoos.

In the article to which we have already referred, (page 134,) the reader will find an account of Choitūnyū's two coadjutors, Ūdwoitū and Nityanūndū. Both these survived Choitūnyū, and helped to establish the sect, of which they acknowledged Choitūnyū to have been the founder.

After the death of these leaders, Rōōpū-Goswamēē, Sūnatūnū-Goswamēē, his brother, and Jēēvū Goswamēē, formed the doctrines of Choitūnyū into a system. These men were all learned in the Hindoo shastrūs; the two former were men of some distinction. Their principal writings are the Hūree-bhūktee-vilasū, a commentary on the Shrēe-bhagūvūtū, another on the tenth chapter of the Shrēe-bhagūvūtū, a Sūṅskritū grammar, a poem in honor of Krishnū, a work on poetical allusions, a poetical life of Choitūnyū, &c.

During the lives of these writers, or soon after their decease, many persons of influence joined this sect, and increased the number of Choitūnyū's followers very considerably; but the persons most honored were the descendants of Ūdwoitū and Nityanūndū: Choitūnyū left no family. Some persons consider Choitūnyū as a full incarnation of Vishnoo, Ūdwoitū as Shivū, and Nityanūndū as Būlū-ramū, the brother of Krishnū.

At present, the great leaders of this sect are the heads of the families of Ūdwoitū and Nityanūndū, who live at Shantee-poorū and Khūrdūhū<sup>a</sup>, though collateral branches of these families in different places have collected a number of disciples. They are known by the general name Gosaeē, (Goswamēē.)

These leaders, however, though at the head of a sect which disregards caste, are as tenacious of these distinctions as the most rigid of the regular Hindoos: they do not eat with their own disciples, and are careful to marry amongst families professing the ancient religion.

The disciples of Choitūnyū are initiated, as well as married, by the gosaeē, to whom fees are given. These gosaeē honor the festivals sacred to Krishnū, or Hūree, and crowds of disciples assemble on these occasions to enjoy the festivities.

A number of insignificant temples and images, dedicated to this deified mendicant, are scattered up and down in various places

<sup>a</sup> This place is about three miles south-east of Serampore.

in Bengal. It is supposed, that out of sixteen Hindoos in Bengal, five will be found to be of this sect; but many, I am informed, are persons of the very lowest description as it respects moral character, even as many as three in five.

The majority of the followers of Choitūnyū subsist either wholly or in part as public mendicants; and amongst these, numbers of thieves are to be found. It has lately been ascertained, that persons of this description are very numerous; they assume the profession of a *voiragēē*, or religious mendicant, and receive the reverence of the people as persons eminent for sanctity, but are in reality common robbers. They do not all appear to subsist by mendicity; many of them make necklaces, twine, &c. merely that they may appear to their neighbours as persons subsisting by a lawful profession.

The sect of Choitūnyū is increasing daily; as it opens a door to the practice of mendicity, encourages an indiscriminate and most licentious mixture of the sexes, and emancipates from the yoke of the caste, without incurring the disgrace usually following that event.

The following works are very popular amongst this sect:—*Krishnū-kēerttūnū*, by *Govindū-dasū*, and *Vidyapūtee*. *Choitūnyū-mūngūlū*, the history of Choitūnyū, in verse, by *Lochūnū*, a *voishnūvū*. *Pashūndū-dūlūnū*, a work in favour of the *voishnūvū*, by *Radha-madhūvū*. *Choitūnyū-chūritamritū*, by *Krishnū-dasū*. This is a work in defence of Choitūnyū, partly in *Sāngskritū* and partly in *Bengalee*. *Voishnūvū-būrdhūnū*, by *Doivūkēē-nūndūnū*. *Choitūnyū-bhagūvūtū*, by *Vrinda-vūnū-dasū*. *Mūnū-shikshya*, by *Nūrottūmū*. *Ragū-mūyū-konū*, a work on subduing the passions, by *Roopū-goswamēē*. *Rūsūmūyū-kūlika*, on devotedness to *Krishnū*, by *Sūnatūnū*, a *voishnūvū*. *Prēmū-bhūktee-chūndrika*, by *T'hakoorū-goswamēē*.

## CHAP. VI.

### ACCOUNT OF ALL THE HINDOO SECTS.

Extracted from the *Vidwānmodū-Tūringīnēē*, a work by *Chirānjīvēvū*.

THIS work begins with the following invocation to *Doorga*:—‘May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists in the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind.’

[Then follows an account of the author's family ; after which the author introduces the reader to the court of Dūkshū, king of Goūrū, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.]

In the first place, the master of the ceremonies announces to the monarch the approach of a Voishnūvū, in the following words :—‘ May it please your Majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head ; has the representations of the weapons of Vishnoo impressed on his body ; is clothed in yellow garments, and wears a necklace of toolūsēē beads ; he has purified his body by bathing, &c. and repeats the name Hūree, Hūree, as he comes.’ The voishnūvū now approaches the king, and says, ‘ May Vishnoo enter thy mind ; he on whom Shivū and all the gods, sitting as yogēēs, meditate ; he who dwells in Voikoont’hū ; he who fills the universe, but remains invisible ; and whose body resembles that of Brūmha.’—Saying this, he takes his seat in the assembly.

The master of the ceremonies, seeing a Shoivū approaching, mentions him to the king in these words :—‘ The excellent person who is now coming, has his hair bound up as a turban round his head ; is girt round the waist with a tiger's skin ; is covered with ashes ; and his head, neck, and arms, are surrounded with roodrakshū bead-rolls. The shoivū, entering the presence of the king, pronounces the following blessing :—‘ May Shūnkūrū, who instructs the world ; whose praises are celebrated in the védūs, the tūntrūs and the pooranūs ; who is the object of meditation to the yogēē ; who directs the gods in the work of creation ; who, though invisible, for the preservation of the world becomes visible ; who meditates on his own qualities—may he preserve thee.’ After which, he takes his place in the assembly.

The pūndit next announces a Shaktū, thus :—‘ He who now approaches, comes like the full moon, with a jūva flower in his hair, a garland of mūllika flowers encircling his neck ; a crescent, the mark of his sect, on his forehead ; he comes meditating on Doorga.’ The shaktū then addresses the king :—‘ May she, on whom Hūreē, Hūrū, and Brūmha depend in the work of preservation, destruction, and creation ; she who destroys the fear of future birth ; who saves the three worlds ; who destroys the enemies, and fulfils the desires, of her disciples—may this goddess preserve thee.’ After this, he sits down.

The same person next announces a Hūree-Hūra-dwoitū-vadēē :—‘ He who now advances, is adorned with a toolūsēē necklace, is covered with ashes, meditates on Hūree-Hūrū, and invites others, for the sake of their salvation, to become the disciples of this god.’ He thus blesses the king :—‘ May both Shūnkūrū and Vishnoo dwell in thy heart, the half of whom is engaged in the devotions

of a yogēē, and near the other half sits Lūkslmēē; he who encircles himself with Ūūntū, (the king of serpents,) who rides on Gūroorū—may he, entering thy mind, preserve thee.' Saying this, he sits down.

A Noiyayikū and a Voishéshikū, coming hand in hand, are thus announced:—'These come viewing this assembly with the utmost contempt, the goddess of learning dancing on their tongues.' They then salute the king:—'May God preserve thee; he who, taking the forms of Brūmha, Vishnoo, and Shivū, creates, preserves, and destroys the world; he who influences all to good and evil; he whose will, whose work, and whose wisdom, are irresistible; he who exists as separate from animal life, and who is fulness itself.'

The next person introduced is a Mēēmangsūkū, who is thus described:—'This man approaches with the marks of vows and of a sacrificer upon him, teaching his disciples the forms of religion.' He thus blesses the monarch:—'May your Majesty always be engaged in religious services, which raised Indrū to his throne, Sōōryū to be monarch over the hosts of heaven; and the merit of which indeed, descending to thee from a former birth, has now raised thee to a kingly throne.' Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Védantēē thus:—'This person comes as one who has renounced all pleasure; his apparel is painted with earth from the mountains, and in his hand he holds a dūndēē's staff; having ascended the vessel which is to carry him across the ocean of this world, he approaches as though he were coming to preserve from destruction this whole assembly.' Addressing the king, the Védantēē says, 'May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as the shadow of the sun in the water,<sup>2</sup> may he give thee the knowledge, that thou art the same with him. Having said this, he sits down.

The next persons announced, are a follower of the Sankhyū, and another of the Patūnjūlū school. They are thus described:—'These come with bodies bulky towards the head, and lean at the extremities; professing similar sentiments, and meditating on realities.' Being introduced, he of the Sankhyū sect thus addresses the monarch:—'May nature, (unaffected by spirits as the water-lily by the water,) by whom, beginning with greatness, the universe was made, prosper thee.' The Patūnjūlū thus blesses the

<sup>2</sup> That is, visible objects are false images of Him who alone is truth, and through the want of the knowledge of whom, men act as though they had a distinct existence.

<sup>3</sup> Caused by hanging with the head downwards, as an act of religious austerity.

king:—‘May the king pursue pleasure communicated by the vein through which the soul of the *yogēē*, ascending to the *basilar suture*, from thence escapes from the body, and obtains final deliverance.’ He then sits down.

A Pauranikū next approaches, and is thus described :— ‘ Here comes a person full of words, with a mind fixed on God, instructing others in religious duty.’ He thus addresses the king :— ‘ May Narayūnū preserve thee ; he who in the form of a fish brought up the védūs ; who in that of a boar, saved the earth ; in that of a tortoise, supports the universe ; in that of a lion, destroyed a giant ; in that of a dwarf, carried Vamūnū down to Patalū ; in that of Pūrūshoo-Ramū, destroyed the kshūtriyūs ; in the form of Ramū, destroyed Ravūnū ; in that of Būlū-Ramū, called Rohinēē mother ; in that of Booddhū, declared the slaughter of animals in sacrifice to be unlawful ; and who, in that of Kūlkee, at the end of the iron age, will destroy the wicked, and restore the golden age.’ He then takes his place in the assembly.

A Jyotishū next approaches the assembly, and is thus announced :— ‘ Here comes a person acquainted with the fates of men, who can declare things past, present, and to come ; and who meditates on the nine planets.’ Addressing the king, he says, ‘ May Sōōryū make thee glorious like himself ; may Chūndrū make thee a dispenser of joy like himself ; may Mūngūlū bestow a blessing on thee ; may Booddhū give thee wisdom ; may Vrihūspūtee endow thee with learning ; may Sookrū give thee the knowledge of verse ; may Shūnee destroy thy incapacity ; may Rahoo remove the wickedness of thy heart ; may Kétoo erect for thee the standard of victory.’ He then takes his seat.

Next a professor of the Ayoor-védū draws near, who is thus described :— ‘ Behold a voidyū ; who by his medical knowledge removes the miseries of mankind ; who gives joy to a patient, as the full moon to the spectators : he comes as the afflicter of affliction.’ He thus blesses the king :— ‘ May the king possess faith in the virtues of medicine, which renders the person emaciated by disease beautiful as a heavenly courtesan.’ He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the Kūlapū, (a grammar ; ) and is announced as the very image of Mūha-dévū, an incarnation of Ūnāntū. He thus blesses the king :— ‘ May thy glory, O king be published through, the world ; be thou the helper of all ; sitting on a firm seat, practise religion ; compose differences.’ He then retires to the circle, and sits amongst the learned men.

An Ūlūnkarū professor now appears, and is thus introduced :— ‘ Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks.’ He thus blesses the



king:—‘Mayest thou spend thy days in the joy arising from pleasant conversation; conversation embracing amorous, heroic, tender, ludicrous, disgusting, wonderful, terrific, and wrathful subjects.’ He also takes his place.

An atheist approaches next, and is thus announced:—‘Afraid of destroying life, here comes one who sweeps the ground on which he treads; and who has plucked off the hair from his head.’ He thus blesses the king:—‘Mayest thou never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards; who promise heaven to the sacrificers of animals; who talk of objects invisible.’—

Hearing these words of the atheist, all the assembly rise up, saying, ‘Oh! thou wicked one!—Who art thou?—Whence comest thou?’

The unbeliever replies:—‘I am the sinner; ye are the holy, ye who fruitlessly destroy the lives of sentient beings!’

The Mēemangsūkū replies:—‘The animals which I destroy in sacrifice obtain heaven; the gods are pleased with sacrifices; the sacrificer likewise obtains his desire: that destruction of life therefore which is commanded by the shastrs, is not criminal.’

*Unbeliever.* Shocking! What words are these! Where is heaven? Where are the gods? Where are your pleasures and sorrows after death?

*M.* Dost thou vilify the doctrines of the védŭs and pooranŭs?

*Unbeliever.* Shall we believe the words of the deceitful védŭs and pooranŭs, which tell us of things which no eye has ever seen?

*M.* If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for?

*Unbeliever.* Where are thy works? Who has seen them, or imitated them? And if thou sayest, ‘My sorrow or joy is the fruit of actions done in former births,’ I affirm, that such births never existed; and that as it respects joy and sorrow, they depart and return like the streams of a river. It is true, however, that the world is deceitful.

*Védantikŭ.* Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly; but then thou oughtest to acknowledge that there is one everliving and true God: for if there be no truth, there can be no falsehood wearing the appearance of truth.

*Unbeliever.* Well, thy opinions resemble mine; but who is that Brŭmhŭ of whom thou speakest?

V. He remains in a state of inactivity ; is invisible ; destitute of qualities ; omnipresent ; glorious ; the ever-blessed ; indescribable, and unsearchable.

*Unbeliever.* If, as thou confessest, the world is false, what necessity for Brūmhū, a God invisible and inactive ? Where is the utility of such a being ?

The védantēē, hearing this, remained silent. Perceiving védantēē's silence, the whole assembly directed its attention to the Noiyayikū pūndit, who, filled with pride, thus began :—' What sayest thou ? Why dost thou attack others, when thou hast no system of thine own ? People laugh at the man who, without perceiving his own error, charges with error the opinions of others : he is like the blind man who reproves another on account of the speck in his eyes.'

*Unbeliever.* This man appears to be ingenious at objections : however, hear me. The Madyūmikū philosopher says, that at the dissolution of the universe only vacuum remains ; the Yogacharū contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second ; the Soūtrantikū says, that ideas are the images of things ; the Voivashikū, that all material things are frail ; the Digūmvūrūs affirm, that the soul is commensurate with the body ; the Charvvakūs, that man is composed only of body. I have described the opinions of these six sects, which are all thus summed up :—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer ; no legitimate evidence of the truth of things but that of the senses ; after death, there is neither joy nor sorrow. All these errors [of the popular belief] arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues. Sin and pain are synonymous ; mooktee, or deliverance, is nothing more than being independant of others ; heaven consists in bodily comforts in this life ; a religious teacher is therefore unnecessary.

The *Noiyayikū* (laughing) replies, If no evidence but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow ?

*Unbeliever.* We know that we shall never see the dead again ; for we see the lifeless body : but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death ?

*Unbeliever.* I can be assured of his existence by a written communication from him.

*N.* Well, then the evidence arising from sound is admitted : and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeas'd with evil speech.

The unbeliever was put to silence for a short time by these observations ; at length he said, Well, I admit, for argument's sake, that we must receive the evidence arising from inference and from sound :—but why must we admit the existence of a God !

*N.* From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation ?

*Unbeliever.* Why art thou concern'd about finding a creator for the world ? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil ?

*N.* True, we see every thing produced by human ingenuity ; but how do the trees grow in a forest, where no human footsteps can be traced ?

*Unbeliever.* The trees of the forest spring from themselves, as insects and worms from a hot-bed.

*N.* Then the child may be born without a father.

*Unbeliever.* Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things are produced by the union of seeds with water or with the earth, as trees, &c. Seeds fall from the trees, and, mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways, gives existence to her different productions.

*N.* True, I see you ascribe to nature the origin of things ; but as there is a necessity for the trees of a garden to receive water by the hands of the gardener, so the trees of a forest, I see, are dependent on the agency of the clouds. But I wish to know what you mean by nature ; is it something inherent in living substances, or distinct from them ? If you say it is inherent, then it will appear that substances can form themselves ; if you affirm, that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter ; or if you say, that there is something beside matter, which is capable of all things, then know, that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

*Unbeliever.* You affirm then, that there is one God, who is from and to everlasting, separate from matter, Almighty, the creator of all. I affirm, that nature is Almighty, infinite, and separate from matter.

*The Noiyayikū.* Excellent! Excellent! You make an endless number of works, and the creators numberless. I affirm, that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine; you call the creator nature, and I call him God:—what do you gain then in rejecting a God?

*Unbeliever,* (a little abashed.) Well, for the sake of the argument, I acknowledge that there is a God; but why is he to be eternal;

*The Noiyayikū.* If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer?—and thus, without end, some being, who is from everlasting, must be sought; or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayikū continued:] God, laying hold of religion and irreligion,\* created the world; seeing happiness and misery in the world, we form this opinion. If there be neither heaven nor hell, why do you go to the temples to worship; and why sweep the road, lest you should injure living creatures? If there be nothing to be desired or feared, there can be neither desire nor fear: yet we see, that desire and fear have great power over men; therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering; for the same reason it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the védūs: the truth of the shastrūs is confirmed by the correctness of their astronomical calculations. [The Bouddhū, involved in incorrect judgment, and ignorance of God, was overcome, and] the Noiyayikū thus triumphed: 'The existence of God is proved! He is lord of all;—he presides over the work of creation, preservation, and destruction; he is everlasting;—he is all wise;—he is the author of salvation.—Through his compassion, these proofs of his existence and authority have been established.'

### CONCLUDING REMARKS.

THE author cannot close this work, without soliciting the attention of the reader to one or two remarks:—

\* That is, attaching to human existence vice and pain, virtue and happiness.

It will appear, on a perusal of this volume, that the object of worship among all the Hindoos, and even among all the seceders from the orthodox opinions, is the same. They believe, that there is one God : so completely abstracted in his own essence however, that, in this state, he is emphatically 'the Unknown,' and is consequently neither the object of worship, of hope, nor of fear ;— that he is even destitute of intelligence, and remains in a state of profound repose ;—that at times this Being assumes what is called his energy\* ;—that when united to energy, he is possessed of qualities, and creates worlds ; which qualities are impressed, more or less, on every form of existence. Next God becomes individuated, and takes possession of every form of matter : it is the same God, as Krishnū says, 'which is seen in the reverend bramhūn perfected in knowledge, in the dog, and in him who eateth of the flesh of dogs.' Amongst the regular Hindoos, the beings supposed to possess most of this energy, or in whom the presiding deity eminently dwells, are the gods, the giants, the bramhūns, and devout ascetics : amongst the heterodox sects, ascetics are almost exclusively considered as the favoured depositaries of the divine energy.

In the preface to this volume, the author has mentioned these notions as being entertained by the regular Hindoos ; and he restates them now merely to shew, that this 'indwelling scheme' is the prominent feature of all the systems of paganism throughout the east.

It will be seen, from the four last chapters of this volume, that the founder of the joinū sect, as well as Boudhū, Nanūkū, and Choitūnyū, owe their whole success to this notion ; they would never have been venerated while living, nor deified when dead, if they had not been considered as possessing a large share of the divine energy. A people whose minds are filled with the idea, that it is God who pervades every thing, and who now manifests a greater portion of himself in one form, and then in another, have easily been imposed upon by pretended saints, especially by those who made a great display of austere devotion. So incessantly is this idea present with the Hindoos, that many wander away a whole life in search of a man in whom God pre-eminently dwells ; and though supernatural powers are most sought after, yet abstraction of mind, inoffensiveness, and a few other passive virtues, are with some as highly esteemed as powers to perform the most wonderful miracles. Thus,—it is God who is sought for amongst the creatures, as persons search out and cautiously approach an object in the dark ; while the astonished and half-affrighted spectator exclaims, as he gazes on the imagined deity, 'There ! behold he is there !' and prostrates himself before him. Even in the most re-

\* This energy, it is said, exists separate from Brūmhī, in his abstract state, as smothered embers ; and is, like himself, eternal.

markable appearances in nature, the indwelling deity is recognized, without searching at all for any natural causes of the phenomenon.

In the 7th volume of the Asiatic Researches, p. 381, Captain Moor has given an extraordinary account of an hereditary living deity ; to which the author begs leave to refer, as affording a striking illustration of the fact he here wishes to establish.

Amongst the mendicant orders, deities claiming similar powers, though somewhat inferior to the Chinchoor Deo, described by Captain Moor, are frequently to be seen, each strutting his hour upon the stage, and then sinking into everlasting oblivion like common mortals.

The Grand Lama is another hereditary living deity, before whom millions prostrate themselves. When Captain Turner was on his embassy to this deity, to gratify his votaries he made an offering, he says, to the deceased Teshoo Lama ; and in addressing the same deity, who had entered the body of an infant eighteen months old, he said to the child—'The Governor-General, on receiving the news of his [your] decease in China, was overwhelmed with grief and sorrow, and continued to lament his [your] absence from the world, until the cloud that had overcast the happiness of this nation was dispelled by his [your] re-appearance.'

Captain Turner, speaking of the religion of Tibet, says, 'It seems to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Bouddhū, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet bordering upon India, (which from hence became the seat of the sovereign Lamas,) to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo in many of its outward forms, yet it still bears a very close affinity with the religion of Brūmha, in many important particulars. The principal idol in the temples of Tibet is Mūha-Moonee,<sup>b</sup> the Booddhū of Bengal ; who is worshipped under these and various other epithets throughout the great extent of Tartary, and among all nations to the eastward of the Brūmhū-pootrū. In the wide-extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles: among others, he is styled Godūmū or Goutūmū, in Assam and Ava ; Shūmūnū, in Siam ; Amida Butū, in Japan ; Fohi, in China ; Booddhū and Shakhū-Moonee, in Bengal and Hindoost'hanū ; and Dhūrmū-Rajū and Mūha-Moonee, in Bootan and Tibet.'

Kæmpfer, in his history of Japan, declares that Bouddhism began generally to spread throughout that country in the year of

<sup>b</sup> The great philosopher.

Christ 518 :—and that Booddhū and Fo are the same person, is at present, I presume, no longer the subject of doubt.

Although the notions of the followers of Zoroaster may be involved in much obscurity, it is certain, that the worship of fire has been preserved among this people age after age ; nor can it be doubted, but that this worship has an immediate reference to the Hindoo ideas of the divine and prolific energy giving existence to the universe. Enfield, in his *History of Philosophy*, vol. i. p. 43. says, ‘ Though our information concerning the history of philosophy among the Persians, in the ages prior to the time of Zoroaster, is very imperfect, it is certain, from the united testimony of the Greeks and Arabians, that long before that time the Magi existed as a body, and were the official guardians of religion and learning. The religion which they taught, consisted in the worship of the sun or fire, a practice which prevailed among the Assyrians, Chaldeans, and among other eastern nations. The name under which the Persians worshipped the sun, or rather the invisible deity, whom they supposed to be, in a peculiar manner, resident in this luminary, was Mithras.’ Herodotus and Strabo ‘ relate, that the Persians sacrificed horses to the sun.’<sup>c</sup> ‘ Whilst the multitude were contented with a sensible object of devotion, the Magi, and those whom they instructed in the mysteries of religion, considered the sun and fire merely as visible symbols of the animating principle of the universe.’ ‘ Besides Mithras, [the sun,] the Persians worshipped, under opposite characters, Oromasdes and Arimanius ; the former as the author of all good, the latter as the author of all evil.’ This was changed ‘ into the worship of two spiritual beings, the one the author of good, the other of evil.’<sup>d</sup> The system which supposes two such principles in nature, seems to have been held by the Persian Magi before the time of Zoroaster ; but how far they supposed them dependent upon the Supreme Divinity, does not appear.’ Plutarch, on the authority of Theopompus, says, ‘ It is the opinion of the Magi, that at last the evil principle shall perish, and men shall live in happiness ; the God who directs these things taking his repose for a time, which, though it may seem long to man, is but short.’<sup>e</sup> ‘ Sharistan, an Arabian writer, gives the following account of the doctrine of Zerdusht or Zoroaster :—‘ Zerdusht affirmed light and darkness,

<sup>c</sup> It is highly probable, that the Hindoo ūshwāmédhā, or sacrifice of the horse, was adopted from the Persians, and incorporated, in early times, into the brahminical system. One great source of the confusion in which we find every system of mythology involved is, doubtless this borrowing system.

<sup>d</sup> Is not this a mistaken representation of the Joint doctrine, that religion and irreligion govern the world ; or that the evil necessarily connected with the residence of spirit in matter, tends to misery and dissolution, while virtue, or the victory of spirit over matter, produces pleasure and prosperity ? The Joint say, that the prevalence of vice reduces the vigour of all created substances, and finally dissolves the universe, while virtue has an effect directly the reverse.

<sup>e</sup> Here is a remarkable agreement with the Hindoo doctrine of the day and night of Brūmha, or the periodical destruction and creation of the universe.

Zeidan and Ahreman, to be two contrary principles, which were the origin of every thing subsisting in the world; the forms of nature being produced from the combination of these principles: but maintained, that the existence of darkness is not to be referred to the one supreme Deity, who is without companion or equal; but must be considered as the unavoidable consequence of his determination to create the world, in which light can no more subsist without darkness, than a visible body can exist without its shadow.<sup>f</sup>

Thus the same notions of the great First Cause and the origin of things appear to prevail, in some modification or other, all over *India, Tartary, China, Japan, the Burman empire, Siam, and the Indian Isles*. The divine energy, dwelling in the gods, or in living ascetics, is adored over all these immense regions;— and in union with this notion, all these people embrace the doctrine of transmigration, and the efficacy of religious austerities to restore these emanations of the deity, dwelling in matter, to the Great Spirit from which they issued.

The author is aware, that these facts open a wide field for investigation, and for most interesting reflection; but having already exceeded the limits he had prescribed to himself, he now closes this work, after reminding the reader, and thereby entreating the exercise of his candour, that it has been composed amidst avocations which left to it only the remnants of his time.

<sup>f</sup> This surely resembles the Hindoo notion, of God's encompassing himself with delusion in the creation of the world.





## GLOSSARY.

### A.

Acharyū, from a, *prep.* and chūrū, to go.

Achūmūnū, from a, *prep.* and chūm, to drink.

Adee-Grūnt'hū, from adee, first, and grūnt'hū, a book.

Adityū, a name of the sun, who is called the son of Ūditee.

Adūrū-Singhasūnū-vrūtū, from adūrū, honour, Singhasūnū, a throne, and vrūtū, a vow.

Aēēn-Ūkbūree, from aēēn, a law, and Ūkbūrū, the name of a well-known emperor.

Agūmū-Vagēēshū from agūmū, the name of one of the Tūntrūs, vak, a word, and ēēshū, lord; the god of speech, a name of Vrihūspūtee.

Alūyū, a dwelling, from a, *prep.* and lee, to dissolve.

Angirūsū, the son of Ūngirūs.

Anhikū, from ūhūn, a day, the ceremonies or food of the day.

Anūndū-Nat'hū, the lord of joy, from anūndū, joy, and nat'hū, a lord.

Anūndū-Mūyēē, from anūndū, joy.

Arūnyū-Shūsht'hēē, from ūrūnyū, a forest, and Shūsht'hēē, the name of a goddess.

Asharhū; this month is named from the stellar mansion Ūsharha.

Ashrūmū, from a, *prep.* and shrūmū, labour.

Ashwinū; this month is named from the stellar mansion.

Ūshwinēē, the name of a mare.

Ashoogū from ashoo, speed, and gūm, to go.

Asūnū, from as, to sit.

Atma, from a, augmentative, and ūt, to move continually.

Atmū-Dévūta, from atmū, self, and dévūta, a god, a guardian deity.

Atmū-Bhōō, from atmū, self, and bhōō, existence.

Ayooshtomū, from ayoos, life-time, and stomū, a sacrifice.

Ayūnū-Goshū, the husband of Rādhā, the favourite mistress of Krishnoo.

### B.

Badyūkarū, from badyū, music, and kree to do.

Balū-Gopalū, from balū, a child, go, a cow, and palū, a feeder.

Bamūnū, small.

Bancha-Ramū, from bancha, desire, and Ramū.

Bhaee-Gooroo-Vūlee, from bhaee, a brother, and gooroo, a teacher.

Bhagūvūtū, from Bhūgūvūt, divine.

Bhargūvū, the son of Bhrigoo.

- Bharūtū-Vūrshū, from Bhūrūtū, and vūrshū, a place.  
 Bhasha, a dialect, from bhash, to speak.  
 Bhashyū, from Bhasha, a tongue.  
 Bhaskūrū, from bhas, light, and kree, to do.  
 Bhēemū Chündēē, from bhēemū, terrific, and chündēē, furious.  
 Bhūgūvūtee, from bhogū, to endure or enjoy.  
 Bhoirūvū, the fear-exciting, from bhūyū, fear.  
 Bhoirūvēē, the wife of Bhoirūvū.  
 Bhoirūvēēchūkrū ; Bhoirūvēē is a name of Doorga, and chūkrū signifies a circle.  
 Bhōō-Koilasū, from bhōō, the earth, and Koilasū, the name of a mountain.  
 Bhōō-Lokū, from bhōō, the earth, and lokū, a world.  
 Bhōōtēshū, from bhōōtū, great, and ēēshū, a lord.  
 Bhōōtū, the primary elements, from bhōō, to be.  
 Bhōōtū-Shooddhee ; bhōōtū signifies the four elements, and shooddhee, purification.  
 Bhoovūnēshū, from bhoovūnū, the world, and ēēshū, lord.  
 Bhoovū-lokū, from bhoovū, the sky, and lokū, a world.  
 Bhūdrū-Kalēē, from bhūdrū, goodness, and Kalēē, a goddess.  
 Bhūgūvūtēē, the wife of Bhūgūvan.  
 Bhūgūvūt-Gēeta, from Bhūgūvūt, divine, and gēeta, a hymn.  
 Bhūktee-Būsamritā-Sindhoo, from bhūktee, devotion, rūśū, juice, ūmritū, the water of life, and sindhoo, the sea.  
 Bhūvanūndū, from bhūvū, the world, and anūndū, joy.  
 Bhūvanēē, from Bhūvū, a name of Shivū.  
 Bhūvishyū, from bhōō, to be.  
 Boodhashtūmēē, from Boodhū, Mercury, and ūstūmee, the eighth lunar day.  
 Boodboodū, a bubble.  
 Boodhū, the sage of this name.  
 Booddhū-Sūtwū, from booddhee, the understanding, and sūtwū, the quality leading to truth.  
 Bowddhū, from Booddhū : he who acknowledges as God only būd-dhee, or the understanding.  
 Boudhū-sarū, the essence of the Booddū philosophy.  
 Bramhēē, from Brūmha.  
 Bramhūnēē, the wife of a bramhūn.  
 Bramhūnū, he who knows Brūmhū, from Brūmhū.  
 Brūmha, from vrih, to increase.  
 Brūmhastrū, from Brūmha, and ūstrū, a weapon.  
 Brūmhottūrū, from bramhūn, and ootūrū, belonging to.  
 Brūmhū, from vrih, to increase.  
 Brūmhūcharēē, from Brūmhū, and chūr, to move.  
 Brūmhūcharyū, the profession of a Brūmhūcharēē.  
 Brūmhū-Dūtthū, from Brūmhū, and dūtthū, given.  
 Brūmhū-Pootrū ; pootrū means a son.  
 Brūmhū-Gnanēē, from Brūmhū, and gnanēē, the wise.  
 Brūmhūrśhee, from Brūmhū, and rishee, a sage.

- Brūmhū-Voivūrttū, from Brūmhū, and voivūrtū, manifestation.  
 Būjrēē, from būjrū, a weapon, a thunderbolt.  
 Būlaratee, from būlū, strength, and ūratee, an enemy.  
 Būlēē, from būlū, strength.  
 Būlū-Ramū, from būlū, strength, and Ramū.  
 Būrgū-bhēēma, from būrgū, a company, and bhēēma, the terrific.  
 Būstrū-Hūrūnū, from vūstrū, clothes, and hūrūnū, to steal.

## C.

- Calcutta, from Kalika, (Kalēē) and ūt, to move.  
 Chamūnda, from charoo, good, and mūndū, a head.  
 Chamūrū, a fan made of the hair of the cow of Tartary.  
 Chandalū, a low caste of shoodrū, from chūndū, furious, and ūlū, to go.  
 Chandū, from chūndrū, the moon.  
 Chapūrū-Shūsht'hēē, from chapūra, to press, and Shūsht'hēē, the name of a goddess.  
 Charvvakū, from charoo, insinuating, and vak, a word.  
 Charūnū, from chūr, to go.  
 Chasakoivūrtū; chasa signifies a cultivator of the ground, and koivūrtū, a fisherman.  
 Chaya, a shadow, from cha, a covering, or disappearance.  
 Chinnū-Mūstūka, from chinnū, cut off, and mūstūkū, a head.  
 Chirūn-Jēēvū, from chirū, a long period, and jēēvū, life.  
 Chitrū-Gooptū, from chitrū, to write, and gooptū, hidden.  
 Chitrūkōōtū, from chitrū, speckled, and kōōtū, the peak of a hill or mountain.  
 Choitrū, the name of a month; from Chitra, a lunar mansion.  
 Choitūnyū, from chētūnū, the living.  
 Choora-Kūrūnū, from choora, the bunch of hair on the crown of the head, and kree, to do.  
 Chorū-Pūnchashika, from chorū, to steal, and pūnchashū, fifty.  
 Chūlū, to go, from chūl, to go.  
 Chūkrū, a round weapon, from chūk, to return a blow, to rebound.  
 Chūndēē, from chūndū, furious.  
 Chūndika, from chūndū, furious.  
 Chūndēē-Mūndūpū, from chūndēē, the goddess, Chūndēē and mūndūpū, a house.  
 Chūndogra, from chūndū, furious, and oogrū, wrathful.  
 Chūndrika, the rays of the moon.  
 Chūndrū, from chūd, to shine.  
 Chūndrū-Shékhūrū, from chūndrū, the moon, and shékhūrū, a mountain peak.  
 Chūndrū-Rayū, from chūndrū, the moon, and rayū, a title.  
 Chūndrū-Prūbhoo; the last word signifies lord.  
 Chūndū, furious, from chūd, to rage.  
 Chūndū-Nayika, from chūndū, furious, and nayika, a female attendant on Doorga.

Chürmükarü, from chürmün, skin, and kree, to do.  
 Chürükü, from chür, to go.  
 Chürünü, that on which a person goes, from chür, to go.  
 Chütoor-Anünü, from chütoor, four, and anünü, a face.

Danü, from da, to give.

Danü-Khündü, from danü, a gift, and khündü, a piece.

Danüvü, the sons of Dünoo.

Darinēē, from drēē, to tear or crack.

Dasü, a slave.

Data, a giver, from da, to give.

Dayü-Bhagü, from dayü, an inheritance, and bhagü, share.

Dayü-Tüttwü; tüttwü means exactitude, or truth.

Déhü, from dih, to collect or increase.

Dévalüyü, from dévü, a god, and alüyü, a house.

Dévēē, the feminine of dévü, a god.

Dévottürü, from dévü, and ootürü, belonging to.

Dévü, from div, to play.

Dévü-Düttü, from Dévü, a god, and düttü, given.

Dévü-Sénü, from dévü, a god, and séna, a soldier.

Dévüjaneé, from dévü, a god, and jaya, a wife.

Dévürshee, from dévü, a god, and rishee, a sage.

Dévükēē, the daughter of Dévükü.

Dēēpika, a light.

Dhanyü-Rōōpa, from dhanü, rice, and rōōpü, form.

Dharükü, from dhree, to hold.

Dharüna, from dhree, to hold.

Dhōōmavütēē from dhōōmrü, smoke.

Dhōōmrolochünü, from dhōōmrü, smoke, and lochünü, the eye.

Dhova, from dhav, to cleanse.

Dhritee, from dhree, to sustain.

Dhününjüyü, from dhünü, riches, and jee, to conquer.

Dhürmü-sétoo from dhürmü, religion, and sétoo, a bridge, or dam.

Dhürmü-T'hakoorü, from dhürmü, religion, and t'hakoorü, a lord.

Dhürmü-Rajü, from dhürmü, and rajün, king.

Dhürmü-Bhanoo, from dhürmü, religion, and bhanoo, splendour.

Dhyanü, from dhyoi, to think.

Digumbürü, from dish, a point of the compass, and ümbürü, cloth.

Dig-Vijüyü, from dish, the quarters of the earth, and vijuyü conquest.

Ditee, the wife of Dükshü.

Divakürü, from diva, day, and kürü, from kree, to do.

Divüs-pütee, from dib, heaven, and pütee, lord.

Doityü, the sons of Ditee.

Doityaree, from doityü, a giant, and üree, an enemy.

Doityü-Gooroo, from doityü, a giant, and gooroo, a teacher.

- Doivügnü, from doivü, fate, and gna, to know.  
 Dolü, from dool, to swing.  
 Doolalü, from doorlūbhü, obtained with pain.  
 Doorga, difficult of access, from door, *prep.* and güm, to go.  
 Dooryodhünü, from door, *prep.* and yodhünü, war.  
 Doshü, from dooshü, evil.  
 Dōōtēē-Sūmbodhü, from dōōtēē, a female messenger, and sūmbodhü, a call.  
 Droohinü, from drooh, to injure.  
 Dronacharyü, from dronü, a measure of capacity, and acharyü, a teacher.  
 Drüvyü-Goonü, from drüvyü, a thing, and goonü, a quality.  
 Drüvyü, a thing.  
 Dükshü, clever, from düksh, to act quickly.  
 Dükshinacharēē, from dükshinü, the right (hand), and acharin, acting.  
 Dündavüt, from dündü, a walking-stick; to fall in a straight posture like a stick, at the foot of a bramhün.  
 Dündü-Dhürü, from dündü, a staff, and dhree, to hold.  
 Dündēē, from dündü, a staff.  
 Dündü-Shōōkū, from dūngshü, to bite.  
 Dürpünü, from drip, to shine.  
 Dürshünü, from drish, to see.  
 Düşü-Bhoojü, from düşün, ten, and bhoojü, an arm.  
 Düşü-Koomarü, from düşün, ten, and koomarü, a son.  
 Düşü-Dik-Palü; palü signifies the cherishing of a person.  
 Düşüma-Padshahēē-grünt'hü, from düşümü, the tenth badshah, and grünt'hü, a book.  
 Düşühüra, from düşün, ten, and hree, to take away.  
 Düşü-Rüt'hü, from düşün, ten, and rut'hü, a chariot.  
 Düttatréyü, from Düttü, a gift, and atréyü, from Ütree, a sage.  
 Dwadushatmü, from dwadushü, twelve, and atmün, form.  
 Dwapürü, from dwa, the second, and pürü, after.  
 Dweēpü, an island, from dwee, two, and ap, water.  
 Dwijü-rajü, from dwiju, twice-born, and rajü.  
 Dwoimatoorü, from dwee, two, and matree, a mother.  
 Dyoomünee, from div, the sky, and münee, a precious stone.

- Eeshwü, the glorious, from ēēsh, to be grand.  
 Ekamrū-Kanünü, from ēku, one, amrū, a mango tree, and kanünü, a forest.  
 Ekü-Düntü, from ēkü, one, and düntü, a tooth.  
 Eeshü, the glorious.  
 Eeshwürü, the same.  
 Eeshwürēē, the feminine of ēēshwürü.

- Ganũ, a song, from goi, to sing.  
 Ganũpũtyũ, from gũnũ, a company, and pũtee, a lord.  
 Gayũtrẽẽ, from goi, to sing.  
 Gẽesh-Pũtee, from gir, a word, and pũtee, a lord.  
 Gẽeta, from goi, to sing.  
 Gẽetũ, from goi, to sing.  
 Ghatũ, a flight of steps, from ghũtt, to move.  
 Ghẽẽ, from gritũ, clarified butter.  
 Ghoshũ, from goosh, to sound.  
 Gritachẽẽ, a heavenly courtesan, from ghrita, clarified butter, and  
 ũnch, to worship.  
 Girẽeshũ, from giree, a mountain, and eẽshũ, a lord.  
 Gloũ, from gloi, to be sad, or to fade.  
 Gnanẽẽ, from gna, wisdom.  
 Gnanũ, from gna, to know.  
 Gnanũ-Rũtnavũlẽẽ, from gnanũ, wisdom, rũtna, a precious stone,  
 and avũlẽẽ, a train.  
 Goohũ, a secret place, from gooh, to hide or cover  
 Goohyũ, from goohyũ, requiring to be concealed.  
 Go-mẽdhũ, from go, a cow, and mẽdhũ, flesh.  
 Goonũ, a quality, from goonũ, to advise.  
 Goonũ-Sindhoo, from goonũ, qualities, andindhoo, the sea.  
 Gooroo-Prũsadũ, from gooroo, a teacher, and prũsadũ, a favour,  
 grace.  
 Gopalũ, from go, a cow, and palũ, a nourishing.  
 Gopẽẽ-Nat'hũ, from goopẽẽ, the wife of a milkman, and nat'hũ,  
 a lord.  
 Gooptavũ-Dhõõtũ, from gooptũ, concealed, and ũvũdhõõtũ, to re-  
 nounce.  
 Gooptee-Para, from gooptũ, hidden, and para, a division, of a town.  
 Gooroo, a teacher, from gree to make known.  
 Gooroo-Mookhẽẽ, from gooroo, a teacher, and mookhẽẽ, belonging  
 to the mouth.  
 Gooroomũtũ, from gooroo, a teacher.  
 Gorũkshũ, from go, a cow, and rũksh, to save.  
 Gosht'hũ-Yatra, from gosht'hũ, a cow-pen, and yatra, to go.  
 Goswamẽẽ, from go, a cow, and swamin, a master.  
 Gotrũbhid, from gotrũ, a mountain, and bhid, to divide.  
 Gourẽẽ, white, or light yellow ; from gourũ.  
 Govindũ, from go, a cow, and vid, to share out.  
 Grihũst'hũ, from grihũ, a house, and st'ha, to remain.  
 Grihũst'hũ-Dhũrmũ, from ghrihũst'hũ, situated in a house, and  
 dhũrmũ, religion.  
 Grũhũ-Pũtee, from grũhũ, a planet, and pũtee, a lord.  
 Grũnt'hee, from grũnt'hũ, a book.  
 Gũjũ-Dũntũ, from gũjũ, an elephant, and dũntũ, a tooth.  
 Gũndũ-Vũnik, from gũndhũ, spices, and vũnik, a tradesman.

Gündhürvü, from ganü, a song, and dhürmü, a person's own profession.

Gündhüvühü, from gündhü, a scent, and vüh, to carry.

Gündhü-Dhama, from gündü, a scent, and dhama, a place.

Günükü, from günü, to count.

Güneshü, from günü, a company, and ēeshü, a lord.

Güneshü-Jünñēē, the mother of Güneshü ; from jünü, birth.

Günga, from güm, to go.

Günga-vakyavülee, from vakya, a word, and abülēē, a train.

Günga-Vasü, from vasü, a residence.

Güngadhürü-Shastrēē ; he who knows the shastrü, is called shastrēē.

Güngadhürü, from Günga, and dhürü, to hold.

Güjanünü, from güjü, an elephant, and anünü, the face.

Gürbhadhanü, from gürbhü, the womb, and adhanü, to hold.

Güroorü, from güroot, a wing.

Gürootmüt, from güroot, a wing.

Hétwabhasü, from hétoo, a cause, and abhasü, an appearance, a semblance.

Himangshoo, from himü, cold, and üngshoo, rays of light.

Himalüyü, from himü, cold, and alüyü, a house.

Himüvut, from himü, cold.

Hürünyü-gürbhü, from hirünyü, gold, and gürbhü, the womb.

Hirünyakashü, from hirünyü, gold, and ukshee, an eye.

Hirünyü-Küshipoo, from hirünyü, gold, and küshipoo, a sheath.

Hitopüdehshü, from hitü, good, and oopüdehshü, teaching.

Hoimüvütee, from himüvüt.

Homü, from hoo, to offer.

Hota, he who directs the homü, or burnt-offering, from hoo.

Hüngshü, a duck.

Hüngsü-Döötü, from hüngsü, goose, and dootü, a messenger.

Hünooman, from hünoo, the cheek.

Hüree-Vülü ; the last word is the imperative of vülü, to speak.

Hüree-Dwarü ; dwarü signifies a door.

Hüree-Hürü ; both words are derived from rhree, to take away.

Hüree-Priya ; priya signifies beloved.

Hürüdra, from hurit, light yellow.

Hürühüyü, from hurit, light yellow, and hüyü, a horse.

Hürü-Gourēē, from Hürü (Shivü), and Gourēē, the light yellow.

Hürü-Nat'hü, from Hürü, the name of Shivü, and Nat'hü, a lord.

Hüyü-Grēēvü, from hüyü, a horse, and grēēvü, the back of the neck.

Indoo, from id, to be glorious, or refulgent.

Indrü, from id, to be glorious.

Indrü-Dyoomnü ; the last word signifies riches.



Indrū-jit; from jee, to conquer.

Ishtū, from ish, to desire.

Jagūrūnū, from jagree, to be awake.

Jalikū, from jalū, a net.

Jambūvūtēē, from Jambūvan, the name of a certain bear.

Janhūvēē, from jūnhoo, a sage.

Jatee, a kind, from jūn, to be born.

Jatū-Kūrmū, from jatū, born, and kūrmūn, an action.

Jēēvū, life, from jēēv, to live.

Jishnoo, from jee, to conquer.

Joinū, from jinū, to conquer or excel.

Joivatrikū, from jēēv, to live.

Jūgdgourēē, from gūgūt, the world, and gourū, light yellow.

Jūgdđhatrēē, from jūgūt, the world, and dhatrēē, an upholder.

Jūgdēēshū, from jūgūt, the world, and ēēshū, lord.

Jūgūnnat'hū, from jūgūt, the world, and nat'hū, a lord.

Jūgūnnat'hū-kshétrū, from jūgūt, the world, nathū, a lord, and kshétrū, a place.

Jūlpū, to speak, from jūlp, to speak.

Jūmidarū, from jūmin, land, and darū, an owner.

Jūmūdūgneē, from jūmūt, terrific, and ūgneē, fire.

Jūnarddūnū, from jūnū, a person, and ūrddūnū, a giving distress.

Jūnhoo, from ha, to abandon, (viz. the world).

Jūnūméjūyū, from jūnū, a man, and éj, to tremble.

Jūnūkū, from jūn, to be produced.

Jūpū, to speak inaudibly, from jūp, to mutter.

Jūrutkaroo, from jree, to be withered, and kree, to do.

Jūrū-Bhūrūtū, from jūrū, decrepitude.

Jūshoda, from jūshūs, fame, and da, to give.

Jūtayoo, from jūta, a bunch of hair, and ayoo, life-time.

Jūya, from jee, victory.

Jūyū-Doorga, from jūyū, victory.

Jūyūntēē, from jee, to conquer.

Jwala-Mookhēē, from jwala, a flame, and mookhū, a face.

Jwālūnū, from jwūlū, to enkindle.

Jyoisht'hū, from jyésht'ha, a planet.

Jyotish-stomū, from jyotish, light, and stomū, the whole.

Jyotish, from jyot, to shine.

Kahinee, a tale, from Kūt'hū, to speak.

Kaliyū-Dūmūnū, from kaliyū, the name of a snake, and dūmūnū, subduction.

Kalēē, the black, from kalū, time.

Kalū-Bhoirūvū, from kalū, time, and bhoirūvū, the terrific.

- Kalū-Poorooshū, from kālū, black, and poorooshū, a male.  
 Kalū-Ratree, from kalū, dark, and ratree, night.  
 Kalū-Sōōtrū, from kalū, time, and sōōtrū, a thread.  
 Kaliyū, from kālū, to move.  
 Kamū-dévū, from kamū, desire, and dévū, from div, to play.  
 Kamū-dhénoo, from kamū, desire, and dhénoo, a milch-cow.  
 Kamū-Rōōpū, from kamū, desire, and rōōpū, form.  
 Kamakhya, from kamū, desire, and akhya, an appellation.  
 Kamānū, the heart's desire, from kām, to desire.  
 Kandū, an arrow, or a chapter.  
 Kanū-Phata-Yogēē, compounded of kanū, the ear, phata, slit, and  
 yogēē, an ascetic.  
 Kartikéyū, from krittika, the name of a planet.  
 Kashēē, from kash, to appear.  
 Kavyū, from kāvee, a poet.  
 Kayūst'hū, from kayū, the body, and st'ha, to be situated.  
 Késhūrēē, from késhūrū, a mane.  
 Kēertānū, from kreet, to produce harmony.  
 Kēerte-Chūndrū, from kēerte, fame.  
 Kétoo, a sign, from kit, to dwell.  
 Késhūvū, from keshū, the hair.  
 Khéchūrū, from khū, the sky, and chūrū, going.  
 Khūndū, a piece, from chūd, to break.  
 Khūgésawūrū, compounded of khūgū, a bird, and éshwūrū, greatness.  
 Kinnūrū, from king, what? and nūrū, a man.  
 Koilashū, from kélūs, in water, to shine.  
 Kojagūrū-Lūkshmēē, from kūh, who, and jāgree, to awake.  
 Koitūbhūjit; jit, signifies victory.  
 Koojū, from koo, the earth, and jūn to be produced.  
 Koolū-Dévūta, from koolū, race, and dévūta, a god.  
 Koolēnū, from koolū, a race.  
 Koombhūkarū, from koombhū, an earthen jar, and kree, to do.  
 Koombhū-Kūrū, from koombhū a jar, and kūrū, the ear.  
 Koomarū, a boy, from koomarū, to play.  
 Koomarū, from koo. evil, and mree, to beat.  
 Koombhēē-Pakū, from koombhū, a pot, and pakū, ripe.  
 Koont'hū, a groan, from koont'h, to groan.  
 Koomoodū-Bandūvū, from koomoodū, a lotus, and bāndhoo, a friend.  
 Koosoméshoo, from koosoomū, a flower, and ishoo, an arrow.  
 Kosha, from koosh, to issue, to identify.  
 Koosbū, to lie down.  
 Koshee, a small kosha.  
 Kooshūnabhū, from kooshū, sacred grass, and nabhee, the navel.  
 Koovérū, from koov, to cover.  
 Koulacharēē, from koolū, a race, and chūr, to act, preceded by  
 the *prep.* a.  
 Koumoodēē, brightness, from koomoodū, a nymphæa.  
 Koutookū-Sūrvūswū, from koutookū, play, and sūrvūswū, a per-  
 son's all.

- Krimee-Bhojñũ**, from krimee, an insect, and bhojñũ, to eat.  
**Kripēstūyonee** ; yonee, a birth-place.  
**Krishñũ**, from krish, to draw.  
**Krishñũ-Krora** ; krora signifies the side.  
**Krittivasa**, from kritte, the skin, and vasũs, a garment.  
**Kritantũ**, from kritu, done, and ũntũ, end.  
**Krya**, work, from kree, to do.  
**Krodhagarũ**, from krodhũ, anger, and agarũ, a house.  
**Krounchũ-Darñũ**, a proper name, and dree, to tear.  
**Ksharũ-Kũrdhdhũmũ**, from ksharũ, ashes, and kũrdhdhũmũ, mud.  
**Kshēērũ**, milk, from kshũr, to ooze out.  
**Kshũpakũrũ**, from kshũpa, night, and kree, to make.  
**Kshũtryũ**, from kshũtũ, a wound, and troi, to save.  
**Kũbñdhũ**, headless, from kin, the head, and bũdh, to kill.  
**Kũchũ**, hair, from kũch, to bind.  
**Kũchyũpũ**, a proper name ; pa, means to drink.  
**Kũlee**, from kũlũ, to reckon.  
**Kũlee-Yoogũ**, from kũl, to enumerate, and yoogũ, a period of time.  
**Kũlkee**, from kũlee, time, and koi, to subdue.  
**Kũlpũ**, from klipũ, to contrive.  
**Kũlpũ-Sōōtrũ**, from kũlpũ, time, and sōōtrũ, a thread.  
**Kũlũnkũ-Bũñjũũ**, from kũlũnkũ, a blot, and bũñjũũ, a breaking.  
**Kũmũlékaminēē**, from kũmũlũ, the water lily, and kamũ, desire.  
**Kũnadũ**, from kũnũ, an atom, and ũd, to eat.  
**Kũndũrpũ**, from kũng, Brũmha, and drip, to domineer.  
**Kũpalũbrit**, from kũpalũ the forehead or fate, and bhree, to hold.  
**Kũrangũnyasũ**, from kũrũ, hand, ũngũ, a part, and nyasũ, to place.  
**Kũrmũkarũ**, from kũrmũn, work, and kree to do.  
**Kũroonamũyēē**, from kũroona, pity.  
**Kũrmũ-Vipakũ**, from kree, to work, and pak, to ripen.  
**Kũt' hũkũ**, a speaker, from kũt' h, to speak.  
**Kũvũchũ**, from vũchũ, a word.  
**Kũvirajũ**, from kũvee, a poet, and rajũn, a king.

## L.

- Lēēlamritũ**, from lēēla, play, and ũmrita, nectar.  
**Lingũ**, from lig, to move.  
**Lohitangũ**, from lohitũ, blood red, and ũngũ, the body.  
**Lokeshũ**, from lokũ, men, and ēēshũ, greatness.  
**Lokũ**, from looch, to see.  
**Lũkshmeē-Chara** ; the latter word means deserted.  
**Lũkshmunũ**, the beautiful, from Lũkshmunũ, a fortunate sign.  
**Lũmbodũrũ**, from lũmbũ, long, and oodũrũ, the belly.

- Madhũvu**, from ma, the goddess Lũkshũmēē, and dhũvũ, husband.  
**Magũdhũ**, from Mũgũdhũ, the name of a country.

- Mala**, a necklace.  
**Malakarū**, from mala, a necklace, and kree, to make.  
**Malinēē**, from mala, a necklace.  
**Malyūvanū**, from mala, a necklace.  
**Manū-Būnghū**, from manū, honour, and būnghū, destruction.  
**Manūnū**, from man, to decide.  
**Manūsū-Kalee**, from mūnūs, mind.  
**Marootū**, from mree, to kill.  
**Martū**, from mree, to kill.  
**Matrika-Nyasū**, from matrika, a mother, and nyasū, to place.  
**Matūrishwa**, wind.  
**Mayavūtēē**, from maya, delusion.  
**Médha**, apprehension, or conception, from médh, to be apt to learn.  
**Mēēmangsa**, from man, to judge.  
**Méghū-Nadū**, from méghū, a cloud, and nadū, a sound.  
**Méghū-Nat'hū**, from méghū, a cloud, and nat'hū, a lord.  
**Méghū-Vahūnū**; vahūnū, a vehicle.  
**Ménū-Kétūnū**, from mēēnū, a fish, and kétūnū, a flag.  
**Mihirū**, from mihū, to water.  
**Mishrū-Késhēē**, from mish, to mix, and késhū, hair.  
**Mitrū**, a friend, from mid, love.  
**Mitrūvinda**, from mitrū, a friend, and vid, to obtain.  
**Modūkū**, from mood, to rejoice.  
**Mohinēē**, from mooh, to be infatuated.  
**Mohū**, from moohū, confusion or stupefaction.  
**Moogdhūbodhū**, from moogdhū, stupidly ignorant, and bodhū, knowledge.  
**Mooktū-Késhēē**, from mooktū, spread out, késhū, hair.  
**Mooktū-Ramū**; mooktū, liberation.  
**Mōōlū**, a root.  
**Moomookshootwū**, from mooch, to liberate.  
**Mounēē**, he who subjects himself to voluntary silence.  
**Mrigankū**, from mrigū, a deer, and ũnkū, a mark.  
**Mritū-Sūnjēēvinēē**; sūnjēēvinēē means to restore to life.  
**Mrityoo**, from mree, death.  
**Mrityoonjūnū**, from myrtyoo, death, and jee, to overcome.  
**Mūdhoo-Sōōdūnū**, from sōōd, to destroy.  
**Mūdhūdēshēē**, from mūdhyū, midst, and déshin, belonging to a country.  
**Mūdūnū-Mohūnū**, from mūdūnū, desire, and mooh, to be infatuated.  
**Mūha-Dévū**, from mūhūt, great, and div, to play.  
**Mūha-Kalū**, from mūhūt, great, and kalū, time.  
**Mūhamaree**, from mūhūt, great, and mree, to kill.  
**Mūha-Patūktū**, from mūhūt, and patūktū, from pūt, to throw down.  
**Mūha-Poorooshū**, from mūhūt, great, and poorooshū, a male.  
**Mūha-Rourūvū**, from rooroo, an insect.  
**Mūha-Rūt'hēē**, from mūhūt, great, and rūt'hū, a chariot.  
**Mūha-Prémū**, from mūhūt, great, and prémū, love.  
**Mūha-Sénū**, from mūhūt, great, and séna, soldier.

Mūhatmā, from mūhūt, great, and atmān, spirit.

Mūha-Vrātā; vrātā is a ceremony to be performed according to a vow.

Mūha-Vyadhee, from mūhūt, great, and vyadhee, sickness.

Mūha-Vidyā, from mūhūt, great, and vidyā, learning.

Mūhēndrū, from mūhūt, great, and Indrū, the king of heaven.

Mūhēshū, from mūhūt, great, and ēēshū, glorious.

Mūhēshwūrū, from mūhūt, great, and ēēshwūrū, glorious.

Mūhishū-Murdinē, from mūhishū, a buffalo, and mūrdū, to destroy.

Mūhēshwūrū, from mūhūt, great, and ēēshwūrū, lord.

Mūhūttranū, from mūhūt, great, and tranū, salvation.

Mūkshū, from mooch, to liberate.

Mūkūrū-Dwūjū, from mūkūrū, a water animal, and dwūjū, a flag.

Mūllū, strong, from māl, to hold.

Mūlūgrahee, from mūlū, filth, and grahin, receiving.

Mūndodūrē, from mūndū, small, and oodūrū, the belly.

Mūngūlū-Chūndika, from mūngūlū, good, and chūndika, wrathful.

Mūngūlū-Varū, from mūngūlū, good, and varū, a day.

Mūn-Mūt'hū, from mūnū, mind, and mūnt, to grieve.

Mūntrū, from mūtr, to repeat in the mind.

Mūntrū-Droomū, from mūnūn, to meditate, and droomū, a tree.

Mūnūsa, from mūnūs, mind.

Mūnūsiyū, from mūnū, mind, and jūnū, birth.

Mūnwūntūrū, from Mūnoo, a sage, and ūntūrū, another, or a limit.

Mūroot, from mree, to kill.

Mūrūpora, from mūrū, a dead body, and poora, to burn.

## N.

Nagantūkū, from nagū, a serpent, and ūntūkū, the end,

Namū-Kūrūnū, from namūn, a name, and kree, to make.

Narē, from nūrū, a man.

Nayika, from nē, to obtain.

Nēelū-Pūrvūtū, from nēelū, blue, and pūrvūtū, a mountain,

Nēētee, from nē, to obtain.

Nēelū, dark blue.

Nēelū-Kūntū, from nēelū, dark blue, and kūntū, the throat.

Nidanū, a first cause, from nee, *prep.* and da, to give.

Nidhee, from nee, *prep.* and dha, to place.

Nigrūhū-S'thanū, nigrūhū signifies disfavour, and st'hanū, place.

Nigūmūnū, a sure decision, from nee, *prep.* and gūm to move.

Nimittū, a cause.

Nirakarū, from nir, *prep.* and akarū, form.

Nirnūyū, from nir, *prep.* and nee, to obtain.

Nirooktū, from nir, *prep.* and ooktū, spoken.

Nirvanē, from nirvanū, liberation.

Nisha-Pūtee, from nisha, night, and pūtee, lord.

- Nishkrūmūñ, a going forth, from nir, *prep.* and krum, to step.  
 Nityū, constant, everlasting.  
 Nityanūñdū, from nityū, constant, and anūñdū, joy.  
 Niyūmū, a resolution.  
 Noiyyayikū, a follower of the Nyayū philosophy.  
 Nouka-Khūñdū, from nouka, a boat, and khūñdū, a part.  
 Nree-Médhū, from nree, a man, and médhū, flesh.  
 Nrisinghū, from nree, a man, and singhū, a lion.  
 Nūbhūswūt, from nūbhūs, the sky.  
 Nūkshūtréshū, from nūkshūtrū, a planet, and ēēshū, a lord.  
 Nūlū-Danga, from nūlū, a reed, and danga, a place.  
 Nūlū-Chūmpōō, from nūlū, the name of a king, and chūmpōō, a particular kind of composition in which the same subject is maintained in all the varieties of prose and verse.  
 Nūmoochēē-Soodūñ, a proper name joined to sōōd, to kill.  
 Nūmūskarū, a reverential mode of obeisance : from nūmūs, a bow, and kree, to make.  
 Nūrū, man, from nree, to do right.  
 Nūrmūda, from nūrmū, sport or entertainment, and da, to give.  
 Nūrū-Singhū, from nūrū, man, and singhū, excellent.  
 Mūvū-Pūtrika, from nūvū, nine, and pūtrū, leaves.  
 Nūvū-Rūtnū, from nūvū, nine, and rūtnū, a jewel.  
 Nyasū, a deposit, from nee, *prep.* and ūs, to throw.  
 Nyayū, justice, from nee, *prep.* and ūy, to move.

## O.

- Oodahūrūñ, from oot, a preposition indicating that the action has an upward direction, and ahūrūñ, a collecting.  
 Ochoishrūva, from oochchois, great, and shroo, to hear.  
 Oodasēē ; oot, *prep.* and asū, to sit.  
 Ooddéshū, from oot, *prep.* and déshū, to seek.  
 Oodūyū, to arise, from oot, *prep.* and ūyū, to go.  
 Oodgata, from oot, *prep.* and goi, to sing.  
 Oogrū-Chūñda, from oogrū, fear-exciting, and chūñdū, wrathful.  
 Oindrū-Dūdhee, from Indrū, and dūdhee, curds.  
 Oojjūlū-Nēēlmūnee, from oojjūlū, splendour, nēēlū, blue, and mūnee, a jewel.  
 Ooktū, spoken, from vūch, to speak.  
 Oopangū, from oopū, a preposition importing resemblance in an inferior degree, and ūngū, a part.  
 Oopasūñ, from oopū, and ūs, to throw, preceded by the *prep.* a.  
 Oopū-Patūkū, from oopū, *prep.* and pūt, to throw down.  
 Oopūcharū-Chūlū, from oopū, *prep.* chūrū, to move, and chūlū, a pretence.  
 Oopūñyū, from oopū, and nēē, to take.  
 Oopūñyūñ, from oopū, and nūyūñ, an obtaining  
 Oopūpūtee, from oopū, and pūtee, lord.

Oopūrūtee, from oopū, and rūm, to play.  
 Oopūsūngharū, from oopū, and sūngharū, destruction.  
 Oordhū-Vahoo, from oōrdhū, high, and vahoo, arm.  
 Oosha-Hūrūnū ; hūrūnū means stealing.  
 Ooshmūpa, from ooshmun, heat, and pa, to drink.  
 Oshūdhēeshū, from oshūdhee, medicine, and ēēshū, a lord.  
 Ootūt'hyū, from oot, *prep.* and tūt'hyū, just.

Pachūkū, he who cooks ; from pūch, to cook.

Pakū-Shasūnū, from pakū, a giant, and shas to govern.

Parijatū-Hūrunū, from parijatū, a particular flower, and hūrūnū, to steal.

Parvūtēē, the daughter of pūrvūtū, a mountain.

Pat'hūkū, he who reads, from pūt'h, to read.

Patūnū, from pūt, to throw down.

Patūnjūlū, from the sage Pūtūnjūlee ; which word is made up of pūt, to throw down, and ūnjūlee, joined hands. This conjunction teaches us, that people fell before him for instruction with joined hands.

Pēetamvūrū, from pēētū, yellow, and ūmbūrū, cloth.

Phūlhūrēē, from phūlū, fruit, and rhee, to steal.

Phūlū, fruit.

Pingūlū, variegated.

Pingūlū-Nagū, from pingūlū, brownish yellow, and nagū, a serpent.

Pita-Mūhū, from pitree, father, and mūhūt, great.

Pitree-Médhū, from pitree forefathers, and medhū, flesh.

Poita, from oopū, and vēētū, pure.

Pōōja, from pōōjū, to honour or serve.

Pōōjūkū, a worshipper.

Poondūrēēkakshū, from poondūrēēkū, a water-lily, and ūkshee, an eye.

Pooranū, from pree, to fill.

Pooree, a house, a palace.

Poornabhishékū, from poornū, and ūbhishékū, to anoint.

Poornabhishiktū, from poornū, full, and ūbhishiktū, anointed.

Poorohitū, from poorūs, to go before, and hitū, good.

Pooroohōōtū, from pooroo, fulness, and hōō, to call.

Poorooshū, a male, from pree, to fill or nourish.

Poorū, a town.

Poorūndūrū, from poorū, a house, and dree, to cut.

Poorūshchūrūnū, from poorū, before, and chūrūnū, practice.

Pooranū, old.

Pooshkūrū-Shantee, from pooshkūrū, the evil fortune attending a person who shall die when an unlucky day, an unlucky lunar day, and an evil planet all unite, and shantee, to pacify or produce peace.

- Poorvāvūt, from poorvā, a cause, and vūt.  
 Pooshpavīlee, from pooshpū, a flower, and avīlee, a row.  
 Pooshpū-Dhūnwa, from pooshpū, a flower, and dhūnwā, a bow.  
 Pooshpūkū, from pooshp, to expand.  
 Pooshtee, from poosh, to cherish.  
 Pooshūnū, from poosh, to cherish.  
 Pootāna-Būdhū; būdhū means to kill.  
 Poūranik, a follower of the pooranūs.  
 Prajapūtyū, the work of a prūjapūtee.  
 Pranayamū, from pranū, life, and ayamū, a coming.  
 Pramanikū, from prūmanū, proof.  
 Pranū-Nirodhū, from pranū, life, and nirodhū, to stop.  
 Pratū-Kalū, from pratūr, morning, and kalū, time.  
 Prētū-raj; prētū is a ghost, and raj signifies raja.  
 Prit'hivēē, from Prithoo, a king who first formed towns, raised the arts, &c.  
 Prityahūrū, from prūtee, a preposition indicating that the action is returned or reflected, and ahūrū, to take.  
 Prūbhūngjūnū, from prū, *prep.* and bhūnjū, to break.  
 Prūchūnda, from prū, *prep.* and chūndū, wrathful.  
 Prūdhanū, chief.  
 Prūdyoomnū, from prū, *prep.* and dyoomnū, riches.  
 Prūjapūtee, from prūja, subjects, and pūtec, a lord.  
 Prūja-Yagū, from prūja, subjects, and yagū, a sacrifice.  
 Prūkashū; kashū means light.  
 Prūkritee, from prū, *prep.* and kṛee, to do.  
 Prūlhadū, from prū, *prep.* and alhadū, joy.  
 Prūlūyū, from lēē, to absorb.  
 Prūmanū, from prū, *prep.* and ma, to measure.  
 Prūmēyū, the subject known, from prū, *prep.* and ma, to measure.  
 Prūmūtee, from prū, *prep.* and mūtee, understanding.  
 Prūstavīnēē, from prū, *prep.* and stoo, to praise.  
 Prūtigna, from prūtee, and gna, to know.  
 Prūtūkshū, from prūtee, *prep.* and ūkshee, the eye.  
 Prūyojūnū, from prū, a preposition which adds intensity to the meaning, and yooj, to join.  
 Pūdar't'hū, from pūdū, a word, and ūrt'hū, an object.  
 Pūdmalūya, from pūdmū, the water-lily, and alūyū, residence.  
 Pūdmū-Nabhū, from pūdmū, a water-lily, and nabhee, the navel.  
 Pūdmū-Prūbhoo, from pūdmū, a water-lily, and prūbhoo, a lord.  
 Pūdyavūlee, from pūdyā, prose, and avūlee, a row, or range.  
 Pūdūng, from pūdū, a place.  
 Pūddhūtee, a road, from pūdū, the foot, and hūn, to smite.  
 Pūkshūdhūrū-Mishrū, from pūkshū, a lunar half month, and dhūrū, to hold.  
 Pūnchangū, from pūnchūn, five, and ūngū, the body.  
 Pūnchūkū, from pūnchūn, five.  
 Pūnchū-Chōōra, from pūnchū, five, or much, and chōōra, a crest.



- Pūnchumēē-Vrūtū, from pūnchū, five, and vrūtū, the ceremonies connected with a vow.  
 Pūnchū-Rūtnū, from pūnchū, five, and rūtnū, a precious stone.  
 Pūnchūshūrū, from pūnchū, five, and shūrū, an arrow.  
 Pūnchanūnū, from pūnchū, five, and anūnū, face.  
 Pūnjab, from pūnchū, five, and ap, water.  
 Pūnnūgashūnū, from pūnnūgū, a serpent, and ūshū, to eat.  
 Pūnt'hēē, from pūt'hū, a way.  
 Pūrivrittee, from pūree, *prep.* and vrittee, existence.  
 Pūrūm-Eshwūrū, from pūrūm, excellent, and ēēshwūrū, God, or simply, the glorious.  
 Pūrūmanūndū, from pūrūmū, excellent, and anūndū, joy.  
 Pūrūmart'hū, from pūrūmū, excellent, and ūrt'hū, an object.  
 Pūrūm-Hūngshū, from pūrūm, excellent, and ūngshū, a goose.  
 Pūrūshoo-Ramū ; pūrūshoo, a weapon.  
 Pūvūnū, from poo, to purify.

## R.

- Radha, the favourite mistress of Krishnū, from radh, to accomplish.  
 Radha-Vāllūbhū ; vāllūbhū, beloved.  
 Ragū, passion, from rūnj, to colour.  
 Raja, light.  
 Raj-tūrūnginēē, from rajūn, a king, and tūrūnginēē, a river.  
 Rajū-Pootū, from rajūn, a king, and pootū, a son.  
 Rajū-Yogū, from rajūn, a king, and yogū, abstraction.  
 Rajūraj, king of kings.  
 Rajū-Rajēshwūrēē, from rajū-raj, king of kings, and ēēshwūrēē, goddess.  
 Rajūrshee, from rajūn, a king, and rishee, a sage.  
 Rajū-sōōyū, from rajūn, a king, and sōō, birth.  
 Ramū, from rūm, play, or to please.  
 Ramayūnū, from Ramū, and ūyūnū, to go.  
 Ramū-Shūrūnū-Palū, from Ramū-Shūrūnū, and palū, a title.  
 Rarhēēyū, from Rarhū, a country.  
 Rasū-Mūnchūnū ; mūnchū, a stage.  
 Ravūnū, from roo, to kill.  
 Rhishēēkēshū, from rhishēēkū, the organs, and ēēshū, a lord.  
 Rig-Védū, from rich, an incantation, and védū, from vid, know ledge.  
 Rishūbhū-Dévū ; rishūbhū, signifies excellent.  
 Rishyadee-nyasū, from rishee, a sage, adee, the first, and nyasū, the place.  
 Rishyū-Shringū, from rishyū, a deer, and shringū, horns.  
 Ritoo-pūrnū, from ritoo, a season, and pūrnū, a leaf.  
 Ritoo-Yagū, from ritoo, season, and yūjū, worship with sacrifices.  
 Rochūnū, from rooch, love.  
 Roodrakshū, from Roodrū, a name of Shivū, and ūkshū, an eye.

Roodrŭ, from rood, to cry.

Rookminēē, from Rookmŭ (gold), the name of a king.

Rŭjo-goonŭ, from rŭnj, colour, or love, and goonŭ, a quality.

Rŭjŭ, dust, from rŭnj, to colour.

Rŭjŭkŭ, from rŭnj, to colour.

Rŭkshittŭ, preserved, from rŭkshŭ, to preserve.

Rŭkshogŭnŭ-Bhojŭnŭ ; bhojŭnŭ, to eat.

Rŭktŭ-vēējŭ, from rŭktŭ, blood, and vēējŭ, seed.

Rŭsŭ, a savour.

Rŭt'hŭ-Yootŭpŭ-Yootŭpŭ, from rut'hŭ, a chariot, and yootŭpŭ, a chief ; repeated, it signifies chief of chiefs.

Rŭtŭntēē, from rŭt, to speak.

Rŭtēē, from rŭm, to play.

Rŭtee-Pŭtee, from Rŭtee, the name of the wife of Cupid, and pŭtee, a lord.

Sadhŭ, from sadh, to perfect.

Sagnikŭ, from sŭ, with, and ŭgnee, fire.

Sahēb, a title of respect.

Samanyŭtodrishtŭng, from Samanyŭ, equal, and drishtŭ, seen.

Sankhyŭ, a sect of philosophers, from sŭnkhyā, clear knowledge.

Sarvŭ-bhoŭmŭ, from sŭrvŭ, all, and bhōōmee, land.

Sarŭ, the essence of any thing, from sree, to go.

Sēna, an army.

Sévŭkŭ, from sévŭ, to serve.

Sēmuntonnŭyŭnŭ, from simŭntŭ, the place on the head where the hair divides, and onnŭyŭnŭ, a raising up.\*

Shakha, a branch, from shakh, to overspread.

Shaktabhishékŭ, from shaktŭ, a worshipper of the divine energy, and ŭbhishékŭ, to anoint.

Shaktŭ, from shŭktee, energy.

Shantee, from shŭm, quiet.

Shantee-Poorŭ, from shantee, peace, and poorŭ, a town.

Sharŭdēēya, from shŭrŭdŭ, the clear sky, season.

Shastrŭ, from shas, to rule.

Shēētŭla, cold.

Shéshŭvŭt, from shéshŭ, the end.

Shēētŭlŭ-patēē, from shēētŭlŭ, cold, and pateē, a mat, from pŭt, to move.

Shikh, from shishyŭ, a disciple.

Shikhēē-Vahŭnŭ, from shikhēē, the name of a peacock, and vahŭnŭ, a vehicle.

\* During the marriage ceremony, the bridegroom first pulls the veil over the face of the bride, and then turning it up again draws a line with red lead down the centre of her forehead. To this ceremony this word alludes.

Shiksha, to learn.

Shilpū, an art.

Shira, a fibre.

Shiromūnee, from shirūs, the head, and mūnee, a jewel.

Shishoo-Palū-Būdhū ; būdhū signifies to kill.

Shivopakhyānū, from Shivū, oopū, *prep.* and akhyānū, to speak.

Shivū, the good.

Shmūshanū-Kalēē, from shmūshanū, a cemetery.

Shoilū, from shila, a stone.

Shoivacharēē, from Shivū, and acharin, practice.

Shoochee, the pure, from shooch, to purify.

Shooddhee, pure.

Shooklū-Vūrnū, from shooklū white, and vūrnū, colour.

Shōōlū, a weapon.

Shōōlinēē, from shūlū, a lance.

Shōōnyū-Vadēē, from shōōnyū, a vacuum, and vadēē, a speaker.

Shoshūnū, from shoosh, to dry,

Shraddhū, from shrūddha, firm faith.

Shrēē-Shoilū, from shrēē, excellent, and shoilū, a mountain.

Shrēē-Vidya, from shrēē, excellent, and vidya, knowledge.

Shrēē-Kūnt-hū, from shrēē, excellent, and kūntū, the throat.

Shrēē, a title which signifies excellence or greatness.

Shrēē-Ramū-Poorū, from shrēē, excellent, Ramū, the name of a god, and poorū, town.

Shrootū, what has been heard, from shroo, to hear.

Shroutū, from shrootee, the védū.

Shrota, from shroo, to hear.

Shrotriyū, from shrootū, the védū.

Shrūddha, firm faith, from shrūt, faith, and dha, to hold.

Shūbdū, sound.

Shūktee, from shūk, to be able.

Shūktee-Dhūrū, from shūktee, an iron spear, and dhūrū, to hold.

Shūmbararee, from Shūmbārū, a giant, and ūree, an enemy.

Shūmūnū, from shum, equal.

Shūnkū-Vūnik, from shūnkū, a shell, and vūnik, a tradesman.

Shūnkūrū, from shūng, good, and kree, to do.

Shūranūnū, from shūsh, six, and anūnū, face.

Shūrēērū, from shrēē, injure.

Shūst'hēē, she who is worshipped on the sixth (shūsh't'hū) day.

Shūtū-Rōōpa, from shūtū, an hundred, and rōōpa, form.

Shūtrūghnū, from shūtrōō, an enemy, and hūn, to kill.

Shūtāmūnyoo, from shūtū, a hundred, and mūnyoo, a sacrifice.

Shūtūkū, a hundred.

Shūtū-Dwēēpū, from shūtū, a hundred, and Dwēēpū, an island.

Shūvū-Sadhūnū, from shūvū, a dead body, and sadhūnū, to perfect.

Shwētū, white.

Shwētū-Giree, from shwētū, white, and giree, a mountain.

Shwūsūnū, from shwūs, to go.

Shyama, black.

Siddhantacharēē, from siddhantū, ascertained, and acharin, practice.  
Siddheshwürēē, from siddhū, to perfect, and ēeshwürēē, a goddess.  
Siddhee, from sidh, perfect.

Siddhū, to perfect.

Siddhū-mūntrū, from siddhū, accomplished, and mūntrū, an incantation.

Siddhantū, from siddhū, proved, and ūntū, end.

Sindhūkatēē, from sindhū, to cut a passage, and krit, to cut.

Singhū, a lion, from hings, to injure.

Singhū-Vahinēē, from singhū, a lion, and vūh, a vehicle.

Smūrū, from smree, to remember.

Smūrū-Hūrū, from smūrū, Cupid, and rhee, to destroy.

Snanū, from sna, to purify.

Soivyū, the disciples of Shivū.

Soinghikéyū, the son of Singhika.

Soobhūdra, from soo, beautiful, and bhūdra, good.

Soodhangshoo, from shoodha, the water of life, and ūngshoo, rays of light.

Soodhanidhee, from soodha, the water of life, and nidhee, a treasure.

Sookhū-Mūyū, from sookhū, happiness, and mūyū, fulness.

Soogrēēvū, from soo, beautiful, and grēēva, the back of the neck.

Sōōksmū, very small.

Soomalēē, from soo, good, and mala, a necklace.

Soomérou, from soo, good, and mérou, a boundary mark.

Soondūrū, beautiful.

Soopūdmū, from soo, good, and pūdmū, a water-lily.

Soopūrnū, from soo, good, and pūrnū, a leaf.

Sooracharyū, from soorū, the gods, and acharyū, a teacher.

Sōōrpū-Nūkha, from sōōrpū, a hand winnowing fan, and nūkhū, the finger nails.

Soorū-Pūtee, from soorū, the gods, and pūtee, lord.

Sōōtrū, to stitch.

Sōōtrūdhārū, from sōōtrū, a cord, and dhree, to hold.

Soovūrnū-Vūnik, from soovūrnū, gold, and vūnik, a tradesman.

Soūmyū, the son of Somū.

Sourū, the disciples of Sōōryū.

Spūrshūnū, from sprish, to touch.

St'hanoo, st'ha, to stay.

Sūdanūndū, from sūda, always, and anūndū, joy.

Sūd-Gopū, from sūt, good, and, gop, cow-keeper.

Sūdshyū, by-standers at a council, whose business it is to notice and correct mistakes.

Sūgūrū, from sū, with, and gūrū, poison.

Sūhoktee, from sūhū, with, and ooktee, a word.

Sūhūsrangshoo, from sūhūsrū, a thousand, and ūngshoo, rays of light.

Sūhūsrakshū, from sūhūsrū, a thousand, and ūkshee, the eye.

Sūmadhee, from sūng, prep. and adhanū, a receptacle.

Sūmasoktec, from sūmasū, to compound, and ooktee, a word.

- Sūmāvūrttē, from sūmā, equal, and vrit, presence.  
 Sūnjēvūnē, from sūng, *prep.* and jiv, life.  
 Sūngkshiptū-Sarū, from sūngkshiptū, abridged, and sarū, essence.  
 Sūngyūmū, sūng, *prep.* and yūm, to cease.  
 Sūngskarū, from sūng, *prep.* and kree, to do.  
 Sūngskritū, from sūng, *prep.* and kree, to do.  
 Sūndhya, from sūng, *prep.* and dhoi, to remember.  
 Sūngkēertūnū, from sūng, *prep.* and kēertūnū, to speak aloud.  
 Sūnghita, from sūng, *prep.* and hitū, to collect.  
 Sūnkēernū, from sūng, *prep.* and kēernū, thrown about.  
 Sūnkrūdūnū, from sūng, *prep.* and krūdūnū, to cry.  
 Sūnyasē, from sūng, *prep.* and nyasū, to renounce.  
 Sūptārshē, from sūptū, seven, and rishe, a sage.  
 Sūptashwū, from sūptū, seven, and ūshwū, a horse.  
 Sūptūswūra, from sūptū, seven, and swūrū, sound.  
 Sūrpūgnū, from sūrpū, a serpent, and hūn, to destroy.  
 Sūrvū-Bhōōtū-kshāyū, from sūrvū, all, bhōōtū, souls, and kshee, a decay.  
 Sūrvvū, all.  
 Sūrvvū-Dūkshinū, from sūrvvū, all, and dūkshina, a fee at dismission.  
 Sūrvvū-Mūngūlū, from sūrvū, all, and mūngūlū, good.  
 Sūtēekū, from sū, substituted for sūhū, with, and tēeka, a commentary.  
 Sūtpūtipūkshū, from sūt, right, and pūtipūkshū, an enemy.  
 Sūt-kūrmū, from sūt, good, and kūrmūn, to work.  
 Sūtwū-goonū, from sūtwū, good, and goonū, quality.  
 Sūtee, from sūt, pure.  
 Sūtyū-Narayūnū, from sūtyū, true, and Narayūnū.  
 Sūtyū-jit, from sūtyū, true, and jee, to conquer.  
 Sūtyū-yoogū, from sūtyū, true, and yoogū, a definite time.  
 Sūvūrna, from sū, one, and vūrnū, kind.  
 Sūvyūbhicharū, from sūhū, with, and vyūbhicharū, wrong practice.  
 Swaha, presentment of oblations.  
 Swūrnūkarū, from swūrnū, gold, and kree, to make.  
 Swūryogū, from swūr, heaven, and yogū, a sacrifice.  
 Swayūm-bhoovū, from swūyūng, itself, and bhōō, existence.  
 Swūdhā, presentment of oblations.  
 Swūmbhoo, from shūng, prosperity, and bhōō, existence.  
 Swūrbhanoo, from swūr, heaven, and bha, light.

Tamisrū, the hell of darkness, from tūmisrū, darkness.

Tarūkēshwūrū, from tarūkū, a saviour, and ēēshwūrū, a god.

- Tarūkū-jit, from Tarūkū, and jee, victory.  
 Tėjomūyū, from tėjūs, glory, and mūyū, fulness.  
 Tėjū, glory, from tij, to sharpen.  
 Tēēka, from tēēk, to judge.  
 Tėjūsh-Chūndrū, from tėjūs, glory, and chūndrū, the moon.  
 T'hakoorū, honourable.  
 T'hakooranēē, from t'hakoorū, a lord.  
 Tilottūma, from tilū, dark spots on the skin, and oottūmā, excellent.  
 Toijūsū, from tejūs, brightness.  
 Toilūkarū, from tilū, oil, and kree, to make.  
 Toorashat, a name of Indrū.  
 Toostēē, from toosh, to please.  
 Tréta\*-Yoogū, from tree, three, and, yoogū, a definite period of time,  
 Trikōōtū, from tree, three, and kōōtū, a mountain peak.  
 Tripoorantūkū, from tree, three, poorū, a house, and ūntūkū, a destroyer.  
 Tripoora, from tree, three, and poorū, a town.  
 Tripoora-Soondūrēē ; soondūrēē, beautiful.  
 Trishikhū, for tree, three, and shikha, the ascending flame.  
 Trivénēē, from tree, three, and vénēē, a stream.  
 Tūmū-goonū, from tūmūs, darkness, and goonū, quality.  
 Tūmū, from tūmūs, darkness.  
 Tūmatrū, from tūt, that, and matra, only.  
 Tūntrū, from tūntrū, to hold.  
 Tūpūsyā, from tūpūs, religious austerities.  
 Tūptū-Shōōrmee, from tūptū, hot, and shōōrmee, an image of iron.  
 Tūrkālūnkarū, from tūrkū, the name of the nyanū dūrshūnū, and ūlūnkarū, an ornament.  
 Tūrkū, from tūrkū, to infer.  
 Tūrūnee, from tree, to save.  
 Tūrpūnū, from trip, to satisfy.  
 Tūrūnginēē ; tūrūngū signifies the swell of water.  
 Tūtee, from tūnū, particulars.  
 Tūttwū, from tūt, that, truth.  
 Twūrita, from twūrū, quickly.

## U.

- Ūbhivadūnū, to bow, from ūbhee, *prep.* and vūd, to salute.  
 Ūbūstoo, from ū, *priv.* and būstoo, a thing.  
 Ūbhūyū-Chūrūnū, from ū, bhūyū, fear, and chūrūnū, feet.  
 Ūbjū, from ūp, water, and jūnū, birth.  
 Ūbjū-Yonee, from ūbjū, the water-lily, and yonee, a birth-place, as water is the birth-place of fish.

\* The four yoogūs are numbered according to the quantity of religion in each ; thus the sūtyā has four parts, the tréta, three, the dwaparā, two, and the kṛtee, one.

- Ūbyūngū, from ū, and byūngū, crooked.  
 Ūchyootū, from ū, and chyootū, to ooze.  
 Ūdbhootū, wonderful.  
 Ūdhikarēē, from ūdhee, *prep.* and kree, to do.  
 Ūdhyatmū, from ūdhee, *prep.* and atmun, spirit.  
 Ūdwoitū, from ū, and dwee, two.  
 Ūdwitēēyū from ū, *priv.* and dwitēēyū, the second.  
 Ūdwūyanūndū, from ū, *priv.* dwoi, two, and anūndū, joy.  
 Ūghorū-Pūnt'hēēs, from Ūghorū, a name of Shivū, and pūnt'hū, a way.  
 Ūgnibhōō, from ūgnee, fire, and bhōō, existence.  
 Ūgnanū, from ū, *priv.* and gnanū, knowledge.  
 Ūgnihotree, from ūgnee, fire, and hotreē, a sacrificial priest.  
 Ūgnishtomū, from ūgnee, fire, and stoo, praise.  
 Ūgrū-Dwēēpū, from ūgrū, before, and dwēēpū, an island.  
 Ūgrūdanēē, from ūgrū, before, and da, to give.  
 Ūjitū, from ū, and jitū, victory.  
 Ūjitū-Nat'hū, from ūjitū, and nat'hū, lord.  
 Ūkalēē, a follower of the Ūkalū, Poorooshū.  
 Ūkalū-Poorooshū, the being who is not subject to time, from ūkalū, without time, and poorooshū, a male.  
 Ūkroorū-Sūngbadū, from ū, *priv.* krōōrū, cruel, and sūngbadū, a report.  
 Ūkshūyū, from ū, and kshee, to decay.  
 Ūlūkanūnda, from ūlūkū, light, and anūndū, joy.  
 Ūlūnkarū, from ūlūng, proper, and kree, to do.  
 Ūmritū-Sūrū, from ūmritū, the water of life, and sūrū, a pool.  
 Ūmūravūtēē, from ūmūrū, immortal.  
 Ūmwoodū, from ūmvoo, water, and da, to give.  
 Ūnadee, ū, and adee, first.  
 Ūnadya, from ūn, and adya, beginning.  
 Ūndhū-Kōōpū, from ūndhū, dark, and kōōpū, a well.  
 Ūngū, members, or body.  
 Ūngū-nyasū, from ūngū, the body, and nyasū, placing.  
 Ūngshooman, from ūngshoo, glory.  
 Ūujūnū, a black powder applied to the eye-lids.  
 Ūnnūda-Kūlpū, from ūnnū, food, da, to give, and kīlp, to be able or capable.  
 Ūnimittū, from ū, *priv.* and nimittū, a cause.  
 Ūnnū-Pōōrna, from ūnnū, food, and poornū, full.  
 Ūnnūmūyū, from ūnnū, food.  
 Ūnnū-Prashūnū, from ūnnū, food, and prashūnū, feeding.  
 Ūnoo-Patūkū, from ūnoo, small, and patūkū, sin.  
 Ūnūngū, from ū, and ūngū, body.  
 Ūntūkū, from ūntū, the end, and kree, to do.  
 Ūnūntū, from ū, and ūntū, the end.  
 Ūnūnyūjū, from ū, ūnyū, other, and jūnū, to be born.  
 Ūpatrēē-Kūrūnū, from ū, patrū, a worthy person, and kree, to do.  
 Ūpōōrvūta, from ū, *priv.* and pōōrvū, unprecedented.

- Ūp-Pūtee, from ūp, water, and pūtee, a lord.  
 Ūprūdhanū, from ū, *priv.* and prūdhanū, chief.  
 Ūpsūra, from ūp, water, and sree, to go.  
 Ūpūnhootee, from ūpū, *prep.* and knoo, to steal.  
 Ūpūrajita, from ū, and pūrajita, to conquer.  
 Ūpūra-Vūrtūnū, from, ū, pūra, *prep.* and avūrtūnū, to go in a circle.  
 Ūpūrna, from ū, and pūrū, leaves.  
 Ūrdhū-Narishwūrū, from ūrdhū, half, naree, woman, and ēēshwūrū, a god.  
 Ūrdhū-Rūt'hēē, from, ūrdhū, half, and rūt'hēē, a charioteer.  
 Ūrdhū-shlokū, from ūrdhū, half, and shlokū, a verse.  
 Ūroonū, the dawn.  
 Ūrt'hūbhédū, from ūrthū, meaning, and bhédū, separation.  
 Ūrūndhūna, from ū, and rūndhūnū, to cook.  
 Ūshoka, from ū, and shooch, sorrow.  
 Ūshtū-Vūsoo, from ūshtū, eight, and Vūsoo, a sort of gods.  
 Ūshtū-Vūkrū, from ūshtū, eight, and vūkrū, crooked.  
 Ūsee-Pūtrū-Vūnū, from ūsee, a scymitar, pūtrū, leaves, and vūnū, forest.  
 Ūshwū-sénū, from ushwū, a horse, and séna, a soldier.  
 Ūshwinēē-Koomarū, from ūshwinēē, a mare, and koomarū, a child.  
 Ūshwūmédhū, from ūshwū, a horse, and médhū, flesh.  
 Ūsiddhee, from ū, *priv.* and siddhee, completion.  
 Ūsoorū, from ū, *priv.* and sōorū, a name applied to the gods.  
 Ūshtū, eight.  
 Ūstāngu, from ūstūn, eight, and ūngū, the body.  
 Ūsūmprūgnatū, from ū, *priv.* and sūmprūgnatū, completely informed.  
 Ūsūt, from ū, *priv.* and sūt, entity.  
 Ūtee-Patūkū, from ūtee, excessive, and patūkū, sin.  
 Ūtee-Rūt'hēē, from ūtee, very great, and rūt'hee, a charioteer.  
 Ūtikayū, from ūtee, great, and kayū, the body.  
 Ūtiratrū, from ūtee, beyond, and ratrēē, night.  
 Ūtishūyoktee, from utishūyū, exceeding, and ooktee, a word.  
 Ūtit'hee, from ūt, to move, perpetually ; a guest, a stranger.  
 Ūvudhōōtū, from ūvū, *prep.* and dhōō, to renounce.  
 Ūvūtarū, from ūvū, to descend, and tree, to save.  
 Ūvūtū-Nirodhūnū, from ūvūtū, a hole in the ground, and niroodh, to close.  
 Ūyodhya, from ū, and yoodh, war.  
 Ūyūnū, from ūyū, to move.

Vachūspūtee, from vach, a word, and pūtee, a lord.  
 Vagvadinēē, from vach, a word, and vūdū, to speak.  
 Vak-Chūlū, from vak, a word, and, chūlū, to deceive.



- Vakya-Vāḷēē, from vakyū, a word, and avāḷēē, a row.  
 Valmēēkee, from vālmēēkū, a kind of ants.  
 Valū-Gopalū, from valū, a child, go, cow, and, palū, to cherish.  
 Vamacharēē, from vam, the left hand, and acharin, practice.  
 Vamūnū ; little.  
 Vanū-Prūst'hū, from vūnū, a forest, and prūst'ha, to go.  
 Varoonēē, from Vūroonū, a constellation.  
 Vastoo-Poorooshū, from vastoo, a house, and poorooshū, male.  
 Vasūvū-Dutta, from Vasūvū, a name of Indrū, and dūtta, given.  
 Vasūvū-Pōōjyū, from Vasūvū, a name of Indrū, and pooj, worship.  
 Vayoo, from va, to go.  
 Védacharēē, from védū, and acharin, practice.  
 Védantēē, he who follows the védantū.  
 Védantū, the end or last part of the védū.  
 Védū, from vid, knowledge.  
 Vēējū-Mūntrū, from vēējū, seed, and mūntrū, an incantation.  
 Vēējū-Gūnitū, from vēējū, a seed, and gūnitū, a calculation.  
 Vēērū-Singhū, from vēēru, strength, and singhū, excellent.  
 Vēērū-Bhōōmee, from vēērū, strong, and bhōōmee, land.  
 Vēērū-vahoo, from vēērū, strength, and vahoo, the arm.  
 Vēētihotrū, from vēētū, to place, and hotrū, sacrificial things.  
 Vibhavūnū, from vee, *prep.* and bhavūnū, thoughtfulness.  
 Vibhēeshūnū, from bhēesh, terrific.  
 Vibhoo, from vee, *prep.* and bhōō, birth.  
 Vichitrūvēēryū, from vichitrū, variegated, and vēēryū, semen.  
 Vidhee, command, from vidh, to legislate.  
 Vidyadhūrū, from vidya, learning, and dhree, to hold.  
 Vidwūnmodū-Tūrūnginēē, from vidwūt, a learned man, modū, pleasure, and tūrūngū, a wave.  
 Vidhoontoodū, from vidhoo, the moon, and tood, to bite.  
 Vidya-Pūtee, from vidya, learning, and putee, lord.  
 Vijūya, from vee, *prep.* and jee, to overcome.  
 Vikrūm-Adityū, from vikrūmū, power, and adityū, a name given to the sun.  
 Vikūrttūnū, from vee, *prep.* and kūrtūnū, to cut.  
 Vilwū-Rōōpa, from vilwū, a fruit, and rōōpū, form.  
 Vimūla, from vee, *prep.* and mūlū, filth.  
 Vindhūyū-Vasinēē ; vindhyū, the name of a mountain, and vūsū, to reside.  
 Viratū, great, from vee, *prep.* and raj, light.  
 Viroodhū, from vee, *prep.* and roodh, to prevent.  
 Vishnoo, from vish, to overspread.  
 Vishwatma, from vishwū, all, and atmūn, spirit.  
 Vishūyū, an object.  
 Vishwū-Kūrma, from vishwū, the world, and kūrma, work.  
 Vishwūksēnū, from vishoo, on four sides, ūnch, to go, and sēna, a soldier.  
 Vishwūmbhūrū, from vishwū, the world, and bhree, to cherish.  
 Vishwū-Mitrū, from vishwū, the world, and ūmitrū, not a friend.

Vishwū-Jatū, from vishwū, the world, and jatū, born.

Vishūsūnū, from vee, *prep.* and shūs, to destroy.

Vitrūha, from Vitrū, a giant, and hūn, to destroy.

Vitūnda, dispute, from vee, *prep.* and tūd, to smite or punish.

Vivahū, from vee, *prep.* and vūh, to procure.

Vivékū, discrimination.

Vivūrtū, from vee, *prep.* and vrit, to exist.

Vivūrūnū, from vee, *prep.* and vree, to skreen.

Voidikū, from védū, knowledge.

Voidyū, from vid, knowledge.

Voidyū-Vatēē ; vatēē signifies a house.

Voikarikū, from vikarū, a change.

Voiragēē, from vee, *prep.* and ragū, passion.

Voishakhū, from the planet vishakha.

Voishnūvū, disciples of Vishnoo.

Voishnūvacharēē, from voishnūvū and acharin.

Voishéshikū, from vishéshū, a particular.

Voitūrūnēē, from vee, *prep.* and tree, to cross over.

Vriddhee-Shraddhū, from vriddhee, great.

Vriddhee, great.

Vrihūspūtee, from vrihūt, great, and pūtee, lord.

Vrihūdbhanoo, from vrihūt, great, and bhanoo, glory.

Vrihūt, great.

Vrihūddhūrmū pooranū, from vrihūt, great, and dhūrmū, religion.

Vrihūn-Narūdēēyū, from vrihūt, great.

Vrinda-Vūnū, from vrinda, thick, and vūnū, a forest.

Vrishū-Dwūjū, from vrishū, a bull, and dwūjū, a flag.

Vrishā, from vrishūn, to cause the rain to fall.

Vrittee, from vrit, to exist.

Vūjrēē, from vūjrū, a weapon.

Vūjrū-kēētū, from vūjrū, a weapon, and kēētū, a worm.

Vūjrū-Kūntūkū-Shalmūlee from vūjrū, a weapon, kūntūkū, a thorn, and shalmūlee, a tree.

Vūkasoorū-Būdhū, from vūkū, a proper name, ūsoorū, a grant, and būdhū, to kill.

Vūkréshwūrū, from vūkrū, crooked, and ēēshwūrū, a god.

Vūnū-Dévēē, from vūnū, a forest, and devēē, a goddess.

Vūrnū-Sūnkūrū, from vūrnū, caste or profession, and sūnkūrū, mixed.

Vyakhyū, known, or proclaimed.

Vyakūrūnū, from vee, *prep.* a, *prep.* and kree, to do.

Vyūktavū-Dhōōtū, from vyūktū, known, ūvū, *prep.* and dhōō, to renounce.

Vyūngyū, ridicule, from vee, *prep.* and ūnjū, to be produced.

Vyasoktū, from Vyasū, and ooktū, spoken.

## Y.

Yadūsang-pūtee, from yadū, a water animal, and pūtee, lord.

Yoodhisht'hirū, from yooddh, war, and st'hirū, firm.

- Yogacharĕ, from yogĕ, and acharĕ, practice.  
 Yoogadya, from yoogĕ, and adya, the first.  
 Yogēē, a person practising the duties called yogĕ.  
 Yegēshwĕrĕ, from yogĕ, and ēēshwĕrĕ, a god.  
 Yoginēē, a female yogēē.  
 Yogĕ, the practice of abstraction of mind.  
 Yogĕ-Bhogĕ-Vadēē, from yogĕ, abstraction, bhogĕ, enjoyment, and vĕdĕ, to utter.  
 Yogĕ-Nidrĕ, from yogĕ, abstraction, and nidra, sleep.  
 Yonēē, the place or element of birth.  
 Yorĕ-Bangala, from yorĕ, a pair.  
 Yĕgnĕ, from yĕjĕ, worship of burnt-sacrifices.  
 Yĕgnĕha, from yĕgnĕ, a sacrifice, and hĕn, to destroy.  
 Yĕmalĕyĕ, from Yĕmĕ, and alĕyĕ, a dwelling.  
 Yĕmoona-Bhrata, from Yĕmoona, a river, and bhrata, a brother.  
 Yĕmĕ, he who is free from the influence of the passions.  
 Yĕmĕ-Rat, from yĕmĕ, and raj.  
 Yĕngĕmĕ, a goer.

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