















A VIEW  
OF THE  
History, Literature, and Religion,  
OF  
THE HINDOOS:

*Including a minute Description of their Manners and Customs,*

AND  
TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

---

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THE SECOND EDITION,  
*CAREFULLY ABRIDGED, AND GREATLY IMPROVED.*

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#### PRONUNCIATION OF HINDOO NAMES.

In endeavouring to give the sounds of Sāṅskritū 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.

#### ERRATA.

*Introduction*, page xxiv. line 2, for northern, read southern. In page xxv. line 7, for, the Hindoo philosophers, read, some Hindoo philosophers. In page li. line 1, for, new, read, clean. In page lvi. line 16, for, deceased, read diseased.

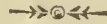
In page 11, line 4, for, in the second volume, read, in page 167. In page 100, line 28, for, soon destroyed them, read, soon destroyed the giants. In page 166, line 14, for, among the dead bodies, read, among the bodies. In page 137, line 7, for, when Ramū called, read, when Ramū was called. In page 170, line 27, for, friend Ravūnū's body, read, piercing Ravūnū's body. In page 204, line 23, for, actions are declared, read, which actions are declared. In page 212, line 7, for, to whom one bramīn, read, for whom one bramhūn. In page 231, line 16, for, been endowed with lands, read, has been endowed with lands. In page 279, line 4, for gods, read, god. In page 320, line 26, read, which has made Kooroo-kshūtriyū.

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



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\* This goddess is honoured as she who protects from serpents: but the author is assured, that, in the upper provinces, the serpent itself is worshipped, and that the image is formed into a circle, the head and tail of the serpent being joined. The legend respecting this serpent-god is, that the earth rests on his thousand heads.

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\* One of these stones, by a fall, being split asunder, was lately shewn to the author. The internal appearance of this strongly indicates, that these stones are not, as has been supposed (see Asiatic Researches, vol. vii. p. 210) perforated stones, but petrified shells: the shell in the inside of this was the Argonauta Argo.—May 8, 1815.

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



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Religion.





## INTRODUCTORY REMARKS

ON THE

### Hindoo Religion.

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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 practise of bodily austerities, and entire abstraction of mind; and that if not obtained in one birth, 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 védantî philosophers teach, 'that God exists in millions of forms, from the ant to Brûmha, the grand-father 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

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

Udwāyanāndū, a sūnyasē, and the compiler of 'the Essence of the *Védantū*,' says, 'Brūmhū and life are one: that which pervading all the members of the body, gives to them life and motion, is called *jīvēu*, life: that which pervading the whole universe, gives life and motion to all, is Brūmhū; 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 Brūmhū: God is the soul of the world. This is the substance of the *Védantū* 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 Brūmhū, 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 Brūmhū; that which is animated is the work of Brūmhū,\* who directs every thing, as the charioteer directs the chariot. Brūmhū is everlasting and unchangeable; the world, which is his work, is changeable.'

This work represents Brūmhū, 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 what-

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 system seems not only to have been received by the Ionic philosophers, Thales and Anaximander, but by the Pythagoreans, the followers of Heraclitus, and others. Zeno, determining to innovate upon the doctrine of the Academy, and neither chusing 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, page 323, 330.*

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

ever 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 Védantū writers add, that at certain revolutions of time, 'Brūmhū, 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, according to their destiny, with more or less of three qualities,† as 1st, with that which gives rise to excellence of character; 2dly, 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. Krishnū is represented in the Shrēe Bhagūvūt Gēētū as teaching Urjoonū, 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.‡

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 regain 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 Brūmhū, namely, that

\* 'When Brūmhū withdraws his energy, the destruction of the world succeeds; when he employs it, creation springs to birth.' *The Védantū-sarū.*

† 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.

God and matter are the same; that Brūmhū is the soul of the world. ‘That error\* which excites earthly desires, and impels to worldly exertions, is destroyed,’ says the writer of the work already quoted, ‘by the knowledge of Brūmhū.’ The person possessed of these ideas of God is called ‘the wise man,’ *Brūmhū 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 Brūmhū, till he has thoroughly established in his mind this principle, that, ‘seeing every thing proceeded from Brūmhū, and that, at the end of the four yōgās, when the universe shall be dissolved, every thing will be absorbed into him again, therefore Brūmhū is every thing.’

The Védantū-sarū says, ‘There are four ways by which the knowledge of Brūmhū 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 Brūmhū, and 4thly, By unwavering faith in the shastrūs, added to the desire of absorption.’

Krishnū, in his conversation with Urjoonū, 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 Brūmhū: 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.’

\* 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.



‘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 Brūmhū.’ ‘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 Brumhu alike in the reverend brambhūn 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 Brūmhū, 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 yogēē, gold, iron, and stones, are the same.’ ‘The yogēē 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 kooshū, 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 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, repeating 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 honour and in dishonour, 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

\* This is strange doctrine in the mouth of Krishnū, who spent his youth in licentious amours, and afterwards cohabited with Radha, the wife of Ayanū-ghoshū, while he retained 1600 mistresses.

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 *Patñjālī Dūrshunū*, and the *Gorukshū-sūnghita* :

The *yogē* 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 *yogē* 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 *vūtū* tree, at some place frequented by pilgrims, near an image of an uncreated *lingū*, or in any place peculiarly pleasant to a *yogē* ; but it must be a secret one. That on which he must sit may be either *kooshū* grass, or the skin of a tyger 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 *shastrū*. After thus annihilating, as it were, the body and the world, he is then to fix in his mind that he and *Brūmhū* 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 yogēe 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.\*

The Védantū-sarū also pronounces in favour of an opinion of the philosopher Shūnkārū, 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 yogēes, however, now exist, who perform these bodily austerities to the extent laid down in the shastrūs. 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 Jūnūkū, ‘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 these persons despise the popular superstition.

The absurdity and impiety of the opinions upon which the practices of these yogēes 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

\* For further remarks on absorption, and on those mendicants who practice austerities leading to it, the reader is referred to pages 361, 376, 377, and 378.

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 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*, *Bhūktee-rūsamritū-sindhoo*, &c. One of the sentiments of this sect is thus given in the *Shrēe-Bhagvūtū*: '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 *Kashē* obtains absorption: true; but the cause of his emancipation is his devotion.'—*Vīralū*, a poet belonging to the court of *Vikrūm-adityū*, says, personifying a person of this sect, 'Oh 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.' *Vilwū-mungūlū*, 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 *Choitūnyū*.

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 sweet-meats 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 Krishnū, worship the common images of this god, and observe the national festivals to his honour. 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 Krishnū.

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. Krishnū, in his address to Urjoonū, 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.\* Jünükū and others have attained perfection

\* Mr. Wilkins has thus translated this part of the Bhagvūtū, 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 envelopes the atmosphere.

even by works. Wise men call him a pāudit, whose every undertaking is free from the idea of desire. He abandoneth the 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 Brūmhū, 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, stedfastly 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 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 Hin-



doos, 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 bramhūns often speak of the worship of the gods as introducing the worshipper to a greater 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, Indrū is represented as full of eyes,\* to exhibit the divine omniscience; Brūmha 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 bramhūn on this subject, he rejected this christian explanation of the forms of his idols, and referred him to the image of Ravūnū, the cannibal, who is painted with a hundred arms, and ten heads.†

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 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 *vices*, 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.‡

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

\* The Hindoo fable on this subject is so insufferably gross, that it cannot be printed.

† 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.

‡ See Mr. Colebrooke's translation of many of these formularies, in his excellent *Essays on the Religious Ceremonies of the Hindoos*, in the 7th and 8th vols. of the *Asiatic Researches*.

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-voivūrttū pooranū, that king Soorūthū first set up the image of Doorga; king Mūngūlū that of Lūkshmē; Ushwū-pūtec, that of Savitrē, the wife of Brūmha; king Sooyūgnū, that of Radha, the mistress of Krishnū; Rām-yñ-rūthū, king of Oojjāyinē, that of Kartikéyū; king Shivū that of Sōoryū, and the sage Boudhayūnū that of Gūnéshū.

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 Shwétū-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 undescribable*: 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.

When Brūmhū resolved to create, according to the pooranūs,\* he looked upon† that which is denominated by the Hindoo philosophers delusion, or inanimate energy,‡ and became subject

\* The Shrēe-Bhagvūtū, &c. The Noiyayikūs declare, that the universe was created from atoms, while the Mēemangśūkūs, equally wise, affirm, that the consequences of actions were the only things united to birth.

† “Or,” as the word is explained by some Hindoo scholars, “the first inclination of the Godhead to diversify himself, by creating worlds.” Sir IV. Jones.

‡ 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.



to the three qualities (goonūs) of which it is composed, that which leads to truth, and is called *sūttū*, that which excites desires, (*rūjū*) and that which leads to sensuality (*tūmū*). 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 Brūmhā, the creator. Shivū, Vishnoo, and Brūmhā, are considered as the representations of the three goonūs: Vishnoo of the *sūttū* goonū, Brūmhā of the *rūjū*, and Shivū of the *tūmū*. 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, Śōōryū, Ugnee, Pūvūnū, Vūroonū, Gūroorū, Vishvū-kūrma, Sūrūswūteē, Yūmū, &c. are the descendants of *Brūmhā*;—Gūnēshū, Jāgūnnat'hū, Būlūramū, Ramū, Krishnū, Gopalū, Gopēē-nat'hū, Valū-Gopalū, Choitūnyū, Sūtyū-Narayūnū, Lūkshmēē, &c. are forms of *Vishnoo*;—Kartikēyū, Pūnchanūnū, Roodrū, Kalū-Bhoirūvū, &c. are forms of *Shivū*. "Thus," as Sir W. Jones has observed, "We must not be surprized at finding, on a close examination, that the characters of all the Pagau 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 inclosed in matter, the primeval energy, the prolific and vivifying principle dwelling in all animated existences,\* or in other words the personification of 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,‡ is the object

\* When the following lines of Pope were read to Gopalū-tūrkālānkārū, 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's in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent."

† The Tīntr's teach, that after Brūmhū 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

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.\* This energy itself has been personified and worshipped, not only in the form of Bhūgūvācē,† but, as it is manifested equally in creation, in the government of the world, and in the work of destruction, in Brūmha, Vishnū 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 brambūn 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 Unūtū 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; of the gods too, have evidently the same allusion, as well as their symbols and vehicles, among which we find the eagle,§ the serpent, the lion, the tyger, 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

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, Narayūnū, 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 Brūmhastrū, a weapon wielded by the gods, which infallibly destroys an enemy. “Vishnū’s chūkra, a weapon in the form of a circle, continually vomiting flames.”—*Maurice*.

§ Vishnū riding upon his Gūroorū, or eagle, says *Maurice*, puts us in mind of the thunder-bearing eagle of the Grecian Jupiter.

confined its worship to the primary elements, the heavenly bodies, and aerial beings ;—the great body of the community became attached to this energy in its forms of preservation ;—persons of gloomy habits, as ascetics and yogēes, 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 common 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 Bhūgñvūtē, 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 yogēe 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 no body 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 difficulties attending 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 Elephanta too the same horrid rites were practised by gloomy ascetics.

worship of the Egyptians,\* the Scythians, the Greeks, the Persians, and other idolators; some of them adoring, by sanguinary rites, this principle in its destructive forms, and others in its prolific forms, fire, and the solar orb.† 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;‡ 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 (*cren to cure the itch!*) but most of them appear to refer to the doctrine of the periodical creation and destruction of the world;§—the appearances of nature,||—the heavenly bodies,\*—the history of deified heroes,†—the poetical wars of the giants with the gods,‡—or to the real or imagined wants of mankind.§

\* “Taut or Thoht, was the true Anubis of the Egyptians, one of their eight greater gods. Thoht 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*.

† 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 idolators.”---*Maurice*.

‡ “Sees God in clouds, and hears him in the wind.”

§ As Brîhmha and Shivû. || The deified elements, as Pāvūnû, Vârounû, &c. \* Sûryû, Chîndrû, &c. † Ramû, who, in reference to his forest residence, is painted green, and carries a bow and arrows. ‡ Door-ga, 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. § Sârûswâtîr, the goddess of learning, Unû-pôornû, the goddess of plenty, &c.



It cannot be doubted, from what has been published of the védûs, 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 védûs 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 surprize, 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 védûs, the name of Indrû is found, who was probably considered as a personification of the heavens : his name, Indrû, 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, Brîhmha, Vishnoo, and Shivû, and the pooranûs 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.

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

A philosophical doctrine found in the Tāntrās, having reference to the supposed union of spirit and matter in the formation of the world :\* has introduced an order of FEMALE deities among this people, at the head of which stands Bhūgūvūtēē, or Doorga. Of this goddess, many forms are worshipped among the Hīndoos; and indeed almost all the goddesses are only different forms of Bhūgūvūtēē, as the image of Prūktītee, or nature.

Jūgūnnat'hū, the lord of the world, Koovérū, the god of riches, Kamū-dévū, the god of love, Kartikéyū, the god of war, Yūmū, the regent of death, and Vishwū-kūrmū, the architect of the gods, seem to have originated in the fables of the Hīndoos, and in the imagined necessities of a people destitute of just ideas respecting Divine Providence.

Krishnū, Ramū, and other terrestrial gods, are evidently deified HEROES.

These general remarks may probably account for the whole system of Hīndoo 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.†

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

It may be necessary, however, to premise, that the Hīndoos 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 tutelar deities.

Images having been chosen to fix the mind of the worshipper, and attributes of power and

\* Mr. Paterson thinks, that the mixed image of Hūrū-Gourēē, in which Shivū and Doorga are united in one image, is intended to represent this union.

† 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 Hīndoos, in Mr. Paterson's essay already alluded to.

‡ The Hīndoos have no temple like the Pantheon at Rome, but the palaces of some Hīndoo rajas contain courts filled with idols, each of which has an establishment of priests, who daily perform the ceremonies of worship.

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 Brūmha, 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 Indrū; he who desires children, prays to the progenitors of mankind; he who seeks worldly prosperity, worships Lūksmēē; he who prays for a shining body, supplicates Ugnee; the person who is anxious for strength, applies to Roodrū; the glutton prays to Uditē; he who pants for a crown, applies to Visbwā-dévū or Swayāmbhooṃ; a king intreats Sadhyū, that his kingdom may be free from sedition; he who prays for long life, addresses himself to Ushwinēē-koomarū; 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 Gūndhūrvūs; he who prays for a good wife, calls on Oorvīśēē, a celestial courtesan; he who seeks honour, prays to Yūgnū; he who is anxious for store-houses full of wealth, calls on Prūchēta; 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 Nonitū; 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 Chūdrū; 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.\* Shivū, as well as other gods, unite both these qualities: in one hand Shivū holds a dreadful weapon, and with two others he blesses the 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 grand-father 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 Chāndēe describes it as that of a red man with four faces.† He is red, as a mark of his being full of the rūjū goonū; he has four faces, to remind the worshipper that the védūs 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 pan of water in his left hand points out, that all things sprang from water. It has excited much surprize, that this deity, so pre-eminent, should be entirely destitute of a temple and of worshippers. Mr. Paterson supposes, that, in some remote age, the worshippers of Shivū 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 Shivū'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 Hīree-dwarū, Ujodhya, &c. betwixt the Voishnūvūs (Ramatūs) and the followers of Shivū, in which quarrels many perish.‡

2. *Vishneo*. 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

\* Hindoo women, and the lower orders, regard Pūncharūṭū, Dūkshinū-rayū, Mēnūsa, Shēetūla, Shūshūhēē, &c. 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.

† Brūmha had five heads, but Shivū deprived him of one, as a punishment for his lust.

‡ 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 5000 perished in these contests at Hīree-dwarū. Another proof, added to that respecting the Bouddhūs, that the Hindoo is not free from the fiercest spirit of persecution.

club. His colour (black) is that of the destroyer, which is intended to show, that Shivū 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 Vishnōo 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 Shivū; his body represents the védū. Vishnōo 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 Vishnōo. 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 Vishnōo. 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 Vishnōo and Horus, and supposes that the Hindoos derived their system from the Egyptian: he conjectures also that the fable of Vishnōo'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. Vishnōo is sometimes called the household god.

3. *Shivā* 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, 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 tāntrūs, and the other a different tūntiū. The bull is a form of Vishnōo 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 soivṃs. Except those of the lingū and of Pūnchauṃnu, 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 thinks, that there were once fierce contentions amongst the four principal sects, and that as the soivṃs first prevailed against the worshippers

of Brūmha, so, in its turn, this sect was subdued by the followers of Vishnōo 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 Tāntrū writers respecting the origin of the universe. Shivū has three eyes like Jupiter, wears a tyger'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 sūnyasēe festival in honour of Shivū (see page 18) 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 *Kālū-Bhoirāvū*, in which form he cut off Brūmha's head, which is seen in one of his hands. A sect of mendicants, called yogū-bhogū-vadēes, 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, and 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-kālū*, in which he appears as the *destroyer*. 'Mūha-kālū, 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 sa-

\* A most singular coincidence appears to exist here betwixt the Hindoo and Roman ceremonies: These sūnyasēes, 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 shews after a funeral, 'Though the exhibitors of these shews 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 Prætecta.'

† 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 converse 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 *lūgānnat'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.

crificial 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 Prālūya*, (or grand consummation of all things), *Shivā* 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 *pooranās* for the number of wars and intrigues in which he has been engaged. His throne changes masters at the end of seventy-one *yoogās* of the gods. Jupiter was called the king of heaven, and the Fulminator; *Indru's* names *Divūs-pūtee* and *Vājirē*, are significant of similar offices.

5. *Yāmū*, 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 *Yāmū* and Pluto, as will be seen by comparing the fables respecting the latter and those in page 60 of this work: the images of both 'grin horribly a ghastly smile.' Pluto had a rod in his hand; *Yāmū* is called *Dūdū-dhūrū*, because he holds in his hand the rod of punishment. *Yāmū* is the *shraddhū dévū*, or the regent of funeral rites; and the institution of funeral obsequies is ascribed to Pluto. The dead, in going to *Yāmū's* judgment hall, cross *Voitārūnē*, the Indian styx,† 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. *Yāmū* has several assistants like *Minos*, who keep a register of human actions. There is something in the story inserted in p. 67, which seems to coincide with Pluto's being obliged to steal his wife *Proserpine* because he could obtain no other goddess,

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

† This river encircled the infernal regions nine times: *Voitārūnē* encircles this hall six times.



his visage being so horrible, and his habitation so gloomy. The Hindoos consider hell as situated at the northern 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*, (ॐ), and the trunk is a type of the instrument with which clarified butter is poured on the fire at a sacrifice. The author of the *Roodrū-yamālū*, 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 (*pōōja*) is preceded by an invocation to Gūnēshū;\* 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 *Indrū*. 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 a most indelicate fable respecting this god, have described the twelve signs of the zodiac. Yūnū, the regent of death, is his son, and Chaya, a shadow, the name of one of his wives.† The image of *Sōōryū* is that of a dark red

\* In the Roman sacrifices, the priest always mentioned first the name of Janus. *Kennett*, p. 85.

† The pooranūs contain a fable respecting *Sōōryū* and his wife, which almost literally corresponds with the filthy story of Neptune and Ceres when the latter turned herself into a mare.

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 *prākṛitee* and *pooroośhū*, or matter and spirit. One lotus explains the nature of emancipation (*see Vishnoo*), and the other, upon which the rays of *Sōōryū* are reflected, is a type of sound, which the Hindoo philosophers believe to be eternal. The red lotus represents the earth; his chariot, the measure 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 *shalgramū* is also his constant representative in the brahminical worship. The disciples of this god are called *Sourūs*.

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 brahmīns, and one class of his worshippers, called *sagnikū* brahmīns, preserve a perpetual fire like the vestal virgins.\* He presides over sacrifices, and is called the mouth of the gods.

10. *Pūrūnū*, 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 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,

\* 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.

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 brahmōus, 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. *Prithivī*, the earth, is worshipped daily by the Hindoos. She is a form of Bhūgūvātē, and may be called the Indian Ceres. The Hindoos have divided the earth into ten parts, and assigned a deity to each; these are, Indri, Ugnee, Yāmū, Noiritū, Vūroonū, Vayoo, Koovérū, Eeshu, Brāhṇa, and Unūtū.

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.

*Rūree,\* the sun.* See the article Śōōryū. *Somū,† 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 *Māngūlū,‡ or Mars.* *Booddhū,§ or Mercury,* is a fortunate planet,

\* From this god the first day of the week is named Rūree-varū, as Sunday derives its name from the Sun: day and varū are synonymous. † Hence Somū-varū, Monday. ‡ Māngūlū-varū, Tuesday. § Booddū-varū, Wednesday.



and so is *Vrihāspātēe*,\* or *Jupiter*, who is the preceptor of the gods. *Shookrū*,† or *Venus*, preceptor to the giants, is also a fortunate planet. This god is represented as blind of one eye. *Shūnee*,‡ or *Saturn*, the son of *Sōōryū*, an evil planet. *Rahoo* and *Kéto*, the ascending and descending nodes. The 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 *Doorgū*, 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 *Parvūtēē*, 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 *Meunt Koilasū*, 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 *Kartikéyū*, 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 *Mūhēslū*, a giant, to shew that she subdues the enemies of her worshippers; and she sits on a lion, a form of *Vishnū*, as the giver of success to her worshippers, and as exciting fear in their enemies. The quarrels of this goddess with *Shivū*, 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 *Prukri-*

\* *Vrihāspātēe* varū, Thursday.† *Shookrū*-varū, Friday.‡ *Shūnee*-varū, Saturday.

tee.\* 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 *shaktüs*,† as their guardian deity. In Bengal, the greater number of bramhüas are shaktüs. In the western and southern provinces this sect is less numerous.

16. *Kalēē*, 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 exclusively to her. The dark image of this goddess is a truly horrid figure: her air 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 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 védüs, the two inspiring terror point out those portions of the védü which relate to the destruction of enemies and the government of the world, and the other two allude to those parts of the védü which belong to devotion. Her disheveled 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 *Kalēē-ghatü*, 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 *Kalēē* which remind us of Laverna: she is the protectress of thieves, and her image at *Kalēē-ghatü* is a head without a body. Another form of this goddess, under the name of *Siddhëshwürēē*, is to be seen in clay temples all over Bengal. Human victims, it is said, have often been immolated on the altars of *Kalēē* and *Siddhëshwürēē*.

17. *Lükshmēē*, the goddess of Fortune, is the wife of Vishmoo; 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 (*Lükshmēē-varü*) from the fear of offending this goddess.

\* Literally, the chief: or nature.

† *Shaktü* means energy.

18. *Sārāswatī*, 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 védūs; 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 *Sārāswatī*.

19. *Shēetālā*, 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. *Mānīsa*, 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. *Shūshī'hē*, 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, *Sēeta*, the wife of Ramū;\* *Radha*, the mistress of Krishnū; *Rookminē* and *Sūtyūbhama*, the wives of Krishnū, and *Soobhūdra*, the sister of Jūgūnnat'hū.† The terrestrial gods are the following:—

\* This goddess, it is said, was dug out of the ground by king Jūnūkū, 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.

† It does not appear that Jūgūnnat'hū was ever married.

1. *Krishnū* resembles Apollo in his licentious intrigues; in his being a herdsman,\* 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. Apollo had in one hand a harp, and in the other a shield of arrows. The history of *Krishnū* is chiefly found in the *Shrēe-Bhagāvātū*; the outlines of which will be seen in page 153, &c. of this volume. 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*.† 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 infant *Gopalū*; to *Gopēe-nat'hū*, the lord of the milk-maids. *Krishnū* is one of the ten incarnations of *Vishnū*. The Rev. Mr. Mannice calls him 'the amiable *Krishnū*!'

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;‡ that in Orissa, connected with the ancient temple erected in honour of this god, has crushed to

\* The *poorāṇs* contain a story of this god much resembling that of Mercury's stealing a cow from Apollo. In the Hindoo fable, *Brūhma* is the thief.

† 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 *Vrindavānū*, persons of property sometimes spend a day in the fields, and entertain their friends.

‡ *Krishnā-vāsno* gave to the temple of *Jūgūnnat'hū* near *Ferampore*, an immense car, which could not cost less than four or five thousand *roopees*. He also added an allowance of six *roopees* a day for the expences of the worship of this idol. *Gourū-mūllikū*, a goldsmith of *Calcutta*, who gave the interest of his mother's weight in gold to different temples, added six *roopees* more to the daily offerings at this temple; but these two benefactors, perceiving that the *brahmāns* 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 *roopees* to one *roopee* four *anas* a day. To extort more money from the donors, the *brahmāns* 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.



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, 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*, (ॐ).

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 Valmēkee'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 *Hūnomanū*; 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 *Lukshmūnū* holds a white umbrella over his head, and *Hūnomanū* stands before him as his servant with joined hands. He is considered as a beneficent deity. Some think that *Ramā* was deified on account of a successful attack on Ceylon, when he was king of *Mūt'hoora*.

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

5. *Īshwā-kūrmā*, the son of *Brūhma*, as architect of the gods, may be regarded as the Hin-

\* "A thousand pilgrims strain,  
Arm, shoulder, breast and thigh, with 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 *Jāgūnnath* 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."



do 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 Mayū, a giant, who is capable of exhibiting all manner of illusive edifices.

6. *Kamū-dēvū*, the Indian cupid. This god is also said to be the son of Brūmla: 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 bridegroom 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. *Pūnchanānū*, 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 misshapen stone, anointed, painted, and placed under the vūtū and other trees.

9. *Dhūmū-t'hakoovū*, another form of Shivū, held in much the same estimation as Pūnchanānū.

10. *Kaloo-rayū*, the god of forests, another form of Shivū. He is painted as sitting on a tyger, 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-narēeshwārū*. This compound deity is Shivū and Doorga united in one body. The fable respecting this singular transformation will be found in p. 187. Religious worship is paid to this idol.—*Krishnū-Kalē*. In this image, of Krishnū and Kalē united in one body, vice itself is personified and worshipped. See page 189.—*Hārce-Hārū*. Another compound deity, Vishnū and Shivū. The worship paid to these idols appears to owe its origin to stories in the pooranūs; 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 bram-

hūns, and their wives and daughters; and, among the vamacharēes, women of the lowest cast, and even prostitutes, are worshipped with rites too abominable to be recorded, *see p. 193.*

13. *The worship of beasts.* The cow, as a form of Bhūgūrūtē, is an object of worship, and receives the homage of the Hindoos at an annual festival.\* (p. 195.) Hūnoomanū, the monkey, has also been placed among the gods, as a form of Shivū. 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. Hūnoomanū 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.* Gūroorū, the carrier of Vishnoo, half a bird and half a man, has received deification, as well as his brother Uroonū, the charioteer of Vishnoo. Jūtayoo, another bird, the friend of Ramū, 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. Toolūsē, a female raised to deity by Vishnoo, was cursed by Lūkshmē, 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 page 205.* 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 Gūnga (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 Vishnool'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 Gūnga. Many other rivers receive the honours of divine worship, as will be seen in page 217.

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 Vishnool, 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 Pūnchanūnū and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

\* The Gūnga-vakya-vūllee, &c.

† “The shalūgramūs are black stones, found in a part of the Gūndūkeē 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 Vishnool in the shape of a reptile. According to the number of perforations, and of spiral curves in each, the stone is supposed to contain Vishnool 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 Lūkshnēē-Narayūnū. In like manner stones are found in the Nūrmūda, which are considered as types of Shivū, and are called Vanū-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.

20. *A log of wood.* The pedal with which rice is cleaved from the husk has also been raised to godship by the Hindoos. See page 224.

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 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,\* 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 a 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 individuals in the lowest orders of society, than in our own land ?

\* They admit this : a pan of water is indeed often substituted for an idol.



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, slavering 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!\* The image of Doorga is that of a female warrior; and 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, Shivū, has a 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.† 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 Tūntrū-sarū declares, that such an unbeliever will sink into the regions

\* Pan is said to have been the son of Mercury.

† 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.



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 mummary 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. Gopalū-Tūrkkalūnkarū, a pūndit employed in the Serampore printing-office, and a very respectable man among the Hindoos, avowed to a friend of mine, that the only attractives on these occasions were the women of ill-fame, and the 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 brambūns. 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,† the most popular and most crowded of all the Hindoo festivals in Bengal, and which closes with libations to the

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

† 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.

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 Shivü is represented as declaring to Lûkshmêe, that he would part with all the merit of his works for the gratification of a criminal passion; Brûmha as burning with lust towards his own daughter; Krishnû as living with the wife of another, murdering a washerman and stealing his clothes, and sending his friend Yoodhisthirû to the regions of torment by causing him to utter a falsehood; Indrû and Chûndrû are seen as the paramours of the wives of their spiritual guides.—But these stories are so numerous in the pooranûs, 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 Tûntrû, practise the most abominable rites. The proselytes to this sect are chiefly bramhûns, and are called vama-charêes. I have given some account of them in pages 193, and 295; 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 practises of a sect so singularly corrupt.

The rules of this sect are to be found more or less in most of the Tūntrūs, but particularly in the Nēēlū, Roodrū-yamūlū, Yonec, and Unnūda kūlpū. In these works the writers have arranged a number of Hindoo sects as follows: Védacharēēs, Voishnūvacharēēs, Shoivacharēēs, Dūkshinacharēēs, 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 pease, 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 shraddhū. 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 milk-maid. 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 cast; 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 Brūmhū; 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 con-

separated, 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 cocoa-nut, 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 trētā by the writings of the learned, in the dwapūrū by the different pooranūs, and, in the kālīe yoogū, the tūntrūs 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 Bhoirūvū and Bhoirāvē, titles given to Shivū and Doorga, and presents to each of them spirits, meat-offerings, garments, or 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 vamaচারে; 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 on 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 Uvūdlōōtū, that is, as one who has renounced all secular affairs, and receives a new name (perhaps Anūndū-nat'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 casts 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 vamaচারেs



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 *vamachaiēes* 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 applauses 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 *shastrū*. 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. 121) 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 pūndits 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,\* throw themselves into rivers,† from precipices,‡ and under the cars of their idols;—who murder their own children, 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 Gan-

\* Instances are not unfrequent, where persons afflicted with loathsome and incurable diseases, have caused themselves to be buried alive."---*Asiatic Researches*, vol. vii. p. 257.

† Mr. W. Carey, of Cutwa, in a letter to the author, dated the 14th 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 river, 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."

‡ "A very singular practice prevails among the lowest tribes of the inhabitants of Berar and Gondwān. 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 Kalū-Bhoirāvū, situated in the mountains between the Taptee and Nārināda 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.

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

ges;—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 Booddhú in the Burman empire!†

\* 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 Rangonn 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 posture, 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 beheaded 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.”

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 shastrū, the Hindoo gives water to the weary traveller during the month Voishakhū, 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 kulee-yoogū 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 bramhūn: 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 Bhūgūvātē—it is enough, that he does not really deprive it of life, for the indwelling Brūmhū 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 shastrū 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 volume: one will be found in p. 97, and another respecting an image found under ground by the raja of Nūdeeya, in p. 160.\*

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, 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

\* Plutarch says, that Romulus, when he instituted the Ludi Consuales, to surprize the Sabine virgins, gave out, that he had discovered the altar of the god Consus hid under ground, which discovery attracted great multitudes in the sacrifice.

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 Tarük-éshwürü, at a place bearing this name. The bramhüns owning this image became rich. This excited the attention of some bramhüns near Nüdēya, who proclaimed another image of Shivü, in their possession, to be 'the brother of Tarük-éshwürü,' and the people of those parts flocked to this image as others had done to the original one.

The author has devoted 224 pages of this work to the gods. The next article 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.\* 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 dulness, 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: 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,† if the building belong to a man

\* We learn from the *Ain Akbäree*, however, that the entire revenues of Orissa, for twelve years, were expended on erecting a temple to the sun.---*Maurice's Indian Antiquities*.

† 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 arrive 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.



of wealth; the expence incurred in presents to the bramhūns and others is also very great. The person who employs his 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.\* Some temples are supported at an expence 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 shastrīs 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 lingū is to be seen at Benares, which six men with joined hands can hardly grasp. At the festival of Kartikéyū, 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.

\* In the year 1809, at the temple of Jūgūnnat'hū, near Serampore, at the car festival, about 570 ruppees were presented to the idol, in vegetables, fruits, sweetmeats, garments, and money. About 150 bramhūns, 50 females, and 150 shōōdrūs, were entertained daily; and, at the close of the festival, the priests of the temple received 420 ruppees.



Any bramhūn, properly qualified by rank and knowledge, may officiate in a temple, and perform the general work of a priest. There is no order of bramhūns to whom the priesthood is confined;\* many bramhūns employ others as priests; a shōōdrū must employ a bramhūn, but he has his own choice of the individual; he cannot repeat a single formula of the védūs himself without being guilty of the highest offence. There are different offices in which priests are employed, but any bramhūn, properly qualified, may perform the ceremonies attached to them all, p. 237. In general, a family, able to bear the expence, employs a priest on a regular allowance: some priests are retained by many families of the same cast: such a person is called the joiners' priest, or the weavers' priest, &c. The bramhūns employed as priests to the shōōdrūs 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 p. 182, 184.

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 Shivū,) 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

\* 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. "The laws have always confined a certain proportion of bramhūns, 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.

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 almanacks, 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, *Sūrīswūtēē*, which continues one day. In March, three, in honour of *Shivū*, *Krishnū*, and *Gūnga*. In April, two, one the anniversary of the birth of *Ramū*, and the other the horrid swinging festival. In June, two, one in honour of *Gūnga*, and the other *Jūgūnnat'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 *Rūtūntēē*, and in November another in honour of *Kartikéyū*, 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 page 244, 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. 253. From this time, the initiated becomes intitled 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 disciples 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 bramhūas, 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!\* They are never directed to 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 landing-places of the Ganges; to the persons bearing the sacred water into distant countries, in vessels suspended from their shoulders; to the shraddhūs and other religious ceremonies performed on its banks; to the numbers 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 favours of Gūnga; 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

\* 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 made by looks, &c. while they are thus washing away their sins. A number of bramhūas engage as cooks to opulent families, to facilitate licentious intrigues: this is become so common, that the bramhūas, proverbially known by the name of cooking bramhūas, are treated with the greatest suspicion by those who care for the chastity of their wives. *Multitudes of bramhūas 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.

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 (Gūnga sagūrū) every year.\*

The forms of worship (pōjā)† before the idol are particularly laid down in p. 272. The

\* Till lately, people used to throw themselves, or their children, to the alligators, at this place, under the idea that dying at Gūnga-sagūrū, in the jaws of an alligator, was the happiest of deaths. This is now prevented by a guard of sepoys sent by government.

† The Ain Akbūree says, the Hindoos “divide pōjā into sixteen ceremonies. After the devotee has performed his usual and indispensable ablutions, with the sūndhya and hamā, 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 flaggon. 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 comprized 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 Hindoost’hanū 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 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 lamp with ghee. In the thirteenth, he places before the idol trays of food, according to his ability, which are distributed amongst 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 uplified, 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 Kā’ee, 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 brahmūn, and have the ceremonies performed in a regular way.



priest who officiates has the common dress of a bramhūn; it must, however, be new: he has occasionally one or two bramhūns to assist him in presenting the offerings.

Short forms of praise and prayer to the gods,\* 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 *Gēeta*, says the Rev. Mr. Maurice, describes the bramhūns 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 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

\* 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 bramhūns 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 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, "Oh! 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, "Oh, 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, "Oh, god! fill me every day with food. I ask no more."



common, and is considered as one of the most efficacious, acts of devotion prescribed in the shastrûs. 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 vr̥t̥tis 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 bramhûns 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 bramhûns 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 cast 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 cast: a bramhûn finds friends every where, but the cast has sunk the afflicted śūdr̥ to the level of the beasts: when a bramhûn 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 bramhûn 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 shastr̥, and practised by the modern Hindoos.

Reading and rehearsing the *pooranüs* 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* bramhün, 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, joined to the disgrace and terrors of a state of widowhood, that, in the first moments of grief and distraction for the loss of her husband, reason is overpowered,

\* The shastrü prescribes, that he should do it with his head turned from the pile. Kennett, describing the Roman funerals, 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.

and the widow perishes on the funeral pile, the victim of grief, superstition, and dread. Many widows are buried alive with the corpses of their husbands.\*

Voluntary suicide is not only practised to a dreadful extent among the Hindoos, but the

\* The following circumstance took place at Gordül-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, Vishwânath, 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. The sick man was then immersed up to the middle in the river, and there kept for some time, 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 again 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: the corpse was laid on the earth by the river till a circular grave of about fifteen feet in circumference and five feet or six in depth was prepared. The corpse (after some formulas had been read) was placed at the bottom of the grave in a sitting posture, with the face to the N. the nearest relation applying a lighted whip of straw to the top of the head. The young widow now came forward, and having circumambulated the grave seven times, calling out *Hūree Bāl! Hūree Bāl!* 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:

shastris positively recommend the crime, and promise heaven to the self-murderer, provided he die in the Ganges! Nay, the bramhëns, as well as persons of other casts, assist those who design thus to end life, of which the reader will find instances recorded in pages 313, 314, and 315. In some places of the Ganges, deemed peculiarly sacred and efficacious, infatuated devotees very frequently drown themselves. A respectable bramhën assured the author, that in a stay of only two months 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 Jägünnat'hü's 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'hanü: see p. 318. I have, in page 322, 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

ble: 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 fore-finger 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 sirkars 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 pundits declare, that even Europeans, dying at Benares, though they may have lived all their days upon cow's flesh, will certainly obtain absorption into Brümhü. 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 Gôrgä, or die at Jägünnat'hü-kshëtü. In all other respects, the Hindoo heavens are all shut against eaters of cow's flesh.

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 learned bramhūns 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 journies, in the fees to the bramhūns, and in expences 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 bramhūns, especially to their spiritual guides; their relations also immerse the body of a deceased 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 shraddhū, and on which very frequently a rich man expends not less than 3 or 400,000 roopees. To make this offering at Gūya, is supposed to be attended with the certain deliverance of the deceased from all sorrow.\*

The pooranus teach, that after death the soul becomes united to an aerial body, and passes to the seat of judgment, where it is tried by Yūmū, the Indian Pluto, who decides upon its future destiny. It, however, remains in this aerial vehicle, till the last shraddhū is per-

\* "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 Gūya, who reaches the place." Another Hindoo, in the presence of the author, reproving a young bramhūn, 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 Gūya, might procure for him happiness after death?



formed twelve months after death, when it passes into happiness or misery according to the sentence of Yñmū.

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.

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 littleness.

Anxious to obtain the CONFESSION 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.

\* 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.

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 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 shastrū, 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 Bramhical 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 védīs 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 *yogēe* 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 connexions, 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 371, &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 *yogēe* as laid down in the *shastrū*: this de-

\* I have noticed in p. 370 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.

scription never was realized : those who have received the highest fame as yogēēs, 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 voishnūvūs are more sociable, and converse much among each other on their favourite Krishnū, 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 return home, and eat. This constitutes the whole of their daily practise. 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, immerses himself once, and then rubs himself with the clay, repeating this prayer, "Oh! 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 Yūmoona, Godavūrē, Sūrāswūtē, Nūrmūda, Sindhoo, and Kavērē, that he may, in Gūnga, 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 Gūnga." He then offers up a prayer for himself in some such words as these, "Ubbūyā-clūrūnā, praying for final happiness for ten millions of his family, bathes in Gūnga," 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 Gūnga, as, "O Gūnga, thou art the door of heaven, thou art the watery image of religion, thou art the garland round the head of Shivū; 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 gayātī, "*Let us meditate on the adorable light of the divine Ruler (Savitṛē): may it guide our intellects.*" He next pours out drink-offerings to Yūmū, to Brūmha, Viśnū, Roodrū, 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 lingū, 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 shastrū. 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 part of the ceremonies of the forenoon, and the name of some deity at considerable length. When he retires to rest, he repeats the word Pūdmū-nabhū, a name of Vishnōo. 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\*—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 *pooranūs*—here sits a man in the front of his house reading one of the *pooranūs*,† 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 singing 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 for doctrine, for reproof, for instruc-

\* 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-Krishnū, Radha-Krishnū, Krishnū, Krishnū, Radha, Radha," or "Shivū-Doorga," or "Kalēē-tūraū." 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.

† 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 roopees;—or heaven. When he opens one of the *shastrūs*, or even an account book, he makes a bow to the book. A shop-keeper, 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.

tion in righteousness, that men may be thoroughly furnished unto all good works," no domestic worship;\* no pious assembly where the village preacher "attempts each art, reproves "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 brahmīn who communicated this information, attributed this general disregard of their religion to the *kālee-yoogū*, and consoled himself with the idea, that this deplorable state of things was an exact fulfilment of certain prophecies in the *poorāṇs*.

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 reunited 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 *roopee*: 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.

\* 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 page 251.

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 Bhūgūvīt-Gēeta contains the following most extraordinary description of God: “*Sūn-jñyā*. The mighty compound and divine being Hūrce, having, O raja, thus spoken, made evident unto Urjōonū his supreme and heavenly form; of many a mouth and eye; many a heavenly ornament; many an up-raised 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: “*Urjōonū*. I behold, O god! within thy breast, the *dévūs* assembled, and every specific tribe of beings. I see Brūmha, that deity sitting on his lotus-throne; all the rishees and heavenly oorūgūs. 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 chūkrū, 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 mūhūrshées, holy bands, hail thee, and glorify thy name with adoring praises. The roodrūs, the adityūs, the vūsoos, and all those beings the world esteemeth good; ūshwinū, and koomarū, the mūroots and the ooshmūpas; the gūndhūrvūs and yūkshūs, with the holy tribes of ūsoorūs, 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, em-

blem 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 Dhritāshtrū, now, with all those rulers of the land, Bhīṣmā, Dronā, the son of Sōtū, 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 Kalē, drinking the blood of the giants, but it is the playful Krishnā who thus shews his dreadful teeth, with the mangled bodies of the family of Dhritāshtrū sticking between them.

No question occurs so frequently in the Hindoo shastrs 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 Sāṅskritū head-pūndit of the College of Fort William, on the subject of God, this man, who is truly learned in this own shastrs, 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,

\* Wilkins's translation of the *Ehṛgāvātī-Geeta*.



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 shastrūs, 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.\* 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.†—Vishnōo, when incarnate as Bamūnū, deceived king Būlee, and deprived him of his kingdom.‡—Shivū's wife was constantly jealous on account of his amours, and charged him with associating with the women of a low cast at Cooch-Bihar: the story of Shivū and Mohinē, a female form of Vishnōo, is shockingly indelicate.§—Vrihūspūtee, the spiritual guide of the gods, committed a rape on his eldest brother's wife.||—Indrū was guilty of dishonouring the wife of his spiritual guide.\*—Sōōryū ravished a virgin named Koontee.†—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.‡—Ugneē was inflamed with evil desires towards six virgins, the daughters of as many sages, but was overawed by the presence of his wife.§—Būlūramū was a great drunkard.||—Vayoo was cursed by Dūkshū, for making his daughters crooked when they refused his embraces. He is also charged with a scandalous

\* Acts xvii. 27.    † See Kalika pooranā.    ‡ See M habhrūū.    § Ibid.    || Ibid.    \* Ibid.  
 † Ibid.    ‡ Ibid.    § Ibid.    || Ibid.



connection with a female monkey.\*—When Vūloomū was walking in his own heaven, he was so smitten with the charms of Oorvūshēē, a countezan, that, after a long context, she was scarcely able to extricate herself from him.†—Kṛishnū's thefts, wars, and adulteries are so numerous, that his whole history seems to be one uninterrupted series of crimes.‡—In the images of Kalēē, she is represented as treading on the breast of her husband.§—Lūkshmiēē and Sūrūswitēē, the wives of Vishnū, were continually quarrelling.||—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,\* Shivū granted to the great enemy of the gods, Ravūnū, a blessing which set all their heavens in an uproar, and drove the 330,000,000 of gods into a state of desperation. Brūmhā created Koombhū-kūrnū, a monster larger than the whole island of Lūnka, but was obliged to doom him to an almost perpetual sleep, to prevent his producing an universal famine. This god is often represented as bestowing a blessing, to remove the effects of which Vishnū 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 Brūmhā, has destroyed the creation, Vishnū 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 lowes orders say, “The rascally gods are dying.” During a heavy rain, a woman of respectable cast frequently says, “Let the gods perish! my clothes are all wet.” A man of low cast 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

\* See Ramayūnū.

† Ibid.

‡ See the Shīrē-bhagāvātū.

§ See the Markūndēyū pooranū.

|| See the Vṛihōddhūrmū pooranū.

\* See the Ramayūnū.

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 idolator, walking round his pantheon, sees beings that fill him only with shame or terror: he retires from the image of Kalēe overwhelmed with horror, and from those of Radha-Krishnū 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;\* 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 modifi-

\* See the Védantīk sārā.

cation 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 *śhōōdrū* renders them unclean. To be contented in ignorance, is the duty of a *śhōōdrū*, 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 *śhōōdrū* is supposed to be born to evil destiny; and the only hope he can indulge is, 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 *śhastrūns*, 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>2</sup>

These *śhastrūns* 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 p. 65, 209, and 215.

The *ñit'hūrvū védū* contains many prayers for the destruction of enemies; and gives a list of offerings proper to be presented to *Bhūgūvūcē*, 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

\* At the time a learned native was assisting the Rev. Mr. Carey in the translation of the New Testament into the *Sāṅskritā*, when such passages as these were translating, "Henceforth know I know 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 *voirage*-ism, Paul was a true *Pūram-hūngcē*." Yet the divine principles upon which Paul trampled upon the world, and devoted himself supremely to God, have no existence in the *śhastrūns*. 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."

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 Mānōo 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.\* 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. 357 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 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

\* “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.” *Hallid's Code of Gentoo Laws*. How can we wonder that the Hindoos should be so addicted to falsehood, when even in the tig-védh, approached with profound reverence by so many Christian infidels, we find monstrous exaggerations like the following: ‘Bhūrūtū distributed in Mūshoarū a hundred and seven thousand millions of black elephants with white tusks, and decked with gold.’ ‘A sacred fire was lighted for Bhūrūtū, son of Daashantū, in Sachigoonū, at which a thousand bramhūns shared a thousand millions of cows a piece.’ See *Mr. Colebrooke's Essay*.



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 casts 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 Aeldama. I have ventured on an estimate of the number of Hindoos who annually perish, the victims of the bramhical religion (p. 322), 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 outdoes 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 cast, 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 pooranūs 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 Kālē, 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, choaking, 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 shōdrū, 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 p. 349, 350, and 360, 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.

This 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 recollec-

tion, 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 shastrūs 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.\* 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

\* “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 abjure all toleration 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,” he hesitated to believe the Bible because it was outdone in chronology by the histories of the Chinese and Hindoos. With sacred reverence he exclaims, at the close of his account of the four yooḡs, “To such antiquity the Mosiac 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 Brāhṇa, 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 the “holy writ” of the Hindoos, if he had happened to read in the Rāmāyānū the account of Rām’s army, which this “holy writ” says, amounted to 1,000,000,000,000,000,000 soldiers, or rather monkeys! Again, two thousand times the four yooḡs, or 8,610,000,000 years, is the age of the sage Markūṇḍéyū. 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*!

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 some time, a very unjust and unhappy impression appeared to have been made on the public mind, by the encomiums past 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 idolators, 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 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 Kalē; yet mankind have generally concluded, that he who worships an image is an idolator, 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 védūs, and his other important translations; the *Blāṅgūvāt-Gēeta*, translated by Mr. Wilkins; the translation of the *Ramayānū*, several volumes of which have been printed; some valuable papers in the *Asiatic Researches*; with other translations by different *Sūṅskritū* 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 sbastrūs

were written, they therefore at once believed the assertions of the bramhuns, 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 bramhuns in crying *Hūree bul! Hūree bul!*\* while the 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 Kalē 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 bramhuns, 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 bramhuns. 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 ardor of enthusiasm. A tribe of venerable priests, array-

\* Sounds of triumph, which the bramhuns 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 Hūree, viz. Krishnū. In their popular use, they are like the English phrase, *huzza! huzza!*

† 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.



ed 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 benefaction 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, thou, or 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 idolators 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 craftsman, 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 XLIV. 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*.”—1 Peter IV. 3. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and *idolators*, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”—Rev. XXI. 8.

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 antient than the Egyptian, and that it is the most PUERILE, 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 Booddhū, Rishūbhū dévū, Nanūka, and Choitanyū.

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. Nanūka and Choitanyū were less rigid, and do not seem to have pressed the importance of religious austerities. Booddhū and Rishūbhū-dévū evidently adhered to the systems of those Hindoo philosophers who were atheists.\*

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 resurrection; 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.

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

\* The *Shrēe-bhagūvātū* mentions Booddhū as the son of Unjēnū, of Kēēkūū, and that Charvakū (a celebrated atheist) embraced and published the real opinions of Booddhū. See *Shrēe-bhagūvātū*, chap. 1, sect. iii.

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 Joinūs 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 *Témee Jatū*, a Bouddh work, (see p. 409) 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 re-union 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 Bouddhūs and Joinūs 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 Joinūs speak of the Bouddhūs 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 Joinūs being still found in Hindoost'hanū, 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 Goutāmū dynasty, or, as they were then called, Bouddhūs.

Nanūkū, 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: Brūmhū, Pūrūm-ēshwūrū, Unadee, Nīrakarū, &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 bramhinical 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; the 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 Sikhs who observe the rules laid down by their sacred books.

Choitūnyū, the last of these seceders, departed still less from regular Hindooism: his principal opposition was aimed at the rising sect of the shaktūs, 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 Voishnūvū, adopting Krishnū, or Hūree, as his favourite deity. He did not proscribe the other gods, but set up Vishnū as uniting all in himself; nor did he explode any tenet of Hindooism beside that relating to bloody sacrifices: a devout attachment to Krishnū; a strict union among all his followers; reverence for religious mendicants; visiting holy places; repeating the name of Hūree, and entertaining mendicant voishnūvūs, 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 bramhinal 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 védas, 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.*"



A VIEW  
*OF THE HISTORY, LITERATURE, AND RELIGION OF THE HINDOOS.*

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PART III. OF THEIR RELIGION.

CHAPTER I. SECTION 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 Hindoostan; 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 Brümhū, 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, all-wise, 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.

## SECTION 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, Shivũ, and Brũmha; the elements; and the three females Doorga, Lũkshmẽẽ and Sũrũswũtẽẽ. 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.*

*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 chũkrũ,\* and in the fourth a water-lily. He rides on Gũroorũ, an animal half-bird and half-man, and wears yellow garments.

The Hindoo shastrũs 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 Mũtsyũ incarnation. Brũmhũ,† the one God, when he resolves to re-create the universe after a periodical destruction, first gives birth to Brũmha, Vishnoo, and Shivũ, to preside over the work of creation, preservation, and destruction. After a periodical dissolution of the universe, the four vẽdũs remained in the waters. In order to enter upon the work of creation, it was necessary to obtain these books, for the instruction of Brũmha. Vishnoo was therefore appointed to bring up the vẽdũs 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.

\* An iron instrument of destruction like a wheel.

† The reader will please to keep in mind that Brũmhũ means the one God, and that Brũmha means the idol of that name.

In the Kúchyüpü 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. 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 Nūrü-singhū.\* Among other descendants of Dūkshū, (the first man that Brūmha created,) was Kūshyüpü, a moonee, and his four wives, Ditee, Ūditee, Vinūta, and Kūdroo. From Ditee, sprang the giants; from Ūditee, the gods; from Vinūta, Gūroorū; and from Kūdroo, the hydras. The giants possessed amazing strength, and amongst them two arose of terrific powers, named Hirūnyakshū and Hirūnyū-kūshipoo, both of whom performed religious austerities many thousand years to obtain immortality. Brūmha at length gave them a blessing apparently equivalent to that which they desired. He promised, that no common beings 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 Indrū, the king of heaven. Indrū, collecting all the gods, went to Brūmha, and intreated him to provide some way of deliverance, as the universe which he had created was destroyed. Brūmha 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 Brūmha had blessed. Narayñū promised to destroy them, which he did in the following manner: Hirūnyū-kūshipoo's son Prūhadū 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

\* From nūrü, a man; and singhū, a lion.

his son into it, and set it on fire; the wax melted, and fell upon Prūhadū, 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 Vishnool dwell?' 'He is every where,' says Prūhadū. 'Is he then in this pillar?' 'Yes,' said the son. 'Then' said Hirūnyū-kūshipool, 'I will kill him,' and gave the pillar a blow with his stick—when Vishnool, in the form of half-lion half-man, burst from the pillar; laid hold of Hirūnyū-kūshipool 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 Brūmha to him was not broken. Vishnool next destroyed Hirūnyakshū. After the death of his father, Prūhadū began to worship Vishnool under the form which he had assumed, and with tears enquired into the future fate of his father. Vishnool assured him, that as he had died by his hands, he would surely ascend to heaven. Vishnool was so pleased with the praises which Prūhadū bestowed on him, that he began to dance, hanging the entrails of Hirūnyū-kūshipool round his neck. By Vishnool's dancing the earth began to move out of its place, so that Brūmha and all the gods were frightened, but durst not go near him. However, at the entreaties of Prūhadū, Vishnool gave over dancing; the earth became fixed, and Vishnool gave Prūhadū this promise, that by his hands none of his race should die.

The fifth is the Vamūnū incarnation. Prūhadū's grandson Būlee followed the steps of his great-grand-father, and committed every kind of violence. In contempt of the gods, he made offerings in his own name. He performed the ūshwūmédhū sacrifice one hundred times, by which he was entitled to become the king of the gods; but as the time of the then reigning Indrū was not expired, the latter applied for relief to Vishnool, who promised to destroy this giant: to accomplish which he caused himself to be born of Ūditce, the wife of Kūshyūpū, the moonce. Being exceedingly small in his person, he obtained the name of Vamūnū, i. e. the dwarf. At a certain period king Būlee was making a great sacrifice, and Vamūnū's parents being very poor, sent him to ask a gift of the king. It is customary, at a festival, to present gifts to bramhūns. Vamūnū 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 bramhūn to help him over it. On his arrival, he went to ask a gift of Būlee. 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. Būlee pressed him to ask for more, intimating that such a quantity was nothing; but Vamūnū 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 bramhūn was no other than Vishnool himself, who would deprive him of all he had. The king, however, was determined to fulfil his promise, and the grant was made. Vamūnū then placed one foot on Indrū'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. Būlee 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 Vamūnū to set his foot upon. He did so; but Vamūnū then asked for what is called dūkshinū, 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 Prūlhadū 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 patālū, the world of the hydras, with five wise men.\* Būlee chose the latter, but said, that as he had done much mischief on earth, he was afraid of going to patālū, lest he should there be punished for his crimes. Vamūnū told him not to fear, as he would, in the form of Vishnool, 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 Pūrūshool-ramū incarnation. Pūrūshool is the name of an instrument of war. The occasion of this appearance of Vishnool is thus related: The kshūtriyūs, from the king to the lowest person of this cast, were become very corrupt.

\* 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.

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'hivē\* went to Vishnoo, and prayed for relief. Her petition was heard, and one part of Vishnoo was incarnate, as the son of Jūmūdūgnce, a descendant of Bhṛigoo the sage. After twenty-one different defeats the kshūtriya were exterminated by Pūrūshoo-ramū ; but after a lapse of years they again became numerous : Ūrjoonū, a kshūtriya 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 Jūmūdūgnce, the learned ascetic. He had with him 900,000 people ; yet Jūmūdūgnce 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.† 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 Jūmūdūgnce ; 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, Ūrjoonū, could not find the cow, but went home disappointed. Pūrūshoo-ramū hearing of the defeat and death of his father Jūmūdūgnce, went to complain to Shivū, on the mountain Koilasū, but could not get access to him till he had knocked down the gods Gūnēśhū and Kartikū, Shivū's door-keepers. Shivū gave Pūrūshoo-ramū the instrument pūrūshoo, and promised him the victory. On his return Pūrūshoo-ramū met his mother, who was about to throw herself on the funeral pile of her husband. After attending upon this ceremony, Pūrūshoo-ramū went to the residence of Ūrjoonū and killed him.‡

\* The earth personified:

† That is, the cow which yields every thing desired:

‡ This story is told variously in the pooranās : according to the Ramayānū, Vāshis'thū was the owner of this cow, and Vishwāmitū the person who fought with the moonce to obtain it.

These six incarnations are said to have taken place in the *sūtyū yoogū*.<sup>\*</sup> There are no images respecting them made for worship.

The seventh incarnation is that of *Ramū* to destroy the giant *Ravūnū*; for the history of which see the Translation of the Table of Contents of the *Ramayūnū*, in the second volume.—The eighth incarnation is that of *Būlūramū*, to destroy *Prūlūmbū* and other giants. This latter incarnation is said to have taken place in the *dwapūrū-yoogū*.—The ninth is the *Booddhū* incarnation, in which *Vishnoo* appeared as *Booddhū*, to destroy the power of the giants. In order to effect this, *Booddhū* 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 *Kūlkee Ūvū-tarū*. See translation from the *Kūlkee pooranū*, in the second volume.

The appearance of *Vishnoo*, when he took the name of *Krishnū* to destroy the giant *Kūngshū*, 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 *Krishnū*, many others mentioned in the *pooranū*s, all having their source in *Vishnoo*.—The *Shrēē-bhagūvūtu* contains accounts of the following: *Soo-yūgnū* created certain gods, and removed distress from the three worlds;—*Kūpilū* taught his mother the knowledge of *Brūmhū*, by which she obtained absorption;—*Dūt-tatrēyū* 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 is, previous to the dissolution of things which preceded his incarnation;—*Nūrū-Narayūnū* was such a perfect ascetic that the

\* These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo *sūtyū yoogū*, could we believe that there ever had been such a period,



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;—Rishñvũ was an incomparable yogēē, who was worshipped by the pũrm-hñngsũs and other ascetics;—Hñyũgrēēvũ was so great a saint, that the words of the védũ were uttered every time he breathed;—Hũree delivered his disciples from all their enemies whether among men or the inferior animals;—Hñngsũ taught his disciples the mysteries of yogũ, and obtained absorption himself while performing the ceremonies of a yogēē;—Mũnoo's fame filled the three worlds, and ascended even as far as Sũtyũ-lokũ;—Dhũnwũntũree delivered all diseased persons from their disorders on their mere remembrance of his name, and gave the water of immortality to the gods;—Vyasũ arranged the védus, was the author of the pooranus, &c.—Vibhoo was the spiritual guide of 80,000 disciples, whom he taught the knowledge of Brũmhũ, and the ceremonies of yogũ;—Sũtyũsēnũ cleared the earth of hypocrites and wicked persons;—Voikoont'hũ created the heaven of Vishnoo known by this name, and performed other wonders;—Ŭjitũ instructed the gods to churn the sea to obtain the water of immortality, and did other things which distinguished him as an incarnation. Mohũnēē was incarnate to prevent the giants from obtaining the water of immortality at the churning of the sea;—Narũdũ revealed the work called Voishnũvũ Tũntrũ.—The following incarnations are expected: Sarvũbhoomũ to dethrone the present Indrũ, and instate Bũlce in his stead;—Vishwũksēnũ as the friend of Shũmbhoo, when he becomes the king of heaven;—Dhũrmũ-sētoo to nourish the three worlds;—Soodhamma to assist Roodrũ-savũrnee, the twelfth of the fourteen mũnoos;—Yogēshwũrũ to place Divũs-pĩtee on the throne of Indrũ;—Vrihudbhanoo 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 honour 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 Voishnūvīś. 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,\* among which are the following :—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Narayānū, or, he who dwelt in the waters,† and he who dwells in the minds of the devout.—Voikoont'hū, or, the destroyer of sorrow.—Vishtūrū-shrūva, or, he who, in the form of Viratū, is all eye, all ear, &c.—Rishēēkēshū, 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 Lūkshmeē.—Mūdhoo-sōō-dhūnū, the destroyer of Mūdhoo, a giant.—Swāmbhōō, or, the self-existent.—Doityaree, or, the enemy of the giants.—Poondūrēēkakshū, or, he whose eyes are like the white lotos.—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

\* The meaning of the principal names of some of the gods is to be found in the comment upon the *Umrū-koshū* by Bhātūrū-mūlikū.

† 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.

† At the time of a prūyā, when every thing is reduced to the element of water, Vishnoo sits on the snail *Umrū* which has 1000 heads.

world.—Jñanarddñũ, or, he who afflicts the wicked, and, he of whom emancipation is sought.—Pādmū-nabhũ, or, he whose navel is like the water-lily.—Vishwām̐vũ, or, the protector of the world.—Koitũbhũjit, or, he who overcame the giant Koitũbhũ.

Vishnoo has two wives,\* Lũksh̐m̐ēē, the goddess of prosperity, and Sũr̐swũt̐ēē, the goddess of learning. The former was produced at the churning of the sea. Sũr̐swũt̐ēē is the daughter of Br̐m̐ha.

The following description of the heaven of Vishnoo is taken from the Mũhabhar̐tũ. This heaven, called Voik̐oont'ũ,† 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 head of Droovũ, 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 Voik̐oont'ũ. 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 nymph̐œas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lũksh̐m̐ēē. From the body of Luksh̐m̐ēē the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The d̐ev̐rshees, raj̐rshees, and sũpt̐rshees constantly celebrate the praises of Vishnoo and Luksh̐m̐ēē, and meditate on their divine forms. The br̐m̐lũr̐sh̐ēē chant the v̐d̐ũs. The glorified voishnũvũs approach Vishnoo, and constantly serve him. The gods‡ are also frequently employed in celebrating the praises of Vishnoo; and Gũroorũ, the bird-god, is the door-keeper.

\* One of the Hindoo poets, in answer to the question, Why has Vishnoo assumed a wooden shape? (alluding to the image of Jũgũnnat'ũ), 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 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.

† The work called Kũrmũ-Vipakũ says, that the heavens of Vishnoo, Br̐m̐ha, and Shivũ are upon three peaks of the mountain Soom̐roo; and that at the bottom of these peaks are the heavens of twenty-one other gods.

‡ These gods are supposed to be visitors at Vishnoo's.

## SECTION III.

*Shivū.*

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

This god is represented in various ways. In the form of meditation used daily by the brambhūns he is described as a silver coloured man, with five faces ; an additional eye\* and a half-moon grace each forehead ;† he has four arms ; in one hand he holds a 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,‡ 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,§ 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.

\* One of the names of Shivū is Trilōchūnū, 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.

† At the churning of the sea, Shivū obtained the moon for his share, and fixed it, with all its glory, in his forehead.

‡ 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.

§ 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 sūnyasēes. 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.

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 Bœtia 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. 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 *swūyūmbhōō*, (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 *Gūndhūkēē*, 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 bedstead; 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 these persons wear, is composed of three curved lines

\* It is remarkable, that a stone image, consecrated to *Venos*, 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 bread beneath; the circumference was small, and sharpening toward 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.

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 Phalagoonū, 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 Hūrū-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

\* The shastrūs 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.

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

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, but they are very rare. A few years ago, a person at Kidūrpōorū, 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 śūnyasēēs 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 śūnyasēēs, 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 śūnyasēēs 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 Kalēē-ghatū, 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 Kalē, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door-way, 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 dying.—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 sides 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*.<sup>\*</sup> The person had made a vow to Shivū thus to pierce his body, praying the god to remove some evil from him.

Some *sānyasēes* 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 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 ancle 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

<sup>\*</sup> Piercing with arrows.

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 Chūrūkñ, 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

\* At Kidūrpoorū.

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 *sūnyasēēs* 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 *Bājbjūj*, 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 *brāhmīn* 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 swigning, in some places, a *sūnyasēē* 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 *sūnyasēē* arises, when they dance around him, proclaiming the name of *Shivū*.

The next morning the *sūnyasēēs* 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 *sūnyasēēs* worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating *mūntrūś*.

These horrid ceremonies are said to derive their origin from a king named *Vaūū*,

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 Bhūgū-vītēē, Sūtēē, Parvūtēē, &c. In one age Shivū was married to Sūtēē, the daughter of king Dukshū, and in another to the same goddess under the name of Parvūtēē, the daughter of the mountain Hīmalūyū; 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 tyger’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 exclaimed against the marriage, till Narādū, 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 Parvūtēē, 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 pooranis, to have destroyed Kūndūrpū (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 Prād-yoomnū, when he again obtained his wife Rūtee. 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. Sūtēē, 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 Sūtēē so much that she died.† 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 be-

\* In allusion to the throwing of dead bodies into the river. This resembles the surprize 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 Molinēē as given in the Markūndēyū pooranū ; but which I have suppressed on account of its offensive nature.

† In reference to this mark of strong attachment, a Hindoo widow burning with her husband on the funeral pile is called Sūtēē.

nefactor. Mūhēshwūrū, the great god.\* Eeshwūrū, the glorious god. Cāन्द्रū-shékūrū, he whose forehead is adorned with a half-moon. Bhōōtēshū, he who is lord of the bhōōtūs.† Mrirū, he who purifies. Mrityoonjūyū, he who conquers death. Krittivasa, he who wears a skin. Oogrū, the furious. Shrēē-kūntū, he whose throat is beautiful.‡ Kūpalūbhrit, he whose alms' dish is a skull.§ Smūrū-hūrū, the destroyer of the god of love. Tripoorantūkū, he who destroyed Tripoorū an ūsoorū. Gūngadāūrū, he who caught the goddess Gūnga in his hair.|| Vrishū-dwūjū, he whose standard is a bull.\* Shōōlēē, he who wields the trident.† St'hanoo, the everlasting. Shūrvū, he who is every thing. Girēēshū, lord of the hills, he who dwells on the hills.

The following account of the heaven of Shivū is translated from the work called Krityū-tūtwū. This heaven, which is situated on mount Kōilasū, and called Shivū-poorū, is ornamented with many kinds of gems and precious things, as pearls, coral,

\* The pūndits give proofs from the shastrās, in which Shivū is acknowledged to be the greatest of the gods, or Mīha-dēvū : from Mūha, great, and, dēvū, god.

† 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 the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Shivū is attended by a number of these bhōōtūs, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

‡ After Shivū, to preserve the earth from destruction, had drank the poison 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 ūsoorūs were filled with triumph, under the expectation that one of the gods, (even Shivū himself) was about to expire. The gods addressed Doorga, who took Shivū in her arms, 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-kūntū, the blue-throated.

§ This is Brūmha's skull. Shivū in a quarrel cut off one of Brūmha's five heads, and made an alms' dish of it. Brūmha 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 kōmūndūloo.

|| In Gūnga's descent from heaven, Shivū caught her in the bunch of hair tied at the back of his head.

\* Shivū's conduct, on the day of his marriage with Parvūtēē puts us in mind of Priapus. The Indian god rode through Kunū-rōopū on a bull, naked, with the bride on his knee.

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

gold, silver, &c. . . . Here reside gods, danūvūs,<sup>1</sup> gūndhūrvūs,<sup>2</sup> ūpsūrūs,<sup>3</sup> siddhūs,<sup>4</sup> charūnūs,<sup>5</sup> brūmhūrshees,<sup>6</sup> dévūrshees,<sup>7</sup> and mūhūrshees;<sup>8</sup> also other sages, as Sūnatūnū, Śūnūtkoomarū, Sūnūndū, Ūgūstyū, Ūngira, Poolūstyū, Poolūhū, Chitrū, Angirūsū, Goutūmū, Bhṛigoo, Pārashūrū, Bhūrādīwajū, Mrikūndū, Markūndéyū, Shoonūshléphū, Ūshṭavūkrū, Dhomyū, Valmēēkce, Vūshisṭ'hū, Doorvasa, &c. These persons constantly perform the worship of Shivū and Doorga, and the ūpsūras 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>9</sup> jatēē,<sup>10</sup> mūllika,<sup>11</sup> malūtēē,<sup>12</sup> dorū,<sup>13</sup> tūgūrū,<sup>14</sup> kūrūvēērū,<sup>15</sup> kūlharū,<sup>16</sup> kūrnikarū,<sup>17</sup> kēshūrū,<sup>18</sup> poonnagū,<sup>19</sup> drona,<sup>20</sup> gūndhūrājū,<sup>21</sup> shéphalika,<sup>22</sup> chūmpūkū,<sup>23</sup> bhōōmce-chūmpūkū,<sup>24</sup> nagū-kēshūnū,<sup>25</sup> moochūkoondū,<sup>26</sup> kanchūnū,<sup>27</sup> pioolec,<sup>28</sup> jhintēē,<sup>29</sup> nēēlū-jhintēē,<sup>30</sup> rūktū-jhintēē,<sup>31</sup> kūdūmbū,<sup>32</sup> rūjūnēēgūndhū,<sup>33</sup> tūrkū,<sup>34</sup> tūroolūta,<sup>35</sup> parijatū,<sup>36</sup> &c. &c. Cool, odorous and gentle winds always blow on these flowers, and diffuse their fragrance all over the mountain. The shade produced by the parijatū tree is very cooling. This mountain also produces the following trees and fruits: shala,<sup>37</sup> talū,<sup>38</sup> tūmalū,<sup>39</sup> hīntalū,<sup>40</sup> kūrjōōrū,<sup>41</sup> amrū,<sup>42</sup> jūmvēērū,<sup>43</sup> goovakū,<sup>44</sup> pūmūsū,<sup>45</sup> shrēēphūlū,<sup>46</sup> draksha,<sup>47</sup> īngoodēē,<sup>48</sup> vūtū,<sup>49</sup> ūshwūt'hū,<sup>50</sup> kūpitt'hū,<sup>51</sup> &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Shivū, viz. the kakū,<sup>52</sup> shookū,<sup>53</sup> paravūtū,<sup>54</sup> tittiree,<sup>55</sup> chatūkū,<sup>56</sup> chasū,<sup>57</sup> bhasū,<sup>58</sup> kōkilū,<sup>59</sup> sarasū,<sup>60</sup> datyōōhū,<sup>61</sup> chūkrūvakū,<sup>62</sup> &c. &c. The waters of the heavenly Ganges (Mūndakinēē) glide along

- |                                      |                                       |                                       |  |
|--------------------------------------|---------------------------------------|---------------------------------------|--|
| 1 A particular kind of giants.       | 2 The heavenly choiristers.           | 3 Dancers and courtézans.             | 4, 5 Gods who act as servants to some of the other gods. |
| 6 Sacred sages.                      | 7 Divine sages.                       | 8 Great sages.                        |  |
| 9 <i>Jasminum auriculatum</i> .      | 10 <i>J. grandiflorum</i> .           | 11 <i>J. zambae</i> .                 | 12 <i>Gærtnera racemosa</i> .                            |
| 13 Unknown.                          | 14 <i>Tabernaemontana coronaria</i> . | 15 <i>Nerium odorum</i> .             | 16 <i>Nymphaea cyanea</i> .                              |
| 17 <i>Pterospermum acerifolium</i> . | 18 <i>Mimusops elengi</i> .           | 19 <i>Rutlera tinctoria</i> .         | 20 <i>Plomis zeylanica</i> .                             |
| 21 <i>Gardenia florida</i> .         | 22 <i>Nyctanthes arbor tristis</i> .  | 23 <i>Michelia champaca</i> .         | 24 <i>Kempferia rotunda</i> .                            |
| 25 <i>Mesua ferrea</i> .             | 26 <i>Pterospermum suberifolia</i> .  | 27 <i>Bauhinia</i> (several species.) | 28 <i>Linum trigynum</i> .                               |
| 29 <i>Barleria cristata</i> .        | 30 <i>Barleria cœrulea</i> .          | 31 <i>Barleria ciliata</i> .          | 32 <i>Nauclea orientalis</i> .                           |
| 33 The tuberose.                     | 34 <i>Æschynomenesesban</i> .         | 35 <i>Ipomea quamoclit</i> .          | 36 <i>Phœnix paludosa</i> .                              |
| 37 <i>Phœnix sylvestris</i> .        | 38 <i>Erythrina fulgens</i> .         | 39 <i>Shorea robusta</i> .            | 40 <i>Borassus flabelliformis</i> .                      |
| 41 <i>Diospyrus cordi folia</i> .    | 42 <i>Mangifera Indica</i> .          | 43 The citron or lime tree.           | 44 <i>Arcea catechu</i> .                                |
| 45 <i>Artocarpus integrifolia</i> .  | 46 <i>Ægle marmelos</i> .             | 47 The grape vine.                    | 48 Unknown.  |
| 49 <i>Ficus Indica</i> .             | 50 <i>Ficus religiosa</i> .           | 51 <i>Feronia elephantium</i> .       | 52 The crow.   |
| 53 The parrot.                       | 54 The pigeon.                        | 55 The partridge.                     | 56 The sparrow.  |
| 57 <i>Coracias Indica</i> .          | 58 Unknown.                           | 59 The Indian cuckow.                 | 60 The Siberian crane.                                   |
| 61 The gallinule.                    | 62 <i>Anas casarca</i> .              |                                       |  |

in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz. vṛṣāntū (spring), grēṣhmū (summer), vṛṣha (rainy), shūrūt (sultry), shishirū (dewy), and shēētū (cold). On a golden throne, adorned with jewels, sit Shivū and Doorga, engaged in conversation.

The Shrēe-bhagvūtū contains another description of the heaven of Shivū: Sixteen thousand miles from the earth, on mount Koilasū,\* 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† 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 Nūndēē, the other by Mūha-kalū. A number of gods and other celestial beings constantly reside here, among whom are Kartikéyū and Gūnēshū, the sons of Shivū; also the female servants of Doorga, Jūya and Vijūya, 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.

\* 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.

† Elcocarpus ganitrus.



## SECTION IV.

*Brāmha.*

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

*Brāmha* 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 *Vinūta*, *Gūroorū* and *Ūroonū*. After creating these sages, who were of course *brāmhīns*, *Brāmha* caused a *kshūtriyū* to spring from his arms, a *voishyū* from his thighs, and a *shōōdrū* 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.

*Brāmha* 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 *kūmūndūloo*, or alms' dish. He is called the Grandfather (*pīta-mūhū*) of gods and men.\* He is not much regarded in the reigning superstition ; nor does any one adopt him as his guardian deity.

The *brāmhīns*, in their morning and evening worship, repeat an incantation containing a description of the image of *Brāmha* ; 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

\* Jupiter was called the father and king of gods and men.

offering clarified butter is presented to Brümha. 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 Brümha 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 Brümha.

Brümha, 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, kimūrūs, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Brümha, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Brümha boasted in company, that he was as great a god as Shivū. Hearing what Brümha had been saying, the latter inflamed with anger was about to cut off one of Brümha's heads, but was prevented by the intercessions of the assembled gods. Brümha 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 (Brümha) had been guilty of a great crime in endeavouring to seduce his daughter. Brümha was satisfied with this answer, but pronounced a curse on whatever god, gundhurvū, or ūpsūra should hereafter drink spirits.

The above is the substance of the story as related in the Mūhabharātū. The Kashīē-khūndū of the Skūnda pooranū says that Brümha 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 Vishnoo, who was greatest, Brümha, Vishnoo, or Shivū? Brümha affirmed that he was entitled to this distinction. Krūtoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the védūs; but those books declared in favour of Shivū. On hearing this verdict, Brümha was filled with rage, and made many insulting remarks upon Shivū; who, assuming the terrific form of Kalū-Bhoirūvū, appeared before Brümha and Krūtoo, and, receiving farther insults from Brümha, with his nails tore off one of Brümha's five heads. Brümha 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-dēvū, 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. Narādū, 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* :—Vrihūspātee, the spiritual guide of the gods, on a particular occasion, went to the palace of his elder brother Ootū'h'yū, and became enamoured of his pregnant wife. The child in the womb reproved him. Vrihūspātee cursed the child, on which account it was born blind, and called Dēēghū-tūma.\* When grown up, Dēēghū-tūma followed the steps of his uncle, and from his criminal amours Goutūmū and other Hindoo saints were born. Dēēghū-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]. Atinūbhōō, the self-existent. Pūrūmést'hēē, the chief sacrificer.† Pita-mūhū, the grandfather. Hirūnyū-gūrbhū, he who is pregnant with gold. Lokéshū, the god of mankind, the creator. Chūtoor-anūnū, the four-faced.

\* From Dēēghū, long; tūma, darkness.

† That is, as the first bramhūn he performed all the great sacrifices of the Hindoo law. To every sacrifice a bramhūn is necessary.

Dhata, the creator. Ūbjū-yonce, he who is born from the water-lily. Droohimū, he who subdues the giants. Prījapātee, the lord of all creatures. Savitrēē-pātee, the husband of Savitrēē.

## SECTION V.

*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\* one hundred times raises a person to the rank of Indrū.

The Shrēē-bhagvūtū 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 kŭlpū: Ilūrec, Rochāmū, Sūtyū-jit, Trishikhū, Vibhoo, Mūntrū-droomū, and Poorūndirū, the present Indrū. To him will succeed Bālee, Shrootū, Shūmbhoo, Voidhritū, Gūndhū-dhama, Divūs-pātee, 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 1000 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

\* The horse, on account of his usefulness in war, was sacrificed to Mars.



blades of *dōśrva* grass are tied round the right arm of a man, and 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*, *Ūgāce*, *Yāmū*, *Noiritā*, *Vīroonū*, *Pāvūnū*, *Eeshū*, *Ūnāntū*, *Koovérū*, and *Brūmha*; also that of 'the five deities,' viz. *Sōōryū*, *Gūnēshū*, *Shivū*, *Dōrga*, and *Vishnōo*; and of the nine planets, viz. *Rāvee*, *Somū*, *Mūngūlū*, *Boddhū*, *Vrihūspātee*, *Shookrū*, *Shūnee*, *Rahoo*, and *Kétoo*. 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, outdo 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 *Ramayānū* as follows: 'After receiving the highest honours from *Prūmītee*, 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 *Jānūkā*, 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.' *Vishwamitrū* hearing



holding 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.\* 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 Dūshūrūt’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 great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Ilimūvūt, frequented by the siddhūs and charūnūs.†

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,‡ the son of Ravūmū, 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

\* 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.

† Carey and Marshman's translation of the Ramayānū, vol. 1, page 455.

‡ This word signifies thunder.



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 Brūmbha to interfere, who saved him from their wrath, and continued him on his throne.

*Description of Umīravātēē, 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.\* 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, ūpsūras, kinnīrūs, siddhūs, saddhyūs, devūrshēes, brūmhūrshēes, rajūrshēes, Vrihūspateē, Shookrū, Shūnee, Boodhū, the winds, clouds, Oiravūtū, (Indrū's elephant), and other celestial 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'hīru'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 gīmūs, dūkshūs,

\* It is a curious fact, that though this flower is so celebrated in the peoranūs for its fragrance, it has no scent at all.



gundhūrṃs, &c. were present. While the courtzans were dancing, and the kinnārīs 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 surprize 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 *Kālīka-vṛtī*. 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-bhagācūtā.*—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,\* 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 Brāmha, 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 Vishwūkūrma 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 was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of hea-

\* A Hindoo considers the anger of his spiritual guide as the greatest possible misfortune.

ven, 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 parijātū 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 parijātū 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.—Vishnoo, 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 parijātū 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 parijātū: 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 Sūtya-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 : she received him with great attention, and, after the first compliments were over, Narādū 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 account. 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 Narādū, ‘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. Narādū 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 Rookminē, and gave the flower to her. Where then is his love to you ?’—Sūtyū-bhama asked what kind of flower this was. Narādū 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.’ Narādū 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 Narādū : ‘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. Narādū 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. Narādū 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 ex-

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



pression ; 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 havoc was made on both sides. All the heavens were in a state of frightful uproar ; and the gods, full of alarm, advised *Indrū* to submit, as he would certainly be overcome. At length *Krishnū* let fly a weapon called *Soodūrshūnū*, which pursued the foe wherever he went. The gods again exhorted *Indrū* to sue for peace, to prevent his immediate destruction : he at length took this advice, and submitted to the enraged *Krishnū*, who carried off the tree in triumph, and appeased his jealous wife *Sūtyābhama*.

The following are some of the names of this god : *Indrū*, or, the glorious.—*Mūroo-twan*, he who is surrounded by the winds.—*Pakū-shasūnū*, he who governs the gods with justice.—*Pooroo-hōōtū*, he who was invited to a sacrifice performed by king *Pooroo*.—*Poorūdūrū*, he who destroys the dwellings of his enemies.—*Jishnoo*, the conqueror.—*Shūkrū*, he who is equal to every thing.—*Shūtūmānyoo*, he who performed a hundred sacrifices.—*Divūspūtee*, the god of the heavens.—*Gotrūbhīd*, he who clipt the wings of the mountains.\*—*Būjree*, he who wields the thunder-bolt.†—*Vritrūha*, he who destroyed the giant *Vritrū*.—*Vrisha*, the holy.—*Soorū-pūtee*, the king of the gods.—*Būlaratee*, the destroyer of *Būlū*, a giant.—*Hūrilūyū*, he who is drawn by yellow horses.—*Nūmoochisoodānū*, the destroyer of *Nūmoochee*, a giant.—*Sūnkrūdūnū*, he who causes the wives of his enemies to weep.—*Toorashat*, he who is

\* 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.

† In this *Indrū* resembles Jupiter Fulminator.

able to bear all things.—Méghū-valūnū, he who rides on the clouds.—Sūhūsrakṣhū, he who has a thousand eyes.\*

## SECTION VI.

*Sōōryū.†*

THIS god is said to be the son of Kūshyūpū, 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 bramhūns consider Sōōryū as one of the greatest of the gods, because in glory he resembles the one Brūmlū, who is called téjomūyū, or the glorious. In the védās also this god is much noticed: the celebrated incantation called the gayūtrēē, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramhūns, are addressed to him. He is at present worshipped daily by the bramhūns, when flowers, water, &c. are offered, accompanied with incantations.

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-bhāoo, or Sōōryū-bhāoo. 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, sweetmeats, pigeons and kids. A small pot was placed by each person’s offering, con-

\* Mr. Wilkins considers Indrū, with his thousand eyes, as a deification of the heavens.

† The Sun.

taining 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 chaffing-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 *brambhūn* 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 *brambhūn* 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 *Sōryū* 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.

*Sōryū* 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, *Mūyōōrū-bhūttū*, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred *Sungskritū* 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 Sōōryū-shūtūkū, 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\* 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 Ramayānū 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 cha-

\* Hibiscus rosa Sinensis.



riot 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 Lūkshinūnū searched out the plants, applied the leaves, and restored him to health; after which Hūnōomanū permitted *Sōōryū* to depart.

*Sōōryū* has two wives, *Sāvūrna* and *Chaya*. The former is the daughter of *Vishwākūrma*. After their marriage, *Sāvūrna*, 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 *Vishwākūrma* 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. *Sāvūrna* resolved not to return, and, assuming the form of a mare, fled into the forest of *Dūndūkū*. *Chaya* and *Yūmū*, whom *Sāvūrna* had left with *Sōōryū*, could not agree; and *Yūmū* one day beating *Chaya*, she cursed him, so that he has ever since 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 *Sāvūrna*, 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*,† perceived that *Sāvūrna* had become a mare, and was gone into some forest. The story here becomes too obscene for insertion.——  
*Sōōryū* and *Sāvūrna* in the forms of a horse and a mare had two children, to whom they gave the names of *Ūshwinēē* and *Koomarī*.‡ When *Sōōryū* returned to his palace, he asked his wife who this woman (*Chaya*) was. She gave him her history, and pre-

\* This word means a shadow.

† 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.

‡ That is, the sons of a mare: these are now physicians to the gods.

sented her to him as his 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 men to their work.—Dwadūshatma, he who assumes twelve forms.\*—Divakūrū, the maker of the day.—Bhaskūrū, the creator of the light.—Vivūswūt, the radiant.—Sūptashwū, 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.†—Pōōshūnū, he who cherishes all.—Dyoomūnce, he who sparkles in the sky.—Tūrūnce, the saviour.—Mitrū, the friend of the water-lily.‡—Grūhūpūtee, the lord of the stars.—Sūhūrangshoo, the thousand-rayed.—Ruvce, he who is to be praised.

#### SECTION VII.

##### *Gūnēshū.*

THIS god is represented in the form of a fat short man, with a long belly, and an elephant's head.§ He has four hands; holding in one a shell, in another a chūkrū,

\*Alluding to his progress through the twelve signs.

† The Sōōryū-shūtūkū says, the sun draws up the waters from the earth, and then lets them fall in showers again.

‡ At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.

§ 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, this 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 reproof to be called as stupid as an elephant.

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 Vishnōo, when, in the form of *Pūrūsoo-ramū*, he wished to have an interview with *Shivū*. *Gūnēshū*, who stood as door-keeper, denied him entrance, upon which a battle ensued, and *Pūrūsoo-ramū* 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, *Shūnēē*, and the rest of the gods went to see the child. *Shūnēē* 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 *Gūnēshū*, and its head was instantly consumed.\* The goddess seeing her child headless,† was overwhelmed with grief, and would have destroyed *Shūnēē*; but *Brūmha* prevented her, telling *Shūnēē* to bring the head of the first animal he should find lying 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 ho-

\* 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 *Dāshūrāt'hū* and *Shūnēē*, in which it is said, that *Dāshūrāt'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 *Dāshūrāt'hū*, in the most dreadful state of alarm, fell from the skies.

† 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 *shastrā*. The *Anhikū-ūtwā* 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.

nour of Gūnēshū.\* 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.† 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 chuse 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 brāhmīn 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 Bhadrū, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Gūnēshū, 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 Gūnēshū are worshipped daily in the temples by the sides of the Gauges at Benares; but I cannot find that there are any temples dedicated to him in Bengal.

Gūnēshū is also called Hāridra-Gūnēshū. 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.‡ This

\* It will occur to the reader, that in all sacrifices among the Romans prayers were first offered to Janus.

† 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 Mūhabharātū from the mouth of Vyāsā-dēvā.

‡ 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 around them.



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-Gūnēshū.\* 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 Gūnēshū are: Gūnēshū, or, the lord of the gūnnū dévtas.†—Dwoimatoorū, the two-mothered.‡—Ékū-dūntū, the one toothed.—Ilérūmbū, he who resides near to Shivū.—Lūmbodūrū, the long belled.—Gūjanūnū, the elephant-faced.

## SECTION VIII.

*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 ;§ 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 Koomarū-sūmbhūvū, one of the kavyūs : Tarūkū, a giant, performed religious austerities till he obtained the blessing of Brāmha, 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

\* Hūridra is the name for turmeric.

† These are the companions of Shivū.

‡ One of Gūnēshū's mothers was Doorga, and the other the female elephant whose head he wears.

§ Juno's chariot was said to be drawn by peacocks.

Yāmū to cut grass for his horses ; commanded Pūvīmū to prevent the wind from blowing any stronger than the puff of a fan ; and in a similar manner tyrannized 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 giant.—After some time the gods assembled again to consult respecting the marriage of Shivū, whose mind was entirely absorbed in religious austerities. After long consultations, Kūndūrpū\* 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,† to mount Hīmalūyū, where they found Shivū sitting under a roodrakshū‡ tree, performing his devotions.

Previously to this, Hīmalūyū§ 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.¶ The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Shivū, returned

\* The god of love. † The spring. The Hīndoo poets always unite love and spring together.

‡ From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hīndoos.

§ The mountain of this name personified.

¶ Through the blessing of Shivū to Rūtēē, Kūndūrpū was afterwards born in the family of Krishnū, and took the name of Kamā-dēvū, after which Rūtēē (then called Mayavūtēē) was again married to him.

home full of sorrow. She sought at last to obtain her object by the power of religious austerities,\* in which she persevered till Shivū was drawn from his devotions, when the marriage was consummated.

The *Mūhabharātū* and *Ramayānū* contain accounts of the 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,† 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‡ or purchase clay

\* 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."

† Vast numbers of these images are made; in some towns as many as 500. It is supposed that in Calcutta more than five thousand are made and worshipped.

‡ 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.

images, which they place in their houses, and before which the officiating brāhmīn 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.\* 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, † 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 ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of 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.‡—Mūba-sénū, he who commands multitudes.

\* A part of the Mūhabharātū is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of Hūrec, (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.

† A term of respect, meaning excellent.

‡ 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.



—*Shūranūñ*, the six-faced.—*Skūndū*, he who afflicts the giants.—*Ūgnibhoo*, he who arose from *Ūgnee*.—*Goohū*, he who preserves his troops in war.—*Tarūkūjit*, he who conquered *Tarūkū*.—*Vishakhū*, he who was born under the constellation of this name.—*Shikli-vahūñ*, he who rides on a peacock.—*Shūktee-dhūrū*, he who wields the weapon called *shūktee*.—*Koomarū*, he who is perpetually young.\*—*Krounchū-darūñ*, 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 *Gūnéshū*: they live with *Shivū* on mount *Koilasū*.

## SECTION IX.

*Ūgnee.*

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

*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 *bramhū*, and of fire (*Ūgnee*).

At the full moon in the month *Maghū*, when danger from fire is considerable, some persons worship this god before the image of *Bṛimha* 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.

\* Under sixteen years of age.

Some bramh̄ns 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.\*

*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* bramh̄n 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 honour 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*.—*Dhūnūjūyū*, he who conquers (de-

\* There may be some resemblance in this to the custom of the Romans in preserving a perpetual fire in the temple of *Vesta*.

stroys) riches.—*Kripēctūyonee*, he who is born from rubbing two sticks together.—*Jwūlūnū*, he who burns.—*Ūgnee*, he to whom fuel is presented.

## SECTION X.

*Pūṣṇā*.

THIS is the god of the winds, and the messenger of the gods.\* His mother *Ūditē*, 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 *Ūditē*, and cut the foetus, first into seven parts, and then each part into seven others. Thus *Pūṣṇū* assumed forty-nine forms.† He is meditated upon as a white man, sitting on a deer, with a white flag in his right hand.

*Pūṣṇū* 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 *brahmīns*; and whenever a goat is offered to any deity, a service is paid to *Vayoo*, another form and name of *Pūṣṇū*. In the work called *Ūdikūrūnū-mala*, a burnt sacrifice of the flesh of goats,‡ is ordered to be offered to this god.

The following story is related of *Pūṣṇū* in the *Shrēē-bhagūvūtū*: On a certain occasion *Narūdū* paid a visit to *Sooméroo*,§ and excited his pride in such a manner, that he protested the god *Pūṣṇū* could not approach his summit. *Narūdū* carried the

\* I can find no agreement betwixt this god and either Mercury or *Æolus*.

† The forty-nine points. The Hindoos have 49 instead of 32 points, and the *pooranūs*, 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.

‡ The goat, it will be remembered, was slain in the sacrifices of *Bacchus*.

§ The mountain of this name personified.

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; Pāvūnū 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 Pāvūnū 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 (330,000,000) were invited to Shivū's marriage with Parvūtēē, among whom were the mountains Sooméroo, Trikōōtū, Oodūyū,\* Ūstū,† Vindhūyū, Malyūvanū, Gūndhūmadūnū, Chitrūkōōtū, Mūlūyū, Nīlū, Moīnakū,‡ &c. Vishnoo, riding on Gūroorū, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Pūvūnū flew to Sooméroo, and, breaking the summit of the mountain, hurled it into the sea.§

Pūvūnū is charged with an adulterous intercourse with Ūnjūna, the wife of Kēshūrēē, a monkey. The fruit of this intercourse was Hūnoomanū.

Pūvūnū was once inflamed with lust towards the hundred daughters of Kooshūnabliū, a rajārshee, 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 Brūnkhū-dūtū, to whom they were married.

The name of the heaven of this god is Vayoo-lokū. His principal names are:

\* Mountains over which the sun rises.

† Behind which the sun sets.

‡ 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.

§ Here it became the island of Ceylon, (Lanka).



Shwūsūnū, or, he who is the giver of breath.—Spūrshūnū, the toucher.—Vayoo, he who travels.—Matūrishwa, he who gave his mother sorrow.\*—Prishūdūshwa, he who rides on the deer.—Gūndhūvūhū, he who carries odours.—Ashoogū, he who goes swiftly.—Marootū, without whom people die.—Nūbhūswūtū, he who moves in the air.—Pūvūmū, the purifier.—Prūbhūngjūnū, the breaker.

## SECTION XI.

*Vūroonū.*

THIS is the god of the waters. His image is painted white; he sits on a sea-animal called mūkūrū, with a rope† in his right hand.

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

A story of this god is contained in the Pūdmū pooranū to this purport: Ravūnū was once carrying an ūnadee-lingū from Hīmalūyū to Lūnka,§ 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, whate-

\* When Indrū cut him into forty-nine pieces in the womb.

† This weapon is called pashū, and has this property, that whomsoever it catches, it binds so fast that he can never get loose. All the gods, giants, rakshūśs, &c. learn the use of this weapon.

‡ 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-Chūndrū, the raja of Nūvū-dwēēpū, gave presents to vast multitudes of bramhūns thus employed; and that in the midst of their prayers, Vūroonū sent a plentiful supply of rain.

§ Ceylon.

|| Kamū means desire.

ver they might be. Shivü, however, when permitting Ravünü to remove this his image to Länka, made him promise that wherever he suffered it to touch the ground, there it should remain. When the gods saw that Ravünü was carrying this stone to Länka, all the heavens were in a state of agitation; for the gods knew, that if Ravünü 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 Vüroonü should enter the belly of Ravünü, who would thereby be compelled to set the stone down, while discharging his uriae.\* Vüroonü accordingly entered the belly of Ravünü, as he was carrying the lingü 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 bramhün, meeting him, Ravünü, after asking who he was, and where he was going, entreated him to hold the lingü for a short time, promising to bestow on him the greatest favours; to which the bramhün consented, agreeing to hold the stone an hour, but no longer. Ravünü told him he would not detain him half that time; and squatted on his hams to rid himself of Vüroonü. After he had thus sat for four hours, the bramhün 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 Voidyü-nat'hü, a place in the zillah of Beerbhoom, where the river Khürsoo is believed to have arisen from the urine of this enemy of the gods.† Ravünü, when he arose, and saw what had taken place, went home full of 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 Vüroonü-lokü, is 800 miles in circumference, and was formed by Vishwürma, the divine architect. In the centre is a grand canal of pure water. Vüroonü, and his queen Varoonēē, sit on a throne of diamonds; and

\* Ravünü could not hold the lingü while in this act, as a person hereby becomes unclean until he has bathed. This is the strict rule of the shastrü: at present, however, should a person, in the midst of his worship, be compelled to discharge uriae, he does not bathe, but only changes his clothes.

† 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 Nüvü-günga, viz. the New Gunga.

around them the court, among whom are Sūmoodrū, Gūnga, and other river gods and goddesses;\* the twelve Adityūs, and other deities; the hydras; Oiravūtū; the doityiis; the danūvūs, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indiñ 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*:—Nimce, 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 Nimce, 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 Nimce; 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 Nimce, 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.

\* Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

## SECTION XII.

## Yūmū.

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;\* sitting on a buffalo, 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 Yūmū on the second day of the moon's increase in the month Kartikū, 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.

Yūmū 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 Yūmū, in the ceremony called tīrpñū, as well as annually on the 14th of the month Ūgrāyānū, when they repeat several of his names.

At the time of other festivals the Hindoos sometimes make an image of the mother of Yūmū,† and worship it. At other times children in play make this image, and pretend to worship it.

\* 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 shastrīs prescribe this practise, 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.

† A very old woman who is at the same time a great scold, is called by the Hindoos the mother of Yūmū.



On the first of the month Kartikū, 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 Yāmū by the side of this small pit, repeating an incantation. Each day they put a single kourree\* in an earthen pot, and at the end of the ceremony present the thirty kourrees to the person who dug the pit. They perform this ceremony to procure from Yāmū either husbands, or sons, or happiness, and also that they may escape punishment after death.

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

Yāmū 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-goopṭū,† 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, Yāmū 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 Yāmū's officers, in a frightful shape, coming to fetch them away.

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

\* Shells from the Maldivé islands which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

† That is, he who paints in secret; or he who writes the fates of men in secret.

‡ One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

The following account of Yūmalūyū, and of Voitūrūnēē, the river to be crossed after death, is taken from the Mūhabharitū : After Brūmha had created the three worlds, viz. heaven, earth, and patulū, he recollected that a place for judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwākūrma, the architect of the gods, and gave him orders to prepare a very superb palace. Opposite the south door Vishwākūrma 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 gūndhūrṇūs, the giants, &c. went to see the place, and gave it the name of Sūnjēē-vūnēē. The gūndhūrṇūs 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 Vishwākūrma to form a vast trench around, and to fill it with water, which became the river Voitūrūnēē. Brūmha next ordered Ūgneē 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 Yūmū.

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.†

\* 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 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.

† 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.

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 two 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 Yūma'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: Yūma'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;\* 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 Bālūramū, of the voidyū cast, who lived some years ago at Choopēē, 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 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 Yūma's palace.

\* This instrument is used for the punishment of adulterers. When Ravūnū 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.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations. A rich brahmūn 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 brahmūn many years, and had eaten of his food,† 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 brahmūn) 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 brahmūnē 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

\* The Hinloos 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 shōōdrū to eat the leavings of a brahmūn. Hence a shōōdrū will serve a brahmūn for rather less wages than another person.



soul of a departed person, whether it shall be happy or miserable. I insert two of these stories : When the sage Ūnimandūvyñ 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 some time, 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 Yñmñ, for having pierced the locust when he was a child. He was exceedingly angry with Yñmñ 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 Yñmñ, and doomed him to be born on earth, and to take the name of Vidoorñ, the son of a servant girl in the house of the mother of Védñ-vyasñ.—How the administration of justice in the other world was carried on after Yñmñ assumed human birth, this story does not relate. What an excellent religion for a wicked man ! The criminal can punish his judge !

Ūjamilñ had committed the most enormous crimes, having killed cows and bramhñs, drank spirits, and lived in the practice of evil all his days. He had four sons ; the name of one was Narayññ. In the hour of death Ūjamilñ was extremely thirsty, and thus called to his son—‘Narayññ, Narayññ, Narayññ, give me some water.’ After his decease, the messengers of Yñmñ 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 Ūjami-

lū to Voikoontū, the heaven of Vishnōo. 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 Ūjamīlū 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 Vishnōo an explanation of this affair. Vishnōo reminded him, that however wicked this man might have been, he had repeated the name Narayñū in his last moments; and that he (Yūmū) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnōo, he would certainly go to heaven though, like Ūjamīlū, 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 shop-keeper 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 Krishnū, he should, without difficulty, ascend to heaven. How shocking this sentiment! How dreadful this mistake!

*Description of the heaven of Yūmū, from the Mūhabharātū.* This heaven, formed by Vishwūkūrma, 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 Mūhabharātū. The pleasures of this heaven are like those of Indrū-poorū: the senses are satiated with gratifications as gross as the writer of this pooranū, the licentious Vyasū, could make them.

\* This seems to be a heaven for gluttons!

Yāmū married Vijūyū, the daughter of Vēērū, a bramhūn. The Bhūvishyūt pooranū contains the following story respecting this marriage: Yāmū was so pleased with this female, on account of her having performed the Boodhashtūmē vrūṭṭū, 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 Yāmū, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yāmū 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 Yāmū! A fine husband truly!’ She however consented, and Yāmū conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yāmū 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 Yāmū 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, Yāmū found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yāmū’s delivering her mother that very day, or he should see her face no more. Yāmū 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 Yāmū told her, that if she could get the merit of the Boodhashtūmē vrūṭṭū transferred to her by some one, she might deliver her mother. Yāmū further informed her, that on earth a certain queen, who had performed the Boodhashtūmē vrūṭṭū, 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 vrūṭṭū 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 : Dhürmū-rajī, or, the holy king.—Pitripūtee, the lord of the ancients.—Sūmūvūrttee, he who judges impartially.—Prētū-rat, the lord of the dead.—Kritantū, the destroyer.—Yūmoona-bhrata, the brother of Yūmoona.\*—Shū-mūmū, he who levels all.—Yūmū-rat, the chief of the fourteen Yūmūs.†—Yūmū, he who takes out of the world.—Kalū, time.—Dūndūdhūrū, 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.—Voivūswātū, the son of Vivūswūt, or, Sōryū.—Ūtūkū, he who kills, or puts an end to life.

## SECTION XIII.

*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,‡ 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.

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 védūs, supposed to be the most ancient of the Hindoo writings, countenance the worship of deified heroes. These books contain accounts of Brūmha, Vishnoo, and Shivū, and most of the other deities. A paragraph in the Rig-védū speaks of the gods choosing Indrū to be their king, whom they placed on a throne fan-

\* The river Yūmoona.

† Yūmū has thirteen assistants, whose names are here given as different names of this judge of the dead.

‡ Called by the Hindoos Uḡṣṭyū, the sage.



cifully constructed with texts of the védû. Amongst all the gods none are charged with greater crimes than Indrû, who seduced the wife of his spiritual guide; indeed, from a variety of facts it is highly probable, that to the védûs 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,\* which is surely a far greater crime than any thing done in the presence of the images of Ramû or Krishnû. 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 Bael, 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 connected with such omens.

\* “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-vidâ*.

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.’

## SECTION XIV.

*The worship of the Nine Grāhās,\* 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;† to Chūndrū, those of the pīlāshū;‡ to Mars, those of the khūdiru;§ to Mercury, those of the ūpamargū;|| to Jupiter, those of the ūshw tūhu;\* to Venus, those of the ooroombūrū; to Saturn, those of the shūmēē;† 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.

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

† *Asclepias gigantea*.  
aspera.

‡ *Butea frondosa*.

\* *Ficus religiosa*.

§ *Mimosa catechu*.

† *Mimosa albida*.

|| *Achyranthes*

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.

The fees accompanying the worship of the different planets are various: at that of *Sōōryū*, a milch cow; of *Chūndrū*, 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 *brāhmīn* performs the worship of separate planets, he must put on vestments of divers colors, and offer different kinds of flowers.

## SECTION XV.

*Rūvee,\* 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† horses.

*Rūvee* as one of the planets is worshipped only at the great festivals. The *Jyotish-tūtū* 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 ac-

\* Hence *Rūvee-varū*, or Sunday.

† Not green, as mentioned by Mr. Maurée.

count 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 bhōōtīs, &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 Koontee, a virgin, from whence Kūrnū, a giant, was born.

#### SECTION XVI.

*Somū,\* or Chūndrū, the moon.*

THE image of Somū 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 Ūdhikūrū-mala, a sacrifice is ordered to be performed to Somū, and the worshipper is promised a place in the heaven of this god.

\* Hence Somū-varū, or Monday.



All the Hindoo ceremonies are regulated by the rising or setting, the waxing or waning of the moon. The *Jyotish-tūtwā* says, If a person be born under the planet *Somū*, he will have many friends; will possess elephants, horses, and palanquens; 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 *Somū* by *Robinēē*,\* and are called the children of the moon. The first of these was *Ecodhū*, and the forty-sixth *Yoodhist'hirū*.

This god on a certain occasion was forcibly carried away by *Gūroorū*, the bird on which *Vishnoo* rides, and delivered up to the giants. The giants, anxious to become immortal, as well as the gods, promised *Gūroorū* 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 *Ūroonū*, by which she had been doomed to become the slave of her sister. *Gūroorū* 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, *Indrū* arrived and delivered the captive, and thus disappointed these implacable enemies of the gods.

*Somū* is charged with seducing the wife of *Vrihūspūtee*, his preceptor. See the next page.

The chief names of this god are: *Somū*, or, he from whom the water of immortality springs.—*Himangshoo*, he whose beams are cooling.—*Chāndrū*, he at whose rising people rejoice.—*Indeo*, the great.—*Koomoodū-bandūvū*, the friend of the flower *Koomoodū*.†—*Vidhoo*, he who causes the gods to drink the water of life.—*Soodhangshoo*, he whose rays are as the water of life.—*Oshūdl ēeshū*, the lord of medicinal plants.—*Nishapūtee*, the lord of night.—*Ūbjū*, he who was born from the waters.—

\* The Hyades.

† *Nymphaea lotus*. After the rising of the moon this flower is said by the Hindoos to expand.

Jai vatrikā, the preserver of men.—Glow, he who decreases.—Māgīanlū, he on whose lap sits a deer.\*—Kulanidhee, he with whom are the kūlas.†—Dwijarajū, the chief of the brahmins.—Nūksūtrīśū, the lord of the planets.—Kshūpakūrū, he who illumines the night.

#### SECTION XVII.

##### *Māngūlū,‡ or Mars.*

THIS god is painted red; rides on a sheep; wears a red necklace 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 Māngūlū, 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-tūtwā.*

#### SECTION XVIII.

##### *Boodhū,§ 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.

\* See a story of the birth of Boodhū in the following page.

† Kūla is the one 16th part of the disk of the moon, v/z. that quantity which it increases or decreases in one day.

‡ Māngūlū-varū, or Tuesday. Māngūlū is also called Ungarōkū, or, he who travels; Koojū, the son of the earth; and Lohitangū, the blood-coloured.

§ Boodhū-varū, or Wednesday. The meaning of Boodhū is, the wise. He is also called Rouhinīyū, the son of Rouhinēē, and Soumyū, the son of Somū.

The following is an account of the birth of Boodhū: On a certain occasion Vrihūspātee, the spiritual guide of the gods, made a great feast, to which he invited all the gods: Chāndrā was present among the rest; who, during the festival, fell in love with Tara, the wife of Vrihūspātee. Not knowing how to accomplish his wish, after his return home he invited Vrihūspātee to a sacrifice, begging him to bring his wife with him. Vrihūspātee and his wife proceeded to the palace of Chāndrā, but saw no preparations for the sacrifice. The former expressing his surprize at this circumstance, Chāndrā told him that the sacrifice was unavoidably delayed, and advised him to return for a short time to his devotions leaving his wife at his house. Vrihūspātee consented, and during his absence Chāndrā dishonoured the wife of his spiritual guide, who, on his return, finding his wife pregnant, cursed Chāndrā, and hurled him into the sea, where he continued like a cinder, leaving the earth in darkness for two kūlpis, or 864,000,000 years. Vrihūspātee compelled his wife to deliver herself, and, on the birth of the child Boodhū, reduced her to ashes. Brūmhā afterwards raised her from her ashes, and, thus purified, Vrihūspātee took her to his embraces again. Sāmoodrā, (the sea) incensed at his son for this horrid crime of dishonouring the wife of his divine teacher, disinherited him. Chāndrā then applied to his sister Lākshmī,\* 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 Parvūtī, who resolved to restore Chāndrā to heaven, and for this purpose planted him in the forehead of her husband,† who went, thus ornamented, to a feast of the gods. Vrihūspātee, on seeing Chāndrā again in heaven, was greatly incensed, and could only be appeased by Brūmhā'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. Chāndrā now asked Brūmhā 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-tātā.*

\* Lākshmī was born, like Chāndrā, at the churning of the sea by the gods.

† In Shuvū's forehead is placed a half moon.

## SECTION XIX.

*Vrihūspṭee,\* 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.

Vrihūspṭee 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 Vrihūspṭee, 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; 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 Vrihūspṭee is a bramhūn, and therefore does not wish to exalt those of his own cast.—*Jyotish-tūtāṣṭ*.

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

*Names.* Vrihūspṭee, or, preceptor to the gods.—Sooracharyū, the priest of the gods.—Gishpṭee, the eloquent.—Gooroo, the preceptor.—Jēerū, he who revives the gods.†—Angirūśū, the son of Ūngira.—Vachūspṭee, the lord of words, viz. the eloquent.

\* Vrihūspṭi-varā, or Thursday.  
restores them to life.

† That is, when the gods die in battle, Vrihūspṭee by incantations



## SECTION XX.

*Shookrū,\* 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-tūlā.*

Shookrū's daughter Devūjanēē, was deeply in love with one of her father's pupils, Kūchū, the son of Vrihūspūtee. This youth had been sent by his father to learn from Shookrū an incantation for raising the dead. One day Dēvūjanēē sent Kūchū to bring some flowers to be used in worship† from a forest belonging to the giants. Previously

\* Shookrū-varū, or Friday.  
 † Gathering flowers for the worship of the gods is often at present the employment of young persons.

† Gathering flowers for the worship of the gods is often at present the employment of young persons.

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 Shookrū to the entertainment. Kūchū not returning from the forest, Dévūjanēē 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 Dévūjanēē 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 Dévūjanēē, and doomed her to marry a kshūtriyū; which curse, after some time took effect, and she was married to king Yūjatee. After Dévūjanēē had borne two children, she discovered that the king maintained an illicit connection with a princess of the name of Sāmmisht'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 Dévūjanēē 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 Sāmmisht'ha refused the kingdom on these conditions; which so enraged the father, that he cursed them all. The youngest son, however, by Sām-

\* The Hindoo children often resort to this threat to extort some favour from their parents.

mishl'ha accepted the conditions, 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.—Doityūgooroo, preceptor to the giants.—Kavyū, the poet.—Ooshūna, the friend of the giants.—Bhargūyū, the descendant of Bhrigoo.

## SECTION XXI.

*Shūnce,\* or Saturn.*

THIS god is dressed in black ; rides on a vulture ;† 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 Gūnéshū ; his burning Dīshūrāt'hā's chariot in his descent from heaven ; his giving rise to bad harvests, ill fortune, &c.

If a person be born under the planet Shūnce, says the Jyotish-tūtū, 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

\* Shūnce-vaū, or Saturday. One of the names of Shūnce is Shūnoishchūrū, viz. he who travels slowly.

† 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 vultures be gathered together." *Matth.* xxiv. 28.

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 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 Ramū found that some one had stolen Sēeta, in the midst of his rage he exclaimed, This person must have been born when Shūnee was in the ninth mansion.

## SECTION XXII.

*Rahoo.\**

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 transforma-

\* The ascending node.

† We are here reminded of Jupiter's deflowering Caliste, 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.



tion is thus described in the *pooranis*: At the time when the gods churned the sea to obtain the water of life, *Sōryu* (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 *Sōryū* 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.\*

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-tūtū* declares that performing these duties now is attended with benefits infinitely greater than at other times. Nobody must discharge the fæces, nor urine, nor 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.

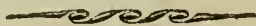
*Names.* *Tūmū*, the dark, or he who is possessed of a great proportion of the quality of darkness.—*Rahoo*, he who swallows and afterwards vomits up the sun or moon.—*Swūrbhanoo*, he who shies in the heavens.—*Soinghikéyū*, the son of *Singhika*.—*Vidhoontcodū*, he who afflicts the moon.

\* 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.

## SECTION XXIII.

*Kéloo.\**

KÉTOO 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.*

\* The descending node.

*Of the goddesses.*

## SECTION XXIV.

*Doorga*.

IN those parts of the Hindoo shastris which treat of the production of the world, this goddess is spoken of as the female power, under the name of Prūkṛitē or Bhūgūvūtē. She was first born in the house of Dūkshū, one of the progenitors of mankind, and called Sūtē; 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 Parvūtē, the daughter of Himalūyū;\* 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.† The reason of her being called Doorga is thus given in the Kashē-khūndū: On a certain occasion, Ūgūstyū, the sage, asked Kartikéyū, why Parvūtē, his mother, was called Doorga. Kartikéyū replied, that formerly a giant named Doorgū, the son of Rooroo, having performed religious austerities in honour of Brūhma, obtained his blessing, and became a great oppressor: he conquered the three worlds, and dethroned Indrū, Vayoo, Chūndrū, Yūmū, Ūgne, Vūroonū, Koovérū, Būlee, Eēshanū, Roodrū, Sōoryū, 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 védās; the rivers changed their courses; fire lost its energy; and the terrified stars retired from sight: he assumed the forms of

\* The mountain of this name.

† Sir W. Jones, not improperly, considers Doorga as bearing a pretty strong resemblance to Juno, as well as to Minerva.

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'—Sōoryū said, 'He has taken my kingdom;' and thus all the gods related their misfortunes. Shivū, pitying their case, desired Parvūtē 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 to their ancient order. The latter, full of fury, sent some soldiers to lay hold of Kalū-ratree; but, by the breath of her mouth, she reduced them to ashes. Doorgū then sent 50,000 other giants, who were such monsters in size that they covered the surface of the earth. Among them were the following: Doordhūrū,<sup>1</sup> Door-mookhū,<sup>2</sup> Khūrū,<sup>3</sup> Skirū-panee,<sup>4</sup> Pashū-panee,<sup>5</sup> Sooréndrū,<sup>6</sup> Dūmūnū,<sup>7</sup> Hūnoo,<sup>8</sup> Yūgnūhanee,<sup>9</sup> Khūrgū-roma,<sup>10</sup> Oograsyū,<sup>11</sup> Dēvū-kūmpūnū,<sup>12</sup> &c. At the sight of these giants, Kalū-ratree fled through the air to Parvūtē, and the giants followed her. Doorgū, with 100,000,000 chariots, 200 ūrvoodūs (or 150,000,000,000) of elephants, ten millions of swift-footed horses, and innumerable soldiers, went to fight with Parvūtē on the mountain Vindhū. As soon as the giant drew near, Parvūtē assumed 1000 arms, and called to her assistance different kinds of beings, as jūmbhū,<sup>13</sup> mūha-jūmbhū,<sup>14</sup> vijūmbhū,<sup>15</sup> vikūtanūnū,<sup>16</sup> pingakshū,<sup>17</sup> mūhishū,<sup>18</sup> mūhogrū,<sup>19</sup> ūtyoogrū,<sup>20</sup> vigrūhū,<sup>21</sup> krōorakshū,<sup>22</sup> krodhūnū,<sup>23</sup> krūndūnū,<sup>24</sup> sūnkūndūnū,<sup>25</sup> mūha-bhūyū,<sup>26</sup> jitan-tūkū,<sup>27</sup> mūha-vahoo,<sup>28</sup> mūha-vūktrū,<sup>29</sup> mūhēdhūrū,<sup>30</sup> doondoobhū,<sup>31</sup> doondoobhirūvū,<sup>32</sup> mūha-doondoo-bhinasikū,<sup>33</sup> oograsyū,<sup>34</sup> dēergū-dūshūnū,<sup>35</sup> mégūhū-kēshū,<sup>36</sup> vrikanūnū,<sup>37</sup> singhasyū,<sup>38</sup> shōōkūrū-mookhū,<sup>39</sup> shiva-rūvū-mūhotkūtū,<sup>40</sup> shookūt-oondū,<sup>41</sup> prūchūndasyū,<sup>42</sup> bhēemakshū,<sup>43</sup> kshoodrū-manūsū,<sup>44</sup> oolōōkū-nétrū,<sup>45</sup> kūnūkasyū,<sup>46</sup> kakū-

1 Difficult to catch.	2 Foul-mouthed.	3 Cruel.	4 Holding a human skull in the hand.	Wielders of the pashū.
6 Sovereigns of the gods.	7 Bullies.	8 Of high cheek bones.	9 Sacrifice-destroyers.	10 They whose hair is like scymitars.
11 Of terrific countenance.	12 They who make the gods tremble.	13 Malicious.	14 Very malicious.	15 In various ways malicious.
16 Of fear-exciting countenance.	17 Of yellow eyes.	18 Like buffalos.	19 Wrathful.	20 Exceedingly wrathful.
21 Warriors.	22 Cruel-eyed.	23 Wrathful.	24 Causes of crying.	25 Causing to cry excessively.
26 Fear-exciting.	27 Death conquering.	28 Large-armed.	29 Large-faced.	30 Mountain-like.
31 Noisy like the doondoobhee.	32 Ditto.	33 With noses like the doondoobhee.	34 With wrathful countenance.	35 Long-toothed.
36 With hair like clouds.	37 Leopard-faced.	38 Lion-faced.	39 Pig-faced.	40 Exciting terrors by making sounds like the jack l.
41 With bills like a parrot.	42 Terrible-faced.	43 Terrific-eyed.	44 Little minded.	45 Owl-eyed.
46 Gold-faced.				



toondū,<sup>1</sup> khūrūnūkhū,<sup>2</sup> dēergūgrēvū,<sup>3</sup> mūhajūnghū,<sup>4</sup> shiroddhūrū,<sup>5</sup> rūktū-vrindū-jūva-nétrū,<sup>6</sup> vidyootjivhū,<sup>7</sup> ūgninétrūkhū,<sup>8</sup> tapūnū,<sup>9</sup> dhōomrakshū,<sup>10</sup> dhoomūnishwasū,<sup>11</sup> shoorū-chūndangshoo-tapūnū,<sup>12</sup> mūhabhēeshūnū-mookhū,<sup>13</sup> &c. She also brought a number of weapons out of her body, as ūsee,<sup>14</sup> chūkrū,<sup>15</sup> bhooshoondēē,<sup>16</sup> gūda,<sup>17</sup> mood-gūrū,<sup>18</sup> tomūrū,<sup>19</sup> bhindipalū,<sup>20</sup> pūriglū,<sup>21</sup> koontū,<sup>22</sup> shūlyū,<sup>23</sup> shūktee,<sup>24</sup> ūrdhū-chūndrū,<sup>25</sup> kshoorūprū,<sup>26</sup> narachū,<sup>27</sup> shilēemooklū,<sup>28</sup> mūhabhūllū,<sup>29</sup> pūrishoo,<sup>30</sup> bhidoorū,<sup>31</sup> and mūrmūbhédū.<sup>32</sup>

The troops of the giant poured their arrows on Parvūtēē sitting on the mountain Vindhū thick as the drops of rain in a storm; they even tore up the trees, the mountains, &c. 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 giants; in return Doorgū caused a dreadful shower of hail to descend, the effect of which Parvūtēē counteracted by an instrument called shoshūnū.\* 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

- |                                       |                                |                                     |                                  |                     |
|---------------------------------------|--------------------------------|-------------------------------------|----------------------------------|---------------------|
| 1 Crow-faced.                         | 2 Sharp-nailed.                | 3 Long-necked.                      | 4 Long-thighed.                  | 5 Large-veined.     |
| 6 With eyes red like the yūva flower. | 7 With tongues like lightning. | 8 Fiery-eyed.                       | 9 Inflamers.                     |                     |
| 10 Smoke-eyed.                        | 11 With breath like smoke.     | 12 Giving pain to the sun and moon. | 13 Of horrid countenance.        |                     |
| 14 A scymitar.                        | 15 A discus.                   | 16 Hatchet.                         | 17 A bludgeon or club.           |                     |
| 18 A hammer.                          | 19 An iron crow.               | 20 A short arrow.                   | 21 A bludgeon.                   | 22 A bearded dart.  |
| 23 A javelin.                         | 24 Another.                    | 25 An arrow like a half moon.       | 26 A weapon like a spade.        | 27 A small arrow.   |
| 28 A round arrow.                     | 29 A very long spear.          | 30 A hatchet like a half moon.      | 31 A thunderbolt full of spikes. | 32 A bearded arrow. |

\* A weapon which dries up liquids.

a thousand arms and weapons in each. Going up to Parvūtē, 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 : Sōryū, Chāndrū, Ugnee, &c. obtained their former splendour, and all the other deities, who had been dethroned by this giant, immediately reascended their thrones ; the bramhūns resumed the study of the védns ; sacrifices were regularly performed, and every thing assumed its pristine state : the heavens rang with the praises of Parvūtē, and the gods in return for so signal a deliverance honoured her with the name of Doorga.

Mūhishu, 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.

[The work Chāndē, 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 yoogīs, but that Scorūtū, a king, in the end of the dwapārū-yoogī, made known the present form of worshipping the goddess, and celebrated these orgies in the month

Choitṛū, hence called the Vasūntee, or spring festival. Soorūtū offered a very great number of goats, sheep, and buffalos to Dōorga, 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 disoussion 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 trētū yoogū Rāmū 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; \* 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† 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 Mūbishū; 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 giant.—The images of Lūksh-mēē, Sūṛṣwītēē, Kartikéyū, and Gūnēshū, are very frequently made and placed by the side of this goddess.

\* 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) Kundūrpā-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.

† Natives who direct the business of Europeans are commonly called sirkars. The proper name is Mootsūldee, or Moohūree.

On the 9th day of the decrease of the moon, this festival begins, when the ceremony called *sūnkūlpū* is performed, by the officiating *brāmhūn*'s taking into his joined hands a metal *kosha*, which contains water, flowers, fruits, sesamum, rice, and a blade of *kooshā* 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 *brāmhūn* 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 *brāmhūn* 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 *Gūneshū* 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 *brambhūn* 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 *vilvū* 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 *brambhūn* 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 *brambhūn*, 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\* 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 *brambhūn* next puts the instru-

\* Only male animals are offered:

ment of death on the neck of the animal, and, after presenting him with a flower as a blessing,\* then into the hand of the person appointed to slay the animal, who is generally the blacksmith,† 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, 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,‡ 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 in 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.§ 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 khécbūrū,|| fried fruits, fried fish and flesh, &c. About four in the afternoon, large quantities of food are presented to

\* It is common among the Hindoos for a superior to give a blessing while presenting a flower.

† 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 shastrās 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 (Lākshmi) will forsake him.

‡ This is rarely or never done at present. There are no parts of the animal, however, which may not be offered.

§ Chewed by almost all the natives.

|| A common dish in Bengal, made of rice, boiled up with turmeric, pease, spices, clarified butter, &c.

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.\*

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 carefully excluded. Six, seven, or eight women thus dance together, assisted

\* 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.

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 roopees; 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 *snañ*, 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 *brāhmīn* 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; buffalos are offered only on this day. A respectable native once told me he had seen one hundred and eight buffalos 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.\* The

\* The father of the present king of Nūddēya, at one of these festivals, offered a great number of goats and sheep.



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 buffalos except the shoe-makers.\* 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 vilwā leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffalos 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

sheep to Doorga. He began with one, and, doubling the number each day, continued it for sixteen days. On the last day he killed 33,168, 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.

\* In some places the tame hog is offered to Doorga by the lowest caste, 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 caste, can assist at these ceremonies ; and indeed all bramhūns who perform ceremonies for persons of low caste, sink in society.

or two to wait on the visitors. In the opposite room was placed the image, with 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, 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 Hindoostanee 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 bramhins,\* the next of bankers,\* the next of voishnūvūs,\* and the last of weavers,\* 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,

\* Distinguished among the natives by the name of Hūroo-l'hakoorū, Bhūvaandū, Nitace, and Lākshmī.

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.\* The singing is continued for three days, from about two o'clock in the morning till nine.

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 *roopee* and some *belle* 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 center 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

\* 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.

† 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 Bālagūr. The people of about twenty villages, more than 2000 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 that 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.



last ceremony is that of letting down the image, with all its finisil 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 number of instances this festival is thus closed with scenes of the most shameful intoxication: almost all the Hindoos in Bengal think it 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 expence, 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 pumkins 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 *Shaktus* ; 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 *Tintriis* contains an account of an incarnation of *Doorga* in the form of the jackal, in order to carry the child *Krishnū* over the river *Yūmoona*, when he was flying from king *Kūngsū*. Some of the heterodox Hindoos, called *vamacharēes*, 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 *Shmūshanū-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 *Bhūgūvūtēē*.

This goddess has a thousand names, among which are *Katyayūnēē*, or, the daughter of the sage *Katyū*.—*Gourēē*, the yellow coloured,—*Kalēē*, the black.—*Hoimū-*

vūtēē, the daughter of Himalāyū.—Ēēshwūrēē, the goddess.—Shiva, the giver of good.—Bhūvanēē, the wife of Shivū.—Sūrvū-mūngūla, she who blesses all.—Ūpūr-na, 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.

## SECTION XXV.

*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 courtezans, were sent to fill the minds of these giants with sensual desires; and Kūndūrpū letting fly his arrow, wounded them both; upon which, awaking from their absorption, and seeing two beautiful

\* It is a maxim of the Hindoo religion, that by performing religious austerities the gods become subject to the wishes of men.

women, they were taken in the snare, and abandoned their devotions. With these women they lived 5000 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 1000 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, and Indrū, and all the gods, reduced to the most deplorable state of wretchedness, solicited the interference of Brūmha and Vishnū; 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 some time 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 Himalyū, where Chūdū and Mūdū, 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 Shoogrēvū, 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. Shoogrēvū, 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 au-

thoritative 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 Dhōmlochūnā, 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 Chāndū and Mündū, 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 Mündū by the hair, cut off his head, and, holding it over her mouth, drank the blood. Chāndū, 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 Mündū, 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, than 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 Mūhāmaya (Doorga), who however soon destroyed them. Rūktū-vēējū, 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 Rūktū-vēējū himself ;\* hence innumerable enemies surrounded Doorga, and the gods were filled

\* This arose from a blessing given by Brūhma.



with alarm at this amazing sight. At length Chündēē, a goddess who had assisted Kalēē in the engagement, promised that if she would open her mouth, and drink his blood before it fell on the ground, she (Chündēē) would engage the giant, and destroy the whole of his strangely-formed offspring. Kalēē 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 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 Chündēē, a part of the Markündéyū pooranū, places these forms of *Doorga* in the following order: First, as *Doorga*, she received the messenger of the giants; 2. as *Dūshūbhooja*,\* she destroyed part of their army; 3. as *Singhū-vahinēē*,† she fought with *Rūktū-vēējū*; 4. as *Mūhishū-mūrdinēē*,‡ she slew *Shoombhū*, in the form of a buffalo; 5. as *Jūgūddhatrēē*,§ she overcame the army of the giants; 6. as *Kalēē*,|| she destroyed *Rūktū-vēējū*; 7. as *Mooktū-késhēē*,\* she again overcame the army of the giants; 8. as *Tara*,† she killed *Shoombhū*; 9. as *Chinnū-mūstūka*,‡ she killed *Nishoombhū*; 10. as *Jūgūdgourēē*,§ 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.

\* Having ten arms.  
in this form].

† Saviour.

‡ Sitting on a lion.  
§ Mother of the world.

‡ Headless.

§ The yellow.

‡ Destroyer of the buffalo, [viz. of *Shoombhū*.  
|| The black.

\* With flowing hair.

## SECTION XXVI.

*Singhā-vahinī.\**

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 day time, 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 join in it ; who expect heaven as their reward.

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.

## SECTION XXVII.

*Mūṣhī-mūrdinī.†*

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.

\* She who sits upon a lion.

† She who destroyed Mūṣhī, a giant.

The Tāntrū-sarū 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.

## SECTION XXVIII.

*Jūgūddhatrēc.\**

THIS is the image of a yellow woman dressed in red, and sitting on a lion. In her four hands she holds a conch,† 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 Chūndēc, the Krishnū-mūngūlū, 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 shastrū, as promised by the gods to their worshippers.

\* The mother of the world.

† This shell is blown at the times of worship, and at other festivals.

## SECTION XXIX.

*Mooktū-késhīcē.\**

THIS is the image of a naked woman, painted blue, standing on the breast of Shī-vū, 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 hands 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.

\* Of flowing hair.



## SECTION XXX.

*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 Siddhēshwūrēē, 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.

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.

## SECTION XXXI.

*Chinnū-mūstūka.†*

THIS is the image of a naked yellow woman with her head half severed from her body,‡ wearing a necklace of skulls, and standing on the body of Shivū. She is

\* The Deliverer.

† The headless.

‡ The Tūntrās 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, Chinnū-mūstūka 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.

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 shalgramū, or water, or flowers, or an incantation written on a metal dish.\* She promises her disciples riches, learning, or absorption,† 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.‡

## SECTION XXXII.

*Jūgūdgourē.*§

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 Maghū. Very few persons learn the initiatory rites of this goddess.

\* Before any one of these things, the worship of any of the gods may be performed; but the shalgramū is mostly preferred.

† 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.

‡ 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 bramhīn 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.

§ The yellow.

## SECTION XXXIII.

*Vṛṣṇālamookhē*.\*

THE image of this deity is never made; though she is sometimes worshipped on the 7th, 8th, and 9th of the moon in Maghā, before a pan of water, or some other proper substitute. The officiating brāhmīn, 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 grant 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. Shōōdrīs, of course, employ brāhmīns 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.

\* Of fear-exciting countenance.

## SECTION XXXIV.

*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 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 Ramū-kantū, his Hindoo treasurer, who was at enmity with Kalēē-shūnkūrū, a very learned Hindoo, and a great worshipper of the female deities. The latter, to effect the destruction of Ramū-kantū, began to worship the goddess Prūtyūngira. He had not performed the ceremonies long, before Ramū-kantū became sick, and it was made known to him and the nabob, that Kalēē-shūnkūrū was thus employed. The nabob, full of rage, ordered that Kalēē-shūnkūrū 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-shūnkūrū, was, however, seized, but he bribed the messengers, that they might protract his journey as much as possible. They did so, and the

\* The well proportioned.



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 surprize, as the villagers in England tell stories current amongst them while sitting round the winter's fire.

## SECTION XXXV.

*Unnū-pōōrna.\**

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 : Shivū, 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 Choitrū : bloody sacrifices, fish, and spirituous liquors are among the offerings. Ūnnū-pōōrna 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—'Ūnnū-pōōrna—Ūnnū-pōōrna,' and hopes, that through her favour he shall be well fed that day. 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 Ūnnū-pōōrna :' or, if he speak of another when absent, he says, 'Such a one, in liberality, is like Ūnnū-pōōrna.

\* She who fills with food ; from ūnnū, food, and pōōrnū, full.

## SECTION XXXVI.

*Gūnēshū-jānīmēē.\**

THIS name Doorga assumed after the birth of Gūnēshū: she is here represented as sitting on the water-lily, dressed in red, and supporting with one arm the infant Gūnēshū 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 Ūgrāhayānū, or Phalgunū, 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 Gūnēshū-jānīmēē, when fifty thousand roopees or more were expended. The bramhins of the village collected money to defray the expences; some gave one thousand, others two, and others five thousand roopees; 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.

## SECTION XXXVII.

*Krishnū-krora.†*

THIS is an image of Doorga giving suck to Krishnū, to destroy the poison which he had received in a quarrel with Kalēcyū, 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 Maghū.

The history of this idol is thus related: In the west of Hindoosthan a stone image

\* The mother of Gūnēshū.

† She who holds Krishnū in her arms.

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 Tūntrās : In the neighbourhood of Vrinda-vūnū, 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 shūkoolū and some other fish playing together ; with which sight he was much pleased, till Gūroorū, the king of the birds, descended into the water, and snatched up the shūkoolū fish. The sage, unable to punish Gūroorū, 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 Mūlūyū 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,\* 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 which 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. Krishnū 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.

\* These verses, it is said, now compose one of the kavyās called Pingulū.

## SECTION XXXVIII.

*Vishalakshēē.\**

A CLAY image of this goddess is set up at Shyénūhatēē, 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 Vishalakshēē as their guardian deity.

## SECTION XXXIX.

*Chūndēē.†*

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, gnanas, rein-deer, lions, tygers, men, and blood drawn from the offerer's own body, be offered to this goddess. The following horrid incantation is addressed to the goddess Chūndēē, when offering an animal in order to effect the destruction of an enemy : “ O goddess, of horrid

\* Of large or beautiful eyes.

† The wrathful.



‘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 Mūhamarē ! 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.

## SECTION XL.

*Other forms of Doorga.*

*Kamakhyā*.\*—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 expence. A few persons receive the initiatory rites of this goddess, and worship her as their guardian deity.

*Vindhjū-vasīnēē*.†—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 the increase of the moon : at Benares she is worshipped daily. The destruction of several giants is ascribed to this goddess.

*Mūngālū-Chündika*.‡—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

\* She who is called Desire.

† She who dwelt on mount Vindhjū.

‡ The fervent Benefactress

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.

*Kūmālākaminīē*.<sup>\*</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.

*Rajā-rajēshwārīē*.‡—This goddess is represented as sitting on a throne, the three feet of which rest on the heads of Brūmha, Vishnū, 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.

*Yogadyāṣ* 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 Kshēerū, 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.

*Kūroonamūyēē*.§—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.

\* She who sits on the water-lily. † This image is said to owe its rise to a vision at sea ascribed to Shīrē-mūntū, a merchant, the particulars of which are related in the Kūvee-kūnkūnū. ‡ The goddess who governs Brūmha, Vishnū, and Shivū. § She who existed before the yōgīs. ¶ The compassionate.

## SECTION XLI.

*Other forms of Doorga.*

Tripoorā, <sup>1</sup>	Tripoorā-soondūrēē, <sup>9</sup>	Gourēē, <sup>17</sup>	Swūdhā, <sup>25</sup>
Twūrita, <sup>2</sup>	Vūnū-dévēē, <sup>10</sup>	Pūdma, <sup>18</sup>	Swahā, <sup>26</sup>
Nityā, <sup>3</sup>	Chūndū-nayika, <sup>11</sup>	Shūchēē, <sup>19</sup>	Shantēē, <sup>27</sup>
Prīstabinēē, <sup>4</sup>	Prūchūnda, <sup>12</sup>	Médhā, <sup>20</sup>	Toostee, <sup>28</sup>
Jūyū-doorgā, <sup>5</sup>	Chūndagra, <sup>13</sup>	Savitree, <sup>21</sup>	Poostee, <sup>29</sup>
Shōolinēē, <sup>6</sup>	Dhōōma-vūtēē, <sup>14</sup>	Vijūyā, <sup>22</sup>	Dhritee, <sup>30</sup>
Mūha-lūkshmēē, <sup>7</sup>	Ūbhūyā, <sup>15</sup>	Jūyā, <sup>23</sup>	Atmū-dévta, <sup>31</sup>
Shrēē-vidyā, <sup>8</sup>	Sūtēē, <sup>16</sup>	Dévū-sēna, <sup>24</sup>	Koolū-dévta, <sup>32</sup> &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.

- 1 She who governs the three worlds, heaven, earth, and the world of the hydras. 2 She who speedily executes her will. 3 The Everlasting. 4 The praise-worthy. 5 The destroyer of the giant Doorgū. 6 She who wields the weapon of this name. 7 The Great Goddess of Fortune. 8 The Learned. 9 The beauty of the three worlds. 10 The goddess of forests. 11 The destroyer of the giant Chūndā. 12 The wrathful. 13 The furious. 14 She who is the colour of smoke. 15 She who removes fear. 16 The wife of Shīvū. 17 The yellow. 18 She who sits on the water-lily. 19 She who tells the truth of all. 20 The wise. 21 The cause of all. 22 The victorious. 23 Ditto. 24 The celestial heroine. 25 She who presides over the manes. 26 Ditto. 27 The Comforter. 28 Ditto. 29 The Nourisher. 30 The Patient. 31 The goddess of souls. 32 She who presides over the generations of men.

Beside the above forms of Doorga, there are many others, whose names end with the word Bhoirūvē, viz. the terrific; and temples consecrated to Bhoirūvū and Bhoirūvē 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.

## SECTION XLII.

*Kālē.*

THIS goddess may also be considered as a form of Bhūgūvūtē, or Doorga. According to the Chūndē, the image of Kālē at present worshipped in Bengal, had its origin in the story of Rūktū-vēējū, already inserted in page 100. Kālē was so overjoyed at the victory she had obtained over this giant, that she danced till the 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 surprize 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 Ramayūnū\* gives another story from which the image of Kālē may have originated: Ramū, when he returned home with Sēeta from the destruction of Ravūnū, began to boast of his achievements before his wife; who smiled and said, 'You rejoice because you have killed a Ravūnū with ten heads; but what would you say to a Ravūnū with 1000 heads?' 'Destroy him,' said Ramū. Sēeta, again smiling, advised him to stay at home; but he, collecting all the monkeys, the giants, and his own soldiers together, with Sēeta, Lūkshminū, Shūtrūghnū, and Bhūrūtū, immediately departed for Shūtū-dwēpū to meet this new Ravūnū, sending Hūnoomanū before

\* There are four Ramayūnūs, one written by Valmēkēe, another by Vyāsū-dēvū, and two others called the Udbootū and the Udhyatmū Ramayūnūs, but the others are in little estimation compared with the work of Valmēkēe.



to discover the residence of this thousand-headed monster, and bring a description of his person. *Hūnoomanū*, 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 *Lūnka* (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 *Sēēta*, laughing at her husband, immediately assumed the terrific form of *Kālēē*, and furiously attacked this thousand-headed *Ravūnū*. 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: *Brūmha* 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.\* 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, *Kālēē* 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

\* When the Hindoo women are shocked or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings.

drunkard. She stands with one leg on the breast of her husband Shivrū, and rests the other on his thigh.\*

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 tyger 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 Bheirūvū, 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 *saturæ coronalis* and *sagittalis* meet. Let him worship the earth in his nose, &c.———Worshipping 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 of) life, doing an act of benevolence. Bestow upon me, O most

\* 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.

‘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 rakshāsūs, pishachūs, terrors, serpents, bad princes, enemies,  
‘and other evils ; and, death being inevitable, charm Bhūgūvūtē 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 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 Mūha-  
dēvē, the goddess of the yogū nidrū, (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 her-  
maphrodite, the imperfectly formed, the scarred, the timid, the leprous, the dwarf-  
ish, and the perpetrator of mūha patūkū, (heinous offences, such as slaying a bram-  
hūn, 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  
one whole year : these severally are unfit subjects for immolation, even though ren-  
dered pure by sacred texts. Let not a bramhūn or a chūndalū 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 kshūtriyyū ; nor a childless brother ; nor a father ; nor a learned per-  
son ; 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 manūslitūkū and  
three dévēc gūndhū shūkiūs, 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 *ñg, ñg*.'

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 *ñg, ñg*. 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.'\*

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 Tāntrīs 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,

\* See Mr. Blaquiére's translation of the Sanguinary Chapter, Asiatic Researches, vol. v.—The author hopes Mr. Blaquiére will excuse the liberty he has taken of altering his spelling of Sāṅg-kritā words, as he has done it merely to preserve uniformity throughout the work.

† One of Jupiter's names, it is well known, was Prædator, because plunder was offered to him.



who meet together in a dark night, under a tree where an image of Siddéshwari<sup>ē</sup> 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 *Chorā-pānchashika* is read: ‘O! *Sindhūkatēē!* (the name of the instrument) formed by the goddess *Vishāēē!* *Kālēē* 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*,\* to make a way by cutting the earth from the house of the *Malinēē* to that of *Vidyā*,† and that the soil brought out should be carried away by the wind. *Haree-jheet* and *Chamūnda* have given this blessing, and *Kamakshya* (*Kālēē*) 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.

Some time ago, two Hindoos were executed at Calcutta for robbery. Before they entered upon their work of plunder, they worshipped *Kālēē*, and offered pray-

\* A name of *Kālēē*, which means without beginning.

† *Soondēē*, the son of *GoonL-sndhoo*, raja of *Kanchee-poerē*, was overcome by the charms of *Vidyā*, the daughter of *Vēērū-singhā*, 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-singhā*, and began to pay his devotions to the goddess *Kālēē*, who gave him this incantation, and the instrument *Sindhūkatēē*, that he might cut his way to his fair one. One night, however, *Soondēē* 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 *Chorā-pānchashika*. The Hindoos add, that when they were about to execute *Soondēē*, the curds 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 *Kālēē* appeared to *Vēērū-singhā* in a dream, and directed him to marry his daughter to *Soondēē*, who was not a thief, but the son of the raja of *Kanchee-poerē*, a very proper person to become his son-in-law. The marriage was soon after celebrated in the most splendid manner.

‡ 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.

ers 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 cast; 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 persons, they said, embraced the catholic faith, and renounced their cast—from conviction.

Agim-vagēēshū, a learned Hindoo, about five hundred years ago, formed the image of Kalēē 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 Kalēē 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\* festival.

A few persons celebrate the worship of Kalēē 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 Kalēē for one night on the 14th 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 Jyōisht'hū, when it is called the Phūlū-hūrēē festival, on account of the many mangoes, jak fruits, &c. offered to her.

\* A name of Kalēē, meaning black.

A few years ago, I went to the house of *Kalēē-shūnkūrū-ghoshū* at Calcutta, at the time of the *Shyama* festival, to see the animals sacrificed to *Kalēē*. 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 *Kalēē-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 buffalos, 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. *Kalēē-shūnkūrū*, at the close, went up to the executioner, took him in his arms, and gave him several presents of cloth, &c. The heads and blood of the animals, as well as different meat-offerings, are presented with 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 brahmīns and guests at this festival are numerous, and in some instances very expensive. The brahmīns, 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

Hia loo 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 Karti-lū, 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 brahm̃s, especially those who perform religious ceremonies for shōdr̃s, were greatly perplexed, as a single brahm̃ 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 brahm̃s in general being unwilling to incur the disgrace which arises from performing religious services for shōdr̃s.

Leshanū-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 buffalos, a thousand goats, and the same number of sheep, which altogether could not cost less than ten thousand roopees, while the other expences amounted to scarcely less than twenty thousand. To defray these expences, this raja sold the greater part of his patrimony, and in this and other idolatrous customs he and other Hindoo rajas have expended almost the whole of their estates.

Raja Ram-Krishnā also expended very large sums of money upon the worship of Kalēe. He set up a stone image of this goddess at Vūrahu-nūgūrū, on which occasion he is said to have spent a lack of roopees. 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 lacks of roopees annually into the Company's treasury.



*Kālē* is the guardian deity of very many of the Bengalees, especially of the bramhūns.

At *Kālē-ghatī*, 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 *Kālē-ghatī* 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 *Chūndē*, a work on the wars of *Kālē* : 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 *Dooiga* festivals; and, twice a week, on the *Chétūla*\* 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

\* An adjoining village.

† It is said that formerly, especially in times of scarcity, numbers of men were sold at this market.

then throws open the doors, calling out ‘Victory to the Great Kalēē! 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, and these 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) sweetmeats, &c. &c. Generally about 250

\* 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.

pounds of rice are cooked daily, but at particular times 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 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 buffalos, and a thousand goats, are slain.

Raja Nūvū-Krishnū, of Calcutta, about fifty years ago, when on a visit to Kālēghatū, expended, it is said, not less than 100,000 roopees on the worship of this goddess. Amongst the offerings was a gold necklace valued at 10,000 roopees, 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-Narayñū-Ghoshalū, of Kiddūrpōorū, near Calcutta, expended 25,000 roopees at this place ; when he sacrificed twenty-five buffalos, 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 5000 roopees

\* 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.

on the worship of this goddess, beside the price of a thousand goats which were slaughtered.

In the year 1810, a bramhū from the east of Bengal expended on this idol about four thousand roopees, with part of which he bought a golden necklace, the beads of which were in the shape of giants' skulls.

In the year 1811, Gopē-mohūñ, a bramhū of Calcutta, expended 10,000 roopees in the worship of this goddess, but, being a voishnāv, he did not offer any bloody sacrifices.

The Hindoos, it seems, are not the only persons who worship this black stone: I have received accounts several times of Europeans, or their native mistresses, going to this temple, and expending thousands of roopees in offerings. The bramhū with whom I wrote this account declares, that when he was a student at Vūrishā, near Kalē-ghatī, 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 bramhū (as he says) that very frequently European men presented offerings, soliciting some favour at the hands\* 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 Kalē which cost two or three thousand roopees.† I confess that I very reluctantly insert these accounts, because I should hope they mostly originate in wilful misrepresentation on the part of the bramhūs 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

\* Silver hands and gold tongues and eyes are among the presents made by rich men to this goddess. Such is the stupidity of idolaters.

† It is probable, that the real worshipper in this instance was a head-servant of this gentleman's; though the expence 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.



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 goldmohūr, and this present was probably enrolled among the gifts to the temple.

It is further affirmed, that many Mūsūlmans (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 Kalēē! 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 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,

\* 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.

for two or three months in the year ;—sepoys from all parts of Hindoost<sup>hanũ</sup> 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,† 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 expences attending the offerings and worship. These animals are called the goats of Kalēē.

The village of Kalēē-ghōttũ (or Kalēē-ghatũ) 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 apportioned belong. All these families have become rich.

In the month Maghũ a festival is held in various places of Bengal in honour of Ghatoō, the god who presides over blotches on the skin ; but the assembly at Kalēē-ghatũ is very great. At the time of swinging in Choitrũ also, the concourse of people at this place is also very large. See the account of Shivũ.

\* 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 billock of human hair, collected at the times of shaving when vows have been fulfilled is formed near the temple.

† A bramhũn 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.
Buffalos slain, (5)	-	-	-
Goats ditto, (1000)	-	-	-
Sheep, ditto, (50)	-	-	-
Rice, (200 cwt.)	-	-	-
Salt, Spices, Pease, Fish, &c.	-	-	-
Clarified Butter,	-	-	-
Milk and Curds,	-	-	-
Sugar, (11 cwt.)	-	-	-
Sweetmeats, (22 cwt.)	-	-	-
Plantains, (25,000)	-	-	-
Evening offerings,	-	-	-
Meat offerings,	-	-	-
Dressed food,	-	-	-
Fees,	-	-	-
Travelling Expences,	-	-	-
Alms given to the poor by visitors,	-	-	-
Extraordinaries from rich men, and at festivals,	-	-	-

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Sa. Rs. 6000 0 0

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Seventy-Two Thousand Roopees annually, or Nine Thousand Pounds sterling.

## SECTION XLIII.

*Other forms of Kalēē, &c.*

*Chamūnda*.\*—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-Kalēē*.†—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 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.

*Manūvū-Kalēē*.‡—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 expence; at other times a rich man bears it alone. Many bloody sacrifices are offered, and a great shew made, especially with illuminations, to which are added dancing, singing, music, &c.

\* She who seized Chēndū and Māndū, two giants.

† This name denotes, that Kalēē dwells in the place of burning the dead, and presides over cemeteries. Shmūshanū means a cemetery.

‡ Viz. in the form of man.



*Phūlū-hūrēē.\**—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: buffalos, goats, and sheep, are sacrificed; and the day after the worship, the image is thrown into the river.

*Bhūdrū-Kalēē.†*—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‡* is worshipped at the total wane of the moon in the month *Kartīkū*: 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.§*—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.

*Nūvū-pūtrika.¶*—These nine goddesses are worshipped at the great festivals, but with the greatest shew at that of *Doorga*: when these assistants of *Doorga* in her wars are represented by nine branches of different trees: *Rūmbha* by a plaitain;<sup>1</sup> *Kūchwēē-rōopa*, by a *kūchwēē*;<sup>2</sup> *Hūridra*, by a *hūridra*;<sup>3</sup> *Jūyūntēē*, by a *Jūyūntēē*;<sup>4</sup> *Vilwa-rōopa*, by a *vilwū*;<sup>5</sup> *Darimēē*, by a *darimū*;<sup>6</sup> *Ūshoka*, by an *ūshokū*;<sup>7</sup> *Manūka*, by a *manū*;<sup>8</sup> and *Dhanyū-rōopa*, by a *dhanyū*.<sup>9</sup>

*Bhēmū-chūndēē.\**—This image is made and worshipped at Benares: in Bengal

\* She who receives much fruit.

† The Beneficent.

‡ The furious.

§ The Joyful.

¶ The nine goddesses.

1 *Musa paradisæica.*

2 *Aram esculentum.*

3 *Curcuma longa.*

4 *Æschynomene sesban.*

5 *Ægle marmelos.*

6 *Punica granatum.*

7 *Jonesia asoca.*

8 *Aram macrorhizon.*

9 *Cu-*

*riantrum sativum.*

• The terrific.

also the goddess is worshipped, especially on a Tuesday, before another image, or a pan of water, or some appointed representative of an idol.

*Upūra-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 *Tüntrūs* 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 *Jūgūnnat'hū*. Bloody sacrifices are offered to this goddess; but as this place is sacred to Vishnoo, 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 *brambūn* to worship the goddess in her name;—if another person be seeking employment, he prays the goddess to favour him;—if a *koolinū* *brambūn* 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.

\* 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 *Laverni* ones, and who worshipped her, that their designs and intrigues might be successful: her image was a head without a body.

## SECTION XLIV.

*Lākshmīcē*

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.

Vishnōo is said to have obtained this goddess at the churning of the sea,\* at which time all the gods were so charmed with her beauty that they desired to possess her, and Shīvū 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 *Lākshmīcē* 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 Kārtikū, on the last day of the decrease of the moon, in the night; on the last day in Poushū, in the morning; and in Chōitrū, 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 brāmhū performs the usual ceremonies, varying but little from those at the worship of Vishnōo, in the name of the master or mistress of the house. No bloody sacrifices are offered. Brāmhūs 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.

\* She is also called the daughter of Bhrīgōo.

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 Lūkshṃēē is the goddess of prosperity. If a man be growing rich, the Hindoos say Lūkshṃēē is gone to abide at his house; if he be sinking into poverty, they say Lūkshṃēē has forsaken him. If they wish to abuse another, they call him Lūkshṃēē-chara.\*

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 respecting Lūkshṃēē, 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 expence of making an image of Lūkshṃēē, and worship it on any of the days before-mentioned.

*Names.* Lūkshṃēē, 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.

#### SECTION XLV.

##### *Kojagūrū-Lūkshṃēē.†*

THIS form of Lūkshṃēē is worshipped at the full moon in Ashwinū, in the evening, before a corn-measure, surrounded by four plantain trees; though some persons worship this goddess before an image of Lūkshṃēē. Bloody sacrifices are offered. The worshippers invariably drink the water of the cocoa-nut at this festival, and numbers keep awake the whole night; listening to the filthy songs, and the horrid din of Hindoo music.

\* 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.

† The shastrs have commanded that each Hindoo shall remain awake during the night of the full moon in Ashwinū, when a festival is held in honour of this goddess, and from this circumstance this name is derived.



## SECTION XLVI.

*Sūrusūṭī*.

THIS is the goddess of learning, the daughter of Brūmha, 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 Maghṛ, 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 roopees 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 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 Scramapore, 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.\*

On this day the Hindoos neither read nor write;† 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,‡ 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.§ 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 Nēelū-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.

\* In the year 1808, I saw a group of performers reciting the Ramayānū in the street; and on enquiry I found it was before the door of some prostitutes, who had subscribed to bear the expence. 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.

† The only reason I can find for this is, it is the command of the shastrū.

‡ Of an eloquent man, the Hindoos say Sūrūswūtēē sits on his tongue.

§ Of this fact, they give the example of Ravūnū, who, when Rāmū was about to kill him, procured a reprieve by flattering his adversary; but the gods, afraid lest Ravūnū should be spared, sent Sūrūswūtēē into his throat, and caused him to say provoking things to Rāmū.

## SECTION XLVII.

*Shēetūla*\*

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 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 Voishakhū the Hindoos inoculate those of their children who are two years old, on which occasion the inoculating brāhmī† 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 brāhmī 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 *Shēetūla*; after recovery she is again worshipped. If the child become dangerously ill, it is carried to an image of *Shēetūla*, 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 *Shēetūla*. These mendicants sometimes proclaim in a village, that *Shēetūla* has appeared to one of them in a dream, and or-

\* Or, she who cools the body at the time of the small pox.

† The regular Hindoo doctors (*vidyās*) do not inoculate, but a lower order of brāhmīs called *doivāgēs*, or astrologers,

dered, 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.\* 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.

## SECTION XLVIII.

*Mūnśa.*†

THIS goddess, the sister of Vasookee,‡ and the wife of Jūrūtkañ, 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 Jyoisht'liñ, on the 10th of the increase of the moon; also on the 5th of the moon's increase and decrease in Ashwinñ and Shravññ, as well as on the last day of Shravññ, this goddess is worshipped. On the three last occasions, the worshippers plant branches of the Euphorbia before the house, and worship them. In Shravññ the worship is celebrated with the greatest shew; 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 Mūnśa. On the days of the festival, the Hindoos do not kindle a fire, alleging that one of the names of Mūnśa is Ūrñdhñna, she

\* This is a trick to extort some part of the alms from these deluded women.

† Or, Mūnśa-dévē; the goddess who possesses pleasure in herself.

‡ The king of the serpents.



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 *Lūkindārū* made an iron house, and retired to it; yet *Mūnūsa* caused the snake *Tūkshūkū* to enter by a crevice, which destroyed *Lūkindārū* 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;\* 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 buffalos are offered to *Mūnūsa*, and even swine.†

When a Hindoo has been bitten by a snake, the persons who pretend to cure him read different incantations containing the 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*.

\* The hand used in washing after stools.

† Among the Egyptians swine, it is well known, were offered to *Bacchus*.

## SECTION XLIX.

*Shūshtē\**

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, before ten o'clock in the forenoon.

The worship celebrated in Jyoisht'hū is performed by a bramhūnē or an officiating bramhūn, under the vūtū tree,† 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 Shūshtē 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-shūshtē, because the worshippers are directed to walk in some forest on this day, with fans in their hands.

\* She is who is worshipped on the sixth lunar day.

† *Ficus Indica.*

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 *dōorva* 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 a dead man—for throwing away a flower which has been offered to *Shūshṭēē*.

The worship in the month *Bhadrū* 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 *kūntūkēē* tree,\* present them to the goddess, and afterwards throw them into the river. This festival is called *Chapūra-shūshṭēē*.†

The *Ashwinū* festival, distinguished by the name *Doorga-shūshṭēē* is in almost every particular the same as the preceding.

At the *Maghū* festival, called *Shēētūla-shūshṭēē*, 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 *varttakoo*s.‡ 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 *Choitrū* 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 *vūtū*, the *shalgramū*,

\* *Artecarpus integrifolia*.  
*Solanum melongena*.

† In allusion to the making of these images.

‡ The fruit of

or some proper representative of an image; and at the close of the month, in the evening, before an image of Shivū. On the 6th the worshippers eat the bud of the *Euphorbia* inclosed in a plantain, 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 Ūshokū-shūshtē and Nēelū-shūshtē.

Another festival is held in honour of this goddess in some parts of Bengal in the month Ūgrāhayanā, called Hārec-Shūshtē. 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 brahmīn 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 brahmīn reads the prayers. The first of these ceremonies takes place in the evening, before a branch of the vātū 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 cow-dung, put on the forehead, they stick three couries; 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 brahmīn, accompany her to a stone placed at the foot of the vātū 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 dis-



tributes the sweetmeats, &c. that have been offered to the idol among the females present. This festival is called *ékoshīya*.\*

*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 *brāmhūn* a child made of curds, which the *brāmhūn* 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 casts beg for a share of the offerings at the doors of the *brāmhūns*.

*Shūshtēē* rides on a cat: hence the Hindoos, especially mothers, avoid hurting this animal, lest the goddess should revenge herself on their children.

\* From *ékoshū*, twenty-one.

SECTION I.

*Inferior Celestial Beings, objects of worship.*

THESE beings are either the enemies of the gods, as the ũsoorũs and rakshũsũs; 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.

The *Usoorũs*, or *Giants*.—These enemies of the gods are the offspring of Kũshyũpũ, 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 pooranũs. Indrũ, Vishnoo, Kartikũ, and Doorga, are distinguished among the Hindoo deities for their conflicts with these beings.\* King Vũlee, 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 ũsoorũs.* The most rancorous hatred has always existed betwixt the ũsoorũs 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, Shivũ and Brũmhã; 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 Mũha-bharũtũ and other works:—The gods first took mount Mũndũrũ, placed it in the sea, and wrapping round it the serpent Vasookẽẽ, began to whirl it round as

\* 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 ũsoorũ under her feet.

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 Vishnool to prevail upon the giants to lay hold of the head, upon which he thus addressed them: 'How is it, said Vishnool, that you, giants as you are, have taken hold of Vasookē's tail?' The gods and the giants then changed places; and the elephant Oiravūt first arose from the churned sea to reward their labours; afterward the gem Koustooblū—the horse Ochoishrūva—the tree Parijatū; many jewels—the goddess Lūkshmē—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.\* 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. Vishnool 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, Vishnool 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 Vishnool, being informed of this circumstance by Sōoryū 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.

*The Rakshās.*—Many stories respecting the wars of the rakshās, or cannibals, with the gods, are contained in the pooranūs and other shastrūs, and several will be found in different parts of this work. They are represented as assuming at pleasure the different shapes of horses, tygers, lions, buffalos, &c.; some have a hundred heads, and others as many arms.† In the Hindoo writings Malē, Soomalē, Ravūnū, Koomblū-kūrnū, Vibhēeshūnū, Indrū-jit, Utikayū, and others, are distinguished as renowned rakshās. As soon as born, these giants are said to arrive at ma-

\* Hence this god is called Neelū-kantū, the blue-throated. mythology, it will be remembered, had a hundred arms.

† Some of the giants of the Grecian S 2

turity: they devour their enemies. All the rakshās are brahmās, and are said to dwell in the S. W. corner of the earth.

Noiritū, a rakshās, 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 brahmās as a black man, having in his right hand a scimitar.

*Story of Kōmbhū-kūrṇū.* 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 500 courtezans belonging to Indrū; at another the wives of 100 sages, and cows and brahmās without number. Brūmha at length threatened to destroy him, unless he contented himself 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 Kōmbhū-kūrṇū, 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 Sūrāswatī, the goddess of learning, to enter into Kōmbhū-kūrṇū, and excite him to ask this blessing, that he should continue to sleep day and night; which request Brūmha granted, and sent the voracious rakshās to enjoy his everlasting sleep. The friends of Kōmbhū-kūrṇū 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 6000 cows, 10,000 sheep, 10,000 goats, 500 buffalos, 5000 deer, and drank 4000 hogsheds of spirits, with other things in proportion. After all, he was angry with his brother Ravṇū, for not giving him enough to satisfy nature. His house is declared to have been 20 or 30,000 miles long, and his bed the whole length of the house. Lāṅka itself, says the Ramayṇū, is 800 miles in circumference. Where then was the place for this bed? I have heard this question put by a person to the



brahm̃s, who, unable to find room for Koombhū-kūrnū's bed, were laughed at by the shōōdr̃s, their disciples.

The *Gūndhūrṽs* and *Kimm̃r̃s* are celestial choiristers, male and female. The latter have horses' heads!!!\*

The *Vidyā-dhūrṽs* are male and female dancers. The *Ups̃ras* 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 *ups̃ras* are mentioned as beyond all others beautiful, Oorvvūshēē, Ménūka, Rūmbha, Pūrchū-chōōra, Tilottūma, Ghritachēē, Boodbooda, and Mishrū-késhēē. The five first of these are the mistresses of the gods; and keep houses of ill-fame in the 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 Ups̃ra.* On a certain occasion, many of the gods were invited to an entertainment at the palace of Indrū. In the midst of the dance, Gūndhūrṽ-sénū, the son of Indrū, was fascinated with the charms of one of the *ups̃ras*, 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 Gūndhūrṽ-sénū 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, Gūndhūrṽ-sénū sunk to the earth, and alighted in the form of an ass near a pond at Dhara-nāgūrū. 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 brahm̃ came to this pond to bathe, when Gūndhūrṽ-sénū 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 brahm̃ consent-

\* 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!

ed, but on speaking to the king, the latter refused to believe that he was Indru'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 which 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 brahm̃ns, 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 Dharũ in marriage to the ass. In that country weddings are celebrated in the day. When all was ready, they sent a brahm̃n to call Gũndhũrvũ-sẽnũ from the pond; who, elated in the highest degree, having bathed, accompanied the brahm̃n to the assembly. Hearing music and songs, Gũndhũrvũ-sẽnũ 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 Indrũ?' '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 Indrũ; 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 brahm̃ns 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 brahm̃ns 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 Gũndhũrvũ-sẽnũ began to converse with the king in Sũngskritũ, 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 Sūṅskritū. The king, therefore, gave his daughter to him in marriage. By the time the guests were dismissed night drew on, when Gūndhūrvū-sénū 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-sénū should throw off his ass's body. After a thousand contrivances, he said to himself, 'Gūndhūrvū-sénū 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-sénū 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-shastris 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 destroy him. Anūndū-chūndrū, a bramhūn of Soopoorū in Vēcrū-bhōomee, who died only a few years since, is said by the Hindoes to have obtained the fruit of his worship ping the Nayikas.

The *Yūksūs* are the servants of Koovērū, 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 pooranūs. In the form of meditation, Koovērū is described as a white man, having a hammer in his right hand. He is worshipped at the festival of the goddess Lūksmētī, and at all the other great festivals, but has no separate feast, image, nor temple. The Ramayūnū relates that Koovērū, by prayer to Brūmha, accompanied with religious austerities, obtained Lūnka (Ceylon); the very mire of whose streets is gold. Here he reigned till Ravūnū dispossessed him. Brūmha also gave to this god the chariot Pooshpūkū; which had the property of expansion, and of going wherever the charioteer wished. From Lūnka, Koovērū went to mount Koilasū, where he is supposed to be at present.

*Pishachūs*.—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 *Goodghūkūs*, the *Siddhūs*, the *Bhōōtās*, and the *Charūnūs*.—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 Shīrvū, as their attendants. All these also are worshipped at the great festivals.



## SECTION LI.

*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, Sūrūswātēē, and Lākshmēē. Many of the others are different forms of Doorga; and Mūnūsa, Shūstēē, 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.*

*Krishnū.\**

ACCORDING to the Shrēē-Bhag'ivūtū, Mūhabharūtū, and other works, this god, a form of Vishnū, was incarnate to destroy kings Shishoo-palū and Kūngsū, and a number of giants.

Krishnū was born at Mūt'hoora; his father's name was Vūsoo-dévū, a kshātriyū, and his mother's Dēvūkēē; but Kūngsū seeking to destroy him when an infant, his father fled to Vrinda-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 pooranūs: in his infancy he deprived a giant of her breath who had poisoned her breasts before she gave him suck;†—soon after he destroyed a carriage against which he hurt his foot when laid by his nurse at the door to sleep;‡—Nūndū's wife when looking into his mouth one day, had

\* The black.

† It is common for a Hindoo nurse to offer the breast to a neighbour's child when she happens to be on a visit.

‡ Mothers frequently lay their infants exposed to the rays of the sun to sleep, after rubbing their breasts with oil.

a surprizing view of the three worlds, with Brūmha, Vishneo 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 Vrindā-vūnū;—he destroyed a large hydra which had poisoned the waters of the Yāmoona;—he seduced the wife of Ayūnī-gūoshū, avoishyū, and sported with 16,000 milk-maids in the wilderness of Vrindū;—he next assumed four arms, destroyed Kīngsū, and placed Kūngsu'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'hirā in their war with the race of Dōoryodhūnū,—and lastly destroyed Shishoo-palū. He closed his life with an act worthy of such a character, by destroying his whole progeny,\* 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.

\* The posterity of Krishnū, say several peoranūs, 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 Vilwā-nārgōū, a blind poet, wrote the following verse, which certainly contains the severest possible censure of this profligate deity:

“Oa! Krishnū! thou who didst destroy thy own offspring;  
Thou who didst renounce (Śītā) the spoils daughter of Zūnūkū, in the wilderness;  
Thou who didst cast down to hades Vālee, who had given thee his all!—  
Who would think on thee, if thou wert not the deliverer from death?”

In exact agreement with this Sāngskritū verse, was the declaration made before several persons in company in the year 1817, by Ram-nāth, the second Sāngskritū pundit in the College of Fort-William, who, speaking of the universal prodigies of manners in Calcutta, declared, that every house contained a *Krishnu*.

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 Bhadr̥, an annual festival is held in the night, to celebrate the birth of this god. On this day all the worshippers fast.\* The regular Hindeos, and the disciples of the Gosaees,† 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, 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 Shrav̥n̥ another festival is held in honour of Krishnā, called Jhōṣ-*tim̥*-yatra.‡ 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

\* In a Hindoo fast, the person abstains, for three days, from anointing himself with oil, from carnal 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 Hindoo fast is an act of mere ceremonial purity.

† The Gosaees are the religious leaders of a large portion of the worshippers of Krishnā. Gosae is a term of respect equivalent to Sir.

‡ The swinging festival.

brambhūns. After eating and drinking, they literally 'rise up to play:' youths, dressed so as to represent Krishnū 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 milkmaids. 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 Krishnū 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 brambhūn. 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,\* come for *fairings*. Thieves and gamblers are very busy at these times;† 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 idolator 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

\* 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.

† In the year 1810, on account of the depredations of preceding years, the Magistrate of Serampore forbade the erection of booths and all games at this festival: in consequence of which an expence of near four hundred roopees, 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.



inspire.\* 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 expences of this festival are defrayed either by rich natives, or from the revenues of the temples.

At the full moon in *Phalgunū*, the *Dolū*,† 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‡ 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, singing, &c. A bamboo with a straw man tied to it, having been erected in some

\* Illuminations, fireworks, and the guilding 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.

† 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 *Hindoostanū*, 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.

‡ This powder is made with the roots of wild ginger, coloured with sappan wood. Other ingredients are added to make superior kinds.

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.

Beside 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 Rookminēē and Sūtyā-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.\* 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 precedence, which Shishoo-palū would not resign to Krishnū: 'What!' says he, 'shall I be pre-

\* The greater part of the bramhūns are disciples of the female deities (Shaktis).

ceded by the son of a cow-herd; 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.

*Another Story.*—On a certain occasion the lascivious *Krishnū* heard, that king *Dindē* 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 *BLTmū*, *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 *kinnūrē*, 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 *Dēbryodhānū* and the *Pandūvūs*, *Dronachariyū* was so mighty a warrior that the *Pandaves* had no hopes of success unless they could cut him off; to accomplish which, *Krishnū* contrived to throw *Dronachariyū* off his guard, by causing it to be reported through the army, that his son *Ushwātt'hama* was killed. The father refused to believe the report unless *Yoodhist'hīrū* would say it was true. *Krishnū* pressed *Yoodhist'hīrū* 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'hīrū* at first positively refused, but was at length persuaded by the entreaties of *Krishnū*, *Urjoonū*, and others, who told him the assertion would not be a lie, for an elephant of *Dēbryodhānū*'s, of the same name, had actually been killed in battle. *Dronachariyū* was so overcome when he was thus brought to believe the news, that *Urjoonū* soon dispatched him; which completely changed the face of the battle. On account of this falsehood, *Yoodhist'hīrū*, 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 Krishnũ.*—When Krishnũ was going to Mũt'hoora, to destroy Kungsũ, as he approached the city, he felt ashamed of the meanness of his dress, which consisted only of some shreds of cloth, like ropes, tied round his loins; and said to his brother Bũlũ-ramũ, 'All are going to this sacrifice elegantly dressed; we cannot go in this condition.' Krishnũ then sent his brother to a washerman, who however would not part with the clothes in his possession, as they belonged to king Kũngsũ. A quarrel ensued, in the midst of which Krishnũ killed the washerman, and carried off the clothes; these free-booters next went to a shop and stole two necklaces; and afterwards seized some sandal-wood, which a deformed woman was taking to the palace of Kũngsũ; but, to reward her, Krishnũ pulled her straight, and made her more beautiful than the ũpsũras. The woman asked Krishnũ, since he had made her so beautiful, who should marry her. Krishnũ asked her to whom she wished to be united. She said to himself;—and from that time she became his mistress.

## SECTION LII.

*Gopalũ.\**

THIS is an image of Krishnũ 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 Krishnũ: 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 Gopalũ as their guardian deity.

Girẽeshũ-chũndrũ, the raja of Nũdũya, in the year 1807, had two dreams, in which the god Gopalũ appeared to him, and told him, that in a certain place in

\* The cowherd.



Nūdēya, 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 Nūdēya 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 roopees 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 roopees monthly.

Another image of the infant Krishnū, called Balū-gopalū, 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.

## SECTION LIII.

*Gopē-nat'hā.\**

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: two religious mendicants, since become famous among the followers of Krishnū, Choitūnyū and Nityanēndū, 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

\* The god of the milk-maids.

an image of Gopṭē-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 Cheitūnyū and Nityanāndā, 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 Gopṭēnat'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 Gopṭēnat'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 roopees 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 casts 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 bramhins 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 roopees, due to him from the owner, raja Krishnū-chūndrā-rayū. The latter afterwards regained the image by a suit at law; but not till Nūvū-krishnū had made another Gopṭē-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.

## SECTION LIV.

*Jägünnat'hü.\**

THE image of this god has no legs and only stumps of arms;† the head and eyes are very large. At the festivals the bramhüns adorn him with silver or golden hands.

Krishnū, in some period of Hindoo history, was accidentally killed by Ũgüdū, a hunter; who left the body to rot under the tree where it fell. Some pious person, however, collected the bones of Krishnū and placed them in a box, where they remained till Indrū-dhoomnū, a king, who was performing religious austerities to obtain some favour of Vishnū, was directed by the latter to form the image of Jägünnat'hü, and put into its belly these bones of Krishnū, by which means he should obtain the fruit of his religious austerities. Indrū-dhoomnū enquired who should make this image; and was commanded to pray to Vishwū-kürmū.‡ He did so, and obtained his request; but Vishwū-kürmū 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 Vishwū-kürmū desisted from his 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.

\* The lord of the world, from jügüt, the world, and nat'hü, lord.

† The Athenians placed statues at their doors to drive away thieves, which they called *Hermæ*, from *Mérey*. These images had neither hands nor feet, and hence Mercury was called *Cyllerius*, and by contraction *Cyllius*, from *Kullos*, viz. without hands or feet.

‡ The architect of the gods.

Indrū-dhoomnū now invited all the gods to be present at the setting up of this image: Brūmha himself acted as high priest, and gave eyes and a soul to the god, which completely established the fame of Jūgūnnat'hū. This image is said to lie in a pool near the present temple, at Jūgūnnat'hū-kshétrū in Orissa, commonly known among the English by the name of Jūgūnnat'hū's pagoda. The particulars of this place will be found in the account of the Hindoo holy places, the resort of pilgrims.

Jūgūnnat'hū 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 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 shōō-drūs 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 shop-keepers that have bought 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 Rut'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

\* The images of the gods in all the Hin loo temples, at certain hours, are laid down as 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 shōō-drūs. Sweetmeats, fruit, the water of the Ganges, &c. are things received from shōō-drūs. Yet there are a few bramhūns who refuse even sweetmeats and water from the hands of shōō-drūs.



hands to their foreheads and others by prostration, and then depart, assured by the shastrüs that they shall be subject to no more births, but be admitted to heaven after the death of this body. The bramhüns 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 *snanü*, however, is not confined to *Jügünnat'hü*, 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. Krishnü partook of his first rice at the full moon in *Jyoisht'hü*; in commemoration of which, this *snanü-yatra* is performed annually by the worshippers of any separate form of Vishnoo.

About seventeen days after the *snanü-yatra*, on the second of the increase of the moon in *Asharhü*, the *Rü'thü* 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. *Jügünnat'hü*, his brother *Bülü-ramü*, and their sister *Soobhüdra* are drawn up by ropes tied round the neck, and seated on benches in an elevated part of the carriage, when a servant on each side waves a tail of the cow of Tartary, called a *chamürü*.\* 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 bramhüns 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, *Jügünnat'hü*, and his brother and sister, visit the god *Radha-vüllübhü*;† and here the wives of bramhüns, who are never seen at shews, and who seldom leave home, come to look at *Jügünnat'hü*. The car stands empty during this time, and the crowd flock to gaze at the indecent figures,‡ alluding to the abominations of the gods, which are painted all over it. Temporary shops are erected near the place where

\* The *chamürü* is a necessary appendage to royalty among the Hindoos.

† Another form of Krishnü. The name intimates that this god is the paramour of Radha.

‡ Romans i. 27.

the car stands, like booths on a race-ground.\* 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 milkmaids, with whom he used to ride out in his chariot.

#### SECTION LVI.

##### *Bālū-ramū.†*

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 Bālū-ramū, whose image also sometimes accompanies that of Krishnū. Some place the image of Rēvūtē by the side of her husband. From the sūtyū to the kālce-yoogū this female, the daughter of King Rēvūtū, remained unmarried.‡ The king, at length, asked Brūmha, to whom he should give his daughter in marriage; Brūmha recommended Bālū-ramū, who saw her for the first time when ploughing; notwithstanding her immense stature, (it is said her stature reached as high as a sound ascends in clapping the hands seven times,) Bālū-ramū married her; and to bring down her monstrous height, he fastened a plough-share to her shoulders.

\* 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.

† He who pursues pleasure, or bestows it, in his own strength.

‡ This old maid must have been 3,868,000 years old at the time of her marriage, if we date her birth from the beginning of the sūtyū yoogū.

## SECTION LV.

*Ramā.\**

THE following history of this god forms a brief table of contents of the *Ramayānā*,† 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*,‡ promised her whatever she should ask. She told him that she would avail herself of his promises on some future occasion; and when *Ramā* called to the coadjutorship 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 *Ramā* had formerly beaten, she petitioned that *Ramā* might be exiled to a distant forest to live as an ascetic, and that *Bhūrātū* her son might be installed in his stead. The king reluctantly complied. *Ramā* however readily submitted; and went into the forest, taking with him *Sēēta* and his brother *Lākshmūnū*; *Dūshū-rūt'hū* soon died of grief for *Ramā*; after which a shoe of *Ramā*'s was placed on the throne, *Bhūrātū* refusing the crown. When in the forest, *Sōōrpū-nūkhaṣ* the sister of *Ravūnū*, a giant who reigned at *Lunka*, (Ceylon) proposed marriage to *Ramā*, who sent her to *Lākshmūnū*; he sent her again to *Ramā*; *Ramā* sending her back to *Lākshmūnū*, the latter cut off her nose, on this she fled to her brothers *Khūrū* and *Dōōshūnū*, who immediately made war upon *Ramā*; *Ramā*, however, destroyed them, as well as their army of 14,000 giants (*rakshūsās*). *Ravūnū* on hearing of these events requested *Marēēchū*, another giant, to go to the residence of *Ramā* in the form of a beautiful deer, and tempt *Ramā* to pursue him, while he stole *Sēēta*. *Marēēchū*

\* The happy or he who makes happy.

† I have omitted the long table of contents of this work inserted in the first edition, thinking it unnecessary, the *Ramayānā* with an English translation is issuing from the Serampore press.

‡ *Dūshū-rūt'hū* had 260 wives.

§ A name given to her on account of her having nails like a Hindoo fan for winnowing corn.

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 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 Jūtayoo, 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 rakshūśū. 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,\* 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,)+ to Lūnka, where he found Sēēta in a garden belonging to Ravūnū; and to whom he gave a ring from Ramū, and 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 these who were sent. Ravūnū then sent his son Ūkshūyā against

\* 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.

† No one can doubt the propriety of making a spy of a monkey who can leap 500 miles at once.



the mischievous monkey; but he also was destroyed. Ravūnū next sent his eldest son Indrūjit, 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 Sēeta, 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 that purpose, set his face on fire. He then complained, that when he arrived at home with such a black face, all the monkeys would laugh at him. Sēeta, to comfort him, assured him, that all the other monkeys should have black faces also; and when Hūnooman came amongst his friends, he found that, according to the promise of Sēeta, they had all black faces as well as himself. After hearing the account 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,\* which, however, Ravūnū was constantly employed in breaking down. Vibhēeshūnū, Ravūnū's brother, perceiving that Ramū would make good his landing, recommended that Sēeta should be given up; but his brother, unable to bear this advice, quarrelled with Vibhēeshūnū, 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, Koombhākūrnū, 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

\* 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 Sagūrū for three days, and was angry with the god for not appearing to him. He therefore ordered Lūkshmūnū 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 pātālū. 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. Hūnooman 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.

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 Koombhūkūrñ, Indrījīit 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 Mūhēē-ravūñ was there instructing Indrījīit how to prostrate himself before an image of the goddess Bhūdrū-kalēē, Hūnooman cut off his head, and rescued Ramū. At length Ravūñ himself entered the combat; but after many conflicts, finding himself very weak, he resolved to restore Sēta, and put an end to the war; to this Ramū consented; but while Ravūñ was on the point of bringing Sēta, 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 Ravūñ was slain.\* Ramū then obtained his wife; but as a trial of her innocence while in the hands of Ravūñ, he compelled her to pass through a fiery 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 Sēta, after she had been in keeping of a giant. He therefore sent her into the forest to Valmēēkee, the writer of the Ramayūñ, where she was delivered of two

\* The engagement betwixt Ramū and Ravūñ lasted seven days; Ramū cut off the ten heads of Ravūñ 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 1000; if it entered the body of an enemy, it became an innumerable multitude; Ravūñ, 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 Ravūñ. The gods alarmed lest Ravūñ should be spared, excited him to reproach Ramū, who, indignant at such conduct, let fly an arrow which, friend Ravūñ'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 Ravūñ, 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.-----Mūndodūrēē, the chief wife of Ravūñ, and mother of Indrījīit, 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. On 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 Ravūñ burning.

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 Sēta did not know it from her own son. In a short time, however, Pūnchanūnū, not being able to destroy a child of Ramī's, restored Kooshū, and Valmēēkee caused the two boys to become one. Before his death Ramū performed the sacrifice of a horse;\* Sēta and her two sons, Lūvū and Kooshū, were restored to him; but Ramū wishing Sēta again to pass through a fiery ordeal, she entered the fire, but the goddess Prōt'hivee,† (Sēta'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 Lūksh-mūnū 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; Lūkshinūnū, 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 Sūrūyoo, and went to heaven. Ramū afterwards put an end to his life in the same manner. Lūvū and Kooshū succeeded him.‡

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,

\* This sacrifice was performed by many of the ancient Hindoo princes, and was considered as highly meritorious.

† The earth personified.

‡ There are a few sentences in this history, which are not to be found in Valmēēkee's *Ramayānū*; but they may be seen in the Bengalee translation.



which is also kept as a fast; when Ramū's three brothers, Bhūrūtū, Lākshmūnū, 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 birthday of this god\* 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 Yāmū 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, Lākshmūnū, Sēta, and Hūnooman are erected in many parts of Bengal; and the worship of Rāmū performed in them daily.

## SECTION LVII.

*Choitūnyū.†*

THIS is the emage 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 Shpōklū-vūrnū‡ incarnation, was that of Ūnūntū; that in the trēta, the rūktū-vūrnū,|| was the incarnation of Kopilū-dēvū; that in the dwapūrū yoogū, the Krishnū-vūrnū;§ and the last, in the kūlee yoogū, called pēetū-vūrnū,\* that of Choitūnyū.

\* 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.

† The wise. ‡ The white. || The blood coloured. § The black. \* The yellow.



According to the disciples of *Choitūnyū*, the founder of this sect, *Ūdwoitū*, a *voidikū bramhūn*, lived at *Shanti-poorū* about 400 years ago. *Nītyanāndū*, another leader, was born at *Nādēya*, a little before *Choitūnyū*. His father was a *rarhēyū bramhūn*. *Choitūnyū*'s father, *Jūgūnnat'hū Mishrū*, a *voidikū bramhūn*, lived at *Nādēya*; his wife's name was *Shūchēē*; their first son, *Vishwūmbhūrū*, embraced the profession of a *dūndē*. 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: "*Huree, Krishnū; Hūree, Krishnū; Krishnū, Krishnū, Hūree, Hūree; Hūree, Ramū, Hūree, Ramī, Ramū, Ramū, Huree, Huree.*" 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 *Vishṇo-priya*, and continued in a secular state till forty-four, when he was persuaded by *Ūdwoitū* and other *dūndē*s 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 mendicancy.

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 pilgri-

\* 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, sometimes 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. 1, page 183. This practise is now prohibited by the Hon. Company's Government, in a regulation made for that purpose.

mage: to eat with all casts who should receive the preceding incantation; to repeat the name of Vishnoo, using the bead-rosary 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 Jägünnat'hü-kshétrü in Orissa, and there assuming six arms received many honours. He exhorted Ūdwoitü and Nityanändü to labour in making proselytes; but directed Nityanändü to enter into a secular state;\* he did so, and took up his residence at Khürdü near Calcutta. Choitünyü 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 Choitünyü himself was never more heard of. Ūdwoitü and Nityanändü raised families, whose descendants live at Shanti-poorü, Vagna-para and Khürdü to this day, where they are become leaders of the sect, all other Gosaces† acknowledging the descendants of these two families as their superiors, and prostrating themselves before them. These Gosaces at present are men of large fortunes; at whose houses are the images originally set up by the male descendant of Choitünyü, by Nityanändü, and Ūdwoitü. Crouds are almost constantly arriving at these places with offerings; beside which the Gosaces 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 Gosaces 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 Choitünyü 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 Gosaces obtain their effects.

The anniversaries of the deaths of the original founders of the sect are observed as festivals.

\* Perceiving his aversion to a life of mendicity.

† Distant branches of the same families

One fifth of the whole Hindoo population of Bengal, are supposed to be followers of *Choitūnyū*, and of the Gosaees, their 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 *Nityanāndū* set up at *Ārabika*, in the district of *Burdwan*.

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 *Rāmū-Shūrānā-Palū*, a *shōṭṭrū* of the *Sūd-gopū* cast, 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 cast, ate together privately. Vast multitudes joined this man, both *Mūsūlmans* 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.

\* 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."

A number of Ramū-Shūrūnū's disciples adhere to his son Doolalū; others follow Shivū-Ramī 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.

## SECTION LVIII.

*Vishwā-kūrma\**

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 Ūgrāhayānū, 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, chissel, 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, 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 Vishwā-kūrma.† The ceremonies are

\* Vishwā, the world; kūrma, work.

† 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 reprobated 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."



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 *védh*, 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.

## SECTION LIX.

*Kamū-dévū, the Indian Cupid.\**

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*,† by spring personified, the cuckoo, the humming bee, and gentle breezes; and is represented as wandering through the three worlds.

The image of *Kamū-dévū* 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.

\* *Kamū*, desire; *dévū*, god.

† From *Rūmū*, to play; or to give pleasure. It is said that the god of love found *Rūtee* in the house of *Shūmā būrū*, a giant whom he destroyed.

The pooranū and kavyū shastrūs abound with stories respecting Kamū-dévū, one of which I here give from the Kalikū pooranū: 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 Brūmha, 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 Brūmha, Vishnoo, and Shivū; and that through him the universe should be peopled. Kündūrpū first discharged his arrow at Brūmha himself, who became enamoured of his own daughter, Sūndhya. Mūrēchee, and the other sons of Brūmha, also smitten by his arrows, were inflamed with unlawful desires toward their sister. Shivū said to Brūmha—"What! art thou inflamed with lust towards thy own daughter!" Brūmha was covered with shame, and, from the perspiration which issued from his body, Ūgnishwūta and other progenitors of mankind,\* to the number of 119,000, were born. Brūmha, full of rage against Kündūrpū, cursed him, and declared that he should be burnt to ashes by the fire from the eye of Shivū, but on his intercessions, promised, that when Shivū should be married to Doorga, he would restore to him his body.

*Names.* Mūdūnū, or, he who intoxicates with love; Mūn-mūt'lhū, he who agitates the mind; Marū, he who wounds with love; Prūdyoomnū, he who overcomes all; Mēenū-kétūnū, he whose flag is a fish; Kündūrpū, he who bloats the mind with desire; Ūnūngū, he who is destitute of body; Kamū, the creator of desire; Pūnchū-shūrū, he who has five arrows; Smūrū, he who inflames; Shūmbūraree, the enemy of the giant Shūmburū; Mūnūsiyū, he who is born in the heart; Koosooméshoo, he whose arrows are flowers; Ūnūnyūjū, he who is born only in the mind; Pooshpū-dhūnwa, he whose bow is made of flowers; Rūtee-pūtee, the husband of Rūtee; Mūkūrū-dhwū-jō, he whose flag is the animal Mūkūrū; Atmūbhoo, he who is self-created.

\* In performing the ceremony called tūrpūnū, seven names are used in pouring out drink-offerings to all these ancestors.

## SECTION LX.

*Sūtyū-Narayñū.*

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 houses of the richer Hindoos, when all the bramhūns in the village are invited. The object of worship, painted red, and covered with leaves of the mangoe 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.*

## SECTION LXI.

*Terrestrial Goddesses.**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 Jñānkū,\* whose capital was Mit'hila. Her history, after her marriage with Rāmū, will be found in the account of that god.†

*Radha.*

RADHA was the wife of Ayññ-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 !

\* Shivū gave to Jñānkū 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 in 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.-----*Udhyatnu-Ramayunu.*

† While Sēeta was detained at Lēnkashe was fed with ambrosia for twelve months by Indrū, as she would not eat in the house of a giant. That Ravñū 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 neice, the wife of king Nālū, for which crime Koovérū cursed him, and caused fire to proceed from the 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.*



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, 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-tūntrō*) to prove that Radha was an incarnation of *Bhūgūvūtēē*, and this opinion is quoted by the Hindoos of the present day to cover this abominable transaction.

## SECTION LXII.

*Rookminēē and Sūtyūbhama.*

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*, *Lūgūnōjitēē*, *Lūkshamūna*, *Kalindēē*, and *Bhūdra*; but *Rookminēē* and *Sūtyūbhama* are the most distinguished.

## SECTION LXIII.

*Soobhūdra.*

THIS sister of *Jūgānnat’hū* is worshipped at the same time with her brother, and placed with him in the temples dedicated to his honour.

## SECTION LXIV.

*Deities worshipped by the lower orders only.*

*Pūnchanūnū\**

IS a form of Shivū : 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 Pūnchanūnū before a stone placed underneath the vūtū,† ūshwāt'ht'hū,‡ or koolū,§ trees. This stone is painted red at the top, and anointed with oil.¶ 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\* are to be seen thus anointed, and consecrated to the worship of this god. In other places the clay images of Pūnchanūnū are placed in houses or under trees, and old women called dyasinēēs† 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 Pūnchanūnū are in great celebrity for bestowing the blessing of children, and other favours on the worshippers.

\* The five faced.

† Ficus Indica.

‡ Ficus religiosa.

§ Zizyphus jujuba.

¶ 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.

\* 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.

† It is probable that these dyasinēēs resemble the priestesses of Cybele.

The Hindoo women are terrified at this god, and are exceedingly afraid lest their children should, in play, injure the stone under the tree.\* Some therefore warn their children against going near these stones, by declaring that *Pūnchanūnū* 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 *Pūnchanūnū*: 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 *Pūnchanūnū*! 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 *Pūnchanūnū* has cured the child, they present to him offerings according to their ability.

\* The late *Jūginnat'hū-Tūrkkū-Pūnchanūnū*, 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 *vūtū* tree, under which was a very celebrated image of *Pūnchanūnū*. 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 that 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 *Jūginnat'hū-Tūrkkū-Pūnchanūnū* arrived to search for their son; when a man in the crowd declared that he had seen a young man sitting in *Pūnchanūnū*'s tree, but what was become of the god he could not say. The run-away at length appeared, and the suspicions of all the villagers fell upon him, as the stealer of *Pūnchanūnū*. 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 *Pūnchanūnū* 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 500 ruppees per month, and used to give advice on the subject of the Hindoo law in all difficult cases.

## SECTION LXV.

*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.

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 brāmhūn, 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 dyasinēe attends upon it, and repeats the daily ceremonies.

At two villages in Bengal, Poosoorē 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 an earthen pot full of burning coals upon some cloth



on their heads, and sitting before the god in a supplicating posture, continue for some time 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 shew, while another plays on a rude instrument of music, and joins in singing the praises of Dhūrmū-t'hakoorū. Householders give a handful of rice, and the beggars present in return a flower which has been offered to the god.

## SECTION LXVI.

*Kaloo-rayū.*

THIS is another form of Shivū: the image is that of a yellow man sitting on a tyger, 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 *śāstrīs*.

Dākshina-rayū is another god worshipped in the same manner, and by the same class of persons.

## SECTION LXVII.

*Kalū-Bhoirūṭ.*

A naked Shivū, 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.

Shivū, under this name, is the regent of Kāshē (Benares.) All persons dying at Benares are intitled to a place in Shivū's heaven; but if any one violate the laws of the shastrū during his residence there, Kalū-Bhoirūṭ at death grinds him betwixt two mill-stones.

## SECTION LXVIII.

*Worship to cure the Itch and Scurvy.*

THE goddess Shētūla is worshipped by the Hindoo females whenever their families are afflicted with the itch; and the god Ghétoo (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 Prithivī, 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 Asharhū, before a jar of water, when bloody sacrifices are offered. An annual festival is also held in each village in Asharhū, in honour of Vishnoo, Indrū, Koovérū, and Lākshmī, when the persons pay the first instalment of their rents. The land-owner is at the expence.*

## SECTION LXIX.

*Worship of beings in strange shapes.**Urdhū-narēśhwārū.\**

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, Gānēśhū 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 Gānēśhū's rat and Kartikū's peacock† 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, Narādū met her, and advised her to assume the form of the goddess Ūnnū-pōrna,‡ 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. Narādū 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

\* Urdhū, half ; narēē, woman ; ēśhwārū, a name of Shivū. † Gānēśhū rides on a rat, and Kartikū on a peacock.

‡ One of the forms of Doorga, as the regent of food.

he daily collected, especially as Doorga had ten mouths, and Gūneshū 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 Shivopakhyānū, a poem, contains a story in which Doorga is represented as quarrelling with Shivū in a fit of jealousy, on account of his begging in that part of Shivū-poorū\* where the women of ill-fame live : On another occasion, as related in the Ramayānū, a dreadful quarrel took place betwixt Shivū and Doorga, because Pārūshoo-ramū had beaten Kartikū and Gūneshū, the two sons of Doorga. Another account of these quarrels is given both in the Ramayānū and the Mūhabharātū : Ramū's efforts to destroy Ravūnū proving abortive, in consequence of the protection afforded the giant by Shivū, all the gods whom Ravūnū had oppressed joined Ramū in supplications to Shivū; and on the seventh day, when Ravūnū was to be slain, the gods resolved to be present; and Shivū 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 Shivū, 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!’—Shivū 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 Ramū to join in supplications to Doorga, or there would be no possibility of destroying Ravūnū. He did so, and so pleased the god-

\* Shivū's heaven.



dess by his flatteries, that she was at length brought to consent to the destruction of Ravūnū.

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 Shivū. Animals are slain and offered to the goddess.

## SECTION LXX.

*Krishnū-Kalēē.*

THIS scandalous image is worshipped annually at the total wane of the moon\* in Kartikū, in the night.

Of all the milkmaids that used to collect around him, Krishnū was most charmed with Radha, the wife of Ayūnū-ghoshū. 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 Kootla, 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?

\* A very proper time for such a worship. Let neither sun nor moon shine on such deeds.

## SECTION LXXI.

*Hūrēē-Hūrū.*

HERE Vishnoo (Hūrēē) and Shivū (Hūrū) 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 pooranū:—Lūkshmēē and Doorga were once sitting together, in the presence of Shivū, when Lūkshmēē contended that her husband (Vishnoo) was greater than Shivū; which Doorga as firmly denied. Lūkshmēē said, her husband must be greatest, since Shivū had worshipped him. In the midst of this conversation Vishnoo arrived, and to convince Lūkshmēē that both were equal, he immediately entered the body of Shivū, and they became one.

Another account of the origin of this image is given in the Kashēē-klündū, a part of the Skündū pooranū: On a certain occasion, when Vishnoo and Shivū were conversing together, Shivū requested Vishnoo to assume the beautiful female form which he had formerly done at the churning of the sea, to which he consented; when Shivū, overpowered with desire, pursued the flying beauty, till, overcome with fatigue, she hid herself behind a tree, and re-assumed the form of Vishnoo. Shivū, however, embraced Vishnoo with such eagerness, that the bodies of both became one.\*

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.

\* 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-chūndrū-rayū expended fifty or sixty thousand roopees at the consecration of a stone image of Hūree-Hūrū, which may be still seen at Gūnga-vasū, near Nūdēya. While this raja lived, fifty roopees 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 roopees 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, beetle 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.

## SECTION LXXII.

*Worship of human beings.**Deified Men and Women.*

ALL the bramhūns, 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,\* 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 shōōdra 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,† 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.

\* 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.

† Both the Greeks and Romans, it is well known, used to adorn their images with garlands at the time of worship.



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 Shravṇṇ, at the time of the Savitrē vr̥ttū, the wives of bramhūns very generally 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 Vishnū, "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-voiv̥rttū pooranā, but the story is too long for insertion.

Many of the tūntr̥s, and particularly the Roodr̥-yamūlā, the Yonē-tūntr̥, and the Nēelū-tūntr̥, 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 Chūkr̥. These shastr̥s 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 dūkshinacharē he must take his own wife, and if a vamacharē, the daughter of a dancer, a kūpalee, a washerman, a barber, a chūndalū, or of a Mūsūlman, 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 bramhūn 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 shastrūs.*

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 casts; 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 benefits promised to the worshippers are riches, absorption in Brāmhū, &c.

At present the persons committing these abominations (*vamachārās*) 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 shastrūs 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 shastrūs.

## SECTION LXXIII.

*The Worship of beasts.**The Cow.*

BRĀHMĀ 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 Brāmhā 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 Jyōishṭ'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 Chūndēē, a poem relating to the wars of Doorga. On the 13th of Phalagoonū, the milk-men 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 Bhūgūvātē ! 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 milk-men, car-men, 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 expence 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 shastrüs 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, whereby smoke is raised, and the mosquitoes prevented from hurting the cows, he will descend into the hell of mosquitoes and gad-flies. The gift of a cow to a bramhün 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 Europe cow.

## SECTION LXXIV.

*The monkey.*

THE black-faced monkey, Hünöoman,† the son of the god Pürvünñ, by Üjüna, a female monkey,‡ is believed to be an incarnation of Shivü.

The Hindoos worship Hünöoman 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 Ramü and Sēta, and worshipped daily. The worship of Ramü is always preceded by a few ceremonies in honor of Hünöoman.

\* In the year 1812, a bramhün 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.

† Hünöoman broke his cheek-bone by a fall from the sun's orbit: and his name is derived from hünöo, the cheek bone.

‡ 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.



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, Eesl.würü-chündrū, the raja of Nūdāya, spent 100,000 roopees in marrying two monkeys,\* 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 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

\* At this time none of these monkeys were to be seen about Nūdāya; now they are so numerous that they devour almost all the fruit of the orchards, as the inhabitants are afraid of hurting them.

Pāṇḍu, 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, Shīvā, and other gods now petitioned Pāṇḍu, but he refused them the privilege of breathing, unless they would make Hūnooman immortal. Brūmha then bestowed on Hūnooman the water of life, and Pāṇḍu 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 Rishyūmṛkū, he should obtain twice his former strength. — On a certain occasion Hūnooman was resolved to put the strength of Bhṛāmā 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, Bhṛāmā requested Hūnooman to take up his tail: but he complained he was grown old and could not. At last Bhṛāmā 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 Hūnooman, and at length prevailed on him to promise that he would help the Pāṇḍūs in their expected war with Dooryodhānū.

## SECTION LXXV.

*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 Mūhabharātū 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.

## SECTION LXXVI.

*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 Kāngsū. All the worshippers of the female deities adore the shackal as a form of this goddess, especially the vama-charēes, 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.

## SECTION LXXVII.

*Other animals worshipped.*—THE elephant, the lion, the bull, the buffaloe, 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, Yāmū, Gūnēshū, Pūvūnū, and Brūmhā.

\* The dog, it will be remembered, was consecrated to Mars.

## SECTION LXXVIII.

*Worship of Birds.**Gūroorū.\**

THIS god, with the head and wings of a bird;† and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo. Vinūta, the wife of Kūshyāpī, the progenitor of gods and men, laid an egg,‡ and became the mother of this bird-god. As soon as Gūroorū 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 Gūroorū must be an incarnation of the god of fire.

In consequence of a dispute betwixt Vinūta, the mother of Gūroorū, and Kūdroo, 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 Gūroorū once obtained permission from one of the gods to devour all the serpents he could find.§

The story of Gūroorū's becoming the carrier of Vishnoo, is thus related in the Mūhabharūtū : 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

\* Some suppose Gūroorū to be a large species of vulture, and others the gigantic crane.

† Gūroorū in some degree resembles Mercury, viz. in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter.

‡ 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.

§ When the Hindoos lie down to sleep, they repeat the name of Gūroorū three times, to obtain protection from snakes.



become immortal, promised to liberate his mother on condition that Gūroorū should bring Chūndrā (the moon), whose bright parts, the Hindoos say, are filled with the water of immortality. Before Gūroorū 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 bramhūn, adding, ‘Should you at any time feel a burning heat in your stomach, be sure you have eaten a bramhūn.’ 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 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, Kūshyūpā, 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 pondrous 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 Vishnū, 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 Vishnū, while Gūroorū on his part became the carrier of Vishnū. Since this time Vishnū rides on Gūroorū, while the latter, in the shape of a flag, sits at the top of Vishnū’s car.

Gūroorū is worshipped at the great festivals before the different images of Vish-

noo; 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.

Güroorü'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. Güroorü resides in Kooshū-dwēpū, one of the seven islands into which the Hindoos divide the earth.

*Names.* Güroomüt, or, he who is clothed with feathers.—Güroorü, he who swallows [serpents, and throws up their bones.]—Tarkshyū, from Tūrkshyū, the father of Güroorü.—Voinütéyū, from Vinūta.—Khügéshwūrū, the lord of the feathered tribes.—Nagantükū, the destroyer of the serpents (nagūs).—Vishnoo-rūt'hū, the carrier of Vishnoo.—Soopūrnū, he whose feathers are of the colour of gold.—Pānnūga-shūnū, the devourer of the serpents.

## SECTION LXXIX.

*Uroouū,*

THE elder brother of Güroorü, 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.

## SECTION LXXX.

*Jūtayoo.*

THIS bird is the friend of Ramū, and is worshipped at the same festival with him. He is mentioned in the preceding account of Ramū.

## SECTION LXXXI.

*Shūnkūrū Chillū, or the eagle of Coromandel.*

THIS is the white-headed kite, commonly called the bramhūnee kite. It is considered as an incarnation of Doorga, and is revered by the Hindoos, who bow to it whenever it passes them.

## SECTION LXXXII.

*Khñjññ, or the wag-tail.*

IS considered as a form of Vishnoo, on account of the mark on its throat supposed to resemble the Shalgramū. The Hindoos honour it in the same manner as they do the eagle of Coromandel.

## SECTION LXXXIII.

*Other Birds worshipped.*

THE peacock, the goose, and the owl,\* are worshipped at the festivals of Kartikū, Brūmba, and Lūkshmē.

\*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 which, the house, or its value in money, must be given to bramhūns; or a peace-offering of an extraordinary nature must be offered: 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 Mrityoonjōyū is repeated. The oblation, called the mūha-vyadhee homū, 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, Udbhootū, and the household gods, which being done, the bramhūns 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 bramhūns, and the benediction received from them."

## SECTION LXXXIV.

*Worship of Trees.*

TREES are worshipped by the Hindoos as the forms of particular gods: the ūsh-wūtū and vūtū are representatives of Vishnoo; 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.

## SECTION LXXXV.

*The Toolūsee.\**

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 toolūsee 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, actions are declared by the shastrū to be very meritorious.

\* Basil Ocimum gratissimum, and O--sanctum. The myrtle was sacred to Venus.



The origin of the worship of the Toolūsee is thus related in the Vishnū poeranū, and in the Toolūsee-Mahatmū: Toolūsee, a female, was engaged for a long time in religious austerities; and at length asked this blessing of Vishnū, that she might become his wife. Līkshnē, Vishnū's wife, hearing this, cursed the woman, and changed her into a Toolūsee plant; \* but Vishnū promised, that he would assume the form of the shalgramū, and always continue with her. The Hindoos, therefore, continually keep one leaf of the toolūsee under and another upon the shalgramū.

## SECTION LXXXVI.

*Other sacred Trees.*

THE ūshwūtū,† vūtū,‡ vūkoolū,§ hūritūkē,|| amūlūkē,\* vilwū† and nimbū‡ 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 ūshwūtū or a vūtū, considering these trees as continuing to flourish many years, says, 'Oū! Vishnū! 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.

\* Apollo changed the youth Cyparissus into a cypress tree. Daphne was changed into a laurel.

† Ficus religiosa. This and other trees are never injured, nor cut down, nor burnt by devout Hindoos. I was once informed by a brahmēn, that his grand-father planted one of these trees near his house, which has now spread its branches so widely, that, as my informant affirmed, 2000 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.

‡ Ficus Indica, vulgarly called the banyan tree. § Mimosa elengi. || Terminalia citrina. \* Philanthus emblica. † Aegle marmelos. ‡ Melia azadiracta.

## SECTION LXXXVII.

*The worship of Rivers.*

RIVERS are to be placed among the objects of Hindoo worship: \* they are of both genders, Nūdū, and Nūdēē. 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 Sārūswātē at Prāyagñ; † the branching of this united river into three streams at Trivénē; the place where the Ganges disembogues itself into the sea, &c. Their waters are used for food, bathing, medicine, religious ceremonies, &c. and formerly when a Hindoo king was crowned, they were poured upon his head as a part of his consecration.

## SECTION LXXXVIII.

*Gūnga.*

THIS goddess is represented as a white woman, wearing a crown, sitting on the sea animal Mōkūrū, and having in her right hand a water-lily and in her left the lotus. She is called the daughter of mount Himavūt, though some of the pooranūs declare that she was produced from the sweat of Vishnōo's foot, which Brūmha caught and preserved in his alms' dish.

\* 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?"

† It is ascertained, that there are six places of this name, five of which are situated on the river Ulūkaniūda. See *Asiatic Researches*, vol. 11th.

The grand-father of Bṛishmā 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 Ūshtū-vūsoo.

The Ramayānā, the Māhabharātā, and the Gānga-khāndā, a part of the Skāndā pooranā, give long accounts of the descent of Gānga from heaven:—Sāgūrā, a king, having no children, entered upon a long course of austere devotions, in the midst of which Bhṛigoo 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 Indrā was alarmed, this being Sāgūrā'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 patālū, near to Kūpilā, a sage. The sixty thousand sons, after searching throughout the earth in vain, began to dig into patālū,\* where they found the horse standing by the side of Kūpilā, who was absorbed in his devotions. Incensed at the old man,

\* The Hindoo writers say, that the seven seas were thus formed by the sons of Sāgūrā. Some accounts add, that not finding a place large enough to contain the earth which they thus dug up—they devoured it!

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,\* 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 Sāgūrā. 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 Bhūgēerūt'hū,† 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 moonee, who was 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.

\* 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.

† This story is so extremely indelicate, that it is impossible to translate it.



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 Janhūvēc.

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 patalū; 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 the earth also. This goddess, therefore was called Mūndakinee in heaven, Gūnga on earth, and Bhogū-vūtēc in patalū.

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 shastrū,† becomes exceedingly augmented. In Voishakhū, Jyoisht'hū, Kartikū, and Maghū, the merit is greater than in other months; and at the full moon

• The months of the Ganges.

† "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, bramhīns, 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."—*Gunga-Vakya-Vulce.*

A a

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 Gunga is much recommended.

On the third of the moon, in Voishakhü, 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 shastrüs.

On the 10th of the moon's increase in Jyoisht'hü, in the forenoon, the Düşühüra festival is held, in commemoration of Gunga'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 bramhün ascends the banks of the river with them, and after repeating süngkülü,\* places before him a jar of water, and sitting with his face to the north or east, performs what is called ghütü-st'ha-pünü.† After this, the bramhün performs other ceremonies, as asinü shooddhee,‡ üngü-nyasü,§ kürangü-nyasü,§ bhöot-shooddhee,|| dig-vündhünü,\* bhöototsarünü,† &c.; then the worship of the five gods; of the nine planets; of the regents of the ten quarters, &c. To this succeeds meditation, manüsü,‡ &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 bramhün next performs the worship of Narayünü, Müléshwürü,§ Brümha, Sötryü, Bhügörat'hü, and Himalüyü; then the worship of the inhabitants of the waters, as

\* An incantation, at the time of repeating which the person promises to attend to certain ceremonies.

† 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.

‡ Purifying the seat. § Ceremonies accompanied with motions of the fingers. || Purifying the five elements of which the body is composed. \* Binding the ten quarters to prevent evil spirits from arriving to defile the worship. † Driving away the evil spirits. ‡ Going over all the ceremonies in the mind. § Shivü.

the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails,\* the mī-kūrūs, 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.

\* This strongly reminds us of the lines of Juvenal, Satyr. 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 burnish'd gold:  
To godship here blue Triton's scaly herd,  
The river progeny is there preferr'd:§  
Through towns Diana's power neglected lies,  
Where to her dogs|| aspiring temples rise:  
And shou'd you leeks or onions eat, no time  
Would expiate the sacrilegious crime,  
Religious oations sure, and hlest abodes,  
Where every orchard is o'er-run with gods.

\* See Gurooru. † The Hindoos throw their children to the alligators. ‡ Hamsomra. § See the account above.

|| See a preceding article.

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 Vishnū, &c. and then immerse themselves again. Gifts of rice, fruits, and money are offered to the poor, the bramhūns, and the priest. On this occasion groups of ten or twelve persons stand in the water in one spot, to 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 pooranās 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

\* 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.

† In the work called Valmēēkee-moonce, 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."



with this method of making oath, alledging that their shastrûs forbid them in these cases to touch the water of the Ganges,\* the shalgramû, or a bramhûn. 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 Gûnga?' The other replies, 'I engage to do what I have said; but I cannot call Gûnga 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 not afraid of uttering such a falsehood in the presence of Gûnga?' A third person perhaps adds, as a continuation of the reproach—'Not he; he has been guilty of discharging his urine into Gûnga, even at Prÿyagû.'

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 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 toolûsee plant are also put into his mouth; and his relations call upon him to repeat, and repeat for him, the names of Ramû, HÛree, Narayûnû, Brûmha, Gûnga, &c. In some cases the family priest repeats some incantations, and makes an offering to Voitûrûnê, the river over which the soul, they say, is ferried after leaving the body. The

\* 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.

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-kṛishṇū of Nūḍēya, 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-Kṛishṇū.'

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 into the river,\* under the hope that it will help the soul of the deceased.

In the eastern parts of Bengal, married women, long disappointed in their hopes of children, make an offering to Gūṅga, 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 Jyōisht'hū, and on the 13th of Choitrū.

Some persons even drown themselves in the Ganges, not doubting but they shall

\* 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 Gūṅga, supposing that this will secure the salvation of the deceased. The work called Kṛiya-yogūsarū contains the following curious story: A brāmhū, 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 Gūṅga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Gūṅga, the brāmhū sprang to life, and was ascending to heaven, when the messengers of Yūmā, the judge of the dead, seized him, as a great sinner. At this time Narayṇū's messengers interfered, and pleaded, that the sins of this man, since one of his bones had touched Gūṅga, were all done away. The appeal was made to Vishnū, who decided in the brāmhū's favour. The brāmhū immediately went to heaven.

immediately ascend to heaven. The shaströ encourages this.\* It is a sin for a bramhün, but an act of merit in a shōōdrö, or a dündē, if he be in worldly trouble, or afflicted with an incurable distemper. The Gōnga-Vakya-Vulee 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-patükü; 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 bramhüns, or friends, or his mother, &c.; or have committed the sins which doom a man to the hell called Mūha-rourüvü; or have committed those sins for which the messengers of Yümü constantly beat a person; or have committed multitudes of sins in childhood, youth and old age,—if this person bathe in Gōnga, at an auspicious period, all these sins will be removed; he will also be admitted into the heaven of Brümha, the Paräm-hingsē; be put in possession of the merits of the man who presents a lack of red cows to a bramhün learned in the four védüs; and afterwards will ascend and dwell at the right hand of Vishnöö. 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 honourable, &c. He who shall doubt any part of this, will be doomed to the hell called Koombhē-pakü, and afterwards be born an ass. If a person, in the presence of Gōnga, on the anniversary of her arrival on the earth, and according to the rules prescribed in the shastrüs, present to the bramhüns whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, from visiting all the holy places, &c.; his bo-

\* The Skāadü pooranü declares, that by dying in the Ganges, a person will obtain absorption into Brümhü. The same work contains a promise from Shiyü, that whoever dies in Gōnga shall obtain a place in his heaven.—The Elüvishyü pooranü affirms, that if a worm, or an insect, or a grass-hopper, or any tree growing by the side of Gōnga, die in the river, it will obtain absorption into Brümhü.—The Brümhü pooranü says, that whether a person renounce life in Gōnga 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.—Münöö 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 feces and urine; a mansion infested by age and by sorrow, the seat of malady, haunted 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.’

dy will be a million times more glorious than the sun ; he will obtain a million of virgins, and multitudes of carriages, palanqueens, &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 bramh̃ns, 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-védī* 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 expence of time, and money spent in making offerings to the goddess ; expensive journies are undertaken by vast multitudes to obtain the water\* 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 choaked 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 bramh̃n will then see, that instead of Gūnga's having removed the sins of her worshippers, she has increased them a million-fold.

\* Many thousands perish by the dysentery, and others through want, in these journies



## SECTION LXXXIX.

*Other deified Rivers.*

THE Godavūrēē, the Nūrmūda, the Kavérēē, the Atréyēē, the Kūrūtoya, the Bahooda, the Gomūtēē, the Sūrāyoo, the Gāndūkēē, the Varahēē, the Chūrmūn-wūtēē, the Shūtūdroo, the Vipasha, the Goutūmēē, the Kūrmūnasha, the Shonū,\* the Oiravūtēē, the Chūndrūbhaga, the Vitūsta, the Sindhoo, the Bhūdra-vūkasha, the Pānśa, the Dēvika, the Tamrāptūrnēē, the Toongūbhūdra, the Krishna, the Vétrūvūtēē, the Bhoirūvū, the Brūmhū-pootrū,\* the Voitūrūnēē, and many other rivers, are mentioned in the Hindoo shastrūs as sacred.

At the full moon in Asharhū, many thousand Hindoos assemble at Prūtapū-gūrū, a place to the W. 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 Sūrāyoo, and the Ganges meet.† 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 roopees; 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 Sūrāyoo.

On the 14th of the decrease of the moon in Phalgoonū, an equal number of people

\* These are male rivers. † There are several causes why particular places of these rivers are esteemed peculiarly sacred. Some of these causes are given in the shastrūs, and others arise from tradition. One instance of the latter occurs respecting Voidyvrātēē, a place near Serampore, where Nimnee, a religious mendicant, performed his devotions, and where at present, at a conjunction of particular stars, multitudes assemble to bathe.

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 Voitūrūnē, 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, (6 or 700,000) 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.

\* See Asiatic Researches.

## SECTION XC.

*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 Pūd-mū, 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.

## SECTION XCD

*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 Chūndē, 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 Mūhabharātū, Ramayūnū, Shrēe-bhagūvūtū, 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 Sūrūswatē any one of the shastrūs is adopted and worshipped, joined with the pen and ink-stand.

The followers of Vishnoo, and especially the mendicant voiragēes, 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 Nitya-nūndū.

A book placed on a golden throne and presented to a bramhūn is a very meritorious gift.



## SECTION XCII.

*Worship of Stones.**The Shalgramū.\**

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 Shalgramū!’ and added, (jocularly)—‘Oh ! then, Englishmen will be saved, as they have the shalgramū amongst them.’

This stone, black, hollow, and nearly round, is said to be brought from mount Gṛndūkē, in Napaul. 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 Gṛndūkū in the shape of the shalgramū, 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 Lūkshmēe-Narayānū, Rūghoonat’hū, Lūkshmēe, Jūnārdinū, Vamūnū, Damodūrū,† &c. These different shalgramūs are worshipped under their different names. The first is sometimes sold for as much as two thousand roopees. The Hindoos have a notion that whoever keeps in his house this celebrated stone, and a shell called dīkshina-vūrtū,‡ can never become poor; but

\* From *sharū* and *gramū*, which indicates that this stone makes the place excellent in which it is preserved, as the *Mūkahharūtū* is said to purify the places in which it is read: hence bramhūns are forbidden to enter a village where the *Mūkahharūtū* is not found, as such place is pronounced unclean.

† The Hindoos say, that this last shalgramū 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.

‡ A shell the convolutions of which turn to the right. Viṣṇoo is said to hold a shell of this kind in his hand.

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 shalgramū, as do some shōṭdrūs. 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-bhagüvītū : Vishnōo created the nine planets to preside over the fates of men. Shūnēē (Saturn) commenced his reign by proposing to Brūmha, that he should first come under his influence for twelve years. Brūmha referred him to Vishnōo, 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 Vishnōo, but discovering that he had united himself to mount Gündūkēē, he entered the mountain in the form of a worm called vūjrū-kāṭū.\* He continued thus to afflict the mountain-formed Vishnōo for twelve years, when Vishnōo 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, preceeding 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 Voishakū, 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 pre-

\* Literally, the thunder-bolt worm.

serve it cool during this month, which is one of the hottest in the year. This water is caught in another pan placed beneath, and drank 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 from their worship; the kinds of shalgramūs 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 shalgramū is rendered impure by the touch of a *shūdrū*,\* 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 shalgramū be broken off, the owner commits it to the river. The bramhūns sell these stones, but trafficking in images is dishonourable.

[The *Shalgramū* 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.]

\* So are all other images that have been consecrated.

## SECTION XXIII.

*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 farther 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. Narūdū, the god of the dhénkee, pleased with the disciple, visited him, riding on the 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 Voishakhū by all casts of females, not excepting the wives of the most learned bramhūns, who consecrate it by putting red, white, or yellow paint, and also some rice, dōrva grass, and oil, on its head.

About twenty years ago, the raja of Nūlū-danga, Mūhéndrū-dévū-rayū, spent 300,000 roopees 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.



## CHAPTER II.

### SECTION 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.

The *Mündirū*,\* 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 center 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 Gūnēshū 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 *Déoolūt* temples, sacred to Jūgūnnathū, 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 *Pānchū-rātñū*† 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 dedi-

\* *Mündirū* means any edifice of brick or stone ; but custom has appropriated it almost exclusively to the temples of the lingū. † Corrupted from *dévalayū*, i. e. *dēvū*, a god, *alūyū*, a house. ‡ Having five turrets.

cated to the different forms of Vishnoo, as Radha-bhābhū, Gopalū, Mūdñū-mo-hūñū, Govindhū, &c. The temple called *Nāvā-Rūtnū*,\* dedicated also to the various forms of Vishnoo, has a double roof like the Mūndirū, 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 Ūgrū-dwēpū, the temple of Gopē-nāt'hū 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-mūndirū*, having one room, with a portico 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 *Chūndē-mūndūpū*, and is designed for the image of Doorga or Kalē. 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 *Yorū-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.

\* Having nine turrets.

The Hindoos have another sacred edifice, called *Rasū-mūnchū*, in which the image of Krishnū 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 rasū 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 *Dolū-mūnchū* 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 Siddhēshwūrēē, Krishnū, 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 performs the ceremonies; six others cook for these gods; four others gather flowers, and bring the articles for the daily worship. Nimaeē-mūllikū, a goldsmith of Calcutta, built and endowed this place. Similar dévalūyūs are to be seen at Krishnū-nūgūrū,\* Gānga-vasū,\* Shivū-nivasū,\* Būrūhū-nūgūrū,† Natorū,‡ Poonté,‡ Somra,§ Bhōō-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

\* These belong to Girēshū-chūndrū, the raja Nūvū-dwēpū, and belongs to raja Vishoonat'hū, as does that at Natorū.

† This first place is in Moorshēdabadū,

‡ This belongs to raja Bhoovūnū-i'hakoōrū.

§ This place is the property of Ram-sūnkūrū-rayū, a voidyū.

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.\*

The expence of erecting one of these temples, if a single room, amounts to about two hundred roopees, and the wages and daily offerings to one image, are about three roopees per month. Some give the bramhūn who officiates twelve anas, and others a roopee 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.

\* The capitol, or temple of Jupiter Capitolinus, was raised in consequence of a vow made by Tarquinius Priscus in the Sabine war.



## SECTION 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 Shivũ, some years ago, at Talitũ, in the district of Burdwan, by the mother of Tejũsh-chũndrũ, 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 Vũroonũ, and the lingũ, 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 the mountains remain, so long do thou remain immoveable.’ After the temples were nearly finished, many bramhũns 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,\* the nine planets, the ten guardian deities of the earth, and of Shivũ, Vishnoo, and Doorga. To this succeeded the burnt-sacrifice. One hundred and eight officiating priests then celebrated the worship of Shivũ 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 Shivũ. The trident of Shivũ was next worshipped, and fixed on the steeple. The princess then, sitting in an inclosure below the steps of one of the temples, in the presence of one of the priests and her attendants, devoted these temples to Shivũ, saying, ‘O Shivũ ! I present to thee these one hundred and eight temples, made of brick :

\* Brũmha, Vishnoo, Shivũ, Gũneshũ, and Sũũryũ.

May I be rewarded 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 ceremony of circumambulation, but being very corpulent she resigned it to one of the priests.—One hundred and eight priests, bringing garlands\* 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 roopee to each of the four hundred and thirty-two officiating bramhūns, and one hundred and eight roopees 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 roopees each bramhūn. One hundred thousand roopees, it is said, were expended upon these buildings.†

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 vrū-tū or vow.

\* At the time of worship the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolators, 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.

† Tejūsh-chūndrū has since built one hundred and eight temples, at Umbika, and dedicated them to Shivū.

## SECTION 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-bāllūbhū at Bāllūbhū-poorū, about twelve miles North of Calcutta, has been endowed with lands, houses, &c. and to the annual amount of 3000 roopees, by Raja Nāvū-Krishnū, which is divided among sixteen families of bramhūns.

The temple of Jūgūnnathū at Mūhēshū, about the same distance from Calcutta, has been endowed with lands, &c. to the annual amount of 1400 roopees, by Raja Anūndū-chūndrū-rayū.

The temple of Gopē-nat'hū at Ūgrū-dwēpū been endowed with lands, &c. to the annual amount of 6 or 7000 roopees 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 4000 roopees annually ; Nimoo-mūllikū of Calcutta gave daily one roopee, 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 roopees a year are drawn from the Hindoos by the bramhūns of this temple.

## SECTION IV.

*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,\* crystal, stone, wood, or clay.† The common workmen in gold, silver, brass, &c. make these images.

The images made of gold are generally those of Doorga, Lūkshmēē, Radha, Krishnū, and Sūrūswītēē, which are kept in private houses, and worshipped daily. These images must not be less in weight than one tolū;‡ 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 roopees.

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, Lūkshmēē, Shivū, &c.

\* Containing, as the Hindoos say, eight ingredients, viz. gold, silver, tin, copper, iron, zink, lead, and brass.

† The shastrīs allow images to be made of no other substances than these. The image of Shūnee alone is made of iron.

‡ Three tolīs are rather more than one ounce. At Kidderpore, adjoining to Calcutta, is a golden image of Pātīc-pavācēē, two cubits high. Near Serampore is a golden image of Jēgudhatīcēē, about a cubit and a half high.



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 Vishnōo. A few exist of the lingū nine or twelve cubits high.\* The mendicant followers of Vishnōo carry small images of Krishnū with them in their perigrinations, 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.† See page 160.

The nimbū‡ tree supplies the images of Vishnōo in his different forms; also of Doorga, Radha, Lūkshmēē, Shivū, Gūroorū, Choitūnyū, &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, Siddhēshwūrēē, Ūmū-pōorna, Krishnū, Pūnchanūnū, Shūst'hēē, Mūnūsa, Dūkshinū-rayū, &c. are however constantly preserved in temples. The Hindoo potters are the principal god-makers, though many other casts, and even Mūsūlmans fol-

\* An image of the lingū is set up at Benares which six men can hardly grasp.

† An image of Cybele is said to have fallen from heaven into a certain field in Phrygia.

‡ Melia azadirachta.

low 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 roopees for it. Sometimes the maker paints it at his own house, which costs two, three, four, or five roopees 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 *vilvū* 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 shastrīs 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 the 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 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 in pieces. A person of Krishnū-nāgūrū is mentioned as having obtained this power; he bowed to an image of Mūdānū-Mohūnū, at Vishnool-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.

## SECTION V.

*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 vrātūs, 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 roopee 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 shōōdrūs, and refuse



to eat with him. Such a person can only be priest to one cast, 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 casts, 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 roopees 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 shraddhū 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 roopees ; and, sometimes as much as one hundred and fifty. On extraordinary occasions, five or ten sūdūshyūs are employed.

*The Brūmha* sits near the fire at the time of a burnt-offering, and supplies it with wood. The fee to this person is five roopees in cases where the Sūdāshyū 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 Vūroo, 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 Ūdhikarē; he who performs the ceremonies of worship is called Pōājūkū; 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 Shrota; and he who repeats in the evening the meaning of what has been read in the day, Kāt'hūkū.

\* The rich Hindoos sit with a large pillow placed at their backs.

## SECTION VI.

*Of the Worship in Temples.*

THE daily ceremonies in the temples erected in honour of Shivũ are as follows : In the morning the officiating bramhũn, after bathing, enters the temple,\* and bows to Shivũ. He then anoints the image with clarified butter or boiled oil,† after which, he bathes the image with water which has not been defiled by the touch of a shōō-drũ, nor of a bramhũn 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 the ends of his three fore-fingers in it, draws them across the lingũ, marking it as the worshippers of Shivũ 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 dōōrva grass on the lingũ ; next a flower on his own head and then on the top of the lingũ ; then another flower on the lingũ ; then others, one by one, repeating incantations ; he then places white powder, flowers, vilwũ leaves, incense, meat offerings, and a lamp before the image ; also some rice and a plantain ; he next repeats the name of Shivũ, 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 bramhũn goes again to the temple, and after washing his feet, &c. prostrates himself before the door ; then opening the door,‡ 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 Shivũ, on the 14th of the increase of the moon in Phalgunũ, in

\* Pulling off his shoes at the bottom of the steps.

† The Greeks used to smear the statues of their gods with ointments, and adorn them with garlands.

‡ It is reported of some Hindoo saints, that when they went to a temple to awake the god, while repeating the words of the shastrũ 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.'

the night, a festival in honour of Shivū is kept : the image is bathed four times, and four separate services 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 Bhūvishwū-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 Vishnool, 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 Vishnool 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. Vishnool 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 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.\* 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.

\* When I enquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnū 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 was arrived in safety, and some food to refresh him after the fatigues of the day in following the herds.



## CHAPTER III.

### SECTION I.

#### *Of the Times of Worship.*

*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 Voishakū, religious ceremonies are peculiarly meritorious, especially gifts to learned bramhūns; but on the third lunar day in Voishakū, 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 Shravūnū 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, the eleventh in Kartikū, the fifth lunar day in Maghū, the thirteenth in Phalagoonū, 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.

*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.

*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.

\* 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: Rūvee-varū, Sunday, from Rūvee, the sun; and Somū-varū, Monday, from Somū, the moon.

*Annual Festivals.*—The festivals of Doorga, Shyama, Jügüddhatrēē, Kartikū, Mūhish-mūrdinēē, Rūtūntēē, Ūnnū-pōōrna, 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 Bhūgēērūt'hū, and of Shivū. On the twelfth lunar day the bathing and worship of Vishnoo.

*Jyōisht'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.

*Asharkū.*—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, Brāmha, 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 Būlee; and on the second that of Yūmū, and the feasting of own brothers by their sisters.\* 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.

*Pōṣhū.*—On the eighth of the decrease of the moon, the offerings to the dead. On the fourteenth, the Shyama festival.

*Maghū.*—On the fourth, the worship of Goūrēē; on the fifth, that of Sūrūswū-ēē, and of the ink-stand; on the sixth, that of Shūst'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.

*Chaitrū.*—On the sixth, the worship of Kartikū; on the eighth, that of Vishnū with ūshokū flowers; on the ninth, the anniversary of the birth of Ramū. On the

\* The smṛtee shastrās 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 Yānū and his sister Yūmoona established this custom.

seventh, eighth, and ninth, the worship of Doorga, and on the ninth, that of Ūnnū-pōrna. On the fourteenth, the worship of Kamū-dévū. 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.

*Daily Ceremonies.*—The shastrūs 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 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 tūrpūnū, 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 Asharhū, to the twelfth or fifteenth in Kartikū) a person vows that no razor shall come on his head, that he will abstain from flesh, fish, salt,\* peas, oil, curds not made at home, &c.; that he will not visit at the house of a shōōdrū, 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 Anhikū-tūttvū, the daily duties of a bramhūn, walking in strict conformity to the rules of his religion, are as follow:

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

\* Rock salt may be eaten.



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 Urjoonũ, and pray to him, that whatever he may lose during the day may be restored to him;\* and then the names of any persons celebrated for their religious merit. Next the names of Ūhũlya,† Dropũdãe,‡ Sãeta,§ Tara,|| and Mũndodũree.\* 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 Hũree. He now descends from his bed, placing first his right foot on the ground. On going out, if he see a Šhrotriyũ bramhũn, a beloved and excellent wife, fire, a cow, an Ūgnihotrãe bramhũn, or any other bramhũn, 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 Kũrkoťũkũ,‡ Dũmũyũntãe,‡ Nũlũ,§ and Ritoopũrnũ,|| 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.\* After this, he must go to a more clean spot, and taking some good earth, cleanse the left hand ten times,

\* It is said that when Urjoonũ 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.

† The wife of Goutũmũ; she was guilty of adultery with Indrũ. ‡ The wife of Yoodhishtĩrũ and his brothers. § The wife of Ramũ. || The wife of Balũ and Soogrãevũ, two monkies. \* The wife of Ravũũ.

† A serpent.

‡ The wife of king Nũlũ.

§ A king.

|| Another king.

\* So little is this regarded, that almost all the lower orders of Hindoos go to the Ganges.

then both hands seven times, the back of the left hand six times; and 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 bramhūn had 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 bramhūn attend not to these modes of cleansing, all his other religious actions will be void of merit.\*

The bramhūn 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 achūmūnū, 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 achūmūnū, repeating an incantation; then sitting to the N. or E. before sunrise, cleanse his teeth with the end of a green stick,† about six or seven inches long. If he clean his 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

\* One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

† On the 1st, 6th, 8th, 10th, and 11th 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 shraddhū, it is unlawful for a bramhūn 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 lain down rules and penalties like these, what occasion for ridicule to unbelievers!*

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 all 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 a 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 center at the top of his head; another on the upper part of his nose; another on his throat; then with his three first fingers make marks across his breast and arms; then make dots on his sides,

\* The meaning of this is, that the sin of the person who made the bow being transferred to the *brahmān*, the sin, instead of entering the fire said to lodge in a *brahmān*'s hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a *brahmān*, 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 knew this custom.



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 *sāndhya*, 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 *gayātrī*; then take up water with his *kosha*,\* and pour it out to his deceased ancestors; after which he must return home, and read some part of the *védā*.†

After this, if the *brāhmīn* 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 *vilwā* 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 *achmānū*; and then the *sāndhya*. 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 *brāhmīn*

\* A small copper cup. Another still smaller is called *kooshee*.

† If at this time he copy a part of any of the *shastrū*s, and present it to some *brāhmīn*, he will receive everlasting happiness.



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, (*dhyānā*) after which, placing some flowers on his own head, he must perform the worship of *Shivū*; then meditate on the image, and placing flowers on the *lingū*, repeat other incantations, to communicate a soul (*pranū*) to the *lingū*; then another prayer to bring *Shivū* 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 *lingū* a morsel of silver or gold; or, if he be poor, water, reading a prayer. He must after this offer water for the god's feet; also a little dry rice, and a few blades of *dōōrva* grass, with a prayer; then a number of raw vegetables. He must next repeat the name of *Shivū* a certain number of times; offer water, and repeat an incantation offering water or flowers, and worship *Shivū* in his eight forms,\* repeating eight incantations; then follow forms of praise in honour of *Shivū*, during which he must prostrate himself before the *lingū*; 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 *lingū* into the river, or if by the side of a pool or any other river, he must throw away the *lingū* on the land. To this should succeed the worship of *Vishnoo* before the *shalgramū*, or before water. Next that of *Sōōryū*, *Ūgneē*, *Doorga*, *Brūmha*, the *gayūtrāē*, 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 *lingū*, 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, per-

\* These eight forms of *Shivū* are representatives of the earth, water, fire, air, space, sacrifice, the sun, and the moon.

form the daily shraddhū, and offer to the gods plantains, dry rice, peas, sweetmeats, cocoa nuts, &c.

The day's work must be closed by entertaining several poor bramhūns 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, Nagū, Kōormū, Krēekūtū, Dēvū-dūtū, and Dhūnūn-jūyū. 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 Hindoos 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 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 Vishnū 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 sweatmeats, 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; repeats certain forms from the *védũ*, the meaning of which he himself does not understand; worships *Shivũ* with the usual forms of praise, as, ‘ Oh ! *Shivũ* ! 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 *védũ*, and worships *Shivũ*, 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.

*Bramhũns* 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 *védũ*, including the *gayũtrẽ*, 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 *shõodrũs* are forbidden) worship the gods daily in their own houses, or by the

river side, (repeating certain forms from the Tāntrū shastrū) 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 casts 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.



## CHAPTER IV.

### *Various Religious Duties and Ceremonies.*

#### SECTION I.

##### *Form of initiation into the Hindoo religion.*

EVERY Hindoo receives an initiating incantation from some bramhīn,\* 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 śūnkūlpū, 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 roopees, 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,

\* There are some rare examples among the poor of persons who never receive the initiatory incantation.

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 vĕējū mūntrū.\* 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 Tāntrū-sarū. It is probable that no meaning was ever intended to be attached to these sounds.

## SECTION II.

### *Duties of a disciple to his Spiritual Guide, (Gooroo).*

THE following article respecting the qualifications of a gooroo, is taken from the Tāntrū-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 cast; 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 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 original incantation, or that which gives rise to works of merit, wealth, the desire of happiness, and absorption.

The following are the duties of a disciple to his preceptor, as given in the *Tūntrī-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 *roopees*. 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-Bhōoshūnū, 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-chūrūnū-Mitrū, a kaist'hū, 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 roopees. 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 roopees. 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 roopees, were immediately 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 roopees. 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 roopees towards the expences of his shraddhū.\* 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 roopees towards defraying the expences. 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-chūrūnū died at Mūttra, and his widow, taking his elog 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

\* Rites for the repose of the soul.



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 Choitānyū, some shūōdrūs 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 roopees annually. A poor man generally gives his gooroo a roopee a year, or if he visit him twice a year, two roopees. One or two of the Goṣaees, descendants of Choitānyū, have two or three thousand disciples.

Instances of disputes betwixt 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 are 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.

### SECTION III.

#### *Religious Austerities, (Tūpūsyā.)*

THOSE religious works which require bodily sufferings, are, in general, denominated tūpūsyas. 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;\* and the severities practised by ascetics. These works of severity towards the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards in a future state.

### SECTION IV.

#### *Burnt-Sacrifices, (Yūgnū.)*

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, sūnkūlpū, in which the

\* In January, 1812, the author witnessed the performance of some uncommonly severe acts of religious austerities 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 insilence, 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.

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 mango tree, fruits, flowers, garlands, sandal wood, toolūsee\* and vilwū† leaves, dōorva and koosha 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 kūrāvērū‡ 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 heighth. 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 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.

\*Ocymum gratissimum.

†Ægle marmelos.

‡ Nerium odorum.

*The sacrifice of a MAN*!!—First, a covered altar\* is to be prepared in an open place near the house of the offerer; sixteen posts are to be erected, six of vilvū, 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 Vishnū and Lūkshmī, 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 brāhmīn. 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 Vishnū: 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.† 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 Mūha-bharitū, 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 Ramayānū contains a story respecting Mūhī-Ravānū, who attempted to offer Ramū and Lūkshmīnī, when in patālū, as a sacrifice to Dhūdra-Kālī, in order to obtain success in war for his father Ravānū.

\* 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.

† These victims were formerly bought for sacrifice.



Another story is contained in the Ramayānā, that Ūmvārēshū, king of Ūyodhiya, 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 Kichēkū, 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 Indrī delivered him, and bestowed on the king the blessing he sought by this sacrifice.—The Shrēe-bhagāvūtū gives a similar story respecting an ascetic, Jūrū-Bhūrūtū; but in this case the goddess worshipped burst from the image, rescued the devotee,\* and destroyed those who were about to sacrifice him.

The Institutes of Mūnōo contain the following paragraph: 'The sacrifice of a bull, of a man, or of a horse, in the kālēe 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 Kirētū-kona, near Moorshūdābad, to Kālē,—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.

\* This man observed a voluntary silence, and refused all intercourse with human beings, that he might avoid injuring any one.

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-nēetūla, near Nūdēya, is an image of Mññsa, before which the worship of Dōrga is performed. It is currently reported that at this place human victims are occasionally offered, as decapitated bodies are found there.

Ramū-nat'hū-Vachūspūtē, the second Sūngskritū pūndit 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 Siddhēshwūrē, and the body lying in the road opposite the temple. A similar fact is related respecting an image of Bhūrga-Bhēma at Tūmlookū, where a decapitated body was found.

At Chit-poorū, and at Kalē-ghatū,\* 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 Chitrēshwūrē, 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-chñdrū-rayū is believed by a great

\* About the year 1800, according to Ubhūyū-chūrñū, a learned bramhñ, who has assisted the author in this work, two Hindoos cut out their own tongues, and offered them to the idol at Kalē-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 Sūtē, 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 had gone to the idols at Tarūkēshwūrū and at Mōola, 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.

number of the most respectable natives of Bengal: A brāmhūcharēe of Krittukona, after repeating (jīpū) 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 Krishnūchāndrā-ṛaya, 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 brāmhūcharēe, and directed some chosen servants to seize persons of such and such a description, and forward them to the brāmhūcharēe. This was done for a considerable time (some say for two or three-years) till at length the brāmhūcharēe 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 brāmhūcharēe had very likely mistaken the words spoken to him in his dream, for that these words might 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, Lākshmiṭē-Narayānū, Ooma-mūhēshwūrū, Brāmha, and Ūnūtū. Before the sacrifice, Prit'hivīṭē, the nine planets, and the ten guardian deities of the earth are worshipped. Five vilwā,\* five khūdirā,† five pūlashū,‡ and five oodombārī§ 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 Pādmū-pooranū and Mūha-bharūtū contain accounts of a great sacrifice of a bull performed by Rūntee-dēvī.

\* *Egle marmelos.*† *Mimosa catechu.*‡ *Eutea frondosa.*§ *Ficus glomerata.*

*The sacrifice of a Horse (Ukṣā-médhū).*—The animal must be of one colour,\* 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 dūrva grass,† 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 Sūgskritū 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 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 acharyi, the sūdūsyū, the brūmha,§ the hota,|| and the oodgata, the latter of whom repeats portions of the Samā véd-, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground, six

\* A white horse is preferred. † *Agrostis linearis*.

‡ The pooran's give accounts of dreadful wars both among gods and men to obtain this horse.

§ He must sit within a cubit of the fire.

|| In this sacrifice sixteen hotas are employed.



of vilwā, six of the khūdirū, six of pūlashū, one of piyalū,\* and two of dévū-daroc.† 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.‡ This sacrifice was

\* *Chironjia sapida*.

† Pine or fir.

‡ 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.

performed by many of the Hindoo kings, as mentioned in several pooranūs. He who performed one hundred was entitled to the throne of Indrū, the king of the gods.

*The sacrifice of an Ass.*—The sacrifice is to be performed by a dūndēē, 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, Noiritū is worshipped; the sacrificer then anoints the ass with turmeric, bathes it, and ties it to a vilwū 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 dūndēē, are repeated. The relapsed mendicant is now placed near the altar; the ass is slain; and its flesh offered to Noiritū in the burnt-sacrifice, after which the staff is put into the hand of the dūndēē, who addresses petitions to the god Ūgneē, and to the dūndēēs who are present. He next performs the sacrifice, thinking on Brūmha, and then closes the whole by dismissing Ūgneē, 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 dūndēē 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 Brūmha, 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 dōorva grass, round the wrist of the child; and sprinkle water on its forehead with blades of kooshū 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 sagnikā bramhūns, 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 Brāmha. At the close of this sacrifice, a bramhūn and his wife are brought out, worshipped, feasted, and loaded with presents.—Poundūrēekū, performed with the flowers of the water-lily dipped in clarified butter, in order to obtain Vishnōo's heaven.—Ūtiratrū, performed in the last stages of the night, to the god Brāmha.—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.—Sūrvū-dūkshinū ; so called because the fees to the officiating bramhūns, at the close of the sacrifice, amount to the whole property of the sacrificer.\*—Nūvū-shūs-yshtee, a sacrifice with first fruits to obtain good harvests.

\* 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.

## SECTION V.

*Burnt-Offerings, (Hom̃).*\*

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, dōrvū-grass, vilwū leaves, the tender branches, half a span long, of the ūshwūt'hūt the doomvūrū,‡ the pīdashū,§ the akūndū,|| the shūmēē,\* and the khūdirūt trees. Clarified butter alone is sufficient, but any or all of these things may be added.‡

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 cubit: 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 Ūgnēe (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.§ At the close, he puts or pours upon

\* From hoo, to offer: by fire. † Ficus religiosa. ‡ Ficus racimosa. § Butea frondosa.

|| Asclepias gigantea. \* Mimosa albidia. † Mimosa catechu. ‡ The flesh of goats may be used in the hom̃; but it is not customary at present.

§ The god Ugnēe was once surfeited with clarified butter, and to relieve him Urjoonū burnt a whole forest containing medicinal plants.



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.

## SECTION VI.

*Bloody Sacrifices, (Būlee-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*, buffalos, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only buffalos, 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 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

\* From būlee, a sacrifice, and da, to give. The shastrīs include all offerings under the name būlee; but at present this term is confined to the offering of the flesh of animals.

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, <sup>and</sup> stand before the idol with joined hands; and while they remain in this attitude, the executioner, at one blow,\* 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.

\* 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.

## SECTION VII.

*Bathing, (Snanā).\**

BATHING, as an act of purification, always precedes and sometimes follows other ceremonies. It may be performed by pouring water on the body in or out of doors, or by immersing the body in a pool or a 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 fore-finger 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.

\* From shna, to purify or bathe.  
employed in secular concerns.

† A Hindoo considers those clothes defiled in which he has been

## SECTION VIII.

*Drink-offerings to the gods and deceased ancestors, (Tūrpñū).\**

THE Hindoos at the time of bathing, present water daily, to the gods, the sages, yūkshūs, nagūs, gāndhūrvūs, ūpsūrūs, ūsoorūs, vidyadhūrūs, pishachūs, siddhūs, and to their deceased ancestors.† This they call tūrpñū; which should be performed three times a days: 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 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.

## SECTION 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

\* From Triplū, to satisfy.  
gods, to Yāmū, the regent of death.

† Seeds of sesamum are also presented to deceased ancestors, and, among the  
‡ These ceremonies are frequently performed by the river side.



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 censer, 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, betie, 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 thumb 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 offerings 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 dōor-

\* 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 bramhēn's wife against the arrival of her husband from bathing, sets in proper order all the articles used in worship, flowers, water, utensils, &c.

va 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 bramhūnas.\* 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, shaddocks, pomegranates, pine-apples, netted custard-apples, another species of custard-apples, bread fruit or jakūs, mangos, water-melons, cucumbers, plantains, oranges, ginger, cocoa nuts, almonds, raisins,† guavas, dates, jambūs, jujubes, wood-apples, melons, sugar-canes, radishes, sweet-potatoes, késoorū,‡ 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, varttakē,§ cocoa nuts, &c. fried together; split peas and several kinds of fried herbs or fruits; four kinds of fish; boiled and fried goats' flesh, venison and turtle; different fruits prepared with treacle; rice and milk boiled with sugar; things prepared 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, turmerick, 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

\* 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.

† 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.

‡ The root of *scirpus maximus*.

§ *Solanum molongena*.

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.

## SECTION X.

*Meditation, (Dhyānū.)\**

IN this act of devotion, the worshipper (of Shīvē 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 ax, 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 tyger; 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.

## SECTION XI.

*Repeating the names of the gods, (Jāpū.)+*

THE Hindoos believė 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.

\* From dhyoi, to think.

+ To speak.

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 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 lack of coopees); 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 üshwät'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.

#### SECTION 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 hands in a supplicating man-



ner, and repeats the forms of praise with a loud voice. *Examples:—*‘Oh! Shivū! thou art able to do every thing! Thou art the preserver of all! Thou art the fountain of life!’—To Kartikā: ‘Thou art the god of gods; therefore I come to thee, to enquire how I may repeat the praise of Shēetūla, that she may remove swellings on the body.’—To Shēetūla: ‘I salute Shēetūla, 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 shastrū, though on some occasions a person may recite words of his own invention.

## SECTION XIII.

*Forms of prayer to the gods, (Kūcūchū).*

THESE prayers are principally found in the Tūntrās; a few in the pooranūs. They relate to the welfare of the petitioner here and hereafter: and are given by a spiritual guide to his disciple. *Ex.* ‘O! Hūnooman! when I go eastward, do thou preserve me! O! son of Pūvūnū! when I proceed southward, do thou keep me. O! beloved son of Kēshūrēē!\* when I go westward, do thou preserve me. O! Kamūgnū!† keep me from danger when I go northward. O! Sagūrū-parūgū!‡ save me when I descend. O! burner of Lūnka! (Ceylon) deliver me from all danger. O! counsellor of Soogrēēvū! 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 ūrkū tree, will obtain long life, be the strongest man on earth, and the goddess of fortune will never forsake his

\* Kēshūrēē was married to the mother of Hūnooman (if marriages take place among monkeys), and Hūnooman was the illegitimate son of Pūvūnū.

† This monkey-god is called by this name, as the destroyer of evil desire, from kamū, desire, and hūn, to destroy.

‡ Sagūrū, sea, parūgū, the crosser, alluding to his leaping across the sea to Ceylon.

dwelling. If he repeat this kŭvŭchŭ 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 kŭvŭchŭ (as a charm)\* on his arm, he will obtain every desire of his heart.

## SECTION XIV.

*Petitions and vows, (Kamŭnŭ and Manŭnŭ.)*

THE Hindoos are continually resorting to their gods for particular favours: if a person wish for a son,† 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 kamŭnŭ; after putting up which, he vows, that if the god grant his request, he will offer to him two goats, or present him with two loads‡ of sweetmeats: this vow is called manŭnŭ.

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 the 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;

\* Not only the Hindoos but the Mŭsŭlmans also are much attached to charms. I once saw a Mŭsŭlman 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, Khajakhŭjŭr, in hopes of obtaining relief from sickness, service, or the like.

† 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.

‡ 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.

another to present sweetmeats, or cloth, ornaments, money, rice, a house, a necklace, one hundred water-lilies, one thousand toolüsee leaves, or a grand supper. All these offerings come to the bramhüns.\*

If the gods 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 requited.’ 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.

## SECTION XV.

*Vows, (Vrätü.)*

CERTAIN ceremonies, performed at stated times, frequently by females, are called by the name vrätü. The following is an example of one of these ceremonies: At the fifth of the increase of the moon, in the month Maghü, what is called the Pünchümēē-Vrätü 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 on new apparel. The following morning she bathes, after which the officiating bramhün arrives at her house, and the things necessary for the

\* The shastrü has declared that no gifts are to be received from the hands of shöödrës, except land or virgins. If, however, a bramhün have received a forbidden gift, he is directed to offer it to Vishnoo, and then distribute it among bramhüns, repeating, for the removal of his sin, the gayättrêe one hundred and eight times, or more.

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 kooshā-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 vrūti 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 Vishnōo and Lūkshmī. 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 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' vrūti I promised: I pray you to perform another vrūti.' 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 Shīvē, Sōryā, Gānēsh, Vishnōo, and Dōrga, 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 Vishnōo, Lūkshmī, 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 Ūgne! I call thee to witness, that I have performed this vrūti 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 vrūti on a large scale. The Hindoos have, it is said, two or three hundred ceremonies called by this name.



**Savitṛē-vṛtū.** 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 separated 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.

**Adūrū-singhasnū-vṛtū** is observed every day in Voishakhū for one year. During the thirty days, thirty women, the wives of bramhūns, are entertained; a different female each day. When the bramhūnē 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 bramhūnē. The benefit expected from this vṛtū is, that the female who thus honours the wives of bramhūns 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 vṛtūs;\* 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 vṛtūs are a very lucrative source of profit to the bramhūns.

\* Vṛtūs are unconditional vows to perform certain religious ceremonies; but what is called manūnī (see a preceding article) is a conditional vow, promising to present offerings on condition that the god bestow such or such a benefit.

## SECTION XVI.

*Fasting, (Oopñvasit.)*

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 brahmins. 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\* of the increase, and the 12th of the decrease of the moon in every month; on the 11th in Shravānū, Bhadrū, and Kartikū;† on the 12th in Shravānū; on the 14th, of the decrease of the moon in Phalgunū;‡ on the 9th in Choitrū;§ on the 8th in Bhadrū;|| and on the 8th in Ashwinū.\* In this month many native; of Hindoos†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

\* 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.

† 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.

‡ 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 11th of the wane of the moon in Phalgunū.

§ The birth-day of Rāmū.

|| Krishnū's birth-day.

\* The time of the Doorga festival.

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 any thing as an act of devotion or attachment to them. This person presents to bramh̃ns 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 Askarh̃, Shraỹñ, Bhadr̃, and Ashwiñ, 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.

## SECTION XVII.

*Gifts, (Dañ.)\**

PRESENTS to learned bramh̃ns: to those less learned; to unlearned bramh̃ns; to one whose father was a bramh̃n but his mother a shōdr̃, and alms to the poor, are called by the name of dañ. 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 shastr̃s have pointed out extraordinary gifts; a daughter in marriage without receiving a fee; † a pool of water; ‡ a shalgram̃; a house containing food,

\* From da, to give. † The generality of the respectable Hindoos say, that receiving a fee for a daughter is like selling flesh: yet the lower orders of bramh̃ns commonly receive money on giving a daughter in marriage. Formerly the Hindoo rajas assisted the bramh̃ns by giving them money for the expences of their weddings. A story is related of a raja who was intreated by a bramh̃n to bestow a gift upon him for the expences 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 bramh̃n 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 bramh̃n 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 bramh̃n, and that she must go with her new husband. The raja, thunderstruck, called for the bramh̃n, 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.

clothes, &c. for twelve months; gold; cows; elephants; horses; palanqueens; 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 Voitūrūnē; 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 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.

\* The height of these mountain-gifts is given in the Pooshkūrū-khāndū of the Pūdmūpooranū. 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 smrities is an account of a prostitute who offered a mountain of gold. About the year 1791, Chūnoo-gūoshū, a kái chū of Midnapore, gave to the bramhūns an artificial mountain of gold. A little before this, Gopal-krishnū, a vidyū of Rajī-nāgērā, 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 shraddhū 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-chāndrū, 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.



## SECTION XVIII.

*Entertaining Bramhûns.*

AS might be expected, in a system formed by bramhûns, honouring them with a feast is represented as an act of the highest merit. At the close of all religious ceremonies, bramhûns are entertained; private individuals, during particular holidays, make a feast for one or more bramhûns; a person on his birth-day, on the anniversary of the day in which he received the initiating incantation, or at the full moon, or at any feast, entertains bramhûns. During the whole of the month Voishakhû, it is very meritorious to give feasts to bramhûns.

## SECTION 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 firewood, a new earthen pot to cook in,† rice, split peas, oil, spices, &c. The next morning he departs, sometimes without

\* Mānon 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 house-keeper, wealth, reputation, long life, and a place in heaven.'

† Almost every Hindoo is either constantly or occasionally his own cook.

saying any thing, and at other times he takes leave.\* In the 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 shaströ 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 shaströ 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 Golükü-Chündrö-Rayü, 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 roopees annually.

\* 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 acknowledgement. I have known 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 cast! What shall I say in return for the manner in which I have been entertained: Such food! such a bed! But this is like your self. No one entertains a guest as you do. May Lüksmëc (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.

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 roopees are frequently expended in one pond, including the expence attending the setting it apart to the use of the public; at which time an assembly of bramhans is collected, and certain formulas from the shastrës read by a priest, amongst 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 bramhans, who are also dismissed with presents. 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 Ramû-palû, 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.\*

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 *ûslawût'hû*,<sup>1</sup> the *vûtû*,<sup>2</sup> *vilwû*,<sup>3</sup> *ûshokû*,<sup>4</sup> *vûkoolû*,<sup>5</sup> *plûkshû*,<sup>6</sup> *oodoombûrû*,<sup>7</sup> *shing-shûpa*,<sup>8</sup> *tûmalî*,<sup>9</sup> *jêevn-peotrê*,<sup>10</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 *prâtisht'ha* is performed. The person who plants one *ûslawût'hû*,<sup>11</sup> one *nimbû*,<sup>12</sup> two *chûmpûkû*,<sup>13</sup> three *nagûkêshwûrû*,<sup>14</sup> seven *talû*,<sup>15</sup> and nine cocoa nut trees, and devotes them with their fruit, shade, &c. to public uses, is promised heaven.

\* Caring 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 æra. John iv. 6, 12.

1 *Ficus religiosa*. 2 *Ficus Indica*. 3 *Egle marmelos*. 4 *Jonesia asoca*. 5 *Mimn ops elengi*.  
6 *Ficus venosa*. 7 *Ficus glomerata*. 8 *Dalbergia Sisso*. 9 *Xanthochymus pictorius*. 10 Unascertained.  
11 *Ficus religiosa*. 12 *Melia azadirachta*. 13 *Michelia champaca*. 14 *Mesua ferea*.  
15 *Borassus flabelliformis*.

About twenty years ago, a land-owner 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\* 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 roopees 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 Jyōisht'hū, 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.

#### SECTION XX.

##### *Reading and hearing the 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 Mūha-bharātū, the Shrēe-bhagūvūtū, the Kalikū pooranū, the Ootkūlū and Kashēe khūndūs.†

\* There are very few good public roads in Bengal. † These two last works are parts of the Shkūndū pooranū.



Some auspicious day, in the month Kartikū, Maghū, or Voishakhū, 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, the kayūst'hūs in another,\* and the shōōdrūs 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 expence 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 Sādūsyūs, 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 shōōdrūs. The Pat'hūkū then, (about nine or ten o'clock in the forenoon), begins 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

\* 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.

heard. This method is pursued from day to day till the book is finished: the recitation of the Mūha-bharātū occupies four months, of the Shrē-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 roopees have been sometimes expended by rich men at such recitals. The person who causes these books to be read, is promised great future rewards.

#### SECTION XXI.

##### *Sacred Rehearsals, (Gītā.)\**

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 shastrās, the Chūndē, Ramayānū, the Mūha-bharātū, the Shrē-bhagūvūtū, the Gūnga-vakyū-vūlē, the Kalikū, Pūdmī, and Shivū pooranūs, and the Kāshē-khūndā. The names of the songs are: Kālē-kērtūnū, Ūnuūda-mūngūlū, Kṛishnū-mūngūlū, Gūnga-bhiktee-tūranginē, Kūvee-kankūnā, Mūnāsa-mūngūlū, Hāree-sūngkērtūnū, Pēērér-ganū, Dhūpér-ganā.

As a specimen of the manner in which this singing is conducted, I insert an account of the performance called Kūvee-kankūnū. Sometimes a rich man bears the expence, 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 cast, attended by four or five musicians, are employed. Upon the ancles of all the singers are loose brass rings, which make a jingling 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 have taken their places; after which the chief

\* From goi, sing.

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 brahm̃ns 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.

#### SECTION 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 shastr̃s. 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.

## SECTION XXIII.

*Method of preventing family misfortunes.*

IF a Hindoo die on an unlucky day, the shastr̥s 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 Pooshkūrā-shantee is performed in the night, by the river side, or in some plain; where two bramh̥ns sit on an altar, and worship the nine planets, also Yūm̥, Chitr̥-goopt̥, Pooshkūr̥-pooroosh̥,\* and the shalgram̥; and afterwards offer a sacrifice. One of the bramh̥ns then makes the the images of Yūm̥ and Pooshkūr̥-pooroosh̥, 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 bramh̥ns with fees, and avoids seeing their faces any more on that night.

## SECTION 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 Ūdbhootī-shantee is performed; which comprises the worship of Br̥mha, and other gods, the burnt-sacrifice, repeating the name of a certain deity, &c.

\* Yūm̥ is the judge of the dead; Chitr̥-goopt̥ is his recorder, and Pooshkūr̥-pooroosh̥, a kind of inferior deity, who resides with Yūm̥.



SECTION 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 tūntrās, 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-Krishnā, 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 Kalāē, built by the raja at Natorū),\* he was thrown from it to the river Narādū, 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.

SECTION XXVI.

*Ceremonies for removing, subduing or destroying, enemies.*

THE tūntrū shastrās and even the védūs 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 yoginēēs, or other inferior deities, be-

\* The raja is said to have endowed this temple with lands, &c. of the annual value of 100,000 rcopees.

fore 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 yoginēes. 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-ach, tooth-ach, fever, dysentery, leprosy, madness, burns, scalds, eruptions on the skin, &c. In the tooth-ach 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, tygers, 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 cast of Hindoos who keep snakes for a shew, 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.

\* 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.

## SECTION XXVII.

*Impure Orgies, with flesh, spirituous liquors, &c. (Pōornabhishékū.)*

SOME of the worshippers of the female deities assume the profession of brūmhūcharēes, among whom the ceremony called pōornabhishékū is known, and which is performed in the night, in 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 casts, one of which must be a bramhūn's daughter, and nine men, (brūmhūcharēes), 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 cocoa nut, 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 Vyuktavū-dhōtū. If he continue in a secular state, he is called a Gooptavū-dhōtū.\* All the persons present continue repeating the names of their guardian deities, and at intervals partake of the offerings, without considering the distinctions of cast, or the unlawfulness of the food. After midnight, acts of obscenity are perpetrated, so abominable, that the brāmhūn who gave me this account could only repeat them in part.† After this, the priest worships one or more females, the daughters of brāmhūns, and sacrifices a goat to Bhūgūvītē. The initiated then offers a 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 tīntrū shastrīs. The brāmhūn who gave me this account had procured it from a brāmhūcharē by pretending that he wished to perform these rites.

In the year 1809, Trikonū-goswamē, a vyūktavū-dhōtū, died at Kalē-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 roopees 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 Kalē, and informed the spectators, that he had come to Kalē-ghatū with the hope of seeing the goddess, not

\* 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 spirits and smokes intoxicating herbs. The latter, after initiation, continues in a secular state, and drinks spirituous liquors in secret.

† Ramū-nat'hū, the second Sāṅskritā pāṇḍit 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.



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 were 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 Pōrnabhishékā 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 cast.

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.\* Several of the Hindoo rajas, who had received the initiating incantations of the female deities, are said to have given themselves up to the greatest excesses in drinking spirits.

\* 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 brāmhūcharēns. 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.

## SECTION XXVIII.

*Burning of Widows alive.*

THE following and other passages from the Hindoo shastrs 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-veda*.

‘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 brahmicide, an ungrateful person, or a murderer 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.’—*Ugriya*.

\* The terms *Sadhwēē* and *Sūtēē*, here rendered virtuous, are thus explained by *Harētū*, ‘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 *Mūshyū pooran* it is said, ‘By the favour of a chaste woman (*Sadhwēē*), the universe is preserved, on which account she is to be regarded by kings and people as a goddess.’

‘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).’—*Mūha-bharütū*.

‘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 Yúmū ; 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 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.’—*Vyasā*.

‘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 brāmhūnēē cannot burn herself on a separate pile.’—*Goutūmā*. 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.’—*Vrīhūn-narūdēcyū pooranū*. The Vishnū 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 gene-

rations, 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.\* 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 mango 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, 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 Indrās 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 kourées. While this is going forward, the dead body is anointed with

\* 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 this make the salvation of her husband certain without the help of Gūnga.



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.\* 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.† 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 incantation, 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

\* Mothers hang the kourees round the necks of sick children.

† 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.

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 Bengal, 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 Soondūrā-poorū, a distance of about three miles from Serampore ; and in the month of November, 1812, the wife of Ramū-midhec, 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 Mooktām-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-chūrñū, a bramhū, saw four women burnt with Ramū-kantū, a koolinū bramhū, at Vasū-dūroonē, 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 Pātna, 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† of what she said.† After some time this man died at Pātna, 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

\* The Hindoos also make oath while touching one of the shastīs, or the shalgramū, or a cow, or fire, or the tonlūsee, 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.

† The Hindoos relate a number of stories respecting women who promised their husbands to burn with them, but afterwards shrank from the task. A story of this kind is related of a man named Gopalū-bharū, 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-ramū, 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.



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 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 *sūhū-mūrūnū*,† was perpetrated at *Mūjil-poorū*, about a day's journey south from Calcutta. *Bancha-ramū*, a *brāhmīn* 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 cast, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and the others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

\* In the month of January, 1813, a poor deranged woman was burnt alive with the corpse of her husband, *Rāghoo-nat'hā*, a *brāhmīn*, at *Bājāra-poorū*, in the *zillah* of *Krishnū-nāgūrū*. † *Sūhū*, with; *mūrūnū*, death.



Gopē-nat'hū, a bramhūn 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 Ūnūtū-ramū, a bramhūn of Bagna-para, near Nūdēya. This koolēnū bramhūn 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 bramhūn; 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 koolēnū bramhūn, who had married twenty-five women, died at Choona-khalee. Thirteen died during his life 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 koolēnū bramhūn, of considerable property, died at Sookhū-chūrū, 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 cast, 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 cast, 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 roopees, 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 *sūhā-mūrūnā* 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.\*

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*, a *brāmhū* 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 *Sadhvī*, 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, *Dévēe-chūrūnū*, a *brāmhū* of *Mūniramū-poorū*, near *Barrack-poorū*. Her friends remonstrated with her, and

\* I am credibly informed, that on the banks of the *Brūmhū-pootr*\*, 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 the fire is kindled beneath them.

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-nayalūnkarā, 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 Shāntec-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 bramhūnē 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 Mūsulman 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 : ‘ Shrē Pūrūshoo-ramū writes : I have myself seen the wives of one of the rajas of Oorisa burn with their husband : these are the particulars : After the death of raja Gopēē-nat'hū-



‘dēvī, 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 *yogees*, 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 *bramhūn*) 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 bāl! Hūree bāl!’ 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, roopees, 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 *bramhūns* 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 brahmīns. The Vishnōo pooranā directs such a female to become a brāmhūcharēē, which profession obliges the person to abstain from every pleasure, from chewing betle or other exhilarating herbs, from anointing herself with oil,\* &c. Notwithstanding 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 cast 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.† 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 familiarized their minds to the deed; thirdly,

\* This anointing is called ūbhishékṣ: when oil is applied to the crown of the head, and reaches to all the limbs, it is called ūbhyāṅgū. 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 Aaron's beard, that went down to the skirts of his garments."

† 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.

by this act they escape the disgrace of widowhood, and their names are recorded among the honourable of their families;\* 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 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.

\* 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 *Sūtēc, Sūtēc*, i. e. *chaste*.

Some years ago two attempts were made, under the immediate superintendence 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!**\* 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!

\* 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 shastrs. In the former the Divine Being declares himself to be "the father of the fatherless, the husband of the widow."



## SECTION XXIX.

*Voluntary Suicide, (Kamyū Mūrāñ.)\**

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-mūrāñ; declaring it, however, 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 honouring 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 būl! Hūree būl!’ 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

\* From kamā, de fire, and mūrāñ, 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? Mēnoo says, ‘A man-sinn infested by age and by sorrow, let its occupier always cheerfully quit.’ Mr. Hume says, ‘Whenever pain or sorrow 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 Mēnoo 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!

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 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 Sagirū 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.\*

Some years ago, as Shivū-Shiromānee,† a bramhūn, was returning from bathing with Kashṭē-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. Kashṭē-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!

\* In the year 1805, at this place, I saw a bramhūnē (dripping with wet, and shivering with cold), who had just been prevented by the sepoy from drowning herself;—and during my continuance there I heard of several mothers who had been prevented from murdering their children.

† This man related the fact to me himself.

About the year 1790, a young man of the order of dūndēś, took up his abode at Kakshalēē, a village near Nūḍēya, 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 Nūḍēya; 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 brāmhān, informed me, that in the year 1806 he spent near two months at Prāyagī, during which time he saw about *thirty persons drown themselves!* Almost every day he saw or heard of one or more sūnyasās 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 blessing 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 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 re-

‘latives, 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 Vrinda-vōnū many are buried alive or drowned every year, probably every month.’

The Hindoos relate that there existed formerly at Kshērū, a village near Nū-dēya, an instrument called kūrāvūt, 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 in the stirrups, gave a violent jerk, and severed his head from his body.

## SECTION XXX.

*Persons casting themselves from precipices, &c.*

ANOTHER way in which the Hindoo shastrûs 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 shastrû is acted upon in the mountainous parts of Hindoost'hanû.

## SECTION XXXI.

*Dying under the wheels of Jügünnat'hü'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 Jügünnat'hü-kshétrû, 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 cast is gone! No, it is physic. It is not that, Sir! but my family will never receive me. I am an outcast! What! for saving your life? Yes. Never mind such a family.—I let above one hundred men out of limbo at Jügünnat’hü: there were a thousand dead and dying,—all in limbo starving, to extort money from them.\*

## SECTION 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 Gānga. 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 Gānga, 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

\* 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.

is practiced, are, Gāṅga-Sagūrū, where the river Hoogly disembogues itself into the sea; Vaidyavatī, a town about fourteen miles to the north of Calcutta; Trivēṇī, Nūdēya, 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 shakal 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, it 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 from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a bramhūn to Dwāpū-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;\* hence persons of high cast, 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 cast of Sikhs, and the rajū-pootūs, as well as many of the bramhūns and other casts, murder their female children as soon as born. I have made particular enquiry into the extent of these murders, but as the crime is per-

\* At the time of marriage, the boy's father taking hold of the knee of the boy, worships him, by presenting offerings of rice, flowers, paint, &c. and promising to give to him his daughter.

petrated 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, Jcud-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-poots. 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 encrease 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 Bhūrūtū-poorū, 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 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.’

## SECTION XXXIII.

*Ascetics devoured in forests by wild beasts.*

BESIDE the dreadful waste of human life, in practising superstitious austerities, great numbers of Hindoo devotees, who visit forests as an act of seclusion from the world, perish by wild beasts. The author, when on a visit to Sagürü island in the year 1806, was informed by a yogē that *six of his companions had been devoured there by tygers 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 tygers dragging them by the neck into the forest. Other forests infested by wild beasts are visited by these yogēes, 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 tygers.

## SECTION 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 Himalūyū, the residence of Shivū. Such a person is said ‘to go the Great Journey.’ Yoodhist’hirū, according to the pooranūs, went this way to heaven ; but his companions Bhēmū, Ūrjoonū, Nūkoolū, Sūhū-dévū, and Drou-pūdē, 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 idolators. 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 respecting the number of victims annually sacrificed on the altars of the Indian gods, as he is able :

<i>Widows burnt alive on the Funeral pile, in Hindoost'hanū,</i>	-	-	5000
<i>Pilgrims perishing on the roads and at sacred places,*</i>	-	-	4000
<i>Persons drowning themselves in the Ganges, or buried or burnt alive,</i>	-	-	500
<i>Children immolated, including the daughters of the rajā-pootās,</i>	-	-	500
<i>Sick persons whose death is hastened on the banks of the Ganges,†</i>	-	-	500
<i>Total,</i>			10,500

\* "*Buddruck in Orissa, May 30th, 1803.* 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 strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2000 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 Hinnom." 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 *Gorgorha*, where, the dead bodies are usually cast forth; and where dogs and vultures are ever seen.

"*Juggernaut, 21st June.* I 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 Jūgūnnat'hū, in Orissa, in a letter to the author, says, "I cannot pronounce on the numbers who annually perish at Jūgūnnat'hū, and on their way thither; in some years they do not amount to more than 200 perhaps; but in others they may exceed 2000."

† A gentleman, whose opinion is of great weight, says, "I believe this estimate is far below the truth."

Supposing there to be five thousand towns and large villages in Hindoost'hanū, 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 page 312*) 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 havock 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 to that of an officer inserted in the 319th page of this work; 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 Jūgūnnat'hū: five or six hundred persons, principally women, I am informed, were crushed to death before the temple of Jūgūnnat'hū, 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'hanū, and that pilgrims travel to them from distances requiring journies 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 bramhical system, millions of victims have been immolated on the altars of its gods; and, notwithstanding the influence of Europeans, the whole of Hindoost'hanū 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,\* their own heads† as offerings to the gods.

## SECTION XXXV.

*Ceremonies performed on visiting holy places.*

THE founders of the Hindoo religion have taught that certain places, (Tēert'hū-st'hanū)‡ are peculiarly sacred; that the performance 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 shastrās, multitudes visit these places; others reside there for a time; and some spend the last stages of life at a

\* See page 120.  
tion, and st'hanu, place.

† See page 316.

‡ The place where persons obtain salvation: from tree, salvation, and st'hanu, place.  
§ At Benares Shivū is said to have set up with his own hands an image of the lingū



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.

The following are some of the principal places in Hindoost'hanū to which persons go on pilgrimage:

\* 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.

*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'hanū. Many Hindoos spend their last days here, under the expectation, that dying here secures a place in Shivū'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. Shivū is said to have come to this man in his last moments, and, whispering the name of Brūmha 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.

*Prūyagū* (Allahabad). The Hindoos suppose that the Ganges, the Yūmoona and the Sūrūswūtēē, 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 Prūyagū, flatters himself that he is possessed of extraordinary religious merits.

*Jūgūnnat'hū-kshūtrū* (in Orissa). Several temples and pools attract the attention of pilgrims at this place; but the great god Jūgūnnat'hū 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 casts eat together here, the rise of which custom is variously accounted for. The Hindoos say, that

£00,000 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 bramhūn 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 Jūgūnnat'hū, 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\* 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.† 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.‡ 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.

\* The tradition is, that king Indrō-dyoomnō, 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.

† The raja of Burdwan, Kēōree-Chāndrō, expended, it is said, twelve lacks 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 lacks of rupees; but he died in six months afterwards—for his temerity.

‡ The officiating bramhūns there continually live in adulterous connection with them.

Before this place fell into the hands of the English, the king, a Marhatta chief, exacted tolls from pilgrims for passing through his territories to Jügünnat'hü. 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 roopees on each passenger. For several years after the conquest of Kütükü 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 bramhüns of the temple one or two hundred roopees, with the interest of which the bramhüns are to purchase rice, and present it daily to Jügünnat'hü, and afterwards to dündēes or bramhüns. Deeds of gift are also made to Jügünnat'hü all over Hindoost'hanü, which are received by agents in every large town, and paid to the Müt'hü-dharēes\* at Jügünnat'hü-kshütrü, who by this means (though professing themselves to be mendicants) have become some of the richest merchants in India.

*Ramēshwäri.* (Ramiseram). This place forms the southern boundary of the bramhünic religion. It is famous for containing a temple said to have been erected by Ramü on his return from the destruction of the giant Ravünü. None but wandering mendicants visit it.

*Chüन्द्रü-shékürü*, a mountain near Chittagong, on which stands a temple of the lingü. 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.

\* These Müt'hü-dharēes are found at every holy place. One person presides over the house, which is the common resort of pilgrims, who are entertained there.



*Gānga-Sagūrū*, (Sagūrī-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 Brāhma transforms the mother into a monster, and tears asunder the tenderest ties of nature.—Ruins and pools still exist on this island, which prove, that though now the haunt of wild beasts, it was once inhabited.

*Ujodhya*, (Oude), the ancient capital of Ramā, situated by the river Sūrūyoo, is still inhabited. The pilgrims are generally Ramats. *Mit'hila*, (Tirhoot), the birth-place of Sēeta, and the capital of her father Jānūkū, is resorted to by pilgrims, as well as *Mūt'hoora*, the birth-place of Krishnū, and *Frinda-vānū*, the scene of the revels of this licentious deity, whose followers visit many *sacred* retreats, the resort of Krishnū and the milkmaids. *Gokoola*, the place where Krishnū was educated, is also visited by pilgrims, who are shewn various spots which have been consecrated by the gambols of their favourite god.

The forest of *Noimishū*, near Lucknow, is celebrated as the place where Sūtū, the sage, read the pooranās to 60,000 disciples.

*Voidyūnat'hū*, a place in Birboom, contains a celebrated image called Ramū-lingū. Some pilgrims, afflicted with incurable distempers, fast here till they die; others make vows, sometimes in some such words as these: 'Oh! Voidyūnat'hū, give me a wife, and I will bring a pan of water from the Ganges and bathe thee,' or, 'I will present to thee a mūn of milk, for frumenty.'

At *Vūkréshwārū*, another place in Birboom, an image of the sage Ūshṭavūkrū 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-kshâtrû*, a place near Delhi, where the dreadful battle betwixt Yoodist'hirû and Dooryodhûnû was fought. Here Pûrûshoo-ramû also is said to have filled five pools with the blood of the kshêtriyûs, from which he offered a libation to his deceased father.\*

*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.

*Ekamrû-kanûnû*, a place on the borders of Orissa, containing 6000 temples dedicated to Shivû. Not less than 70 or 80,000 people are said to visit this place at the drawing of the car of Jûgannat'hû, when all casts eat together.

*Hûree-dwarû*, from Hûree, a name of Vishnoo, and dwarû, 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.

*Kanchêë*, a town in Telinga, divided into two parts, Shivû-Kanchêë and Vishnoo-Kanchêë. At a festival held here in the month Choitrû, the disciples of Shivû and of 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 bramhûn 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.

\* To satisfy his revenge: There is nothing revolting to the feelings of the Hindoos in this dreadful act of revenge: has made Ko oroo-kshâtrû a holy place. When a Hindoo is describing a dreadful quarrel, he says, "It was a perfect Kooroo-kshâtrû."

## SECTION 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, &c. to be presented to the bramhūns. That he may not be compelled to cross Voitūrūnēē, whose waters are hot, in his way to the seat of judgment, he presents to a bramhēn 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, tūrpānū, &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.

## SECTION XXXVII.

*Rites for the repose of the soul, (Shraddhū.)*

THE Hindoo shastrūs teach, that after death the soul becomes *prétū*,\* viz. takes a body about the size of a person's thumb, and remains in the custody of *Yümó*, 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 strongly reminded of the 325th and six following lines of Virgil, in the 6th book of his *Æneid*, as well as of the 23th 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,† 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‡ 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,

\* A departed ghost. † Mēnoo 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.'

‡ *Bramhūns* are unclean ten days after the death of a relation; *kshūtriyaūs*, twelve; *voishyaūs*, fifteen; and *shūdrūs*, thirty.



curds, sugar, sweetmeats, milk, plantains, &c. made into ten balls, and presented with prayers.

The next day, after bathing,\* 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, palanqueens, boats, &c. the receiving of which, however, is not honourable. 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 ūgrūdanē† 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.

\* 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.

† Bramhūns who receive the first gifts at shraddhūs are called by this name.

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 betle-nuts, and some kourcees, 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.\* 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.† 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 Yūmā; thou goest upon four legs. Devour not the corn of others, go not near a cow in calf, &c. The female calves are generally taken by bramhūns.§ The male calf is let loose, to go where he pleases.¶

\* 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 roopees.

† If by a poor man, imitations of these things are used.

‡ Here the Hindoos marry cattle! In another part of this volume the reader will find an account of the marriage of monks!! § Yet the receiving of these and other gifts at shraddhās is supposed to disgrace a person.

¶ 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 bramhūnēe bulls.

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, Vishnoo, and the household god, 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;\*' next, he offers to his deceased parent, on a plantain-trunk dish, seven blades of kooshū and seven of dōorva 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 of sweetmeats, milk, curds, sugar, cakes, &c. The bramhūns eat in an enclosed spot; the uninvited bram-

The shastrū directs that a living bramhūn shall be chosen; but a grass bramhūn is generally substituted.

hūns 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 roopees 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.

Gīnga-Govindū-Singhū, a person of the writer cast, head-servant to Mr. Hastings, expended, it is said, 1,200,000 roopees 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 roopees each; water-pitchers of silver and gold, some worth a thousand, and others two thousand roopees; 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; cloths at ten or fifteen roopees 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 roopee, or half a

\* Some of these mendicants come journeys of four or five days.



roopee; sometimes nothing. The lower orders expend three hundred, two hundred, or one hundred roopees 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 expence is from ten roopees to twelve anas.

Beside these, there are other shraddhūs 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 Ūgrāhayānū; and again in the same month,\* in Poushū,† and Maghū,‡ on the 8th of the wane of the moon; in Voishakhū§ and Shravānū|| 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 expence is trifling, as scarcely any persons are entertained at them.

#### SECTION 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

\* In this shraddhū the flesh of cows was formerly offered in sacrifice. In the kṛlee-yongū this is forbidden, and that of deer or goats is substituted. † This shraddhū is performed principally with herbs.

‡ In this shraddhū bread is chiefly used.

§ Barley is the principal thing used in this shraddhū.

|| At this time the Hindoo women scatter the husks of barley in the public roads, in imitation it is said of the mother of Rūghoo-nāndū, compiler of a number of the smritees.

¶ The newly descended rain is the principal

article in this shraddhū.

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 bramhū 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 casts, &c.

## SECTION 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 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 bramhū, a religious mendicant, or a woman; striking a bramhū; 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-bhrūng-shū-kūrū, in which is included the eating of onions, defrauding relations, &c. 2. shūnkūrē-kūrūnū, viz. sodomy. 3. ūpatrē-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 drank spirits; excessive grief for a trifling loss, and stealing wood, fruit or flowers. 5. prūkēēnnūkū, which includes various offences against the cast. 6. oopūpatūkū, which includes many actions: among the rest, killing cows; becoming priest to the low casts; a person's selling himself; forsaking father, mother,

\* In many places bramhūns, at present, become clerks, cooks, &c. to the higher classes of shōōdrūs.

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 vrātū; 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 wife (though of another cast) 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 cast 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 brāmhūcharin tē. 8. mūhapatūkū, which includes five different offences, viz. killing bramhuns; 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, if she be of a superior cast, or if she be of the same cast. 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 a 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 atone-

ment for twenty-four years ;\* or, in case of inability, he must offer 360 cows with their calves, and 100 cows as a fee, or 470 roopees, besides 24 roopees as a fee. If a person murder a bramhūnē, whose husband is ignorant of the védūs, the offender must perform the prajāpūtyū 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 shūdrū, nine months. If the woman were with child, or in her courses, the atonement must be doubled. If a bramhūn, or a kshūtriyū, murder a kshūtriyū, the prajāpūtyū 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 shūdrū, 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 ; stand when they stand,† and eat the dust which they throw up with their feet. At night, after putting the cows in the stall, he must

\* 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.

† 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.



bow to them, and then sit upright, cross-legg'd, 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 suck-  
ing, 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 this penance, he must, besides the above fee, offer seventeen new-milch cows. If he be poor, he may offer sixty-six kalūnūs of kou-rees.\* 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 months' 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† 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

\* In the work called *Prayāścittā-vivékā*, 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 cows 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 money.

† Hung there like an ear-ring, or ornament, but with the intention of keeping the herd together by the sound.

person who disposed of the animal must offer the same atonement as a bramhūn for killing a cow.

If a man kill a horse, he must make an offering of cloth to a bramhūn.\* 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 tyger, 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 prajāpātyū 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 bramhūn, ignorantly, have intercourse once with the wife of a chandalū, he must offer the prajāpātyū 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 cast commit such sin, he must renounce life by the toosh-anūlū atonement.†

If a shōōdrū live with a bramhūnē of bad character, he must renounce life by casting himself into a large fire. If a shōōdrū live with a bramhūnē of unsullied character,

\* The atonements for killing horses and other animals, as well as insects, are alike to all the casts. Shoolūpance, a pāndit, 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.

† In the work called prayūshehittū-vivékū, 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

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 bramh̄nē, or a female ksh̄triyū, 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 prajāp̄tyū atonement four times.

If a person marry his paternal or maternal niece, he must perform the chandra-yūnū 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 bramh̄n eat without having on his poita, he must repeat the gayātrē 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 prajāp̄tyū atonement. If he have repeat-

work, the following story is related, respecting this method of expiating sin: In former times, it was common for very learned p̄ndits to go from kingdom to kingdom, challenging each king to bring forth his p̄ndits, to hold disputations on the subjects contained in the shastr̄s. Ood̄yūnacharyū had, in this manner, obtained the victory over all the p̄ndits in the world. He was also the great instrument in overcoming the bouddh̄s, and in re-establishing the practice of the véd̄s; but in arming the kings against the bouddh̄s he had been instrumental in destroying many bouddh̄ bramh̄ns. Towards the close of his life he went to J̄ḡnnat'hū-ksh̄tr̄; 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 bramh̄ns; he could not, therefore, see his fare: he must renounce life by offering the toosh-aōūlū atonement. Ood̄yūnacharyū was angry with J̄ḡnnat'hū, and pronounced a curse upon him, telling him, that in some future period, when he should be destroyed by the bouddh̄s, he would remember his benefactor. This p̄ndit, soon afterwards, however, obeyed the command of J̄ḡnnat'hū: when he had been several days suffering in the chaff-fire, and his lower parts were burnt, Sh̄nk̄racharyū called on him, and challenged him to dispute. Ood̄yūnacharyū declined it, on account of the pain which he endured; but Sh̄nk̄racharyū promised to cure the burnt parts, and told him, that after the dispute was over, he might offer the atonement. Ood̄yūnacharyū 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 (Sh̄nk̄racharyū) 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. Sh̄nk̄racharyū, being thus overcome at the commencement, retired. The other continued the atonement, and thus expiated his sin of killing the bouddh̄ bramh̄ns.

edly eaten cow's flesh, he must perform the chandrayānū vrātū, 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 prajāpityū atonement during twelve months. If a brāmhūn drink spirits, he must again undergo investiture with the poita. If a brāmhūn repeatedly eat onions, he must perform the chandrayānū vrātū, and he 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 buffalos, he must fast two nights.

If a brāmhūn eat once with a person whose father was a shōōdrū and his mother a brāmhūnē, he must perform the chandrayānū vrātū, or make an offering of eight cows and their calves; or  $22\frac{1}{2}$  kahūnīs of kourees. If a brāmhūn eat the food, or semen, or urine, or ordure of a voishyū, he must perform the prajāpityū vrātū; 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 brāmhūn five cows with their calves, or 15 kahūnīs of kourees. If the rice be unboiled, the eater must fast three days. If a brāmhūn 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 together.\* If he do this designedly, the atonement must be doubled. If a brāmhūn 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 brāmhūn while he has food in his hand, the latter must fast one day. If a chandalū touch a brāmhūn before he have washed his hands and mouth after eating, the latter must fast three days, and repeat the gayūtrē a thousand times.

If a chandalū, or mléchéhū, break a brāmhūn's poita, the brāmhūn must offer the mūha-santūpānū atonement† twice.

\* 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.

† In this atonement the person must mix water steeped in knoshū-grass, milk, curds, clarified butter, cow-dung and cow's urine together, and eat them, and the day after he must fast.



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.\*

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.† Such persons must offer the proper atonements, when these 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*.

\* 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 pēndits were consulted, to ascertain whether the law for the ceremony had been properly laid down. They all affirmed that it had, but an Jōgānnat'hū-tūrkū-pūchanānū being interrogated, he declared, that the commutation, instead of three should have been five kahūns of kasseres 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.

† 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 violator 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 such 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 chandalā, or a pūcassa.---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 camellions, of crocodiles and other aquatick monsters, or of mischievous blood-sucking demons.---He who violates the bed of his natural 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

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 prajapūtyū vrātū.

For expiating the sin of falsehood, a person must repeat the name of Vishnoo 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.†

honey, a great stinging goat; if milk, a crow; if expressed juice, a dog; if clarified butter, an icinenmon.—If exquisite perfumes, a musk-rat; if potherbs, a peacock; if dressed grain in any of its various forms, a porcupine; if raw grain, a hedge hog.—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 Usipūtrāvānū, 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 walk over inflamed sands, and shall feel the pangs of being baked like the vessels 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 shastrs, 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.

## CHAPTER V.

### *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.*

#### SECTION I.

#### *Of the transmigration of souls.*

AFTER death, the person is conveyed by the messengers of Yāmū through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an ærial 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-vipakū: 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 Krūkūchū; after which he will become a bull, a deer, a tyger, 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 musk-rat; 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 cast, will endure torments in hell during seventy-one *yoogās* 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 *poorāṇ* at the time of its recital, will, after enduring infernal torments, be born a snake, then a tyger, a cow, a white heron, a crow, and a man having an asthma. He who steals 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 *Ūgne* *poorāṇ* 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 watery 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 casts of men ; during 100 births among *brāhm*ns ; and after this he may obtain absorption in *Brāhm*h.

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 Yümū: ‘Oh! Yümū! 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 Yümū—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 Yümū—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 spilt into pieces; but I am

\* 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.

‘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 Yūmū? 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. Yūmū 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 sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.’\*

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.’† Another replies—‘How you talk! What! do

\* 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?

† When a Hindoo female child shews her attachment to religion, she gathers wilw leaves and flowers, and, making

‘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 lack 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, while I have but one; you have all manner of ornaments, and I am naked; you are invited to all the feasts;\* you can eat of all kinds of delicacies, but I must live on the meanest food; I must fast twice a month;†——there is no end of my sorrows.’

making an image of the linggī, 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.

\* A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

† This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month, which is observed so strictly among the higher casts, 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.



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 lacks of roopees. 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 Khūrdūh: '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 lacks of roopees. He bought an estate; erected a number of temples to Shivū, and then went to Kashē, (Benares) where he died in a very short time. Such an auspicious life and death\* 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.

\* Every one who dies at Kashē becomes a god.



## SECTION II.

*Judgment of men after death.*

[From the Pūdmā pooranū.]

AT the extremity of the earth southwards, floating on the waters, is Śūngyūmūnēō, the residence of Yūmū, the judge of the dead, and of his recorder Chitrū-gooptū, 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 ear-rings, and has a crown on his head, and a garland of flowers round his neck. Chitrū-gooptū, 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 nymphæas; 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 dévūrshees 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 tygers, shackals, 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. Chitrā-goopṭā 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 Chitrū-goopṭū 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 Sōoryū,<sup>1</sup> Chūndra,<sup>2</sup> Pāvūnū,<sup>3</sup> Ūgnee,<sup>4</sup> Akashū,<sup>5</sup> Prit’hivēē,<sup>6</sup> Vūroonū,<sup>7</sup> Tit’hee,<sup>8</sup> Dīnū,<sup>9</sup> Ratree,<sup>10</sup> Pratū-kalū,<sup>11</sup> Sīndhya-kalū,<sup>12</sup> and Dhūrmū,<sup>13</sup> to appear against the prisoners; who, hearing the evidence, are struck dumb; 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.

## SECTION III.

*Of future happiness.*

THE shastrūs teach that there are four kinds of happiness after death, 1. That possessed in the heavens of the gods;\*—2. that, when the person is deified;—3. that which arises from dwelling in the presence of the gods;†—and, 4. in absorption.‡ 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.

1 The sun. 2 The moon. 3 Wind. 4 Fire. 5 Ether. 6 Earth. 7 Water. 8 A lunar-day. 9 Day. 10 Night. 11 Morning. 12 Evening. 13 A representative of Yūmū. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

\* The Mēemangṣū 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.

† All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

‡ The védantū 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.

The descriptions which the pooran̄s 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 unrenowned 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 idolators 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 acceptance.'

I here subjoin an account of the heaven of Kōovérū, the god of riches, from the Mūhabharātū: It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten 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 Kōovérū 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. Kōovérū 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, Shivū'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, Vibhēeshūnū, and other rakshāsūs, the pishachūs, the gūndhūrūs, the kinnūrūs, the ūpsūras, the vidyadhūrūs, the mountain gods, &c. Before this assembly the ūpsūras dance: the kinnūrūs, (with horses' mouths), and the gūndhūrūs, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

\* John xiv. 2.



The following are esteemed works of merit capable of raising a person to celestial happiness : Honouring, entertaining, serving, and giving gifts to bramhuns : 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 shraddhu 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 gayatrēē, and other parts of the védās. Reading the védū and other shastrs, or hearing them read. Honouring and serving a spiritual guide. Hospitality to guests, especially to bramhūns. Fasting, particularly at times directed by the shastrs. Burning with a deceased husband. Parting with life in sacred places.

King Soorū'hū was raised to the heaven of Īndrū for performing the sacrifice of a horse.\* King Trishūnkoo obtained heaven by the power of the merits which Vūshisht'hū, a bramhūn, transferred to him.† Ūmhūrēēshū, 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,‡ and the king ascended to the heaven of Īndrū.§ King Īndrū-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 Īndrū; yet no christian doubts whether these are real mur-

\* Shrēē-bhagūvādī.

† Ibid.

‡ He repeated an incantation given him by Vishwamitrū,

which destroyed the power of the fire.

§ Shrēē-bhagūvādī.

|| Mābharatū,

ders 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 expect 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 Brūmhūcharēts, who follow the rules of the Tāntrū shastrūs, and practice 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 though he had hitherto done nothing towards obtaining heaven.† As a person's

\* Though the author has drawn away the veil from some of these 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.

† The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the cast does not interfere.

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! Door-ga! 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 works absolutely atone for bad ones.\* Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolators, it is a doctrine repeatedly inculcated in the Hindoo shastrūns, 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 shōodrū, 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;

\* Nominal christians little imagine how heathenish many of their religious notions are.

and in general a Hindoo must be raised to bramhineal birth before he can raise his eyes towards heaven as his home.\* Very few therefore indulge the hope of heaven.† 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 Gūnga 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 shastrs made large promises ‡ 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

\* How different the spirit of the true religion: “To the poor is the gospel preached.” “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

† 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.

‡ 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.



same shastrûs declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled.\*

*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 Krishnû, in his discourse to Ūrjoonû,† praises the man ‘who forsaketh every desire that entereth into his heart; who is happy 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 Krishnû, ‘behold Brûmhû alike in the reverend bramhûn, 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 Brûmhû.‡

The ceremonies leading to absorption are called by the name of tûpûshya, and the person performing them a tûpûshwêê. 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

\* 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.

† Bhagûvôtû Gêeta.

‡ Some of the followers of Vishnoo (voishnûvûs) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying thus: ‘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 voishnûvûs after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this god.

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 practise 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 (*termes belli cosus*) 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 honour to human nature. But it is equally certain that these sages were very little affected by these sentiments; and perhaps the same might be 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 5000 years.\* 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.† The father of Rishyū-shringū cohabited with a deer, and his son had deers' horns.‡ Kūpilū, an ascetic, reduced king Sagūrū's 60,000 sons to ashes, because they mistook him for a horse-stealer.§ Bhrigoo, in a fit of passion, kicked the god Vishmoo on the breast.|| Rīchēekū, for the sake of a subsistence, sold his son for a human sacrifice.\* Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men.† Ourv-

\* Mūhabharātū.

† Ibid.

‡ Ramayānū.

§ Mūhabharātū.

|| Shrēē-bhagāvātū.

\* Ramayānū.

† Ibid.

vñ, another sage, in a fit of anger, destroyed the whole race of Hoihñyũ with fire from his mouth,\* and Doorvasa did the same to the whole posterity of Krishnũ.† Javalee, an ascetic, stands charged with stealing cows' 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.‡ The pooranũs, 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 Krishnũ, 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.

## SECTION IV:

*Of future punishments.*

THE Shreẽ-bhagũvũtũ 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 Tamisrũ, 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 vėdũ and bramhũns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a

\* Ramayũũ.

† Shreẽ-bhagũvũtũ.

‡ Ibid.



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 bramhūn, bramhūnēē, brūmhū-charēē, voishyū, 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 cast, 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 casts, is to be punished by being continually cast down from lofty trees. The bramhūn who commits adultery with the wife of a bramhūn, 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.\*

I here insert the names of some of the Hindoo hells. Tamisrū, or the hell of darkness; Ūndhū-tamisrū, the hell of great darkness; Rourūvū, a hell full of animals called Rooroo; Mūha-rourūvū, a similar but more dreadful hell; Koombhēē-pakū, a hell of boiling oil; Kalū-Sōotrū, a hell of burning copper; Ūsipūtrū-vūnū, a wilderness in which criminals are punished by the thorns of the talū tree; Shookrāmookhū, a hell where criminals are bitten by animals having the faces of swine; Ūndhū-kōōpū, a hell dark and full of reptiles; Krimee-bhojūnū, where criminals become worms feeding on ordure; Sūndōngshū, where sinners are burnt with hot irons; Tūptū-shōōrmee, 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; Voitūrōnēē, a river full of filth; Pōcyodō, a similar hell;

\* 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 executioner—if they could believe it.*



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-méyadūnū, in which dogs continually bite the wicked; Ūvēē-chimūyū, where false witnesses are thrown head-long upon a hard pavement; Patūnū, where sinners are pinched with hot tongs; Ksharū-kūrdmū, where they are hurled into mire; Rāksh-yogūnū-bhojūnū, where cannibals feed on the flesh of sinners; Shōōlū-prot'hū, where the wicked are punished by spears and birds of prey; Dūmdū-shōōkū, where snakes with many heads bite and devour sinners; Ūvūtū-nirodhūnū, where offenders are punished in darkness with the fear of the approach of wild beasts; Ūpūrya-vūrtūnū, 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-bhagvūtū says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrūs, 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.\* If a Hindoo at the time of worship put a stalk of dōōrva grass on the lingū, he and seven generations sink into hell.

\* 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.

*Emancipation of the wicked, a story, from the Māhabharātū.*—Ravūnū at one time had conquered the three worlds, heaven, earth, 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).

## CHAPTER VI.

### SECTION I.

#### *Hindoo saints, or mendicants.*

THE Hindoo shastrs have described four different states (ashrüm) into which it is proper for each bramhñ to enter, viz. Brümhücharyü,\* Grihüst'hü,† Vanü-prüst'hü,‡ and Brümhü-gnanë;§ 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 Brümhücharë, and the daily duties of this state are laid down for him ; after marriage he becomes a Grihüst'hü, 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 bramhñ student are laid down at large by Münoo 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 védüs, 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 Grihüst'hü.’ From the first to the twelfth day, the face of the boy is not to be seen by any shōōdrü, nor is he to see the face of a person of this cast.|| 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 shōōdrü should approach they direct him to pass another way as a Brümhücharë is going to bathe. He must eat

\* A student.

† A householder.

‡ A hermit, from vñü, a forest, and prüst'hü, going.

§ A person possessed of divine knowledge.

|| 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 shōōdrü. How different the Holy Scriptures : “ Honour all men.”

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 Brūmhūcharē, and becomes a Grihūst'hū. On this day, some persons, for the sake of obtaining a few roopees, permit their son to receive alms from the hands of a female shōōdrū, who, from that time, calls this child the son of her alms. Having no 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 feeding 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 chuse 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 hot 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 śhastrūs. 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 brahmūn, 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 pooranās, are too offensive ever to reach a European ear. Even the god Shivū, one of the greatest tūpūshwās of all the Hindoo ascetics, was once so captivated, says the Mūhabharātū, with the charms of the goddess Mohinē, 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.\* 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.

\* At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sūnyasīs and an equal number of Voiragīs meet at Hūridwarā, and fight, to determine who shall descend and bathe in Gūnga first. The Sūnyasīs say, 'Gūnga descended from the bunch of hair on the head of our god Shivū; therefore we will bathe first.' The Voiragīs reply, 'Gūnga descended from the foot of our god Vīshnū, therefore the right to bathe first is ours.'

I here subjoin a brief account of the different orders of religious mendicants, as they exist at the present day :

*Voishnūvās or Voiragēēs.* All the followers of Vishnōo are called *Voishnūvās*. 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,\* 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 money on exorbitant interest.† 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.‡

*Sānyasēēs.* 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 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

\* The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

† As much as 75 per cent. is given in some cases; but 36 per cent. is commonly given.

‡ 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; the uproar is in our own house.'

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'hēēs.* A description of mendicants, followers of Nanūkū, though this order was founded by a Shikh named Soot'hara.

*Yadoo-pūnt'hēē.* 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.

*Kūvēerū-pūnt'hēē.* 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.

*Sūkhēē-bhavū.* These mendicants, born in the western provinces, and composed of bramhūns and other casts, are followers of Krishnū, and though men, put on the dress and ornaments, and assume the manners, of women, professing the same attach-



ment 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.

*Khélanta-yogēē.* 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.

*Iūngūmū.* These followers of Shivū wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

*Kanū-pata-yogēē.* Other followers of Shivū ; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shūrevūres*, who are regarded as Buddhūs, 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-pñt'hēē.* These mendicants, born in the western parts of Hindoost'hānū, 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.

*Brūmhūcharēēs.* The three superior casts 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 brūmhūcharē and a dūndē 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 count-

ing the repetitions by his mala. All the brūmhūcharēes 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 (mañsū)\* 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 the bramhūns. If a housholder hear that a dūndēē is come into the village, he goes to him and invites him to become his guest. A dūndēē blesses a person who is prostrate at his feet, by pronouncing the name of Narayññ. 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 dūndēē, he is freed from mortal birth, and is said to become Vishnoo, and after death to obtain absorption in Brūmhū. Some bramhūns, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dūndēēs do not burn, but bury their dead, repeating incantations.

*Oordhū-vahoo*. These persons belong to the order of Sñnyasēes. To fulfil a vow to Vishnoo,† they hold up the right arm till it cannot be brought into its natural position again.‡ For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold the arm up till death, and others to hold it up

\* In performing this ceremony, Vishwamitrñ spent 1000 years without breathing.

† The directions respecting this vow are contained in the smritēē shastrñs.

‡ Until the arm has become stiff, they tie it up in the night.

for a certain number of years. The longer it is held up, the greater the 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 becomes as strong as before. When this vow is fulfilled, the worship of Vishnool is performed, and a fee given to the head priest of the *sūnyasās*. It is supposed, that on the road from Jūgānnat'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-hūngsā.* 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 shastras 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 of dwelling in forests according to the directions of the shastrū, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pūndit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pūrūm-hūngsās.

*Mūha-poorooshū and Siddhū-poorooshū.* The most distinguished of the Hindoo saints have had the former name assigned to them, which signifies, 'The Great. Siddhū-poorooshū 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 koolinū brambhūn 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 Shivū 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 Gūnga-Sagūrū (Sagūrū island). Near two huts made of heavy logs of dried wood on the sands, he found two *Voiragēes* 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 *Voiragēes* 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 waste upon which was tied a piece of the bark of the plaintain 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 *Ramū*. 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 Ramū. 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 yogē 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 roopee 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-valhoo, 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 some time. 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 *shastrū*s, that there existed such men, called

yogēes, 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 roopee monthly for his support, it will appear, that not less than 2,000,000 roopees 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 bramhũns, 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. Gũnga-Govindũ-Singhũ, a person of the writer cast, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragẽe 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 Kṛishnũ.



## CHAPTER VII.

### SECTION I.

#### *Hindoo Sects.*

THERE are three principal sects among the regular Hindoos, the *Soivūs*, the *Voishnūvūs*, and the *Shaktūs*.

The *Soivūs* receive the initiatory rites by which *Shivū* 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 *lingū*, 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 *Shivū*, which is accompanied by the worship of this god at the temples of the *lingū*. In the month *Voishakhū* they present to this idol the leaves of the *vilwā*, a favourite tree sacred to *Shivū*, and pour libations of milk on the *lingū*. Some *Soivūs*, at this auspicious season, plant shrubs near the *lingū*, and sit before it repeating the name of *Shivū*. 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 *roodrakshū*, as well as to visit Benares, (*Kashēē*), a place sacred to *Shivū*. The persons belonging to this sect are principally *bramhūns*; but the *Soivūs* are not numerous in Bengal. Mendicant *Soivūs* are very rarely seen: these persons cover themselves with ashes, wear large necklaces made of *roodrakshū* seeds, and wander to Benares and other places sacred to this god.

The *Voishnūvūs* observe the rites, and receive the distinguishing mark,† of their sect, regarding *Vishnoo* in all his forms, (as *Ramū*, *Krishnū*, *Jūgūnnat'hū*, &c. &c.) as their protector. They reject all animal food, even fish, and wear only white gar-

\* See page 17.

† See page 13.

ments. Nearly one half of the Hindoo population of Bengal are Voishnūvūs, composed principally of the lower orders: great numbers are religious mendicants. Almost all the Hindoos in the province of Orissa are Voishnūvūs. The followers of Choitūnyū, having the Gosaces 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 Krishnū, their favourite deity, and from the obscene nature of the festivals held in his honour. The Shreē-bhagūvūtū is the book which the few bramhūns to be found among the Voishnūvūs, read: those less learned read a number of books written in Bengalee, all relating to the actions of Krishnū or Choitūnyū.

The *Shaktūs* are the worshippers of Bhūgūvūtēē, (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 bramhūns. In their outward dress the shaktūs resemble the Soivūs, but the latter in their principles approach nearest to the Voishnūvūs, especially in their mutual objection to the destruction of animal life. None of the shaktūs embrace a life of mendicity. They derive the principles of their sect, and the forms used in their religious ceremonies, from the Tantrūs, by which works spirituous liquors are placed among the proper offerings to Bhūgūvūtēē; and numbers of her worshippers, offering libations to the goddess, drink to intoxication. The Vamacharēes belong to this sect.

Beside these three principal sects among the Hindoos, the shastrūs mention two others, the worshippers of the sun (Sourūs) and of Gūnēshū (Ganūpātyūs). 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 Boodhū, Nanūkū, and Choitūnyū,

## SECTION II.

*Account of the Bouddhüs.*

IT has been offered as a probable conjecture, that the Bouddhü superstition was the ancient religion of India, and that the followers of Booddhü were driven out of Hindoost'hanü by the superior interest of the bramhüns at the courts of the Hindoo monarchs. The author does not feel himself competent to pronounce decidedly on this latter question: he thinks it highly probable that the Bouddhüs were thus driven out of the country; but supposes that they were persecuted as a rising sect, which had been patronized by several Bouddhü kings, and the rapid increase of which had excited the jealousy of the bramhüns. It appears from the Hindoo history compiled by Mrityoonjüyü, a learned bramhün, that in the space of 400 years fifteen generations of Bouddhü kings reigned in Hindoost'hanü, and that this dynasty extended almost to the commencement of the reign of Vikrümadyü, one of the most powerful of the Hindoo monarchs, twenty-five years only elapsing betwixt the death of the last Bouddhü king and Vikrümadyü. It is added in this history, that during the reign of these Bouddhü kings, the religion of the védüs was almost extinguished.

The Prayüşchittü-vivékü, one of the Smritees, declares that Oodüyünaacharyü, a bramhün, and a very learned opponent of the Bouddhüs, who had excited the kings of Hindoost'hanü against this sect, at length burnt himself to death on a slow fire, to expiate his sin of having procured the death of many Bouddhü bramhüns. It is very probable that this fact relates to the persecutions excited by the regular bramhüns against the Bouddhüs, and that it belongs to the period of Vikrümadyü, or his immediate successors.

Another fact which appears to corroborate the preceding conjectures, is, that the Bouddhü incarnation is placed in the Hindoo writings as the last that has taken place, or the ninth incarnation of Vishnoo. We can hardly suppose this event to have been placed by design in a period so recent; but if this chronology be correct merely in its arrangement, the question respecting the superior antiquity of the bramhinical religion is decided, for Ramü and Krishnü preceded Bouddhü.



The author cannot help adding too, that the low state of learning among the Bouddhūs, both in the Burman empire and Ceylon, affords pretty strong evidence that they are a sect separating themselves from the original school, which certainly contained men learned in all the sciences then cultivated, and who have left behind them monuments of erudition which will very likely continue as long as time itself. These works are found amongst the present race of regular bramhūns, and preserved and honoured by them as their own records, while amongst the Burmans, almost the only books to be found are those which belong to the Bouddhū superstition; but these are found in sufficient numbers, and are held in high estimation, which prove, that the védūs, the smritees, the pooranūs, &c. are not neglected from a disregard to learning, but because they are considered as books containing different doctrines from their own. It is said, that the only learned men at the court of Ava are a few emigrant bramhūns.—The same partiality to their own books, and neglect of the bramhinical shastrūs, appear in the two other sects.

The disposition manifested by all superstitious natives 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 honours 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 of the THREE GREAT SCHISMS among the Hindoos, of *Bouddhū*, of *Nanākū*, and of *Choitūnyū*, all of whom appear to have been religious mendicants.

In corroboration of the preceding statement, we find, that Bouddhū, according to a work on his different incarnations, of which I have seen a translation by Mr. Felix Carey, persevered, against every possible persuasion and artifice of his royal parents, in choosing the life of an ascetic. It is remarkable too, that in this work the scene of these transactions is laid in Hindoost’hanū, and not in the Burman empire.\*

\* Not only the Bouddhūs of Ava and Pegu, says a very intelligent friend, but the Bhotūs consider Hindoost’hanū as the scene of all the most important events which they celebrate in their writings. One of the Lamas was said to have been born in Hindoost’hanū.



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 bramhinical religion did not remain silent spectators of what they deemed the triumph of atheism.\* 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 500 years) we are to date the commencement of the persecutions of the Bouddhūs.†

One or two facts tend to prove, that the bramhūns were not much more mild and tolerant than other persecutors: though a number of *Joinās* are scattered up and down in various parts of Hindoost'hanū, scarcely a vestige of the Bouddhū super-

\* A story respecting these times is still current among the *Noiyayikū* 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, *Bhūtū* and *Oodayūnacharjyū*, and restore his worship. Another story related by the same sect is, that *Oodayūnacharjyū*, unable to turn the Bouddhūs by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain, the Bouddhūs in the act of falling calling out "There is no God," and *Oodayūnacharjyū*. "God exists." The challenge was accepted: the Bouddhūs perished, and their opponent fell unhurt.

† In opposition to this, it is said, "If the conjectures of Sir William Jones, relative to the inscriptions found at *Mungheer*, 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.

stitution 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 *Prayūshchittā-vivékā*, a Hindoo work on atonements, from which we learn, that Ood'iyānācharjyū, a learned bramhūn, and a fierce combatant against the Bouddhās, actually burnt himself to death on a chaff fire (*kooshā-anūlu*) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhā bramhūns.

To avoid the malice of their enemies, therefore, the Bouddhās 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'hānū.

We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Burmans, that the religion of Bouddhū was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorūndhinū) it will appear to have continued 183 years.

There is a tradition among the Cingalese, that one of the kings of Hindoost'hānū, immediately after Bouddhū's death,\* collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Bouddhū's principal disciples, all the doctrines taught by Bouddhū in his life time. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Burman empire soon after its reception in Ceylon, that is, about 450 years after Bouddhū's death. The Burmans believe, that six hundred and fifty years after that event, in the reign of Mūha-moonee, Bouddhū-ghoshū, a bramhūn, was deputed to Ceylon, to copy the work *Vishooddhimargū*, which includes all the *Jatūs*, or histories of the incarnations of Bouddhū; 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

\* A native of Ceylon assured the author, that the Cingalese considered it to be about 2500 years since the death of Goutūmū. Mr. Felix Carey informed him, on the authority of the Burman history, that in 1811 it was 2357 years since the birth of this god. In an account published in the *A. Researches*, vol. vi. p. 265, it is said, that in 1795 Bouddhū had been deified 2362 years.

which are, however, lost. A work called the Ten Jatūs is now the best known, and is held in the highest veneration. The names of these Jatūs are, Témeé, Jūnūku, Soobūrnā-ramū, Némee, Mūhoshit'ha, Bhōōridūttū, Chūndā-koomarū, Narādū, Vidoerū, and Vésāntūra.

Since the above period, many Burmans have translated and commented on these writings. In a work entitled 'The Great History of the Burman and Pegu kings,' it is recorded, that during the T'hioorñ-kshūtriyū dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Burmans 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 sect, time must disclose.\*

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 Hindoosages.

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

\* Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Burmans inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

each deity, though it is admitted that Booddhū took only 21,000 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.

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.\*

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 wholly 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 journeys once in every hundred years, till the mountain were worn down by his feet

\* 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, (*A. Researches*, vol. vi. p. 160) Nirvanū “implies (that is, among the Burman), exemption from all the miseries incident to humanity, but by no means annihilation.”



to an atom, the time required to do this would be nothing to the fourth part of a kulpī.

Booddhū, 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 Booddhū, he says, 'I take refuge in Booddhū; I take refuge in his doctrine; I take refuge in his followers.'

There are five commands delivered to the common Bouddhūs: the first forbids the destruction of animal life: the second, forbids theft; the third, adultery; the fourth, falshood, the fifth, the use of spirituous liquors. There are other commands for the 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 tyger with a person's own flesh.

- The temples erected in honour of Booddhū,\* in the Barman 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

\* When the author asked a *Joinu* why, since the object of their worship was neither creator nor preserver, they honoured him as God, was answered, that it was an act of homage to exalted merit.

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 verandas 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, beetle-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 to 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 Burmans 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 school-masters, 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 Burman 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 accommodations, 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 Burman college is built in the stile 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 Pougau.

Beside their colleges, there are other sacred edifices among the Bŭrmans, inclosed 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 Goutŭmŭ 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 are 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 Būrmans, as, the water feast; that for presenting drink-offerings to the images of Booddhū; that for watering the trees of the *Ficus Indica*; the interrogatory feast; one in honour of the priests; another in honour of Gūnéshū; 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 Booddhū. At present, the Būrman 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 Goutūmū 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 Boudhū writings.

According to the religion of Booddhū, there are no distinctions of cast. Polygamy is not forbidden by the Boudhū doctrine, and it is not uncommon for a man to have a plurality of wives. The Burmans burn their dead with many ceremonies, especially the bodies of the priests.

Respecting the Hindoo deities, the Bouddhūs believe that Brāhma is the head of

the Brāmhacharēes, and lives with them in one of the higher heavens; that Vishnōo, Shivū, Kartikū, and Soomūna, are the chief ministers of Indrū, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the Bonddhūs dislike the Hindoo religion more than they do Mahometanism.

*The substance of the Témce Jatū: an account of the Incarnation of Booddhū,*

Translated from the Burman, by Mr. F. Carey.

THE divine one, while remaining in the Jatū forest, began to relate his celebrated departure into the forest, and in reciting the encomium, uttered this Jatū of king Témce.

Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhūgūvū. Bhūgūvū 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 surprize you that I left my kingdom, and departed into the forest.’ Having said this, he remained silent. The mendicants entreating, Bhūgūvū revealed to them the history of the Jatūs:—

‘O ye mendicants! in the kingdom of Kashēekū, and in the city of Varanūsē, (Benares), formerly reigned Kashē 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.’ Chāndra, 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 deeds, 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 Tavū-tingsa, 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 Booddhā-sūtwā, four times sixty small breast-fed, 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 Chāndra-dēvī; when she, receiving the favour, returned it again to her lord.

Upon the day the child was named, the king caused the prognosticating brahmāns to be called, and making large presents to them, enquired concerning the child's destiny. The brahmāns 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 Kāshīkī. On that day the heart of the king, and the hearts of all his subjects became tranquil. The child too was born wet, he 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-sūtwū*, hearing the words of his 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; 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 *Varanūsē*, 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 *Mūha-sūtwū*, thus reflecting, and his resplendent body withered like a lotos rubbed between the hands; 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-koonarū*, 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

\* An instrument upon which the criminal is impaled.

a guard, they cried for the breast; but Muha-sūtwū, 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-dēvē, 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; through 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 endeavoured 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-dévē, 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 ; this was granted.

Immediately the mother, decorating her son, thus addressed him : ‘ O Témee-koomarā ! 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 besought her

beloved son, during the whole night, thus: 'O son, Témeë-koomarũ, 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 Soonũndũ, 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, Témeë! thy father, the king of Kashẽ-kũ, has issued orders to bury thee early to-morrow morning. O son! early to-morrow thou wilt die.' Hearing this, Mũha-sũtwũ thus congratulated himself, 'O Témeë-koomarũ! thy sixteen years are now accomplished!' But his mother's heart was pierced through with sorrow. Témeë 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 Mũha-sũtwũ'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 Chũdra, 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 infolded 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 Chũdra-dẽvẽ, smiting her breast, and weeping aloud, remained in the palace-yard. Mũha-sũtwũ, 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-sūtwū'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-sūtwū 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-sūtwū 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, Témee'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 Témee-koomarū, the son of the king of Kashēkū, and array him.' Vishwū-kūrmū descended bearing ten thousand pieces of cloth, and bound them round Booddhū-sūtwū's head, and thus, with the garments of the gods and mortals, arrayed him like a dévū.

Booddhū-sūtwū, 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-sūtwū 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 gūndhūrvū, or the dēvū Poorāndūrū! Who art thou? Whose son? How shall I know thee?' Mūha-sūtwū, describing himself in humble language, recited this stanza: 'I am neither a god, nor a gūndhūrvū, nor Poorāndārū: I am the son of the king of Kashēekū, 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 god-like 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 at-

tain 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 Booddhā-sūtwā, in the above stanza, set forth meritorious actions.

The charioteer then left off digging the grave, and going to the chariot, missed therobes and ornaments. He then returned, and looking round recognized Booddhā-sūtwā, 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-sūtwā 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 Vépikū the Brāmhūcharēē. 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-sūtwā 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 brāmhūcharēē. Certainly the deliberate have their desires accomplished; I am a brāmhūcharēē. To me, having departed into the wilderness, what cause of fear?'

\* The Hindoo shastrīs, as well as the Bouddhā, 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.

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.’

Saying this, Mūha-sūtwū 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 Varanāsī. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

At this moment, Chūndra-dēvē, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer return-



ing 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.' Chūdra-Dévī 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 Varanāsī, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his installment, 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 in 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 dévī, acquainted with the youth's desire of becoming a mendicant, sent for Vishwā-kūrmā, and said: 'O Vishwā-kūrmā, 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.' Vishwā-kūrmā, 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, 'Who-soever 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-kūrmī had done, and knowing that the dévū 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 bear 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 Brūhma, he took up his residence in this grove.

The king of Kashīkū, 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 ūkshouhinās.\* Three days elapsed before they were arranged; and on the fourth day the sovereign of Kashīkū left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamūrā, 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.

\* A complete army is composed of one ūkshouhinā, 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 3,933,000 strong.

The king, out of respect to Mūha-sūtwā, 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-sūtwā 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.’ 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-sūtwā, 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, Chāndra-Dévēē, surrounded with her maidens, came by a straight road to the residence of Booddhū-sūtwā, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Booddhū-sūtwā’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-sūtwā 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

the four accomplishments, shall delight thee with their attractions. What dost thou in this wilderness? I will bring the 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 Booddhū-sūtwū: ‘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 young 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 harrassed, constantly surrounded; they pass away without seeing good; therefore why wilt thou install me in the kingdom?’

The sovereign of Kashēekū said, ‘O Son, inform me who harrass mankind; who agitate mankind; and what is it that passes away without profit.’ Booddhū-sūtwū replied, ‘Death harrasses 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 Dēvē, 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 granted 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 Varanāsē 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 Varanāsē, 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 Kashiēkū 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, Témee, 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. Mūlia-sūtwū, informed of his approach, came from the forest, and, by the power of his devotion, being seated in the air, declared the melifluous 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 Varanūsēē, 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 treasures, mingling 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 Ūniroodhū; the father and mother were reproduced in an illustrious family; the remaining multitude were reproduced as the assembly of Booddhū. “I, the deaf, lame, and dumb, am declared to be God.”

## SECTION III.

*Account of the Joinūs.\**

“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 Aryā, or Bhūrūtā-kūdū, and that all those who had any just pretensions to be of kshūtriya 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 Ramanājū-acharya.”

This sect is said to owe its rise to Rishūbhū-dēvū, a Hindoo, whose name occurs in page 10, of the first volume of this work, and who is said, in the Kūlpū-sōotrū,† a joinū shastrū, from which the greater part of the following account is extracted, to have been incarnate thirteen times. The Kūlpū-sōotrū 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 Nabhee, his mother’s Mūroo (the Shrēe-Bhagvūtū 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, Indrā came from heaven to give him in marriage. Bhūrūtū, and many other sons,

\* 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.

† This work is written in the Urdhū-magūjē and the Prakritū-Lāṅkēśhwārē languages; three learned men have written commentaries on it, one of which, the Kūlpū-droamū-kālīka, as well as the Kūlpū-sōotrū, are in the College library, Calcutta. The Kūlpū-sōotrū is divided into three parts, comprizing the history of the joinū mendicants, the duties of the wise, and of ascetics.

were the fruits of this marriage.\* At the installation also of Rishūbhū, Indrū was present, and gave him a celestial throne. This monarch had the following titles of honour bestowed on him, the Great King, the Great Mendicant, the Great Joinū,† 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 joinūs; 300,000 females mendicants; 300,500 other disciples, and 500,000 females who had begun to learn the principles of the joinū 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 yoogūs, he obtained absorption together with a thousand of his disciples.

After Rishūbhū-dévū, twenty-two persons are mentioned in this work as the successive leaders of the sect : Ūjitū-nat'hū, Sūmbhūvū-nat'hū, Ūbhināndānū, Soomūtee-nat'hū, Pūdmū-prūbhoo, Sooparshwū-nat'hū, Chūndrū-prūbhoo,‡ Soovit-nat'hū, Shē-tūlū-nat'hū, Shrēyangsū, Vasūvū-pōōjyū, Vinūlū-nat'hū, Ūnūtū-nat'hū, Dhūrmū-nat'hū, Shantee-nat'hū, Koont'hū-nat'hū, Ūrū-nat'hū, Mūllee-nat'hū, Mānūsū-vrūtēē, Nūmee-nat'hū, Nēmū-nat'hū,§ and Parshwū-nat'hū: || I give the account of the incarnation of Parshwū-nat'hū, who is here said to have descended from the tenth heaven, into the womb of Vamūnū, the queen of Ūshwū-sēnū, on the fourth of the dark part of the moon, under the star Vishakha, in the month Choitrū, at Benares. He

\* Gomūtēshwūrū-swamēē is mentioned as another son by a different queen, and is said to have reigned at Oude. See *A. R.* vol. ix. p. 260.

† The bramhūns place Rishūbhū at the head of this atheistical sect: it is recorded in the 5th chapter of the Shrē-bhagūvūtū, that the kings of Konkū, Vēnkū, and Kootūjū, witnessing his devotions, became joinūs.

‡ In the ninth vol. of the Asiatic Researches, facing p. 261, is a drawing of this anchorite.

§ This ascetic was the son of king Sūmoodrū-vijūyū, of Souvērū, in Trishūtū.

|| Facing the 272d page of the ixth vol. of the Asiatic Researches is a drawing of this god, under the name of Jain-deo.



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 ūshokū 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 yoogŭ.

The last of the joinŭ yogēes was Mŭha-vēerŭ, who is said to have been incarnate twenty-seven times, and at his last birth to have been the son of Siddhart'hŭ, a kshutriyŭ, of Kshŭtriyŭ-koondŭ. 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 Indrŭ appeared, and assured the teacher, that the youth was more than man, since he had already written a Sŭngskritŭ grammar, the Joinēndrŭ. 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. Mŭha-vēerŭ 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 brāmhūns 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 brāmhūns, 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-vēerū 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 brāmhūns became his disciples. Mūha-vēerū had also another distinguished disciple, Goutūmū-swamēē, for whom he had a particular regard, and whom he sent, on the day of his absorption (death) to the residence Dēvū-sūrmū, lest his mind should be too much affected. Seventeen of Mūha-vēerū’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-sūtrū, the contents of which had existed in the minds of the principal disciples of Mūha-vēerū from past time.

The joinūs have at present a number of mendicant chiefs scattered up and down in

Hindoost'hanū: Shrūvanū-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 casts, and four states (ashrūmās); 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 sūnyasēes 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 uninhabited 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 inclosed by matter. There is but one spirit inddivinated among the whole universe of animated existences.\*

\* Charvvakū, a joinū leader, denied the existence of spirit altogether.

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,\* and which is 36,000,000 miles long. The inhabitants of this world 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 Bājṛū-singhū, the king of Dhara-vaśū, a joinū: "Honour kings; seek the blessing of wise men; excuse thyself to gamesters 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 the body is mortal, riches uncertain, death near, and that therefore the cultivation of religion is necessary; that as gold is purified by filing, cutting, melting and beating,

\* 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.



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 Ūrīhāntū, Siddhū, Acharyā, 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,\* 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 howing, 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.† 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 re-

\* “There is a famous image, of eighteen times the height of mao, upon a rock near Bēligola, named Gomūt-ēshwūrī-swamēē.” “At Koorkool, near Mangalore, there is also a gigantic image of Gomūt-ēshwūrī.” “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. p. 256 and 285.

† 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 bouddhūs, consider kings, as the administrators of criminal justice, as the greatest of sinners. See p. 397 of this volume.

hearses certain stories respecting joinñ devotees, and kings, the qualities of the places in which joinñs should reside, and those of female mendicants, and then the instructions of a spiritual guide to his disciple. He who lives in a 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 Ūrihñntñ, Siddhñ, Acharyñ, Oopadhyayñ, and Sadhoo. The first name *Urihñntñ* implies, that the yogē to whom it really belongs, possesses the power of causing an ūshokñ 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, *Siddhñ*, 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 *Acharyñ* 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. *Oopadhyayñ* implies, that the person receiving this title has read and taught the following works, called űngñs: Acharñññ, Soogñr-ñññ, T'hanñññ, Sñmñvay-ñññ, Bhñgñvñtē-jē, Gata-jē, Oopasñkñ-dñsha, Untñgñrñ, Unootñrñ-oovae, Prñshññ-vyakñrñññ, and Vipakñ-sñtrñ: and also the following oopangñs: Oovae sñotrñ, Rayñ-psénē, Jēevabhigñmñ, Pññhñvñna, Jñmbno-dwēpñ-pñnnñtē, Chñndrñ-pñnnñtē, Sñotrñ-pñnnñtē, Niravñtē, Kñpiya, Kñppñ-virñngñsiya, Poopphiya, and Poopphñchooliya. 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 joinŭ religion, renders himself worthy of the worship of Indrŭ and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter,\* becomes a proper object of worship to all creatures.

The joinŭ 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† to sweep the ground, for fear of treading on insects, and a beggar's dish. They are commanded to fear secular affairs; the misery 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 joinŭs observe several festivals during the year; as, the Flag, the Jŭmboc-dwēepŭ, the Water, the Dedication, and the Car festivals;‡ another, when eight hun-

\* Mŭha-vēerŭ passed through twenty-seven births in the forms of gods, men, and reptiles, before he obtained unchangeable emancipation.

† The shwētŭmbŭrŭs (that is, those who wear white clothes) keep a brush of woollen threads; the Digŭmbŭrŭs have one made of peacock's feathers.

‡ There is a similarity betwixt some of these feasts and one or two of those observed by the bouddhŭs. See p. 323.

dred 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 Aswhinū and Choitrū, and continues nine days. The worship is performed before the nine names mentioned in p. 417, 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 Bhoirāvūs, two dūkshūs, and the name of the guardian deity of this circle, Chūkréshwūrēē. Worship is daily performed to all these names collectively during the festival, and each name is daily honoured 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. 272) they add recitations in praise of devout joinūs.

On the 5th of the increase of the moon, the joinūs have a monthly festival in honour of Muha-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 honour of Mūnūsū-vrātēē, a joinū anchorite, when the person who supplies the expence observes a vow of silence for a day and a night.

In honour 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-sōotrū 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 devo-



tees 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 joinñ 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 joinñ mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the joinñ 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 joinñs, but the difference between them is trifling. The Digūmbūrñs wear no clothes, and their images of Rishūbhñ-dévū are also naked. The other sects are, the Tērñ-pñt'hēēs, the Dhooriyas, the Loonkas, and the Boudhñs.



It may not be uninteresting to see what the bramhñs have said of these atheistical sects, 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 Kashiēē-khñdñ of the Skñdñ pooranñ, the Prñbodhñ-chñndrodñyñ, the Vidwñmodñ-tñrñnginēē, and the Booddhñ pooranñ :

These sects are said by the bramhñs to have taken their rise from Virochññ,

whose conversion is attributed\* to a declaration made by Brāmha before Indrū and Virochūnū to the following purport : One day Indrū and Virochūnū asked Brāmha, “ What the mind was, and what the body ? ” Brāmha, 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 Brāmha, and his image, in this posture, was reflected upon the water. Virochūnū concluded, from this conduct of Brāmha, 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 Shrēe-bhagvūtū, was Rishūbhū-dévū, through whose devotions three kings became atheists, (see p. 412). Next, the bramhūns speak of Vishnū as incarnate to overturn the kingdom of Divo-dasū, a king of Kashēe, 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 Pūdmū-pooran† speaks of an ascetic named Digūmbūrū, (not the disciple of Mūha-vēerū) 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 pooran :

“ I have heard,” says the anonymous author of this work, “ that, at a certain period, Bhūgāvanū (Booddhū), being incarnate for the purpose of performing many

\* See the Rig-vēdū, and the Yogū-vashist’hū Ramayōū.

† See the Pooshkūrū-klūndū of that work.

‡ The Shrēe-bhagvūtū cal’s him the son of Ūjinū, but the Booddhū pooranōū, as the reader will perceive from what follows, says his father’s name was Shooddhodūnū, and his mother’s Maya-dēvēe.

glorious things, was giving lessons on religion, attended by 12,000 religious mendicants, and 32,000 bodhee-sūtwās, or bouddhūs, in the garden of Inat'hū-pindādū, in 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 Shétūkétōo,\* 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 Kūpilū-vūsoo, 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 Voishakū, at the full of the moon, under the constellation Pooshya, entered, by the right side, the womb of Maya-dévē; and, at the end of twelve years, while she was amusing herself in the grove Lūmbinē, 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-dévē died, and went to an excellent heaven. All the gods, and other celestial beings,

\* Another name for Booddhū.

† Ceremonies peculiar to the bouddhūs.

‡ To signify that his

doctrine should be extended through the world.

moonees, rishees, &c. came to pay their honours to the god who had been born in the house of Shooddhodōnū; 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 Shooddhodōnū, 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, 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 his 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

\* He was to gather this doctrine from books and from learned men.



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 *sūnyasē*. His old apparel the gods took to heaven, where they became objects of worship.

Booddhū in his pilgrimage, met three hundred disciples of *Shravākū*, of *Voishalē*, with whom he discussed at great length, the bouddhā doctrine, which they ultimately embraced. He afterwards converted 700 disciples of a person named *Ramī*; and then visited *Gāya*, where, sitting down by the *Noirñjē*, he practised religious austerities.

*Maya-dévē*, 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. Booddhū, 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 *parijatū* 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 *Nūmoochee*, visited Booddhū, 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

\* By performing acts of charity, and the ceremonies of religion, instead of injuring his body by austerities.

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. Booddhū's meditation was broken by this language, and he replied, 'Oh! wicked friend, dost thou not know what I am doing? I am performing yogū, 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 yogū, subdue or dissolve all these.' Nūmoochee, hearing this reply, departed. At the close of the six years' yogū, Booddhū 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 yogū called sūmyūk-sūmbodhee.' The attending gods, hearing these resolutions of Booddhū, were filled with astonishment, and taking offerings, worshipped him as a god.

Booddhū taught, add the bramhūns, 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 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, Vishnū, Booddhū, and Shaksbyū-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 Virochñū, 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, Niravūrñū, 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 Bouddhū 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 unnecessary. 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

\* The atheistical part of these tenets ought not, perhaps, to be charged, in their full extent, on all the joinūs and bouddhūs.

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 ixth 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 inquiries 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 similiar 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 mléck'hās, or barbarians. The joinūs, it is found, admit the same division into four tribes, and perform like religious ceremonies, termed sñngskarūs, 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 boudd'hūs or songūtūs, 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 boudd'hūs 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 boudd'hūs. 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 mytholo-

\* Vrihād-arčayātkā Oopānishād.

gical 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 :\* 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 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,† 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 védantēcs, 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.”

\* According to Mr. Colbranke, 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 Jūmhū-dwēcpū, and imagine that these appear, on alternate days, south and north of Sooméroo.

† *Asiatic Researches*, vol. 8. p. 474.

## SECTION IV.

*Account of the Shikhs.\**

THE founder of this sect was *Nanūkū*, a Hindoo of the *kshūtriya* cast, born in the year 1469, at *Raibhoédē-Tūlwūndē*, a village in the district of *Majha*, in the *Pūjab*.

Sir John Malcolm has related† 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 Musulmans, 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.

*Nanūkū* appears to have resembled *Choitūnyū*, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shews.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the *Mūsīlman* 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.—

\* The followers of *Nanūkū* are sometimes called *Gooroo-mookhē*, “from the mouth of the teacher,” but generally *Shikhs*, from *shishya*, a disciple. † In his *Sketch of the Hindoos*, Asiatic Researches, vol. vi.

To promote the spirit of devotion, Nanūkū composed a number of sacred hymns in praise of the Deity, which have a place in the Adee-Grūnt'hū, 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 Mūsūlmans, 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.

Nanūkū had two sons, Shrēē-chūndrū, and Lūkshmēē-dasī. His family now resides at Dēhūra, by the river Ravēē, where Nanūkū 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\* is still exhibited at the temple dedicated to this mendicant at Dēhūra, where the objects of worship are the shikh shastrūs. Images of Nanūkū are never made ; though paintings of him are to be seen in many places.

Nanūkū, before his death, passing by his own relations, appointed Ūngūdū, a favourite disciple, to succeed him. This mendicant, at his death, appointed Ūmūrū-dasū, one of his disciples, to fill up his station ; to him succeeded Ramū-dasū, and, after him, in succession, Ūrjoonū, Hūree-Govindū, Hūree-Rayū, Hūree Krishnū, and Tég-bahadūr. The person who presided last over the shikhs, was Gooroo Govindū-Singhū.

Ūrjoonū compiled the Adee-Grūnth'ū, or "the first book," from the writings of his four predecessors, Nanūkū, Ūngūdū, Ūmūrū-dasū, and Ūrjoonū ; Ramū-dasū enlarged and improved it by his own additions and comments : some small portions have been subsequently added, by thirteen persons, the last of whom was a female disciple named Mārabaēē.

\* This small piece, however, is, I suspect, 200lbs. weight, as a cloak of this kind, which Nanūkū is said to have left to his pilgrimage, was restored to his relations after his death, and placed in this temple.



‘ Ŭmürü-dasñ,’ 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 Koo-jūraval, and separated from the regular shikhs, the oodasē sect, which was founded by Shrē-Chūndrū, the son of Nanūkū, and was probably considered, at that period, as heretical.’

Ramū-dasñ, the son of Ŭmürü-dasñ, is celebrated for ‘ the improvements he made at Ŭmritū-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 Ŭmritū-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 Ŭmritū-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 Ŭmritū-sūrū. The assembly, which is called the Gooroo-mūta, is convened by the Ŭkalēes;\* and when the chiefs meet upon

\* ‘ The Ukalēes, or worshippers of the Eternal, (Ukalū-pooronshñ,) under the double character of fanatic priests, and desperate soldiers, have usurped the sole direction of all religious affairs at Ŭmritū-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. Agreeably to the historians of that nation, they were first founded by Gooroo-Goviadñ,

whose

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-Grünt'hū and Dāshūma-Padshahē-Grünt'hū,\* are placed before them. They all bend their heads before these scriptures, and exclaim, Wah! Gooroo jēda Khalsa!—Wah! Gooroo jēkē phāté! 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 Gooroo-nūta!” on which prayers are again said aloud. The chiefs after this, sit closer, and say to each other, “the sacred grünt'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 chuse the generals who are to lead their armies against the common enemy. The

whose institutes, as it has been before stated, they most zealously defended against the innovations of the *vairagē* Būdū. 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 Umritū-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 Umritū-sūrū, where they generally resort, but 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 Umritū-sūrū. *Asiatic Researches*, vol. xi.

\* The words Dāshūma-Padshahē-Grünt'hū, means, ‘the tenth leader’s book,’ or the work written during the presidency of the tenth leader, Govindū-singhū.

first Gooroo-mūta 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 shastrūs which they formerly paid to their religious leaders. These books are placed in their temples and worshipped,\* 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, 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; red powder sprinkled, and garlands of flowers laid upon the book, to which the person makes a bow.† The grūnt'hēē reads aloud, and those present who are able, join him in singing, or rather chanting 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 shastrūs 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 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.

† When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrū, or if he ignorant of the proper prayer, he says, "OH! Gooroo."

the Hindoos respecting Brümha, Vishnoo, Shivï, the creator, the preserver, and the destroyer; and in different parts of these works are to be found forms of praise to Narayññ, who is, however, revered as the one God. There are three things which these works particularly commend, as, a disposition to serve Narayññ;—devotion, expressed in repeating the names of Narayññ, in meditating on these names, and in praising Narayññ,—and union with devout persons. Govindũ-singhũ's work contains forms of praise to Narayññ, whose chief name in this book is Ūkalũ-poorooshũ, 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, Yũmũ, and in the punishments he inflicts.

Govindũ-singhũ 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 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 Nanũkũ, and the other to Govindũ-singhũ; yet both these chiefs are venerated by all the shikhs.—The disciples of Nanũkũ are called khoolasas, and have less of a warlike disposition than those of Govindũ-singhũ, who are called khalsas. In the Pũnjab, 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 do 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 grünt'hēē, or to any person learned in their shastris, and if he wish to become a khal-sa, he permits his hair to grow. When his hair has grown a month or two, he goes again to the grünt'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 grünt'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 jēda Khalsa !—Wah ! Gooroo jēda phūteh !\** The grünt'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 kīra prūsadū, composed of clarified butter, flour, sugar, milk, and various kinds of fruits, mixed, and baked on the fire. The grünt'hēē now worships the book, and presents to it some of the meat-offering, the rest of which is offered to Ukālū-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 cast ; and the grünt'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.

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 Nanūkū ; 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 Ūmritū-sūrū, they have a great annual feast, called Dēēpū-mala, when, from all the surrounding countries, two or three hundred

\* *Wah*, an exclamation of admiration ; *Gooroo*, spiritual teacher ; *jēda*, an honourable epithet ; *Khalsa*, deliverance, or emancipation from the chains connected with a bodily state, and *phūteh*, victory or glory.

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-sūrā.

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,\* Nirvanēēs,† Ūkalēēs,‡ and Nirmūlūs.§

The shikhs have certain ceremonies, after the birth of a child,|| at their marriages, and at death: some present offerings to the manes 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 complets of their shastrū, accompanied with music, as they convey the body to the cemetery; and some-

\* That is, those who observe the customs of Nanūkkū. † These go entirely naked. ‡ There  
mendicants wear blue apparel, and profess to believe in Ūkalū-poorooshū. § The name of these men-  
dicants intimates, that they are sioless.

|| Before the time of Nanūkkū, the people of the Punjab, of high cast, used to destroy all their female children after preserving the first-born. Nanūkkū forbad this to all his disciples on pain of excommunication. The practice still exists in the Punjab 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. .

times a great multitude of shikhs assemble on these occasions, and continue singing till the body is entirely consumed.

The shikhs have schools for the instruction of children, at the places consecrated to Nanākū, and in villages belonging to different chiefs; the gr̄int'hēes also teach the meaning of their sacred books to individuals who desire it; and even shōōdrās are permitted to explain these books to others.

The division of men into casts exists among the shikhs in some measure; but the shikh bramhans, kshūtriya, voishya, and shōōdrās (if of one sect)\* eat together. The poita is not much regarded, especially by the regular shikhs. In the article of marriage, however, the cast 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 bhūngā.†

I am informed, that there are at present as many as a hundred chiefs possessing separate districts in the Pénjab; that Rōnjēt-singh, the most powerful, can bring 100,000 soldiers into the field, and that his revenues amount to near two crores of roopees 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 or 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.

\* That is, all the followers of Nanākū eat together, as do all those who follow Govindū-singh.

† The leaves of hemp, bruised with certain spices, and mixed with water, make a very strong and intoxicating beverage, called bhūngā, or siddhec.

*Doctrines taught by Nanūkū, and other Shikh leaders.*

Extracted from the Adec-Grūt'hū.

Ūngūdō, according to the commentary on this work, is represented as asking Nanūkū 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 observing 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 shastrs also, if he be able, select forms of praise, and use them.



To the end of the Júpñ-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,\* 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 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 Kūchchūpñ 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 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.

† This sentiment approaches towards the joinñ doctrine, that Religion and Irreligion are the only governors of the world.

Nanūkū, without altogether rejecting the efficacy of ceremonies, recommended mental worship as of greater importance, adding, that this was agreeable to the védās.

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, Vishnōo, 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 compleat 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 Adeē-Grünt’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 Adeē-Grünt’hū. Some, it 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 Adeē-Grünt’hū, a thick volume in folio. Others commit to memory a similar quantity of Govindā-singhū’s work.

In the 42d page of the Adeē-Grünt’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.

Ūrjoonū, 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 (Nanūkū) : the sight of him brings all the benefits which arise from visiting every holy place, and delivers from all future births.

Ūmūrū-dasū, 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.

Nanūkū, 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 cast) ; the cruel, with a butcher ; the slanderer, with a sweeper ; the wrathful, with a chūndalū. 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, a sweeper, or a chūndalū. 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.

Rūvee-dasū, 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.’—*Urjoonū*, 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 kūlma, or gayōtrē ; excellent conduct, the true praise of God : these form the true Mūsūlman. Injustice committed by a Mūsūlman, is eating swine’s flesh, and in a Hindoo, eating beef : such a sinner can neither be saved by the pēers, nor by the gods.’—*Nanūkū*, p. 87.

\* An allusion to the practise of the Hindoos, who sometimes draw a ring round them as they sit to eat.

Nanūkū, 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 Yūmū, the king of death. Whatsoever makes a man forget God, renders him unclean. Birth and death are not the causes of uncleanness; for these events proceed from God.

Nanūkū further taught, that the person who worships God with outward things only, is in an error; that a pure body is the true védū; 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.

Nanūkū 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.

Ūrjoonū, in the 224th page, says, that the 330,000,000 of gods, including Brūmha, Vishnoo, and Shiyū, are all subject to God.

The devout are truly excellent, of whatever cast, or however poor.\*—*Nanūkū*.

\* To excite in the minds of his followers the love of devotion, Nanūkū, while living, was accustomed to relate the following story: Jēnūkū, the king, the father of Sēeta, was very devout, and had merited heaven; but at the time of death he declared to Yūmū, that he was resolved to go to heaven by the way of hell. Yūmū informed him, that he had no sins to expiate by suffering, and that such a course was unusual. Jāoūkū, however, insisted on seeing this place on his way to heaven; and his request was complied with. On his arrival at the infernal



The devout, however poor, never ask God for riches.—*Rāvee-dasū*. Nanūkū, in p. 409, makes the following quotation from Kūvēerū, a mendicant who wrote several small pieces still extant: ‘He who merely studies the védū, repeats the gayūtrēē, and wears the poita, is not the honourable person; the devout alone are to be honoured.’ In page 501, Ūrjoonū 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 Shivū, 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 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.

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 Yūmū to oblige him by liberating these miserable wretches. Yūmū declared, that till their sins were expiated no power could emancipate them. Jēnūkū 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! Nanūkū, at the close of this story, used to add, that remembrance of God, and pious feelings, were beyond all ceremonies efficacious.

## SECTION 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 cast, 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 journeys 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 Sāṅskritū 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 172), 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 Hūrec-bhūktee-vilasū, a commentary on the Shrēē-bhagūvūtū, another on the tenth chapter of the Shrēē-bhagūvūtū, a Sūngskritū grammar, a poem in honour 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 honoured were the descendants of Ūdwoitū and Nityanūndū: Choitūnyū left no family. Some persons consider Choitūnyū as a full incarnation of Vishnū, Ūdwoitū as Shivū, and Nityanūndū as Bālū-ranū, the brother of Krishnū.

At present, the great leaders of this sect are the heads of the families of Udwoitū and Nityanūndū, who live at Shantee-poorū and Khūrdūhū,\* though collateral branches of these families in different places have collected a number of disciples. They are known by the general name Gosace, (Goswamēē).

These leaders, however, though at the head of a sect which disregards cast, 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 gosacees, to whom fees are given. These gosacees honour the festivals sacred to Krishnū, or Hūrec, and crowds of disciples assemble on these occasions to enjoy the festivities.

\* This place is about three miles south-east of Serampore.

A number of insignificant temples and images, dedicated to this deified mendicant, are scattered up and down in various places 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 practise of mendicity, encourages an indiscriminate and most licentious mixture of the sexes, and emancipates from the yoke of the cast, without incurring the disgrace usually following that event.

The following works are very popular amongst this sect:—*Krishnā-kārttānā*, by Govindū-dasū, and *Vidya-pūtee*. *Choitūnyū-mūṅgūlū*, the history of Choitūnyū, in verse, by Lochūnū, a voishnūvū. *Pashūndū-dūlūnū*, a work in favour of the voishnūvūs, by Radha-madhūvū. *Choitūnyū-chāritamritū*, by Krishnū-dasī. This is a work in defence of Choitūnyū, partly in Sāṅskritū and partly in Bengalee. *Voishnūvū-bārdhānū*, by Doivūkēē-nāndūnū. *Choitūnyū-bhagāvātū*, by Vrinda-vūnū-dasī. *Mūnū-shikshya*, by Nūrottūmū. *Ragū-mūyū-konū*, a work on subduing the passions, by Rōpū-goswamē. *Rāsūmūyū-kūlika*, on devotedness to Krishnū, by Sānatūnū, a voishnūvū. *Prēmū-bhūktee-chāndrika*, by T'hakoorū-goswamē.



## SECTION VI.

*Account of all the Hindoo Sects,*

Extracted from the Vidwānmodū-Tārūginī, a work by Chirānjeevū.

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 Dakshū, 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 toolūs 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 yogēes, meditate; he who dwells in Voikoont'hū; he who fills the universe, but remains invisible; and whose body resembles that of Brīmha.'—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 bounl up as a turban round his head, is girt round the waist with a tyger's skin, is covered with ashes, and his head, neck, and arms, are surrounded with roodrakshū bead-rolls.

E c e

The shoivü, entering the presence of the king, pronounces the following blessing : ‘ May Shñkürü, who instructs the world, whose praises are celebrated in the védas, the tñträs, and the pooranäs, who is the object of meditation to the yogēes, 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 pñdit next announces a Shaktü, thus : ‘ He who now approaches, comes like the full moon, with a jåva flower in his hair, a garland of mñllika flowers encircling his neck; a crescent, the mark of his sect, on his forehead; he comes meditating on Doorga. The shaktü then addresses the king—‘ May she, on whom Hree, Hürü, and Brñmha 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 Hñree-Hñra-dwoitü-vadē: He who now advances, is adorned with a tooläsē necklace, is covered with ashes, meditates on Hñree-Hñrü, and invites others, for the sake of their salvation, to become the disciples of this god. He thus blesses the king—‘ May both Shñkürü and Vishnoo dwell in thy heart, the half of whom is engaged in the devotions of a yogē, and near the other half sits Lñkshnē; he who encircles himself with Ũññtñ (the king of serpents), who rides on Gñroorü—may he, entering thy mind, preserve thee.’ Saying this, he sits down.

A Noiyayikü and a Voishéshikü, 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 Brñmha, Vishnoo and Shivü, 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 fullness itself.’

The next person introduced is a Mēemangsūkū, 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 Védantēe 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 dūndēe’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 Védantēe 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\*—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 Patñjālū 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 spirit, as the water-lily by the water), by whom, beginning with greatness, the universe was made, prosper thee.’ The Patñjālū thus blesses the king: ‘May the king pursue pleasure communicated by the vein through which the soul of the yogēe ascending to the basilar suture, from thence escapes from the body, and obtains final deliverance.’ He then sits down.

A Pouranikū next approaches, and is thus described: Here comes a person full

\* 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.

† Caused by hanging with the head downwards, as an act of religious austerity.

of words, with a mind fixed on God, instructing others in religious duty. He thus addresses the king : ‘ May Narayñũ preserve thee ; he who in the form of a fish brought up the védũs : 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 Vamñũ down to Patalũ ; in that of Parũshoo-Ramũ, destroyed the kshũtriyũs ; in the form of Ramũ, destroyed Ravñũ ; in that of Bũlũ-Ramũ, called Rohinēē mother ; in that of Booddhũ, declared the slaughter of animals in sacrifice to be unlawful ; and who, in that of Kũlkee, 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 Jyotishũ 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 Sũryũ make thee glorious like himself ; may Chũndrũ make thee a dispenser of joy like himself ; may Mũngũlũ bestow a blessing on thee ; may Boodhũ give thee wisdom ; may Vrihũspũtee endow thee with learning ; may Shookrũ give thee the knowledge of verse ; may Shũnee destroy thy incapacity ; may Rahoo remove the wickedness of thy heart ; may Kẽtoo erect for thee the standard of victory.’ He then takes his seat.

Next a professor of the Ayoor-vẽdũ draws near, who is thus described : Behold a voidyũ ; 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 Kũlapũ (a grammar) ; and is announced as the very image of Mũha-dẽvũ, an incarnation of Ũñũtũ. 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 shastrūs, 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 védūs and pooranūs ?

*Unbeliever.* Shall we believe the words of the deceitful védūs and pooranūs, 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.

*Védantikū.* Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly, but then thou oughtest to acknowledge that there is one ever-living 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 Brāmhū 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 Brāmhū, a God invisible and inactive? Where is the utility of such a being?

The yédantēē hearing this, remained silent. Perceiving the 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 eye.

*Unbeliever.* This man appears to be ingenious at objections: however, hear me: the Madyūnikū 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 Digūmvūrū as-

firm, that the soul is commensurate with the body ; the Charvāk's, 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 work 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 inference and 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 displeased 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 concerned 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 roads, 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 judgement, 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.”

\* That is, attaching to human existence vice and pain, virtue and happiness.

### Concluding Remarks.

THE author cannot close this work, without soliciting the attention of the reader to one or two remarks :

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 Krishnũ says, "which is seen in the reverend bramhũ 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 bramhũs, 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 re-states 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 sections of this volume, that the founder of the joinũ sect, as well as Booddhũ, Nanũkũ, and Choitũnyũ, owe their whole success to

\* This energy, it is said, exists separate from Brũmhũ, in his abstract state, as smothered embers, and is, like himself, eternal.

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 remarkable 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 Capt. 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 Capt. 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 Booddhū, 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 Brāmha, in many important particulars. The principal idol in the temples of Tibet is Mūha-Moonee,\* 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 Brāmhā-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; Shāmīnū, in Siam; Amida Buts, in Japan; Fohi, in China; Booddhū and Shakyū-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 Christ 518;—and, that Booddhū and Fō 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, v. 1, p. 43, says, “Though our infor-

\* The Great Philosopher.



mation 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.”\* “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.† 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.”‡ “Sharistan, an Arabian writer, gives the following account of the doctrine of Zerdusht or Zoroaster: Zerdusht affirmed light

\* It is highly probable, that the Hindoo ã-hwĩmédhã, 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.

† Is not this a mistaken representation of the Jaina 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 jainas 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.

‡ Here is a remarkable agreement with the Hindoo doctrine of the day and night of Brãhma, or the periodical destruction and creation of the universe.

and darkness, *Zeزدan* and *Ahremen*, 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.”\*

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 intreating the exercise of his candour, that it has been composed amidst avocations which left to it only the remnants of his time.

\* This surely resembles the Hindoo notion, of God’s encompassing himself with delusion in the creation of the world.

## APPENDIX.

*Illustrations of the Scripture from Hindoo Manners and Customs.*

*Genesis* xv. 2. "And Abram said, what wilt thou give me, seeing I go childless?" The anxiety of Jewish parents to obtain children was not greater than that of the Hindoos, as the reader will perceive in several parts of this work : amongst them the want of children renders all other blessings of no esteem.

*Genesis* xvi. 3. "And Sarai, Abram's wife, took Hagar, her maid, and gave her to her husband Abram to be his wife." There are instances of Hindoo women, when barren, consenting to their husband's marrying a second wife for the sake of children. Second marriages on this account, without the consent of wives, are very common.

*Genesis* xviii. 4. "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And he stood by them under the tree; and they did eat." Nothing is more common in this country than to see travellers and guests eating under the shade of trees. Even feasts are never held in houses. The house of a Hindoo serves for the purposes of sleeping and cooking, and of shutting up the women; but is never considered as a sitting or a dining-room.

*Genesis* xxiv. 4. "Thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac." A young person in Bengal is like Isaac; he has nothing to do in the choice of his wife. Parents employ others to seek wives for their sons. Those who leave their homes in search of employment, always marry their children in their country, and among their acquaintance at home, never among the people with whom they reside. See the article on marriage.

*Genesis* xxiv. 11. "The time that women go out to draw water." In Bengal, it is the universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town dai-

ly, going to fetch water with the pitchers resting on their sides. Women frequently carry water home on their return from bathing.

*Genesis* xxiv. 53. "I will not eat until I have told mine errand." A bramhñ sometimes goes to a house, sits down, and refuses to eat till he has obtained the object he has in view.

*Genesis* xxiv. 60. "And they blessed Rebekah, and said unto her, Thou art our sister: be thou the mother of thousands of millions," &c. Similar addresses to a daughter when she is going from her father's house to live with her husband are very common among the Hindoos; such as, "Be thou the mother of a son." "Be thou the wife of a king," &c.

*Genesis* xxviii. 18. "Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it." The bramhñs anoint their stone images with oil before bathing, and some anoint them with sweet-scented oil. This practise probably, arises out of the customs of the Hindoos, and is not necessarily to be referred to their idolatry. Anointing *persons*, as an act of homage, has been transferred to their idols.

*Genesis* xxix. 18. "Jacob loved Rachel; and said, I will serve thee seven years for Rachel, thy younger daughter." One of the Hindoo lawgivers, Vruhspñtee, says, A person may become a slave on account of love, or to obtain a wife.

*Genesis* xxix. 26. "It must not be so done in our country, to give the younger before the first-born." The Hindoos always scrupulously avoid, if possible, marrying a younger son, or a younger daughter, before the elder. The words of Laban are literally what a Hindoo would say on such a subject.

*Genesis* xxxiii. 4. "And Esau ran to meet him, and embraced him, and fell on his neck." A Hindoo, when he meets a friend after absence, throws his arms round him, and his head across his shoulders; twice over the right shoulder, and once over the left; and uses other ceremonies, according to the rank of the parties.

*Genesis* xxxv. 2. "Put away the strange gods; be clean, and change your garments." A Hindoo considers those clothes defiled in which he has been employed in business, and always changes them before eating or worship.



*Genesis* xliii. 24. "The man brought the men into Joseph's house, and gave them water, and they washed their feet." This is exactly the way in which the Hindoos receive a guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensable is this, that water to wash the feet makes a part of the offerings to an image.

*Genesis* xliii. 32. "They set on for him by himself, and for them by themselves, and for the Egyptians by themselves : because the Egyptians might not eat food with the Hebrews; for that is an abomination to the Egyptians." Amongst the Hindoos, different casts will not eat food cooked in the same earthen vessel; if a person of another cast touch a cooking vessel, it is thrown away.

*Genesis* xliii. 34. "And he sent messes unto them from before him."—This is the method among the Hindoos; the dishes are not placed on the table, but messes are sent to each individual by the master of the feast, or by his substitute.

*Genesis* xlv. 22. "To all of them he gave changes of raiment." At the close of a feast, the Hindoos, among other presents to the guests, commonly give new garments: a Hindoo garment is merely a piece of cloth, requiring no work of the taylor.

*Genesis* xlvii. 19. "Buy us and our land for bread." In times of famine, in this country, thousands of children have been sold to prevent their perishing. In the Burman empire, the sale of whole families, to discharge debts, is very common.

*Exodus* iii. 5. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The natives of Bengal never go into their own houses, nor into the houses of others, with their shoes on, but always leave them at the door. It would be a great affront not to attend to this mark of respect in visiting; and to enter a temple without pulling off the shoes, would be an unpardonable offence.

*Exodus* xliii. 2. "Sanctify unto me all the first-born of man and of beast." The Hindoos frequently make a vow, and devote to an idol the first-born of a goat or of a man. They permit the goat to run wild, as a consecrated animal. A child thus devoted has a lock of hair separated, which, at the time appointed, is cut off, and placed near the idol. 1 Sam. i. 11. "If thou wilt give unto thine

hand-maid a man-child, I will give him unto the Lord all the days of his life."

Hindoo women sometimes pray to Gānga for children, and promise to devote the first-born to her. Children thus devoted are cast into the Ganges, but are generally saved by the friendly hand of some stranger.

*Exodus* xix. 15. An interdiction very similar to that in the latter part of this verse is common among the Hindoos, before many of their ceremonies.

*Exodus* xxxii. 5. "Aaron made proclamation and said—To-morrow is a feast to the Lord." Before a religious ceremony, or festival, the officiating brāhmīn, or an appointed person, proclaims, "To-morrow, or on such a day, such a ceremony will be performed."

*Exodus* xxxii. 19. "And the dancing." Dancing before the idol takes place at almost every Hindoo idolatrous feast.

*Leviticus* vi. 13. "The fire shall ever be burning upon the altar; it shall never go out." A sagnikī brāhmīn preserves the fire which was kindled at the time of his investiture with the poita, and never suffers it to go out, using the same fire at his wedding, and in all his burnt-offerings, till at length, after his death, his body is burnt with it.

*Leviticus* xiv. 8, 9, 52. Though there appears a striking similitude, in one or two circumstances, betwixt these passages, relating to personal uncleanness, and what is mentioned in p. 337, and 338, of this volume, yet in the Mosaic institutions we find no law like this—"A brāhmīn becomes unclean by the touch of a shōōdrī, or a dog, or the food of other casts :"—Why?

*Leviticus* xxi. 13. "Be a widow, and is returned to her father's house, she shall eat of her father's meat." A widow in Bengal not unfrequently returns to her father's house on the death of her husband: the union betwixt her and her own family is never so dissolved as among European nations. Thousands of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents.

*Numbers* v. 17—24. "The priest shall take holy water," &c. This custom will be found illustrated in the account of one of the trials by ordeal, in the first volume of this work.

*Numbers* vi. 13. "The Nazirite shall shave the head." The Hindoos, after a vow,

omit to cut their hair during the term of the vow, at the expiration of which time, they shave it off, at the place where the vow was made.

*Numbers* xxii. 6. "Come now, therefore, I pray thee, curse me this people; for they are too mighty for me." Many accounts are related in the Hindoo pooranās of kings employing sages to curse their enemies when too powerful for them.

*Deuteronomy* xi. 10. "Where thou sowedst thy seed, and wateredst it with thy foot." The Bengalee jantū for watering the land, happily illustrates this passage. See the account of agriculture, under the head of casts.

*Deuteronomy* xxiii. 10. "He shall not come within the camp." Hindoos, in a state of uncleanness, are interdicted from feasts, &c.

*Deuteronomy* xxv. 4. "Thou shalt not muzzle the ox that treadeth out the corn." This method of separating the corn from the ear is common throughout Bengal. Some muzzle the ox at these times, and others do not, according to the disposition of the farmer.

*Joshua* vi. 18, 19. "And ye, in any wise, keep yourselves from the accursed thing. But all the gold and silver, and vessels of brass and iron, are consecrated unto the Lord." The bramhōns will receive from any cast, however degraded, gold, silver, &c. but to receive from shōōdrūs food, garments, &c. would be considered as a great degradation.

*Joshua* xv. 8. "And the border went up by the valley of the son of Hinnom." It is common in this country to add to the name of a person, after the father's death, that he is the son of such a one, as "This land belongs to Golūkū, the son of Kalēē-prūsadū."

*Judges* i. 19. "Sisera had nine hundred chariots of iron." From the work, called the Dhūnoor-védū, it appears, that the Hindoos had war chariots, similar to those of Sisera. They are described as having had many wheels, and to have contained a number of rooms.

*Judges* iv. 5. "And she dwelt under the palm tree of Deborah." It is common for Hindoos to plant trees in the names of themselves and friends; and some religious mendicants live for a considerable time under trees.

1 *Samuel* ix. 7. "Then said Saul to his servant, But, behold, if we go, what shall

we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God? what have we?" It is very common in Bengal, for a person, who is desirous of asking a favour from a superior, to take a present of fruits, or sweetmeats, in his hand. If not accepted, the feelings of the offerer are greatly wounded. The making of presents to appease a superior is also very common in Bengal.

- 1 *Samuel* xvii. 10. "The Philistine said, I defy the armies of Israel."—From the Dhūnoor-védū shastrū, it appears, that among the Hindoos it was common, before the commencement of an engagement, to challenge the enemy, by throwing out some terms of abuse, very similar to those used by Goliath.
- 1 *Samuel* xvii. 43. "The Philistine cursed David by his gods." A Hindoo sometimes, in a fit of anger, says to his enemy, "The goddess Kalēē shall devour thee." "May Doorga destroy thee."
- 1 *Samuel* xx. 30. "Thou son of the perverse rebellious woman." A Hindoo often reproaches another, in some such words as these: "Thou son of a loose woman;" "Thou son of a beggar woman."
- 1 *Samuel* xxiv. 12. "The Lord judge between me and thee." When one Hindoo is complaining to another of an act of injustice, he frequently says, "God will judge between us;" or, "The gods will judge between us," or "Mother Kalēē will judge."
- 1 *Samuel* xxv. 8. "Give, I pray thee, whatsoever cometh to thine hand, to thy servants, and thy son David." This mode of address is not unfrequent among the Hindoos: a poor man often says to a rich man, "Oh! father, fill the belly of thy son: he is in distress."
- 2 *Samuel* vi. 14. "David danced." Dancing is considered as a religious ceremony among the Hindoos. When I asked a bramhūn, what of a religious nature there could be in dancing? He said, it was an act of devotion to the god.
- 2 *Samuel* vii. 18. "Sat before the Lord?" Sometimes, when a Hindoo seeks a favour of a superior, he sits down in his presence in silence; or if he solicit some favour of a god, as children, or riches, he places himself before the idol, and remains in a waiting posture, or repeats the name of the god, counting the beads in his necklace.



- 2 *Samuel* xi. 2. "And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house." It is common in this country, to sleep in the afternoon. The roofs of all brick houses are flat; and it is a pleasing recreation in an evening to walk on these roofs. Pools of water are to be found in every quarter of a Bengal town, and women may be seen, morning and evening, bathing in them, and carrying water home.
- 2 *Samuel* xi. 9. "Uriah slept at the door of the king's house, with all the servants of his lord." Servants and others in Bengal very generally sleep on the veranda, or porch, in front of their master's house.
- 2 *Samuel* xii. 20. "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped." Bathing, anointing the body with oil, and changing the apparel, are, among the Hindoos, the first outward signs of coming out of a state of mourning, or sickness.
- 2 *Samuel* xiii. 31. "The king arose and tore his garments, and lay on the earth; and all his servants stood by with their clothes rent." I do not find that Hindoos tear their clothes in times of sorrow; but it is common for an enraged bramhūn to tear his poita, pronouncing a curse on the person offending him: "If I be a real bramhūn, you will perish."
- 2 *Samuel* xiv. 20. "My Lord is wise according to the wisdom of an angel of God." This is very much like the hyperbolical language of this country. When talking to a European, especially when they desire to obtain something from him, the Hindoos will often say, "Sahéb can do every thing." "No one can prevent the execution of Sahéb's commands." "Sahéb is God."
- 1 *Kings* iii. 4. "High-places." These high-places probably resembled the terrace on which Jōgūnnat'hū is annually bathed (see p. 164;) or the rasū-mūnchī, upon which the image of Krishnū is annually placed and worshipped (p. 156.)
- 1 *Kings* ix. 9. "And have taken hold upon other gods." When an indigent person claims the protection of another, he casts himself down before him, and lays hold of his feet: and this expression is commonly used, though a person may not prostrate himself, "I have taken hold of your feet." When a person is called into the Burman monarch's presence, he is said to go to the *golden feet*.

- 1 *Kings* xviii. 27. "He is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Vishnoo sleeps four months in the year ; and to each of the gods some particular business is assigned : Vayoo manages the winds ; Vüroonü the waters, &c. According to a number of fables in the pooranüs, the gods are often out on journeys, or expeditions.
- 1 *Kings* xx. 38. "The prophet disguised himself with ashes on his face." Some of the Hindoo sünyasēes besmear their faces with ashes, and render their appearance very disgusting. The Jews, as an act of mourning, used to cover themselves with ashes ; and the sünyasēes do it as an act of mortification : persons, who seek concealment, often assume, for a time, the appearance of sünyasēes.
- 1 *Kings* xxi. 3. "The Lord forbid it me, that I should give the inheritance of my fathers to thee." The Hindoos are as strongly attached to their homesteads as the Jews were. Though the heads of the family may be employed in a distant part of the country, and though the homestead may be almost in ruins, they cling still to the family inheritance, with a fondness bordering on superstition.
- 1 *Kings* xxi. 23. "The dogs shall eat Jezebel." The carcases of poor Hindoos, and of persons who have received public punishment, are cast into rivers, and, floating to the sides, are devoured by dogs, vultures, and crows.
- 2 *Kings* v. 12. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ?" A contention respecting the superior efficacy of rivers is not uncommon in this country. It is, however, generally decided in Bengal, that the Ganges is the most efficacious of all the Hindoo sacred rivers.
- Ezra* iv. 14. "We have maintenance from the king's palace," or, as it is in the margin of some Bibles, "We eat the king's salt." Here is a very remarkable coincidence with Hindoo manners : multitudes of poor bramhüns are fed from the houses of the rich ; and it is very common for a servant to say, I eat Sahéb's salt. A faithless servant is called nimük haram, from nimük, salt, and haram, faithless. I suppose this allusion intimates, as an Eastern compliment, that what salt is to food, that a master is to his servant.
- Job* xxiv. 16. "In the dark, they dig through houses which they had marked for

themselves in the day time." Thieves in Bengal very frequently dig through the mud walls, and under the clay floors, of houses, and entering unperceived, plunder them while the inhabitants are asleep.

*Job xxvii.* 19. "The rich man s' all lie down, but shall not be gathered," viz. his soul shall be left in a wandering state. The Hindoos believe, that persons for whom funeral rites have not been performed, wander as ghosts, and find no rest.

*Job xxxi.* 35, 36. "My desire is, that mine adversary had written a book; surely I would take it upon my shoulder, and bind it as a crown to me." If a rich Hindoo present any thing to an inferior, the latter, as a mark of respect, puts it on his head. An offering of cloth, for instance, received at a temple, the receiver not only places on his head, but binds it there.

*Psalms* xxvi. 6. "So will I compass thine altar." It is a mark of respect, common among the Hindoos, to circumbulate a superior, or a temple.

*Psalms* xlv. 20. "If we have stretched out our hands to a strange god." When a Hindoo solicits a favour of his god, he stretches out his joined hands open towards the image, while he presents his petition, as though he was expecting to receive what he was seeking.

*Psalms* xlv. 7. "Thy God hath anointed thee with the oil of gladness." A state of fasting, sickness, or sorrow, is marked among the Hindoos by abstaining from the daily anointing of the body with oil.

*Psalms* lviii. 4, 5. "They are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of charmers." A particular cast of Hindoos read incantations to serpents, to reduce them to subjection, and to prevent their poison from proving fatal.

*Psalms* lxiii. 10. "They shall be a portion for foxes." This passage appears obscure; but give it the probable rendering, "They shall be a portion for jackals," and then the anathema becomes plain and striking to a Hindoo, in whose country the disgusting sight of jackals, devouring human bodies, may be seen every day. So ravenous are these animals, that they frequently steal infants as they lie by the breast of the mother; and sick persons who lie friendless in the street, or by the side of the Ganges, are sometimes devoured alive by these

animals in the night. I have heard of persons, in a state of intoxication, being thus devoured as they lay in the streets of Calcutta.

*Psalm lxxviii.* 63. "Their maidens were not given to marriage." This is described as one of the effects of God's anger upon Israel. In Hindoo families sometimes the marriage of daughters is delayed: this is, however, always considered as a great calamity and disgrace. If a person see girls more than twelve years of age unmarried in a family, he says, "How is it, that that bramhūn can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried!"

*Psalm lxxx.* 13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." The wild hogs and the buffalos make sad havoc in the fields and orchards of the Hindoos. To keep them out, men are placed day and night on elevated covered stages in the fields.

*Psalm lxxxi.* 3. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." The Hindoos announce some of their festivals by the sound of the sacred shell.

*Psalm xciii.* 1. "Strength wherewith he hath girded himself." When a Hindoo is about to set off on a journey, to lift a burden, or to do something which requires exertion, he binds firmly his loose upper garment round his loins.

*Psalm civ.* 2. "Who stretchest out the heavens like a curtain." This perhaps has an allusion to the curtain or awning, stretched over an area, in which companies sit at weddings, feasts, and religious festivals, and underneath which are suspended dragons, and other devices, giving it the appearance of the spangled heavens.

*Psalm cix.* 19. "Let it be unto him as a girdle wherewith he is girded continually."

*Dan. x.* 5. "Whose loins were girded with the fine gold of Uphaz." Many of the Hindoos wear a silver or gold chain round their loins.

*Psalm cxxxiii.* 2. "It is like the precious ointment, upon the head, that went down to the skirts of his garment." There seems to be a strong affinity betwixt the Jewish and Hindoo methods of anointing: When oil is applied to the crown of the head, and reaches all the limbs, it is called ūbhyāṅgū.

*Proverbs vii.* 14. "I have peace-offerings with me." The Hindoo gods are worship-



ped in brothels, and fragments of the offerings are divided among the wretches who fall into her snare.

*Proverbs* xi. 21. "Though hand join in hand." The Hindoos sometimes ratify an engagement by one person's laying his right hand on the hand of the other.

*Proverbs* xi. 22. "A jewel of gold in a swine's snout." A ring in the nose, is a very common ornament among the Hindoo women.

*Proverbs* xv. 17. "Better is a dinner of herbs, where love is," &c. Great numbers of indigent Hindoos subsist wholly on herbs fried in oil, and mixed with their rice.

*Proverbs* xvii. 1. "A house full of sacrifices." A Hindoo priest, who officiates at a great festival, sometimes receives so many offerings, that his house may be said to be filled with them : many articles are damaged before they can be used.

*Proverbs* xxi. 1. "The king's heart is in the hand of the Lord : as the rivers of water [rather, as a water-course] he turneth it withersoever he will." This is probably an allusion to the practice of the farmer in irrigating his field, when he conveys the water in gutters along the fields, turning it in all directions, so that every part of the field may be watered, and a good crop insured. If this illustration be correct, it shews that the comparison of Solomon was very significant.

*Proverbs* xxxi. 2. "What, the son of my vows?" A child born after vows entreated for off-spring, is called the child of a person's vows.

*Ecclesiastes* ix. 8. "Let thy garments be always white." This comparison loses all its force in Europe : but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper. The author once heard a happy illustration of it from the lips of a Hindoo catechist, who, addressing a native christian on the necessity of correctness of conduct, said, "See, how welcome a person is whose garments are clean and white ! Such let our conduct be, and then, though we have lost cast, such will be our reception."

*Solomon's Song* v. 3. "I have washed my feet ; how shall I defile them ?" A Hindoo

wipes or washes his feet before he retires to rest. If called from his bed, he often makes his excuse, as he shall daub his feet; and as he does not wear shoes in the house, and the floor is of clay, the excuse seems very natural.

*Isaiah* iii. 16. "Making a tinkling with their feet." Hindoo women of ill-fame wear loose ornaments one above another on their ancles, which, at every motion of the feet, produce a tinkling noise.

*Isaiah* viii. 12. "Neither fear ye their fear, nor be afraid." The superstitious fears of the Hindoos extend to innumerable objects: they dread the wrath of the following invisible beings: the messengers of Yümü, bhōötüs, prētas, pishachüs, dakinēēs, yoginēēs, hakinēēs, yūkhshüs, rakshüsüs, shünkinēēs, goomas, brūmlū-doityüs, al yas, &c. They also fear the cries of the following animals, at particular times, and in certain situations, viz. jackals, owls, crows, cats, asses, vultures, dogs, lizards, &c. They also dread different sights in the air, and many kinds of dreams.

*Isaiah* xviii. 2. "To a nation whose land the rivers have spoiled." In some parts of Bengal, whole villages are every now and then swept away by the Ganges when it changes its course. This river frequently runs over districts, from which, a few years before, it was several miles distant.

*Isaiah* xxxii. 20. "Blessed are ye that sow beside all waters." In this country, where the rains fall periodically, and where a large quantity of water is essential to the crop, the farmer is anxious to have a pool near the land he has sown, that, if the rains be less than usual, he may draw the water out of the pool for his young rice.

*Isaiah* xxxvii. 29. "I will put my hook in thy nose." The cow, the tame buffalo, the bear, &c. in this country, are frequently seen with rings in their noses, through which a cord is drawn, and the beast guided by it, as the horse by the bit of the bridle. The Hindoos compare a person who is the slave of his wife, to a cow led by the ring in her nose.

*Isaiah* xlv. 3. "Treasures of darkness." It is common in Bengal for persons to bury their jewels and money under the house floor, or in the compound. This insecurity of property used to be much greater under the native governments.

*Isaiah* xlv. 7. "They bear him upon the shoulder; they carry him, and set him in his

place." This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the idolatrous processions of this people, that the prophet might almost be supposed to have been sitting amidst the Hindoos when he delivered this prophecy.

*Isaiah* xlvii. 2. "Uncover the thigh, pass over the rivers." The action here alluded to, is very common in Bengal, where there are so few bridges. If a river be shallow, persons of both sexes pass through without the least inconvenience, having neither shoes nor stockings to be wet.

*Isaiah* lx. 4. "Thy daughters shall be nursed at thy side." The practice of carrying children astride on the hips, is quite as common here as carrying them in the arms in Europe.

*Jeremiah* xiv. 4. "Because the ground is chapt, for there was no rain in the earth." The cracks in the earth, before the descent of the rains, is in some places a cubit wide, and deep enough to receive the greater part of a human body.

*Jeremiah* xv. 18. "Wilt thou be altogether unto me as a liar, or as waters that fail." Nothing can exceed the disappointment of a farmer, whose subsistence absolutely depends on the periodical rains, when these fail, or fall short of their usual quantity. Sometimes the rice is sown, and springs up in the most promising manner: but the "latter rains" fail, and whole fields of young rice wither and perish on the ground.

*Jeremiah* xvi. 6. "Neither shall men lament for them, nor cut themselves." The Hindoos, on the death of a relation, express their grief by loud lamentations, and not unfrequently bruise themselves, in an agony of grief, with whatever they can lay hold of.

*Jeremiah* xvii. 1. "The sin of Judah is written with a pen of iron." In some parts of India, iron pens are universally used. With these the natives form the letters by making incisions into the palm leaf. Books thus written are very durable. This pen is broad at the top, and at one side is sharp like a knife, to prepare the palm leaves.

*Jeremiah* xxxiv. 5. "So shall they burn odours for thee." Scented wood, and other odoriferous substances, are placed upon the funeral pile of a rich Hindoo, and burnt with the body.

*Jeremiah* xxxvi. 22. "There was a fire on the hearth burning before him." The houses of the Hindoos have neither chimnies nor fire places. In the cold weather, the rich burn wood in brass or earthen pans, placed in any part of the room: the indigent burn sticks on the floor.

*Jeremiah* xliv. 17. "To pour out drink-offerings to the queen of heaven." The Hindoos pour out water to the sun three times a day; and to the moon at the time of worshipping this planet.

*Lamentations* i. 1. "How is she become as a widow." The force of this passage, in this connection, can be understood by no one so well as by a Hindoo widow, who is considered as the most forlorn and desolate being on earth: such a female has her hair cut short, she renounces all ornaments, eats the coarsest food, fasts frequently, and is all but an outcast in the family of her deceased husband.

*Lamentations* v. 4. "Our wood is sold unto us." The poor Hindoo, living in the country, never purchases wood for fuel. When such a person removes to a large town, he speaks of it as a great hardship, that he is obliged to buy his very firewood.

*Ezekiel* ix. 4. "Mark upon the foreheads." The different sects of Hindoos make the distinguishing mark of the sect upon the forehead with powdered sandal wood, or the clay of the Ganges. These marks are described in this volume, under the heads Vishnoo, Shivă, &c.

*Ezekiel* xiii. 18. "They sew pillows to arm-holes." The rich Hindoos sit on mats, and have large pillows at their backs, upon which they rest their arms.

*Ezekiel* xvi. 11, 12. "I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck: and I put a jewel on thy forehead, and earrings in thine ears," &c. Rings for the hands, of different kinds; gold chains for the neck; a piece of gold, or a jewel, fastened to the centre of the forehead; and ear-rings,—are all well known ornaments among the Hindoos.

*Ezekiel* xxiii. 40. "Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments." This is exactly the way in which a loose female in Bengal adorns herself to receive guests. She first bathes, then rubs black paint around her eyes, and then covers her body with ornaments.



*Ezekiel* xliv. 25. "They shall come at no dead person to defile themselves." Touching the dead defiles a Hindoo, who must bathe to become clean again.

*Daniel* ii. 4. "O king, live for ever." A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, "Long life to thee." A poor man going into the presence of a king, to solicit a favour, also uses the same address: "O father, thou art the support of the destitute: Mayest thou live to old age."

*Joel* i. 17. "The garners are laid desolate." The Hindoo granary is described in the preceding volume.

*Amos* v. 19. "Leaned his hand on the wall, and a serpent bit him." Snakes are very frequently found in old unplastered walls, built of bricks and clay; nor are fatal accidents uncommon in such houses, as well as in those built with mud only.

*Amos* vi. 11. "He will smite the great house with breaches, and the little house with clefts." One of the most common things to be seen in the houses of the indigent natives is, the clefts in their mud walls, the earth seldom adhering together for a long time, owing to its sandy quality.

*Nahum* ii. 10. "The faces of them all gather blackness." Sickness often makes a great change in the countenances of the Hindoos; so that a person who was rather fair when in health, becomes nearly black by sickness.

*Habakkuk* i. 16. "They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Had the Jewish idolators a custom among them, like that of the Hindoos, who annually worship the implements of their trades?

*Matthew* i. 18. "Mary was espoused to Joseph, before they came together." Sometimes a Hindoo couple are espoused a year, or even a longer time, before their marriage.

*Matthew* ii. 18. "Rachel weeping for her children, and would not be comforted, because they are not." For a specimen of the lamentations of a Hindoo mother for her child, see the preceding volume. These lamentations are very loud and piercing: it is indeed almost impossible to conceive of a scene more truly heart-rending, than that of a whole town of such mothers wailing over their

massacred children : “ In Rama was there a voice heard, lamentation, and weeping, and great mourning.”

*Matthew* iii. 12. “ Whose fan is in his hand.” The common winnowing fan of the Hindoos is square, made of split bamboos, and the corn is winnowed by waving the fan backwards and forwards with both hands.

*Matthew* v. 8. “ Blessed are the pure in heart ; for they shall see God.” The Hindoos often speak of devout Hindoos having been privileged with a sight of their guardian deity : see a story in p. 343 of this volume, in which a sage was refused the sight of Jügünnathü, as he stood charged with the murder of many Bouddhü bramhüns.

*Matthew* vi. 2. “ When thou doest thine alms, do not sound a trumpet before thee.” The Mūsūlmans, who, in the ostentation, bigotry, and cruelty of their character, strongly resemble the Pharisees, at their festival of the Muh rüm, erect stages in the public streets ; and by the sound of a trumpet, call the poor to receive alms of rice and other kinds of food.

*Matthew* vi. 5. “ They love to pray standing in the synagogues, and in the corners of the streets.” Both Hindoos and Mūsūlmans offer their devotions in the most public places ; as, at the landing places of rivers, in the public streets, and on the roofs of boats, without the least modesty or effort at concealment.

*Matthew* vi. 7. “ Use not vain repetitions, as the heathen do.” See the article jüpü, p. 275. In this the heathen are followed by all the Christian churches who have preserved least of the true spirit of Christianity : the Roman, Armenian, and Greek christians in India, as well as the Mūsūlmans, are continually practising “ vain repetitions.”

*Matthew* vii. 26. “ Shall be likened unto a foolish man, which built his house upon the sand,” &c. The fishermen in Bengal build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent North West winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord’s parable : “ the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.” In one night multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable.

*Matthew* x. 12, 14. "And when ye come into an house, salute it. And whosoever shall not receive you," &c. All this is perfectly natural to a Hindoo. It is the custom of a stranger to go to a house, and, as he enters it, to say, "Sir, I am a guest with you to-night." If the person cannot receive him, he apologizes to the stranger.

*Matthew* xi. 21. "They would have repented long ago in sackcloth and ashes." Many Hindoo mendicants cover themselves with coarse cloth and ashes, after renouncing a secular life.

*Matthew* xviii. 25. "As he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made." See p. 465.

*Matthew* xxii. 24. "Moses said, if a man die, having no children, his brother shall marry his wife, and raise upseed unto his brother." The Hindoosages have given a law precisely similar to this.

*Matthew* xxiv. 41. "Two women shall be grinding at the mill." The Hindoos grind their flour by turning one stone round upon another with the hand: it is not uncommon to see women engaged in this work.

*Matthew* xxviii. 9. "They came and held him by the feet, and worshipped him." Exactly this kind of reverence may be seen daily amongst the Hindoos. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his feet on his forehead, breast, &c.

*Mark* ii. 19. "Can the children of the bride-chamber," &c. Among the Hindoos, large parties of friends, belonging both to the bride and bridegroom, attend on both during the wedding-day, who may very properly be called the children of the bride-chamber. On the following day, when the bridegroom leaves the house of his father-in-law, the attendants are filled with sorrow, especially the near relations.

*Mark* vii. 2. "The Pharisees and all the Jews, except they wash their hands oft, eat not." Bathing is an indispensable prerequisite to the first meal of the day, and washing the hands and feet is equally so before the evening meal.

*Mark* x. 50. "He casting away his garment, rose, and came to Jesus." The upper garment of the Hindoos is a loose piece of cloth. This poor blind man cast it from him, perhaps, to present himself in as destitute a state as possible. It is not considered at all indelicate among this people for a man to appear

naked from the head to the waist. Servants thus attend at the tables of poor Europeans half naked.

*Mark xiv. 3.* "There came a woman, having an alabaster box of ointment of spikenard, very precious, and she break the box, and poured it on his head." Pouring sweet-scented oil on the head is common in this country. At the close of the festival of Doorga, the Hindoos worship the unmarried daughters of bramhuns, and amongst other ceremonies pour sweet-scented oil on their heads.

*Mark xiv. 14.* "Good man of the house." A Hindoo woman never calls her husband by his name, but frequently speaks of him as the "Man of the house."

*Mark xiv. 14.* "Where is the guest chamber." Respectable householders have a room which they call the stranger's room (ūtīt'hee-shala) and which is especially set apart to the use of guests.

*Mark xiv. 20.* "It is one of the twelve, that dippeth with me in the dish." In the East, persons never eat together from one dish, except where a strong attachment subsists betwixt two or more persons of the same cast: in such a case, one person sometimes invites another to come and sit by him, and eat from the same dish. It is highly probable that the same custom existed among the Jews, and that the sacred historian mentions this notice of our Lord's, "It is one of the twelve, that dippeth with me in the dish," to mark more strongly the perfidy of the character of Judas.

*Mark xiv. 52.* "And he left the linen cloth, and fled from them naked." It has been often suggested by the natives, that a European in strait clothes must be in extreme danger when his clothes take fire. When two Hindoos are in rough play, or engaged in a violent quarrel, it is not uncommon for one to lay hold of the clothes of the other, when the latter leaves his clothes in the hands of the former, and flees away naked.

*Luke i. 24.* "His wife Elizabeth conceived, and hid herself five months." When a Hindoo female is pregnant of her first child, she avoids the presence of those with whom she was before familiar, as a point of delicacy.

*Luke ii. 7.* "There was no room for them in the inn." As the Hindoos travail in large companies to holy places and festivals, it often happens that the inns (sūraees) are so crowded, that there is not room for half of them; some lie at



the door, and others in the perch. These inns are more properly lodging-houses, than places of entertainment : they are kept by Mēsūlmans, and Mēsūlmans obtain prepared food at them ; but the Hindoos purchase rice, &c. and cook it, paying a half-penny a night for their lodging.

*Luke ii. 44.* “ But they, supposing him to have been in the company,” &c. I have frequently been reminded, in reading this history, of the crowds going to some place in Bengal to an idol feast. Men, women, and children, in large companies, may be seen travelling together, with their bedding, &c. on their heads ; they cook their food in some shady place near a town, where they can purchase the necessaries they want ; and after remaining two or three days at the festival, return in companies as they went.

*Luke iii. 4.* “ Prepare ye the way of the Lord, make his paths straight.” Servants were formerly employed by Hindoo kings to precede them in their journies, to command the inhabitants to clear the roads ; a very necessary step, in a country where there are scarcely any public roads.

*Luke v. 14.* “ Offer for thy cleansing, according as Moses commanded.” A Hindoo, after recovery from sickness, presents the offerings he had vowed when in distress ; as a goat, or sweetmeats, milk, or any thing directed by the shastrū.

*Luke viii. 27.* “ There met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.” A deranged person, at liberty in the streets, is almost a singular object in England, but it is a very common sight in India ; where there are no public asylums for such unfortunate beings. Lunatics wander about in this country in all manner of dresses, frequently without any dress at all ; some perish while wandering from place to place.

*Luke x. 7.* “ Go not from house to house.” It would be a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it, and go to another.

*Luke xiv. 16, &c.* “ A certain man made a great supper, and bade many.” Messengers are sent to invite the guests to a Hindoo feast ; when not only relations, but all persons of the same division of cast in the neighbourhood are invited. A refusal to attend is considered as a great affront. “ And yet

there is room." On some occasions, so numerous are the guests, that there is not room for them to sit in the yard of the person who makes the feast, and a larger yard is therefore borrowed.

*Luke xv. 22.* "And put shoes on his feet." In Bengal, shoes of a superior quality make one of the distinguishing parts of a person's dress. Some of these shoes cost as much as a hundred roopees a pair.

*Luke x. i. 6.* "Take thy bill, and write down fifty." In carrying on a running account with a tradesman, it is common among the Hindoos for the buyer to receive from the hands of the seller a daily account of the things received, and according to this account, written on a slip of paper, and which remains in the hands of the buyer, the person is paid.

*Luke xvii. 37.* "Wheresoever the body is, thither will the eagles (rather the vultures) be gathered together." The vulture is equally as ravenous after dead bodies as the jackal, and it is very remarkable how suddenly these birds appear after the death of an animal in the open field, though a single one may not have been seen on the spot for a long period before.

*Luke xviii. 15.* "They brought unto him also infants, that he should touch them." When a spiritual guide (gooroo) visits a disciple, the latter takes his child to him for his blessing; placing the infant before the gooroo, and forcing its head down to his feet, the parent solicits his blessing, which he gives in some such words as these: "Live long." "Be learned;" or "Be rich."

*Luke xx. 10.* "That they should give him of the fruit of the vineyard." The Hindoo corn-merchants, who have lent money to husbandmen, in the time of harvest send persons to collect their share of the produce of the field.

*John ii 8.* "Bear unto the governor of the feast." It is very common for the Hindoos to appoint a person, who is expert in conducting the ceremonies of a feast, to manage, as governor of the feast. This person is seldom the master of the house.

*John iv. 6.* "Now Jacob's well was there." Cutting pools for public use renders a man famous among the Hindoos.

*John iv. 20.* "Our fathers worshipped in this mountain." Hindoost'hanā abounds with places, some of them mountainous, where, the Hindoos think, "men ought to worship."

*John v. 9.* "And the man took up his bed, and walked." The bed of a poor Hindoo is seldom any thing besides a single mat, or a cloth as thick as a bed-quilt. Men carrying such beds may be seen daily on the highways.

*John viii. 6.* "Jesus stooped down, and with his finger wrote on the ground." Schools for children are frequently held under trees in Bengal, and the children who are beginning to learn, write the letters of the alphabet in the dust. This saves pens, ink, and paper.

*John iv. 27.* "Marvelled that he talked with the woman." The Prussian Testament has it "with a woman;" and perhaps this is nearer the design of the sacred writer, for in Eastern countries, at least in Bengal, except among the lower orders, a man is never seen talking in the street with a woman of superior cast: it would be a great scandal to both parties.

*John ix. 2.* "Master, who did sin, this man, or his parents, that he was born blind?" The Hindoos believe, that most of their misfortunes arise out of the sins of a former birth, and in moments of grief not unfrequently break out into exclamations like the following: "Ah! in a former birth, how many sins must I have committed, that I am thus afflicted!" "I am now suffering for the sins of a former birth; and the sins that I am now committing are to fill me with misery in a following birth. There is no end to my sufferings!"

*John xi. 31.* "She goeth unto the grave, to weep there." I once saw some Mūsūlman women near Calcutta lying on the new made grave of a relation, and weeping bitterly; and I am informed, that Mūsūlman females, in this manner, weep, and spread flowers, over the graves of relations, at the expiration of four days, and forty days, after the interment.

*John xiii. 10.* "He that is washed, needeth not save to wash his feet." The Hindoos walk home from bathing bare foot, and on entering the house wash their feet again.

*John xix. 23.* "Without seam, woven from the top throughout." The clothes of a Hindoo, who is not employed in the service of Europeans or Mūsūlmans, are always without a seam. A brahmin, strict in his religion, would not, on any account, put on clothes which had been in the hands of a Mūsūlman taylor. The Hindoos have no regular taylors.

*Acts* x. 9. "Peter went upon the house-top to pray." Some of the rich Hindoos have a room on the top of the house, in which they perform worship daily.

*Acts* xiv. 11. "The gods are come down to us in the likeness of men." Innumerable accounts are to be found in the Hindoo pooranūs, of the descent of Brūmha, Vishnū, Shivū, Narūdū, and other gods, in human shape.

*Acts* xiv. 13. "They brought oxen and garlands," &c. At the time of worship, the Hindoo priest places a garland of flowers upon the image. Were Paul and Silas, who were to be the objects of worship, to receive the garlands, or the oxen intended to be slaughtered? In either case, the practice would be conformable to that of the Hindoos.

*Acts* xxii. 3. "Brought up at the feet of Gamaliel." This is a term of respect used by the apostle towards his preceptor. Similar forms of speech are very common amongst the Hindoos, as, "I learnt this at my father's feet," instead of saying, I learnt it of my father. "I was taught at the feet of such a teacher." "My teacher's feet say so."

1 *Corinthians* x. 25. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." In Orissa, the people buy the boiled rice which has been offered to J'gūnnat'hī, and all the different casts eat of it together, as an act of merit: the same conduct in Bengal would make them outcasts. Hindoos eagerly embrace whatever has been offered to an idol; hence it is common to see flowers which have been thus offered, placed in the hair of a Hindoo. Water that has been thus made sacred is preserved in Hindoo houses, and with it they rub their bodies, and occasionally sip a drop, regarding it as the water of life.

1 *Corinthians* xi. 6. "If it be a shame for a woman to be shorn or shaven, let her be covered." In Hindoost'hanū, a woman cuts off her hair on the death of her husband, as a token of widowhood; but this action is never performed by a married woman, whose hair is considered as an essential ornament. The veil of the Hindoo women is nothing more than the garment brought over the face; which is always very carefully used by the higher classes of women when they appear in the street.

*Galatians* vi. 17. "I bear in my body the marks of the Lord Jesus." The apostle, no



doubt, here referred to his whole bodily appearance, as a sufferer for Christ, and perhaps to certain scars in his body, from wounds he had received in his labours for Christ. Whether this receive any illustration from the conduct of the Burmans or not, we cannot decide, but it is very common for a person in the service of a Burman, to have indelible marks imprinted on his thighs, and other parts of his body, testifying to whom he belongs. Is it fanciful to suppose, that the apostle meant to say, Let no man trouble me ; I bear indelible marks on my body, that I belong to Jesus, the Saviour of the world ?

*Revelation xiii. 15.* “ He had power to give life to the image.” The bramhūns, by repeating incantations, profess to give eyes and a soul to an image before it is worshipped.

*[The author does not suppose, that in these Scripture Illustrations, every fact respecting Hindoo manners forms an exact counterpart to the Scripture passage: he is aware that some illustrations can only be considered as throwing a faint light on the passages with which they are connected ]*











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