SELECT WORKS

OF

H. H. WILSON, M.A., F.R.S.,

LATE RODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD.

VOL. I.

LONDON:
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1861.
ESSAYS AND LECTURES
ON THE
RELIGIONS OF THE HINDUS.

BY

H. H. WILSON, M.A., F.R.S.,
LATE BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,

COLLECTED AND EDITED BY
REINHOLD ROST, PH. D.

IN TWO VOLUMES.

VOL. I.
SKETCH OF THE RELIGIOUS SECTS OF THE HINDUS.

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A NEW EDITION, SUPERINTENDED
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PREFACE.

ABOVE forty-eight years have elapsed since Professor H. H. Wilson, then Assistant Surgeon in the service of the East India Company, published his translation of the Meghadūta, the first fruits of his literary labours in the mine of Sanskrit Literature. During the nineteen following years, while engaged in various official capacities, chiefly at Calcutta and Benares, and from the time of his return to England in 1832 till his death (on the 8th of May 1860) he continued to pursue his studies and researches on the literature, history, antiquities and religious systems of the Hindus with indefatigable industry. Ever zealously availing himself of the opportunities which were afforded him by his long residence in India and subsequently by his easy access to the rich stores of Manuscripts, accumulated both at the East India House and the Bodleian Library, for extending, deepening, and consolidating his investigations in Indian lore, he produced a large number of works of various extent, which for usefulness, depth of learning, and wide range of research show him to have been the worthy
successor of Sir W. Jones and H. T. Colebrooke. The just appreciation of his merits, contained in the sketches of his life, character and labours, in the "Annual Report" of the R. Asiat. Soc. for 1860, and in the "Rapport" of the Société Asiatique for the same year, re-echoes but the meed of admiration and gratitude with which every student of Sanskrit acknowledges the obligations he owes to Professor Wilson's works. Many of these however, ranging as they do over a period of nearly half a century, were originally published in periodicals and transactions of oriental Societies not generally accessible, or have otherwise become scarce, while they still are the standard, and in some instances the only, authority on the various topics of which they treat. Every credit, therefore, is due to the publishers of the series of volumes, of which the present is the first instalment, for the spirit and zeal with which they formed, and at once took measures to carry out, the plan of reprinting a selection of his writings. Of the six divisions, in which these are to appear, the one containing Essays and Lectures on subjects connected with the religions of the Hindus was proposed to come out first, and at the publishers' request the undersigned undertook to carry it through the press. As it was found expedient to adhere in each division, as far as practicable, to the chronological order in which the several essays intended for it were originally published, the commencement was
made with the celebrated "Sketch of the Religious Sects of the Hindus", the first portion of which appeared in the Asiatic Researches for 1828, and the second (from p. 188 of the present edition) in the volume for 1832. The remaining eight Essays and Lectures selected for this division will form the second volume, which is in the press.

On account of the variety of manuscript sources in Persian, Sanskrit, Bengali and different dialects of Hindi, from which the author gleaned the materials for his "Sketch of the Religious Sects of the Hindus", thorough consistency and uniformity in the transliteration of Indian names would have been beyond what could be expected by anyone ever so slightly acquainted with the various graphical, and still more phonetical, changes to which Sanskrit words are liable when passing into the vernacular idioms of modern India. No improvement in this respect was aimed at in the reprint of this work which appeared at Calcutta in the year 1846 (pp. 238 in 8vo), and in which even the most obvious misprints of the original edition have been reproduced with scrupulous fidelity. Some care has, therefore, been bestowed in the present edition upon introducing such accuracy in the spelling of Indian words, both ancient and modern, as shall enable the student to trace without difficulty their original forms. In cases of slight, but unavoidable discrepancies, occasioned, it is feared, in not a few
instances by the want of ready communication between the editor and the printer, the reader is referred to the Index. However desirable, too, it would have been to verify the many quotations contained in the Notes, this has been found practicable only so far as some access to the printed literature of India enabled the editor to trace them. With regard to those of them which he has failed to verify he must plead as his excuse that he undertook and carried on the work of editing with but little time to spare from his other avocations. The verifications which he has succeeded in tracing, and the references and few other additions he has thought necessary to make, are enclosed in brackets [ ]; and he hopes that the volume, in the attractive garb, which publishers and printer have combined to give it, may not be the less welcome both to the student of Hindu literature and antiquities, and to everyone to whom the improvement of the religious condition of the Hindus is at heart.

St. Augustine's College, Canterbury;
Oct. 18, 1861.

R. R.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Preface</td>
<td>VII</td>
</tr>
<tr>
<td></td>
<td>Table of Contents</td>
<td>XI</td>
</tr>
<tr>
<td>Section I</td>
<td>Introductory Observations</td>
<td>1</td>
</tr>
<tr>
<td>Section II</td>
<td>State of the Hindu Religion anterior to its present condition</td>
<td>11</td>
</tr>
<tr>
<td>Section III</td>
<td>Present divisions of the Hindus, and of the Vaishnāvas in particular</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Vaishnāvas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śrī Sampradāyīs, or Rāmānujas</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Rāmānandis, or Rāmāvats</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>Kabīr Panthīs</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>Khākis</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>Malúk Dāsīs</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>Dādū Panthīs</td>
<td>103</td>
</tr>
<tr>
<td></td>
<td>Rai Dāsīs</td>
<td>113</td>
</tr>
<tr>
<td></td>
<td>Senā Panthīs</td>
<td>118</td>
</tr>
<tr>
<td></td>
<td>Rudra Sampradāyīs, or Vallabhāchāris</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>Mirā Bāīs</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>Brahma Sampradāyīs, or Madhvāchāris</td>
<td>139</td>
</tr>
<tr>
<td></td>
<td>Sanakādī Sampradāyīs, or Nīmāvats</td>
<td>150</td>
</tr>
<tr>
<td></td>
<td>Vaishnāvas of Bengal</td>
<td>152</td>
</tr>
<tr>
<td></td>
<td>Rādhā Vallabhīs</td>
<td>173</td>
</tr>
<tr>
<td></td>
<td>Sakhī Bhāvas</td>
<td>177</td>
</tr>
<tr>
<td></td>
<td>Charaṇ Dāsīs</td>
<td>178</td>
</tr>
<tr>
<td></td>
<td>Hariśchandīs, Sadhnā Pānthīs, and Mādhavīs</td>
<td>181</td>
</tr>
<tr>
<td></td>
<td>Sannyāsīs, Vairāgīs &amp;c.</td>
<td>183</td>
</tr>
<tr>
<td></td>
<td>Nāgas</td>
<td>187</td>
</tr>
<tr>
<td></td>
<td>Šaivas</td>
<td>188</td>
</tr>
<tr>
<td></td>
<td>Daṇḍīs, and Daśnāmīs</td>
<td>191</td>
</tr>
<tr>
<td></td>
<td>Yogiś, or Jogīs</td>
<td>205</td>
</tr>
<tr>
<td></td>
<td>Jangamas</td>
<td>219</td>
</tr>
<tr>
<td></td>
<td>Paramahamsas</td>
<td>231</td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>233</td>
<td>Aghorís</td>
</tr>
<tr>
<td>234</td>
<td>Úrdhhabáhus, Ákáśmukhís, and Nakhlís</td>
</tr>
<tr>
<td>235</td>
<td>Gúdaras</td>
</tr>
<tr>
<td>236</td>
<td>Rákharas, Súkharas, and Ûkharas</td>
</tr>
<tr>
<td>236</td>
<td>Kará Lingís</td>
</tr>
<tr>
<td>237</td>
<td>Sannyásís, Brahmacáhrís, Avadhútás</td>
</tr>
<tr>
<td>238</td>
<td>Nágas</td>
</tr>
<tr>
<td>240</td>
<td>Śáktas</td>
</tr>
<tr>
<td>250</td>
<td>Dakshiñaás, or Bháktaś</td>
</tr>
<tr>
<td>254</td>
<td>Vámís, or Vámácháhrís</td>
</tr>
<tr>
<td>263</td>
<td>Kánchhuíyas</td>
</tr>
<tr>
<td>264</td>
<td>Karáris</td>
</tr>
<tr>
<td>265</td>
<td>Miscellaneous Sects</td>
</tr>
<tr>
<td>266</td>
<td>Saurapátaś, or Saúras</td>
</tr>
<tr>
<td>266</td>
<td>Gaúnapatyas</td>
</tr>
<tr>
<td>267</td>
<td>Nának Sháhís</td>
</tr>
<tr>
<td>267</td>
<td>Udásís</td>
</tr>
<tr>
<td>272</td>
<td>Ganj Bakhshís</td>
</tr>
<tr>
<td>273</td>
<td>Rámráyís</td>
</tr>
<tr>
<td>274</td>
<td>Suthrá Sháhís</td>
</tr>
<tr>
<td>273</td>
<td>Govínd Sínhís</td>
</tr>
<tr>
<td>275</td>
<td>Nírmalas</td>
</tr>
<tr>
<td>275</td>
<td>Nágas</td>
</tr>
<tr>
<td>276</td>
<td>Jains</td>
</tr>
<tr>
<td>339</td>
<td>Digambaras</td>
</tr>
<tr>
<td>342</td>
<td>Švetámbaras</td>
</tr>
<tr>
<td>342</td>
<td>Yátís</td>
</tr>
<tr>
<td>343</td>
<td>Šrávakas</td>
</tr>
<tr>
<td>347</td>
<td>Bábá Lálís</td>
</tr>
<tr>
<td>391</td>
<td>Práú Náthís</td>
</tr>
<tr>
<td>352</td>
<td>Sádhs</td>
</tr>
<tr>
<td>356</td>
<td>Satnámís</td>
</tr>
<tr>
<td>358</td>
<td>Šíva Náráyanís</td>
</tr>
<tr>
<td>359</td>
<td>Šúnyavádíś</td>
</tr>
<tr>
<td>364</td>
<td>Concluding Remarks</td>
</tr>
<tr>
<td>371–398</td>
<td>Index</td>
</tr>
</tbody>
</table>
A SKETCH
OF THE
RELIGIOUS SECTS OF THE HINDUS.


SECTION I.
INTRODUCTORY OBSERVATIONS.

The Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description: to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the Vedas,
which have their *Karma Kāṇḍa* and *Jnāna Kāṇḍa*, or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods naturally separated into different associations, and the adorers of *Brahma*, *Vishnū*, and *Śiva* or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Darśanas*, or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference, or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods: in like manner also, the conflicting opinions were matters rather of curiosity than faith, and were neither regarded as subversive of each other; nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the

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1 One division of some antiquity is the preferential appropriation of the four chief divinities to the four original castes; thus *Śiva* is the Ādīdeva of the *Brahmans*, *Vishnū* of the *Kshatriyas*, *Brahma* of the *Vaiśyas*, and *Ganeśa* of the *Śūdras*. 

विभागां दैवत श्रेष्टे: चवियाम्बा तु माधवः। 
वैष्णवां तु भविष्या शुद्रां गणानायकः। रूति मनः॥
Brahmanical order at least, still continues: professing alike to recognise implicitly the authority of the *Vedas*, the worshippers of Śīva, or of Viṣṇu, and the maintainers of the Śāṅkhyā or Nyāya doctrines, consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, in time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of them; and even it may be presumed, the introduction of new divinities. In all these respects, the *Purāṇas* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings\(^1\) of animosity towards those

\(^1\) Thus in the Bhāgavat:

ब्रवरतःधरा ये च च च तत्तसमुप्रति: ।
पायथिनिन्ति भवनु संक्षास्यपरिपथिन्यः ॥

Those who profess the worship of Bhāvā, (Śīva,) and those who follow their doctrines, are heretics and enemies of the sacred Śāstras,—Again:

सुसुश्यचो धोरः पानिन्द्विहाः भूतपतीकाः ।
नारायणवलः शास्त्र भाजनिः ह्यनसूयवः ॥

Those desirous of final emancipation, abandoning the hideous gods of the devils, pursue their devotions, calm, blameless, and being parts of Nārāyaṇa.

The *Padma Purāṇa* is more personal towards Viṣṇu:

विष्णुदर्शनमाचिष शिवद्रोहः प्रजायते ॥
शीत्रंहारसम्भवं सदेह्न याति द्राक्षरम् ।
तस्मात्र विष्णुनामा शिपि न वक्तव्यं श्वाचाचन ॥

1
who presumed to dispute that supremacy: in this conflict the worship of Brahmā has disappeared\(^1\), as well as, indeed, that of the whole pantheon, except Vishṇu, Śiva and Śakti, or their modifications; with respect to the two former, in fact, the representatives have borne away the palm from the prototypes, and Kṛişṇa, Rāma, or the Linga, are almost the only forms

From even looking at Vishṇu, the wrath of Śiva is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of Vishṇu ever be pronounced.

The same work is, however, cited by the Vaishṇavas, for a very opposite doctrine.

वासुदेवं परिधवं यो ।
तृतीयं जाः पौरीतरं कृपं खगिति दूसमिति ॥

He who abandons Vāsudeva and worships any other god, is like the fool, who being thirsty, sinks a well in the bank of the Ganges.

The principle goes still further, and those who are inimical to the followers of a Deity, are stigmatised as his personal foes—thus in the Ādi Purāṇa, Vishṇu says:

मद्यको वस्मो यस्म स एव सम ब्रह्मः ।
तत्परो वस्मो नाखिः सब्ध सब्ध धनञ्जय ॥

He to whom my votary is a friend, is my friend—he who is opposed to him, is no friend of mine—he assured, Dhananjaya, of this.

\(^1\) Śiva himself, in the form of Kāla Bhairava, tore off Brahmā's fifth head, for presuming to say, that he was Brahma, the eternal and omnipotent cause of the world, and even the creator of Śiva, notwithstanding the four Vedas and the personified Omkāra, had all given evidence, that this great, true and indescribable deity was Śiva himself. The whole story occurs in the Kāśi Khānḍa [c. 31] of the Skanda Purāṇa, and its real signification is sufficiently obvious.
under which Vishnú and Śiva are now adored in most parts of India\(^1\).

The varieties of opinion kept pace with those of practice, and six heretical schools of philosophy disputed the pre-eminence with their orthodox brethren: we have little or no knowledge of these systems, and even their names are not satisfactorily stated: they seem, however, to be the Sangata or Baudhā, Ārhatā, or Jaina, and Vārhaspatya, or Atheistical, with their several subdivisions\(^2\).

Had the difference of doctrine taught in the heretical schools been confined to tenets of a merely speculative nature, they would, probably, have encountered little opposition, and excited little enmity among the Brah-

\(^1\) The great text-book of the Vaishnavas is the Bhāgavat, with which it may be supposed the present worship, in a great measure, originated, although the Mahābhārata and other older works had previously introduced this divinity. The worship of the Linga is, no doubt, very ancient, although it has received, within a few centuries, its present degree of popularity: the Kāśi Khaṇḍ was evidently written to enforce it, and at Benares, its worship entirely overshadows every other ritual.

\(^2\) In a work written by the celebrated Madhava, describing the different sects as they existed in his day, entitled the Sārva Darśana, the Vārhaspatyas, Lokāyatās, and Chārvākas are identified, and are really advocates of an atheistical doctrine, denying the existence of a God, or a future state, and referring creation to the aggregation of but four elements. The Baudhās, according to the same authority, admit of four subdivisions, the Madhyamikas, Yogāchāras, Sautrāntikas and Vaiśīkhaṇḍikas. The Jains or Arhats, as still one of the popular divisions, we shall have occasion to notice in the text.
manical class, of which latitude of opinion is a very common characteristic. The founder of the Atheistical school, however, Vṛihāspatī, attacks both the Vedaś and the Brahmanas, and asserts that the whole of the Hindu system is a contrivance of the Priesthood, to secure a means of livelihood for themselves¹, whilst the Baudhāyas and Jainas, equally disregarding the Vedaś and the Brahmanas, the practice and opinions of the Hindus, invented a set of gods for themselves, and deposed the ancient pantheon: these aggressions provoked resentment: the writings of these sects are alluded to with every epithet of anger and contempt, and they are all anathematised as heretical and atheistical; more active measures than anathemas, it may be presumed, were had recourse to: the followers of

¹ Vṛihaspaiti has the following texts to this effect, [quoted in the Sarva Darśana, Calcutta edition, pp. 3 and 6, and with a v.l. Prabodhach. ed. Brockhaus, p. 30]:

"Agnihoṭra, the three Vedaś, the Trīdāśa, the smearing of ashes, are only the livelihood of those who have neither intellect nor spirit." After ridiculing the Śrāddha, shrewdly enough, he says:

Hence it is evident, that it was a mere contrivance of the Brahmanas to gain a livelihood, to ordain such ceremonies for the dead, and no other reason can be given for them. Of the Vedaś, he says: चर्ची वेदः कार्तिरी मण्डःधूतनिजशाचरा: ||

The three Authors of the Vedaś were Buffoons, Rogues, and Fiends—and cites texts in proof of this assertion.
Vṛihspatī, having no worship at all, easily eluded the storm, but the Baudhas of Hindustan were annihilated by its fury, and the Jainas apparently evaded it with difficulty, although they have undoubtedly survived its terrors, and may now defy its force.

The varieties thus arising from innovations in practice and belief, have differed, it may be concluded, at different eras of the Hindu worship. To trace the character of those which have latterly disappeared, or to investigate the remote history of some which still remain and are apparently of ancient date, are tasks for which we are far from being yet prepared: the enquiry is, in itself so vast, and so little progress has been made in the studies necessary to its elucidation, that it must yet remain in the obscurity in which it has hitherto been enveloped; so ambitious a project as that of piercing the impenetrable gloom has not instigated the present attempt, nor has it been proposed to undertake so arduous a labour, as the investigation and comparison of the abstruse notions of the philosophical sects¹. The humbler aim of these researches has been that of ascertaining the actual condition of the popular religion of the inhabitants of some of the provinces subject to the Bengal Govern-

¹ Something of this has been very well done by Mr. Ward, in his account of the Hindus: and since this Essay was read before the Society, the account given by H. T. Colebrooke, Esq. in the first part of the Transactions of the Royal Asiatic Society, of the Sāṅkhya and Nyāya Systems, has left little more necessary on this subject.
ment; and as a very great variety prevails in that religion, the subject may be considered as not devoid of curiosity and interest, especially as it has been left little better than a blank, in the voluminous compositions or compilations, professing to give an account of the native country of the Hindus.

The description of the different sects of the Hindus, which I propose to offer, is necessarily superficial: it would, indeed, have been impossible to have adopted the only unexceptionable method of acquiring an accurate knowledge of their tenets and observances, or of studying the numerous works in Sanskrit, Persian, or the provincial dialects of Hindi, on which they are founded. I have been obliged to content myself, therefore, with a cursory inspection of a few of those compositions, and to depend for much of my information on oral report, filling up or correcting from these two sources the errors and omissions of two works, on this subject professedly, from which I have derived the ground work of the whole account.

The works alluded to are in the Persian language, though both were written by Hindu authors; the first was compiled by Sītal Sinh, Múnshí to the Rájá of Benares; the second by Mathurá Nath, late librarian of the Hindu College, at the same city, a man of great personal respectability and eminent acquirements: these works contain a short history of the origin of the various sects, and descriptions of the appearance, and observances, and present condition of their followers: they comprise all the known varieties, with
one or two exceptions, and, indeed, at no one place in India could the enquiry be so well prosecuted as at Benares\(^1\). The work of Mathurā Nāth is the fullest and most satisfactory, though it leaves much to be desired, and much more than I have been able to supply. In addition to these sources of information, I have had frequent recourse to a work of great popularity and extensive circulation, which embodies the legendary history of all the most celebrated Bhaktas or devotees of the Vaishnava order. This work is entitled the Bhakta Mālā. The original, in a difficult dialect of Hindi, was composed by Nābhaṇi, about 250 years ago\(^2\), and is little more than a catalogue, with brief and obscure references to some leading circumstances connected with the life of each individual, and from the inexplicit nature of its allusions, as well as the difficulty of its style, is far from intelligible to the generality even of the natives. The work, in its present form, has received some modifications, and obvious additions from a later teacher, Nārāyana Dās, whose share in the composition is, no doubt,

\(^1\) The acknowledged resort of all the vagabonds of India, and all who have no where else to repair to: so, the Kāśi Khānī:

\textbf{कुंभकर्णिविविक्षीनानां ये शीर्षाकारविवर्णातः।}

\textbf{चतुष्कं ज्ञापित गतिनैक्षि तेषां वाराणसी गति।}

"To those who are strangers to the Śruti and Smṛiti (Religion and Law); to those who have never known the observance of pure and indispensable rites; to those who have no other place to repair to; to those, is Benares an asylum." [Compare Prabodhach. ed. Brockhaus, p. 19.]

considerable, but cannot be discriminated from Nābhājī's own, beyond the evidence furnished by the specification of persons unquestionably subsequent to his time.—Nārāyaṇ Dāś probably wrote in the reign of Shāh Jehān. The brevity and obscurity of the original work pervade the additional matter, and to remedy these defects, the original text, or Mūla, has been take as a guide for an amplified notice of its subjects, or the Tikā of Kṛishṇa Dāś; and the work, as usually met with, always consists of these two divisions. The Tikā is dated Samvat, 1769 or A. D. 1713. Besides these, a translation of the Tikā, or a version of it in the more ordinary dialect of Hindustan, has been made by an anonymous author, and a copy of this work, as well as of the original, has furnished me with materials for the following account. The character of the Bhakta Mālā will best appear from the extracts of translations from it to be hereafter introduced: it may be sufficient here to observe, that it is much less of a historical than legendary description, and that the legends are generally insipid and extravagant: such as it is, however, it exercises a powerful influence, in Upper India, on popular belief, and holds a similar place in the superstitions of this country, as that which was occupied in the darkest ages of the Roman Catholic faith, by the Golden Legend and Acts of the Saints.¹

¹ In further illustration of our text, with regard to the instrumentality of the Purāṇas in generating religious distinctions amongst the Hindus, and as affording a view of the Vaiṣṇava
SECTION II.

STATE OF THE HINDU RELIGION, ANTERIOR TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the feelings on this subject, we may appeal to the Padma Purâna. In the Uttara Khaṇḍa, or last portion of this work, towards the end of it, several sections are occupied with a dialogue between Śiva and Pârvatî, in which the former teaches the latter the leading principles of the Vaiśhāvās faith. Two short sections are devoted to the explanation of who are heretics, and which are the heretical works. All are Pâshanâs, Śiva says, who adore other gods than Viṣhû, or who hold, that other deities are his equals, and all Brahmans who are not Vaiśhâvâs, are not to be looked at, touched, nor spoken to:—

चे अन्ये देवं परलेव वदून्य्यशान्माोहिता:।
नारायणाय जमायाति वेय पायणिणे: सुर्ता:॥
यस्य नारायणे देवं शङ्क्षुं श्रद्द्हि विद्विजते:॥
समाभौ विश्वविविधं स पायणी भेवितस्ता॥
किमच बलनीतैन श्राद्धो च श्चावेष्यवा:॥
न योगवा न वा वा न द्रुष्यवा: कदाचन॥

Śiva, in acknowledging that the distinguishing marks of his votaries, the skull, tiger’s skin, and ashes, are reproved by the Vedas (Ṣrutigarhitam) states, that he was directed by Viṣhû to inculcate their adoption, purposely to lead those who assumed them into error.—Nâmûchi and other Daityas had become so powerful by the purity of their devotions, that Indra and the other gods were unable to oppose them. The gods had recourse to Viṣhû, who, in consequence, ordered Śiva to introduce the Śaiva tenets and practices, by which the Daityas were beguiled, and rendered “wicked, and thence weak.”

In order to assist Śiva in this work, ten great Sages were imbued with the Tâmasa property, or property of darkness and
Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, nor ignorance, and by them such writings were put forth as were calculated to disseminate unrighteous and heretical doctrines, these were Kañáda, Gautama, Śakti, Upamanyu, Jaimini, Kapila, Durvásas, Mrikanti, Viñhaspati, and Bçágava.

By Śiva himself, the Páṣupata writings were composed; Kañáda is the author of the Vaiśeshika Philosophy. The Nyáya originates with Gautama. Kapila, is the founder of the Sánkhya School, and Viñhaspati of the Chárvāka. Jaimini, by Śiva’s orders, composed the Mímáṃsá, which is heretical, in as far as it inculcates works in preference to faith, and Śiva himself, in the disguise of a Brahman, or as Vyása, promulgated the Ve-dánta, which is heterodox in Vaiśnava estimation, by denying the sensible attributes of the deity. Viśiñú, as Buddha, taught the Bauddhá Śástra, and the practices of going naked, or wearing blue garments, meaning, consequently, not the Bauddhás, but the Jainas, (बौद्धसमस्तों नसनीलपटादिवृक्स). The Puráṇas were partly instrumental in this business of blinding mankind, and they are thus distinguished by our authority and all the Vaiśnava works.

The Mótseya, Kaurma, Lángha, Sáiva, Skánda and Agneya, are Támasa, or the works of darkness, having more or less of a Sáiva bias.

The Viññú, Náradya, Bhágavat, Gáruḍa, Pádma and Várdha, are Sáttwika, pure and true; being in fact, Vaiśnava text books.

The Brahmadáda, Brahma Vaivartta, Márkkaṇdéya, Bhavishya, Vdmána and Brahmá, are of the Rájasu cast, emanating from the quality of passion. As far as I am acquainted with them, they lean to the Ságta division of the Hindus, or the worship of the female principle. The Márkkaṇdéya does so notoriously, containing the famous Chañádi Pátha, or Durgá Mádhätmya, which is read at the Durgá Pújá; the Brahma Vaivartta, is especially dedicated to Kásiñña as Govinda, and is principally occupied by him and his mistress Rádhá. It is also full on the subject of Prakrti or personified nature.
uninteresting preliminary branch of the enquiry, to
deavour to determine its existing modifications, at
the period immediately preceding the few centuries,
which have sufficed to bestow upon it its actual form:

A similar distinction is made even with the Smritis, or works
on law. The codes of Vasishtiya, Harita, Vyasa, Parasha,
Bharadwaja and Kasyapa, are of the pure order. Those of
Yajnavalkya, Atri, Tittiri, Daksha, Katyayana and Vishnu
of the Raja class, and those of Gautama, Vaihaspati, Samvartta,
Yama, Sankha and Usanas, are of the Tamasa order.

The study of the Puranas and Smritis of the Sankhya class,
secures Muktay, or final emancipation, that of those of the Raja
obtains Svarga, or Paradise; whilst that of the Tamasa con-
demns a person to hell, and a wise man will avoid them.

किसने वज्रनोक्तिने पुराणोऽधृतिाऽपि।
तामसा नरकविध्व वज्रमंसलानिविचारः॥

The Vaishnava writers endeavour to enlist the Vedas in their
cause, and the following texts are quoted by the Tatparya Niraya:

एको नारायण आसीत् प्रज्ञा न च श्रंकरः।
Narayana alone was, not Brahman nor Sankara.

वासुदेवो वा रूढमय आसीत् त्र्याया न च श्रंकरः।
Or Vasudeva was before this (universe,) not Brahman nor Sankara.

The Saivas cite the Vedas too, as

सर्वभावे पि स भगवानस्सात्सर्वंगत: शिवः॥
The Lord who pervades all things, is thence termed the omni-
present Siva.

Rudra is but one, and has no second—

एको उपि शत्रु न द्वितीयः॥

These citations would scarcely have been made, if not au-
thentic; they probably do occur in the Vedas, but the terms
Narayana and Vasudeva, or Siva and Rudra, are not to be
taken in the restricted sense, probably, which their respective
followers would assign them.
it happens, also, that some controversial works exist, which throw considerable light upon the subject, and of which the proximity of their date, to the matters of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scanty information as is attainable, are the Śāṅkara Dīvijaya of Ánanda Gīri, and the Sarva Darśana Sangraha of Mādhava Chārya, the former a reputed disciple of Śāṅkara himself, and the latter a well known and able writer, who lived in the commencement of the 14th century.

The authenticity of the latter of these two works, there is no room to question; and there is but little reason to attach any doubt to the former. Some of the marvels it records of Śāṅkara, which the author professes to have seen, may be thought to affect its credibility, if not its authenticity, and either Ánanda Gīri must be an unblushing liar, or the book is not his own: it is, however, of little consequence, as even, if the work be not that of Ánanda Gīri himself, it bears internal and indisputable evidence of being the composition of a period, not far removed from that at which he may be supposed to have flourished, and we may, therefore, follow it as a very safe guide, in our enquiries into the actual state of the Hindu Religion about eight or nine centuries ago.

The various sectaries of the Hindu Religion then existing, are all introduced to be combated, and, of course, conquered, by Śāṅkara: the list is rather a
long one, but it will be necessary to go through the whole, to ascertain the character of the national faith of those days, and its present modifications, noticing, as we proceed, some of the points of difference or resemblance between the forms of worship which then prevailed, and which now exist. The two great divisions of *Vaishnava* and *Shaiva* were both in a flourishing condition, and each embraced six principal subdivisions: we shall begin with the former, who are termed; *Bhaktas, Bhagavatas, Vaishnavas, Chakrinas, or Pancharatrakas, Vaikhanaasas and Karmahinas*.

But as each of these was sub-divided into a practical and speculative, or *Karma* and *Jnana* portion, they formed, in fact, twelve classes of the followers of *Vishnu*, as the sole and supreme deity.

The *Bhaktas* worshipped *Vishnu* as *Vasudeva*, and wore no characteristic marks. The *Bhagavatas* worshipped the same deity as *Bhagavat*, and impressed upon their persons the usual *Vaishnava* insignia, representing the discus, club, &c. of that divinity; they likewise reverenced the *Sala* *grham* stone, and *Tulas* plant, and in several of their doctrinal notions, as well as in these respects, approach to the present followers of *Ramanuja*, although they cannot be regarded as exactly the same. The authorities of these three sects were the *Upanishads* and *Bhagavad GitA*. The names of both the sects still remain, but they are scarcely applicable to any particular class of *Vaishnava*: the terms *Bhakta*, or *Bhagat*, usually indicate any individual who pretends to a more rigid devotion than
his neighbours, and who especially occupies his mind with spiritual considerations: the Bhágavat is one who follows particularly the authority of the Śrī Bhágavat Puráña.

The Vaishnávas adored Vishnu as Nárayana, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in Vaikuńtha, or Vishnu’s heaven; their tenets are still current, but they can scarcely be considered to belong to any separate sect.

The Chakriniás, or Pancharátakas were, in fact, Saktas of the Vaishnava class, worshipping the female personifications of Vishnu, and observing the ritual of the Pancharatra Tantra: they still remain, but scarcely individualised, being confounded with the worshippers of Káishña and Ráma on the one hand, and those of Śakti or Devi on the other.

The Vaikhánas appear to have been but little different from the Vaishnavas especially so called; at least Ananda Giri has not particularised the difference; they worshipped Nárayaṇa as supreme god, and wore his marks. The Karmahínas abstained, as the name implies, from all ritual observances, and professed to know Vishnu as the sole source and sum of the universe, svar śivaśivay jagná; they can scarcely be considered as an existent sect, though a few individuals of the Rámánujíya and Rámánandí Vaishnávas may profess the leading doctrines.

The Vaishnava forms of the Hindu faith are still, as we shall hereafter see, sufficiently numerous; but
we can scarcely identify any one of them with those which seem to have prevailed when the Śankara Vi-jaya of Ānanda Gīrī was composed. The great divisions, of Rāmānuja and Rāmānand—the former of which originated, we know, in the course of the 11th century, are unnoticed, and it is also worth while to observe, that neither in this, nor in any other portion of the Śankara Vijaya, is any allusion made to the separate worship of Kūśīṇa, either in his own person, or that of the infantine forms in which he is now so pre-eminently venerated in many parts of India, nor are the names of Rāma and Sītā, of Lakshmaṇa or Hanumān, once particularised, as enjoying any portion of distinct and specific adoration.

The Śaiva sects are the Śaivas, Raudras, Ugras, Bhāktas, Jangamas, and Pāśupatas. Their tenets are so blended in the discussion, that it is not possible to separate them, beyond the conjectural discrimination which may be derived from their appellations: the text specifies merely their characteristic marks: thus the Śaivas wore the impression of the Linga on both arms; the Raudras had a Trisūla, or trident, stamped on the forehead; the Ugras had the Damaru, or drum of Śiva on their arms, and the Bhāktas an impression of the Linga on the forehead—the Jangamas carried a figure of the Linga on the head, and the Pāśupatas inprinted the same object on the forehead, breast, navel, and arms. Of these sects, the Śaivas are not now any one particular class—nor are the Raudras, Ugras, or Bhāktas, any longer distinct
societies: the Jangamas remain, but they are chiefly confined to the south of India, and although a Pāṣupata, or worshipper of Śiva as Paśupati, may be occasionally encountered, yet this has merged into other sects, and particularly into that of the Kānphātā Jogīs: the authorities cited by these sects, according to Ánanda Giri, were the Śiva Gitā, Śiva San-hitā, Śiva Rāhasya and Rudra Yāmala Tantra: the various classes of Jogīs are never alluded to, and the work asserts, what is generally admitted as a fact, that the Daṇḍīs, and Daśnāṁī Gosains originated with Śaṅkara Áchārya.

Worshippers of Brahmá, or Hiraṇyagarbha, are also introduced by Ánanda Giri, whom now it might be difficult to meet with: exclusive adorers of this deity, and temples dedicated to him, do not now occur perhaps in any part of India; at the same time it is an error to suppose that public homage is never paid to him. Brahmá is particularly revered at Pokher in Ajmír, also at Bithúr, in the Doab, where, at the principal Gháț, denominated Brahmávarta Gháț, he is said to have offered an Aśwamedha on completing the act of creation: the pin of his slipper left behind him on the occasion, and now fixed in one of the steps of the Gháț, is still worshipped there, and on the full moon of Agraháyana (Nov.-Dec.) a very numerously attended Melá, or meeting, that mixes piety with profit, is annually held at that place.

The worshippers of Agní no longer form a distinct class, a few Agnihotra Brahmans, who preserve the
family fire, may be met with, but in all other respects they conform to some mode of popular devotion.

The next opponents of ŚANKARA ĀCHARYA were the Sauras, or worshippers of the sun, as the creator and cause of the world: a few Sauras, chiefly Brahmanas, still exist as a sect, as will be hereafter noticed; but the divisions enumerated by ÁNANDA GĪRĪ, are now, it is believed, unknown: he distinguishes them into the following six classes.

Those who adored the rising sun, regarding it as especially the type of BRAHMĀ, or the creative power. Those who worshipped the meridian sun as ĪŚWARA, the destructive and regenerative faculty; and those who reverenced the setting sun, as the prototype of VIŚṆU, or the attribute of preservation.

The fourth class comprehended the advocates of the Trimūrti, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far correspond with the Sauras of the present day, as to refrain from food until they had seen the sun.

The sixth class of Sauras, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun: they provided a mental luminary, on which they meditated, and to
which their adoration was offered: they stamped circular orbs on their foreheads, arms, and breasts with hot irons; a practice uniformly condemned by Śan-
kara, as contrary to the laws of the Vedas, and the respect due to Brahmanical flesh and blood.

Gaṇeṣa, as well as Sūrya, had formerly six classes of adorers; in the present day he cannot boast of any exclusive worship, although he shares a sort of homage with almost all the other divinities: his followers were the worshippers of Mahā Gaṇapati, of Haridra Ga-
ṇapati, or Dhūndí Rāj, who is still a popular form of Gaṇeṣa, of Uchchhishtā G., of Navanīta G., of Swar-
ṇa G., and of Santána G. The left hand sub-division of the Uchchhishtā Gaṇapati sect, also called Hairamba, abrogated all obligatory ritual and distinction of caste.

The adorers of the female personifications of divine power, appear to have been fully as numerous as at present, and to have worshipped the same objects, or Bhavāni, Mahā Lakshmi, and Sarasvatī: even as personifications of these divinities, however, the wor-
ship of Sītá and Rādha, either singly, or in conjunction with Rāma and Kūshṇa, never makes its appearance. The worshippers of Śakti were then, as now, divided into two classes, a right and left hand order, and three sub-divisions of the latter are enumerated, who are still well known—the Pūrṇābhishiktas, Akṛitārthas, Kṛitākrityasamas.

There can be little doubt, that the course of time and the presence of foreign rulers, have very much ameliorated the character of much of the Hindu wor-
ship: if the licentious practices of the Śāktas are still as prevalent as ever, which may well be questioned, they are, at least, carefully concealed from observation, and if they are not exploded, there are other observances of a more ferocious description, which seem to have disappeared. The worship of Bhairava still prevails amongst the Śāktas and the Jogīs; but in upper India, at least, the naked mendicant, smeared with funeral ashes, armed with a trident or a sword, carrying a hollow skull in his hand, and half intoxicated with the spirits which he has quaffed from that disgusting wine-cup, prepared, in short, to perpetrate any act of violence and crime, the Kāpālika of former days, is now rarely, if ever, encountered. In the work of Ānanda Giri, we have two of these sectaries introduced, one a Brahman by birth, is the genuine Kāpālika: he drinks wine, eats flesh, and abandons all rites and observances in the spirit of his faith, his eminence in which has armed him with supernatural powers, and rendered Bhairava himself the reluctant, but helpless minister of his will. The other Kāpālika is an impostor, the son of a harlot, by a gatherer of Tāḍī, or Palm juice, and who has adopted the character as an excuse for throwing off all social and moral restraint. The Kāpālikas are often alluded to in controversial works, that appear to be the compositions of a period at least preceding the tenth century.¹

¹ See the Prabodha Chandrodaya, translated by Dr. Taylor [especially Act. III, Sc. 8 and ff].
The next classes of sectaries, confuted by Śankara, were various infidel sects, some of whom avowedly, and perhaps all covertly, are still in being: the list is also interesting, as discriminating opinions which, in the ignorance subsequent to their disappearance from Hindustan, have very commonly been, and, indeed, still are frequently confounded. These are the Chārvākas, or Śūnya Vādīs, the Saugatas, the Kṣhapanaṅkās, the Jainas, and the Bauddhas.

The Chārvakas were so named from one of their teachers, the Muni Chārvāka. From Vāhāspatī—some of whose dogmas have been quoted from the work of Mādhava, they are termed also Vāhāspatyas. The appellation Śūnya Vādi implies the asserter of the unreality and emptiness of the universe, and another designation, Lokāyata, expresses their adoption of the tenet, that this being is the Be-all of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see.

The Saugatas are identified even by Mādhava with Bauddhas, but there seems to have been some, although probably not any very essential difference: the chief tenet of this class, according to Ānanda Giri, was their adopting the doctrine taught by Sugata Muni, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the Bauddha and Jaina schisms: it is to be feared, that the personal description of the Saugata, as a man of a fat body and small head,
although possibly intended to characterise the genus, will not direct us to the discovery of its origin or history. The Kshapaṇaka again has always been described by Hindu writers as a Baudhā, or sometimes even a Jainā naked mendicant: in the work before us he appears as the professor of a sort of astrological religion, in which¹ time is the principal divinity, and he is described as carrying, in either hand, the implements of his science, or a Gola Yantra, and Tūrya Yantra, the former of which is an armillary sphere, and the latter a kind of quadrant, apparently for ascertaining time²; from the geographical controversy that occurs between him and Śāṅkara, it appears that he entertains the doctrine regarding the descent of earth in space, which is attributed by the old astronomers to the Baudhās, and controverted by the author of the Sūrya Siddhānta³, and subsequently by Bhāskara: the former is quoted by Śāṅkara, according to our author. These doctrines, the commentators on Bhāskara’s work, and

¹ Time is the Supreme Deity. Īśvara cannot urge on the present. He who knows time knows Brahma. Space and time are not distinct from God.

² तृतीयं सच्चते व यात्ररोऽभागमित्यथः:
The Tūrya Yantra is the fourth part of an orb.

³ [at least implicitly in the śloka XII: 32.] A. R. XII: 229.
even he, himself, commenting on his own text, say, belong to the Jainas, not to the Baudhhas; but, possibly, the correction is itself an error, it does not appear that the Kshapañaka of ÁNANDA GIRI argues the existence of a double set of planetary bodies, which is, undoubtedly, a Jaina doctrine\(^1\), and the descent of the earth in space may have been common to all these sects.

The Jainas that existed in the time of ÁNANDA GIRI appear as Digambaras only; he does not notice their division into Digambaras and Svetámbaras, as they at present are found, and existed indeed prior to the age of MÁDHAVA. The Baudhhas are introduced personally, although it may be questioned whether they were very numerous in India in so comparatively modern a period: according to ÁNANDA GIRI, a persecution of this sect, and of the Jainas, took place in one part of the peninsula, the state of Rudrapur, during ŠANKARA's life time, but he, as well as MÁDHAVA\(^2\), excludes ŠANKARA from being at all concerned in it. He ascribes its occurrence to the same source, the instigation of a Bhatta, from the north, or, in fact, of KUMÁRILA BHATTA, a Bengálí, or Maithili Brahman.

A long series of sectaries then ensues, of a more orthodox description, and who only err in claiming primeval and pre-eminent honors for the objects of their adoration—none of these are to be found; and, although, of a certain extent, the places of some of

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\(^1\) A. R. IX: 331.

\(^2\) Preface to Wilson's Sanscrit and English Dictionary.
them may be supplied by the local deities of the villagers, and by the admission of others to a participation in the worship paid to the presiding deities of each sect, yet there can be little doubt, that a large portion of the Hindu Pantheon formerly enjoyed honours, which have for some centuries past been withheld. In this predicament are Indra, Kuvera, Yama, Varuña, Garuda, Śesha, and Soma, all of whom, in the golden age of Hindu idolatry, had, no doubt, temples and adorers: the light and attractive service of the god of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the 1 tales, poems, and dramas of antiquity: it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures. The buffoonery of the Holi, and barbarity of the Charak Pūjā, but ill express the sympathies which man, in all countries, feels with the vernal season, and which formerly gave rise to the festive Vasantotsava of the Hindus, and the licentious homage paid to Śakti and Bhairava, has little in common with the worship, that might be supposed acceptable to Kāma and his lovely bride, and which it would appear they formerly enjoyed.

1 In the Vṛihat Kathā, Daśa Kumāra, Mālati Mādhava, Mṛichchhakati, &c.
 Besides the adorers of the secondary divinities, we have a variety of sects who direct their devotions to beings of a still lower rank, and of whom none, at present, exist as distinct bodies, although individuals may be found, either detached or comprehended in other classes, who, more or less, reverence similar objects. Thus, the worship of Ākāś, or Ether, as the supreme deity, is still occasionally met with: all classes pay daily homage to the Pitris or Manes, and a few of the Tāntrikas worship the Siddhas, or Genii, in the hope of acquiring super-human powers: the same class furnishes occasional votaries of the Vasus, Yakshas, and Gandharvas, and even of the Vetalas and Bhūtas, or goblins and ghosts, and the latter also receive still, from the fears of the villagers, propitiatory adoration. It does not appear, that in any form, the worship of the moon and stars, of the elements, and divisions of the universe, is still practised, although that of the Tirthas, or holy places and rivers, is as popular as ever.

We have thus completed the enumeration of the sects as described by the author of the Śankara Vijaya, and have had an opportunity of observing, that, although the outlines of the system remain the same, the details have undergone very important alterations, since the time at which this work was composed: the

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1 I have encountered but one Professor, however, of this faith, a miserable mendicant, who taught the worship of Ether, under the strange name of Baghela.
rise of most of the existing modifications, we can trace satisfactorily enough, as will hereafter appear, and it is not improbable, that the disappearance of many of those, which no longer take a part in the idolatry of the Hindus, may be attributed to the exertions of Śaṅkara and his disciples: his object, as appears from the work we have hitherto followed, was by no means the suppression of acts of outward devotion, nor of the preferential worship of any acknowledged and pre-eminent deity: his leading tenet is the recognition of Brahma Para Brahma¹, as the sole cause and supreme ruler of the universe, and as distinct from Śiva, Viṣṇu, Brahmā, or any individual member of the pantheon: with this admission, and in regard to the weakness of those human faculties, which cannot elevate themselves to the conception of the inscrutable first cause, the observance of such rites, and the worship of such deities, as are either prescribed by the Vedas, or the works not incompatible with their authority, were left undisturbed by this teacher²; they even received, to a certain extent, his particular sanction, and the following divisions of the Hindu faith were, by his express per-

¹ As in these texts of the Vedas सदैव सीमितद्वय आसीत्। अरब्रह्माय वा रूपेवक एवाय आसीत्। [quoted by Śaṅk. in his Brahmaśātrasabhaśya, Calc., 1854, p. 54. See also Brīhad Árañy. Upan. I, 4, 1. p. 125.]

² अभावमेतिहासपुराणोकाचारशु वेदायुक्तवृच्च्या यावः। अस्याहश एव तत्तत्तिकृली।

Ordinances founded on the Tantras, the Purāṇas, or historical record, are admissible if accordant with the Vedas; they must be rejected if repugnant.
mission, taught by some of his disciples, and are, consequently, regarded by the learned Brahmans in general, as the only orthodox and allowable forms in the present day. The Śaiva faith was instituted by Paramata Kālānala, who is described as teaching at Benares, and assuming the insignia that characterise the Daṇḍīs of modern times. The Vaishānava worship was taught at Kānci, or Conjeeveram, by Lakshmana Āchārya and Hastāmalaka; and the latter seems to have introduced a modified adoration of Vishṇu, in the character of Kṛishṇa. The Saura sect was continued under the auspices of Divākara, Brahmacārī, and the Śākta, under those of the Sannyāśī, Tripurakumāra: the Gānapatyā were allowed to remain under the presidency of Giriṣṭaputra, and from such persons as had not adopted either of the preceding systems, Batukanāth, the professor of the Kāpālika, or Bhairava worship, was permitted to attract followers: all these teachers were converts and disciples of Śankara,
and returned to his superintending guidance, when they had effected the objects of their missions.

The notice that occurs in the Sarva Darśana of any of the sects which have yet been mentioned, has been already incidentally adverted to: this work is less of a popular form than the preceding, and controverts the speculative rather than the practical doctrines of other schools: besides the atheistical Bauddha and Jaina sects, the work is occupied chiefly with the refutation of the followers of Jaimini, Gautama, and Patanjali, and we have no classes of worshippers introduced but those of the Vaishñavas who follow Râmánuja, and Madhváchárya, of the Šaivas, the Pášupatas, the followers of Abhinava Gupta, who taught the Mantra worship of Śiva; and the alchemical school, or worshippers of Śiva’s type in quicksilver, and the Rasendra Linga: most of these seem to have sprung into being in the interval between the 10th and 13th centuries, and have now either disappeared, or are rapidly on the decline: those which actually exist, we shall recur to in the view we are now prepared to take of the actual condition of the Hindu faith.
SECTION III.
PRESENT DIVISIONS OF THE HINDUS, AND OF THE VAISHṆAVAS IN PARTICULAR.

The classification adopted by the works, I especially follow, if not unexceptionable, is allowable and convenient, and may, therefore, regulate the following details: it divides all the Hindus into three great classes, or VaishṆavas, Śaivas, and Śáktas, and refers to a fourth or miscellaneous class, all not comprised in the three others.

The worshippers of VishṆu, Śiva, and Śakti, who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities: few Brahmins of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen, or Ishta Devatā: they refer also to the Vedas, the books of law, the Purāṇas, and Tantras, as the only ritual they recognise, and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated, in a great measure, out of opposition to the Brahmanical order: teachers and disciples are chosen from any class, and the distinction of caste is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also in many in-
stances, affect to treat the Brahmans with particular contempt, and this is generally repaid with interest by the Brahmans. A portion, though not a large one, of the populace is still attached to the Smárta Brahmans, as their spiritual guides, and are so far distinct from any of the sects we shall have to specify, whilst most of the followers, even of the sects, pay the ordinary deference to the Brahmanical order, and especially evince towards the Brahmans of their own fellowship, of whom there is generally abundance, the devotedness and submission which the original Hindu Code so perpetually inculcates.

Excluding, therefore, those who may be regarded as the regular worshippers of regular gods, we have the following enumeration of the several species of each class:

**Vaishñavas.**

1 Rámánujas, or Śri Sampradáyís, or Śri Vaishñavas.
2 Rámánandís, or Rámávats.
3 Kabír Panthís.
4 Khákís.
5 Malúk Dásís.
6 Dádú Panthís.
7 Ráya Dásís.
8 Senáís.
9 Vallabháchárís, or Rudra Sampradáyís.
10 Mírá Báís.
11 Madhwáchárís, or Brahma Sampradáyís.
12 Nímávats, or Sanakádi Sampradáyís.
13 The Vaishñavas of Bengal.
14 Rádhá Vallabhís.
15 The Sakhí Bhávas.
16 Charaṅ Dásís.
17 Hariśchandís.
18 Sadhná Panthís.
19 Mádhavís.
20 Sannyásís, Vairágís and Nágas.

Śaivas.

1 Daṅdíś and Daśnámís.
2 Jogís.
3 Jangamas.
4 Paramahansas.
5 Úrdhabáhús, Ákáś Mukhís, and Nakhís.
6 Gúdaras.
7 Rúkharas, Súkharas and Úkharas.
8 Kará Lingís.
9 Sannyásís, &c.

Śaktas.

1 Dakshiṁís.
2 Vámís.
3 Káncheliyas.
4 Karárís.

Miscellaneous Sects.

1 Gánapatyas.
2 Saurapatas.
3 Nának Sháhís of seven classes.
   1 Udásís.
   2 Gandjbakhshís.
   3 Rámráyís.
   4 Suthrá Sháhís.
5 Govind Sinhís.
6 Nirmalas.
7 Nágas.
4 Jainas of two principal orders.
1 Digambaras.
2 Śvetámbaras.
5 Bábá Lálís.
6 Práá Náthís.
7 Sádhs.
8 Śatnámís.
9 Śiva Náráyaánís.
10 Śúnyavádís.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects¹.

¹ Some of the popular works adopt a different classification, and allude to 90 Páshañdas, or heresies, which are thus arranged:

Amongst the Brahmans, .................... 24
Sannyásís, ............................... 12
Vairágís, ................................. 12
Saurás, .................................. 18
Jangamas, ................................. 18
Jogís, ................................. 12

3
VAISHṆAVAS.
ŚRĪ SAMPRADĀYĪŚ, or RĀMĀNUJAS.

Amongst other divisions of lesser importance, the Vaishṇavas are usually distinguished into four principal Sampradāyas, or sects; of these, the most an-

¹ Thus the Bhākta Mādīa: चीबीस प्रथम हृदि चप धक्की बां चतुर बुध कलियुग प्रग हृद्रत तृतीय बुध ग्रहित विनयुं चतुरम विनयुं संवार पारकह। सम्भावित ग्रहित तुक्त प्रदान नृहरित। जम्बकम भागीत धम्मसमग्रामयारी अभिरत। चीबीस प्रथम हृदरिधिवादि।

"Hari, in preceding ages, assumed twenty-four principal shapes, but four were manifest in the Kali Yuga: the magnanimous Rāmānuja, a treasure of Ambrosia and terrestrial tree of plenty: the ocean of kindness and transporter across the sea of the universe, Vishnū Swāmī: Madhu Āchārya, a rich cloud in the autumnal season of piety: and Nimbāditya, a sun that illumined the cave of ignorance: by them acts of piety and obligation were divided, and each sect was severally established." There are also Sanskrit texts authorising the different institution, and characteristic term of each Sampradāya, one of these is from the Padma Purāṇa:

सम्ब्रायविष्णु घे भवास्ते नित्यः मता।
प्रत्येक भविष्यति चः चलार: सम्ब्रायिनः।
श्रीमाधविस्त्रसनन्त विष्णवा: चित्तिपावनः।
चलारलि कोली देवि सम्ब्रायप्रचारकः।

"Those Mantras, which belong to no system, are of no virtue; and, therefore, in the Kali age, there shall be followers of four sects. Śrī, Madhavi, Rudra and Sanaka, shall be the Vaishṇavas, purifying the world, and these four, Dévi, (Śiva speaks,) shall be the institutors of the Sampradāyas in the Kali period." We may here observe in passing, that if this text is genuine, the Padma Purāṇa must be very modern: another similar text is the following:
cient and respectable is the Śrī Sampradāya, founded by the Vaishnava reformer Rāmānuja Āchārya, about the middle of the twelfth century.

The history of Rāmānuja, and his first followers, is well known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the Bhārgava Upapurāṇa, Rāmānuja is said to have been an incarnation of the serpent Śesha, whilst his chief companions and disciples were the embodied Discus, Mace, Lotus, and other insignia of Vishnu. In a Kanara account of his life, called the Divya Charitra, he is said to have been the son of

रामानुजं श्री:खेरचे मध्वाचार्यं चतुर्मूखः।
श्रीविष्णुवामिनं छट्ठे निम्बादित्यं चतुस्सनः॥

"Lakshimi selected Rāmānuja; Brahmā Madhucchārya; Rudra gave the preference to Vishnu Śudāmi, and the four Sanakas to Nimbāditya." The cause of the election is not very evident, as the creeds taught by those teachers, have little connexion with the deity who lends the appellation to the sects.

1 The Śrīti Kāla Taranga places the date of Rāmānuja's appearance in Śaka—1049 or A. D. 1127. A note by Colonel Mackenzie on an inscription, given in the Asiatic Researches 9, 270, places the birth of Rāmānuja in A. D. 1008: various accounts, collected by Dr. Buchanan, make it 1010 and 1025 (Buchanan's Mysore 2, 80) and 1019 (ibid. 3, 413). Inscriptions make him alive in 1128, (ibid.) which would give him a life of more than a century: according to Col. Wiltks, indeed (History of Mysore 1, 41, note and appendix), he was alive in 1183. The weight of authority seems to be in favour of the more recent date, and we may conclude that he was born about the end of the eleventh century, and that the first half of the twelfth century was the period at which his fame, as a teacher, was established.
Śri Keśava Āchārya and Bhūmi Devī; and, as before, an incarnation of Śesha. He was born at Perumbur, and studied at Kānchi, or Conjeveram, where also he taught his system of the Vaishṇava faith. He afterwards resided at Śri Ranga, worshipping Viṣṇu as Śri Ranga Nātha, and there composed his principal works, he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the Śaivas, for the worshippers of Viṣṇu, particularly the celebrated temple of Trīpetī.

On his return to Śri Ranga, the disputes between the Vaishṇava and Śaiva religions, became exceedingly violent, and the Chola monarch, who according to some accounts, was at that time Keriṅkāḷa Chola, subsequently named Kēmi Koṇḍa Chola, being a devout worshipper of Śiva, commanded all the Brahmans in his dominions to sign an acknowledgement of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. Rāmānuja, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the Ghāts, found refuge with the Jain sovereign of Mysore, Vīṭāla Deva, Vellāṭa Rāya. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a Brahma Rākshasa, by whom she was possessed, he obtained the monarch’s grateful regard, and finally converted him to the Vaishṇava
faith. The Rájá assumed the title of Vishňu Var
dhana. Rámánuja remained several years in Mysore, 
at a temple founded by the Rája on Yádava Giri, 
now known as Mail Cotay, for the reception of an 
image called Chavata Ráya, a form of Rañachhór, 
or Kríshña, which the local traditions very ridicu-
lously pretend he obtained from the Mohammedan 
sovereign of Delhi. Rámánuja resided here twelve 
years, but on the death of his persecutor, the Chola 
king, he returned to Śrí Ranga, on the Káverí, and 
there spent the remainder of his life in devout exer-
cises and religious seclusion.

The establishments of the Rámánujíyas are numerous 
in the Dekhan still, and the same country comprehends 
the site of the Gaddi, the pillow or seat of the primiti-
tive teacher; his spiritual throne, in fact, to which his 
disciples are successively elevated¹. This circumstance 
gives a superiority to the Ácháryas of the Dakshiña, 
or south, over those of the Uttara, or north, into 
which they are at present divided.

¹ According to information obtained by Dr. Buchanan, Rámá-
nuja founded 700 Mathás, of which four only remain; one of the 
principal of these is at Mail Colay, or Dakshiña Badarikárama, 
the Badari station of the south. Rámánuja also established 74 
hereditary Guruships amongst his followers, the representatives 
of which still remain and dispute the supremacy with the Sannyási 
members of the order; these last, however, are generally con-
sidered of the highest rank (Buchan. Mysore 2, 75). In another 
place (1, 144), he says that 89 Guruships were established, 5 in the 
Sannyási class, and 84 in the secular order: the Madams of the five 
former are Ahobílam, Toldári, Raméshvara, Śrí Rangam, and Kánjí,
The worship of the followers of Rámánuja, is addressed to Vishńú and to Lakshmi, and their respective incarnations, either singly or conjointly; and the Śrī Vaishnavaś, by which general name the sect is known, consist of corresponding subdivisions, as Nárayana, or Lakshmi, or Lakshmi Nárayana, or Ráma or Sítá, or Sítá Ráma, or Krishña, or Rukmini, or any other modifications of Vishńú, or his consort, is the preferential object of the veneration of the votary. The Śrī Vaishnava worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the

1 Mr. Colebrooke, A. R. 7, [Essays &c. London: 1858. p. 194.] says the Ráménijas are of three classes, those who worship Ráma alone, Sítá alone, and Sítá and Ráma conjointly. One of my authorities, Mathurā Náth, says, they worship Mahá Lakshmi, and other information agrees with his; from the texts quoted in the Sarva Darśana Sangraha, [Calcutta: 1858. pp. 54. 55.] Vishńú as Váshudeva, is the deity to be worshipped, but no doubt all the varietics exist: without, however, affecting the identity of the sect, the real object of whose devotion is Vishńú, as the cause and creator of the world, and any of his, or his Śakti’s more especial manifestations, are consequently entitled to reverence. The term Śrī Vaishnavaś, most commonly applied to them, denotes an original preference of the female deity or Mahá Lakshmi: the worship of Ráma is more properly that of the Rámánandis, and they may be the persons intended by Mr. Colebrooke’s informants, as those of the Ráménijias who worship Ráma only (A. R. 7, 281). It may also be observed, that the Ráménijias unite with Krítshına, Rukmini, not Rádhá, the latter being his mistress only, not his wife, and being never named in the Bhágavat, except in one ambiguous passage.
world: the teachers are usually of the Brahmanical order, but the disciples may be of any caste\(^1\).

Besides the temples appropriated to Vishṇu and his consort, and their several forms, including those of Kāishṇa and Rāma, and those which are celebrated as objects of pilgrimage, as Lakshmi-Balaji, Rāmnāth, and Ranganāth, in the south; Badarīnāth, in the Himalaya, Jagannāth, in Orissa, and Dwārakā, on the Malabar Coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the Sālagrām stone and Tulasi plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk: the teachers allow their select pupils to assist them, but, in general, all the Rāmānujas cook for themselves, and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the Rājaput families, but it is not carried to so preposterous an extent\(^2\).

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\(^1\) The Mantra, and mark, are never bestowed on any person of impure birth. — Buchan. Mysore 1, 146.

\(^2\) It is said, however, that there are two divisions of the sect,
The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the Mantra, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly made known by the adept to profane ears. The Mantra of the Rāmānuja sect is said to be the six syllable Mantra—or Om Rāmāya namah; or Om, salutation to Rāma. Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the Rāmānujas is the phrase, Dāso ’smi, or Dāso ’ham; I am your slave; accompanied with the Prahām, or slight inclination of the head, and the application of the joined hands to the forehead. To the Āchāryas, or supreme teachers of this sect, the rest perform the Ashtānga Dandawat or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

one called Āvaraṇī, from Āvaraṇa, screening, or surrounding, and the other Andevaraṇī, from the members not observing such punctilious privacy.

1 In giving the Mantras, as they have been communicated to me, it may be necessary to suggest a doubt of their accuracy; a Hindu evades what he dislikes to answer, and will not scruple a falsehood to stop enquiry; men above prejudice, in other respects, find it so difficult to get over that of communicating the Mantra, that when they profess to impart it, even their sincerity can scarcely be admitted without a doubt.
The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose, all the *Vaishnava* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwārakā*, being said to be the soil of a pool at that place, in which the Gopīs drowned themselves when they heard of *Krishṇa*'s death. The common *Gopichandana*, however, is nothing but a *Magnesian* or *Calcareous Clay*.

The marks of the *Rāmānujas* are two perpendicular white lines, drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose: in the centre is a perpendicular streak of red, made with red Sanders, or *Roli*, a preparation of Turmeric and Lime; they have also patches of *Gopichandana*, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the *Śankh*, *Chakra*, *Gadā*, and *Padma*¹, or Shell, Discus, Club, and Lotus, which *Vishṇu* bears in his four hands, whilst the central streak is *Śrī*, or *Lakshmi*. Some

¹ The *Vaishnava* is thus described in the *Bhakta Mālā*, the text is probably that of the *Bhāgavat*—

> “They who bear the Tulasi round the neck, the rosary of Lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishnava*, and sanctify the world.”

² The efficiency of these marks is very great: we are told in the *Kāśi Khaṇḍ*, that *Yama* directs his ministers to avoid such as
have these objects carved on wooden stamps, with which they impress the emblems on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent, but this is not regarded as a creditable practice: besides these marks, they wear a necklace of the wood of the *Tulasi*, and carry a rosary of the seeds of the same plant, or of the Lotus.

The principal authorities of this sect are the comments of the founder on the *Sūtras* of *Vyāsa*, and other Vaidika works: they are written in Sanskrit, bear them, and the same work observes, that no sin can exist in the individuals who make use of them, be they of whatever caste.

1 The *Vṛihāna Naradiya Purāṇa* sentences every Brahman adopting the practice to endless degradation, and even to the infernal regions.

"The body of a Brahman is the abode of all the Gods, if that is consumed, where shall we abide?" It appears, however, that stamping the mark with a hot iron, is commonly in use in the *Dekhan*. A similar practice seems to have been known to some of the early Christians, and baptizing with fire was stamping the cross on the forehead with a hot iron.
and are the Śrī Bhāṣya, the Gitā Bhāṣya, the Vedārtha Sangraha, Vedānta Pradīpa, and Vedānta Sāra: besides these, the works of Venkata Āchārya, are of great repute amongst them, as the Stotra Bhāṣya, and Śatadūshthi, and others: the Chaṇḍa Mārūta Vaidika, and Trisatadhyānam, are also works of authority, as is the Pāncharātra of Nārada: of the Purāṇas they acknowledge only six as authorities, the Vishnū, Nāradīya, Gāruḍa, Padma, Vārāha and the Bhāgavat: the other twelve are regarded as Tāmasa, or originating in the principles of darkness and passion, as we have already observed. Besides these, the Rāmānujas have a variety of popular works in the dialects of the South, one of which, the GuruPara, containing an account of the life of Rāmānuja, was procured by Dr. Buchanan, in the course of his statistical researches in Mysore.

The chief religious tenet of the Rāmānujas, is the assertion that Vishnū is Brahman; that he was before all worlds, and was the cause and the creator of all. Although they maintain that Vishnū and the universe are one, yet, in opposition to the Vedānta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: the supreme spirit, Paramātmā, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the Viśishtādvaita, or doctrine of unity with attributes. In these assertions they are followed by most of the Vaishnava sects. Creation originated in the wish of
Vishṇu, who was alone, without a second, to multiply himself: he said, I will become many; and he was individually embodied as visible and ethereal light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or eterial essence; here, therefore, the Rāmānujas again oppose the Vedāntikas, who identify* the Paramātma and Jīvatmā, or ethereal and vital spirit: this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end: Purushottama, or Nārāyaṇa, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the Rāmānujas assert three predicates of the universe, comprehending the deity: it consists of Chīt, or spirit, Achiṭ, or matter, and Īṣwara, or God, or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit

* [See, however, Colebr. M. E., London, 1858, p. 169.]
of his creatures: he is, or has been visibly present amongst men, in five modifications: in his Archá, objects of worship, as images, &c.; in the Vībhavas, or Avatáras, as the fish, the boar, &c.; in certain forms called Vyuhas, of which four are enumerated, Vásudeva, or Káishña, Balaráma, Pradyumna, and Aniruddha; fourthly, in the Súkshma form, which, when perfect, comprises six qualities: Virajas, absence of human passion; Vijnátya, immortality; Viśoka, exemption from care or pain; Viñghatsa, absence of natural wants; Satyakáma, and Satyasankalpa, the love and practice of truth; and sixthly, as the Antarátmá, or Antaryámi, the human soul, or individualised spirit: these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; Abhidamanam, cleaning and purifying the temples, images, &c. Upádánam, providing flowers and perfumes for religious rites; Ijyá, the presentation of such offerings, blood offerings being uniformly prohibited, it may be observed, by all the Vaisnava; Swádhyáya, counting the rosary and repeating the names of the divinity, or any of his forms; and Yoga, the effort to unite with the deity*: the reward of these acts is elevation to the seat of Víshńu, and enjoyment of like state with his own, interpreted to be perpetual residence in Vaiśnavítha, or Víshńu's heaven, in a condition of pure ecstasy and eternal rapture.

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* [Sarva Darśana Sangraha, p. 54–56.]
The Rámánujas are not very numerous in the north of India, where they are better known as Śrī Vaiśnāvas; they are decidedly hostile to the Śaiva sect, and are not on very friendly terms with the modern votaries of Kṛishṇa, although they recognise that deity as an incarnation of Vishṇu.

RÁMÁNANDÍS, or RÁMÁVATS.

The followers of Rámánand are much better known than those of Rámánuja in upper Hindustan: they are usually considered as a branch of the Rámánuja sect, and address their devotions peculiarly to Rámachandra, and the divine manifestations connected with Vishṇu in that incarnation, as Sítā, Lakshmana, and Hanumán.

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1 Dubois, in his 8th Chapter, has some details of the Vaiśnava mendicants, as met with in the Dekhan: his account, however, does not apply to the Rámánuja, or any other Vaiśnava sect, as known in these provinces, although a few of the particulars may be true, if confined to the Vaishnava Vairágis—the Dakkhiní Vaiśnava—must be, therefore, a very different class from those that are met within any other part of India, or the Abbé must have mixed, as is not unusual with him, a small quantum of truth, with a very large portion of error: it is, indeed, impossible to think him correct, when he states, that “the sectaries of Vishṇu eat publicly of all sorts of meat, except beef, and drink spirituous liquors without shame or restraint, and that they are reproached with being the chief promoters of that abominable sacrifice, the Śakti Pújá:” now, it is not true of any sect in Upper India, that the practices the Abbé mentions occur at all, except in the utmost privacy and secrecy, and if even in that way they do occur, it is certainly not amongst the Vaiśnava Vairágis, but with very different sects, as we shall hereafter see.
Rámánand is sometimes considered to have been the immediate disciple of Rámánuja, but this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of Rámánuja was Devánand; of Devánand, Harinand; of Harinand, Rághavánand, and of this last, Rámánand, an enumeration which, if correct, would place Rámánand about the end of the 13th century\(^1\): there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from Rámánuja: we shall have occasion to infer, hereafter, from the accounts given of the dates of other teachers, that Rámánand was not earlier than the end of the 14th, or beginning of the 15th century.

According to common tradition, the schism of Rámánand originated in resentment of an affront offered him by his fellow disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the Math, or residence of his superior: his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the Rámánuja sect, and as Rághavánand admitted the validity of the objection, Rámánand was

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\(^1\) The enumeration in the Bhakta Málá is different: it there occurs 1. Rámánuja, 2. Deváchári, 3. Rághavánand, 4. Rámánand; making him the fourth.
condemned to feed in a place apart from the rest of the disciples: he was highly incensed at the order, and retired from the society altogether, establishing a schism of his own.

The residence of Rámánda was at Benares, at the Pancha Gangá Ghát, where a Math, or monastery of his followers, is said to have existed, but to have been destroyed by some of the Musalman princes: at present there is merely a stone plat-form, in the vicinity, bearing the supposed impression of his feet, but there are many Maths of his followers, of celebrity at Benares, whose Pancháyat, or council, is the chief authority amongst the Rámávats in Upper India: we shall have frequent occasion to mention these Maths, or convents, and a short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable, however, especially into two, whom (for want of more appropriate terms) we must call, perhaps, Clerical and Lay: the bulk of the votaries are generally, but not always of the latter order, whilst the rest, or the Clerical class, are sometimes monastic, and sometimes secular: most of the sects, especially the Vaišhávavas, leave this distinction a matter of choice: the Vallabhačártis, indeed, give the preference to married teachers, and all their Gosáins are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cœnobic life, whose pious meditations are not distracted by the affections
of kindred, or the cares of the world: the doctrine
that introduced similar unsocial institutions into the
Christian church, in the fourth century, being still
most triumphantly prevalent in the east, the land
of its nativity; the establishments of which we are
treating, and the still existing practices of solitary
mortification, originating in the "specious appearance
and pompous sound of that maxim of the ancient phi-
losophy, that in order to the attainment of true felicity
and communion with God, it was necessary that the
soul should be separated from the body even here
below, and that the body was to be macerated and
mortified for that purpose." (Mosheim. i. 378.)

Of the coenobitic members of the different com-
munities, most pursue an erratic and mendicant life:
all of them, indeed, at some period have led such a
life, and have travelled over various parts of India
singly or in bodies, subsisting by alms, by merchan-
dise, and sometimes, perhaps, by less unexception-
able means, like the Sarabaïtes of the east, or the
mendicant friars of the Latin Church: they have,
however, their fixed rallying points, and are sure of
finding, in various parts of their progress, establish-
ments of their own, or some friendly fraternity where
they are for a reasonably moderate period lodged and
fed. When old or infirm, they sit down in some pre-
viously existing Math, or establish one of their own.

The Maths, Asthals, or Akhādās, the residences of
the monastic communities of the Hindus, are scattered
over the whole country: they vary in structure and
extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the Mahant\(^1\), or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the Samādhi, or shrine of the founder of the sect, or some eminent teacher; and a Dharma Śālā, one or more sheds, or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the Math: ingress and egress is free to all; and, indeed, a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislators of the Hindus.

\(^1\) The following description of the residence of Mandana Miśra, from the Śankara Vijaya of Ánanda Giri, is very applicable to a modern Math.

"At the distance of four Yojanas, west from Hastinapur, was a square plot of ground, extending a cos on each side; in the centre of it stood a large mansion, constructed of the timber of the Tal, and exactly facing it another a hundred cubits in length; upon the top of this last were many cages full of parrots, and within it resided five hundred pupils, occupied in the study of various Śāstras: the first was the dwelling of the Teacher, like Brahmá with four heads, like the Serpent King, with a thousand faces, and Rudra, with a five-fold head, amongst his disciples like the waves of the ocean, and enabling them to overcome the universe in unparalleled profundity and extent of knowledge: he was attended by numerous slaves of both sexes: attached to his dwelling were wells and reservoirs, and gardens and orchards, and his person was pampered with the choicest viands procured daily by his disciples. In his court-yard were two Temples, on a circular mound, for the worship of the Viśvadevas and the Sālagrām, in the form of Lakshmi Nārāyaṇa."
The Math is under the entire control of a Mahant, or Superior, with a certain number of resident Chelás, or disciples; their number varies from three or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident Chelás are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the Mahant is usually elected.

In some instances, however, where the Mahant has a family, the situation descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The Maths of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the Mahant of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the Mahants of the different Maths assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the Chelás, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a Mahant from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The
new Mahant is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or Tikā, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment to demand the attention of the Governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally, a Rājā, or a Zemīndār, to whose liberality the Math is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The Mahants of the sects, in which the election takes places, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the Math, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly.

Most of the Maths have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount
of these endowments is, in general, of little value. There are few Maths in any district that possess five hundred Bighás of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty Bighás only: this is sometimes let out for a fixed rent; at other times it is cultivated by the Math on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted Máfí, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the Maths have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these Maths, particularly the Vaishnávas, are most commonly of a quiet inoffensive character, and the Mahants especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true,
exceptions to this innocuous character, and robberies, and murders have been traced to these religious establishments.

The especial object of the worship of Rámánda's followers is Viṣṇú, as Rámacandra: they, of course, reverence all the other incarnations of Viṣṇú, but they maintain the superiority of Ráma, in the present or Kāli Yuga; hence they are known collectively as Rámávats, although the same variety prevails amongst them, as amongst the Rámánujas, as to the exclusive or collective worship of the male and female members of this incarnation, or of Ráma and Sítá, singly, or jointly, or Sítá Ráma: individuals of them also pay particular veneration to some of the other forms of Viṣṇú, and they hold in like estimation, as the Rámánujas, and every Vaishnava sect, the Sálagrám stone and Tulasi plant; their forms of worship correspond with those of the Hindus generally, but some of the mendicant members of the sect, who are very numerous, and are usually known as Vairágis, or Vrāktas, consider all form of adoration superfluous, beyond the incessant invocation of the name of Kúrishna and Ráma.

The practices of this sect are of less precise nature than those of the Rámánujas, it being the avowed object of the founder to release his disciples from those

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1 Amongst the temples of this sect at Benares, are two dedicated to Rádhal Kúrishna, although attached to Maiths belonging to the Rámávats order, and not at all connected with the followers of Vallabha, or of Chaitanya and Nityánand.
fetters which he had found so inconvenient: in allusion to this, indeed, he gave, it is said, the appellation *Avadhúta*, or *Liberated*, to his scholars, and they admit no particular observances with respect to eating or bathing¹, but follow their own inclination, or comply with the common practice in these respects. The initiatory *Mantra* is said to be *Śrī Rāma*—the salutation is *Jaya Śrī Rāma, Jaya Rām*, or *Śitā Rām*: their marks are the same as those of the preceding, except that the red perpendicular streak on the forehead is varied, in shape and extent, at the pleasure of the individual, and is generally narrower than that of the Rámánujás.

Various sects are considered to be but branches of the *Rámánandí Vaishnávas*, and their founders are asserted to have been amongst his disciples: of these disciples, twelve are particularised as the most eminent, some of whom have given origin to religious distinctions of great celebrity, and, although their doctrines are often very different from those of Rámánand, yet the popular tradition is so far corroborated, that they maintain an amicable intercourse with the followers of Rámánand, and with each other.

The twelve chief disciples of Rámánand are named, as follows—Áśánand, Kabír, the weaver, Raidás, the Chamár, or currier, Pipá, the Rájput, Sursu-

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¹ The *Vairágis* of this sect, and some others, eat and drink together, without regard to tribe or caste, and are thence called *Kulatúd*, or *Varnatúd*. 
ráñand, Sukhánand, Bhavánand, Dhanna the Ját, Sena; the barber—Mahánand, Paramánand, and Śríánand\(^1\), a list which shews, that the school of Rá-
mánand admitted disciples of every caste: it is, in fact, asserted in the Bhakta Málá, that the distinction of caste is inadmissible according to the tenets of the Rámánandís: there is no difference, they say, between the Bhagaván and the Bhakt, or the deity and his worshipper; but Bhagaván appeared in inferior forms, as a Fish, a Boar, a Tortoise, &c., so therefore the Bhakt may be born as a Chamár, a Koli, a Chhipí, or any other degraded caste.

The various character of the reputed disciples of Rámánand, and a consideration of the tenets of those sects which they have founded, lead to a conclusion, that this individual, if he did not invent, gave fresh force to a very important encroachment upon the orthodox system: he, in fact, abrogated the distinction of caste amongst the religious orders, and taught, that the holy character who quitted the ties of nature and society, shook off, at the same time, all personal distinction—this seems to be the proper import of the term Avadhúta, which Rámánand is said to have affixed to his followers, and they were liberated from

more important restraints than those of regimen and ablution: the popular character of the works of this school corroborates this view of Rāmānanda’s innovation; Śāṅkara and Rāmānuja writing to and for the Brahmanical order alone, composed chiefly, if not solely, Sanskrit commentaries on the text of the Vedas, or Sanskrit expositions of their peculiar doctrines, and the teachers of these opinions, whether monastic or secular, are indispensably of the Brahmanical caste—it does not appear that any works exist which are attributed to Rāmānanda himself, but those of his followers are written in the provincial dialects, and addressed to the capacity, as well as placed within the reach, of every class of readers, and every one of those may become a Vairāgī, and rise, in time, to be a Guru or Mahānt.

We shall have occasion to speak again particularly of such of the above mentioned disciples of Rāmānanda, as instituted separate sects, but there are several who did not aspire to that distinction, and whose celebrity is, nevertheless, still very widely spread throughout Hindustan: there are also several personages belonging to the sects of particular note, and we may, therefore, here pause, to extract a few of the anecdotes which the Bhakta Mālā relates of those individuals, and which, if they do not afford much satisfactory information regarding their objects, will at least furnish some notion of the character of this popular work.

Pīpā, the Rājaput, is called the Rājā of Gāngaraun: he was originally a worshipper of Dēvī, but abandoned
her service for that of Vīshnū, and repaired to Benares to put himself under the tuition of Rāmānand. Having disturbed the sage at an inconvenient season, Rāmānand angrily wished that he might fall into the well of his court-yard, on which Pīpā, in the fervour of his obedience, attempted to cast himself into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased Rāmānand that he immediately admitted the Rājā amongst his disciples.

Pīpā, after some time, abandoned his earthly possessions, and accompanied by only one of his wives, named Sīlā, as ardent a devotee as himself, adopting a life of mendicancy, accompanied Rāmānand and his disciples to Dwārakā. Here he plunged into the sea to visit the submarine shrine of Kṛishṇa, and was affectionately received by that deity: after spending some days with him, Pīpā returned, when the fame of the occurrence spread, and attracted great crowds to see him. Finding them incompatible with his devotions, Pīpā left Dwārakā privately: on the road some Patthāns carried off his wife, but Rāma himself rescued her, and slew the ravishers. The life of this vagrant Rājā is narrated at considerable length in the Bhakta Mālā, and is made up of the most absurd and silly legends. On one occasion the Rājā encounters a furious lion in a forest; he hangs a rosary round his neck, whispers the Mantra of Rāma, and makes him tranquil in a moment; he then lectures the lion on the impropriety of devouring men and kine, and sends
him away penitent, and with a pious purpose to do so no more.

Of Sursuránand we have a silly enough story of some cakes that were given to him by a Mlechchha being changed when in his mouth into a Tulasi leaf. Of Dhanna, it is related that a Brahman, by way of a frolic, gave him a piece of stone, and desired him to offer to it first, whatever he was about to eat. Dhanna obeyed, looking upon the stone as the representative of Vishnu, who, being pleased with his devotion, appeared, and constantly tended the cattle of the simple Jāt: at last he recommended his becoming the disciple of Rámánand, for which purpose he went to Benares, and having received the Mantra, returned to his farm. Raghunāth, or in the text Ásānand, succeeded Rámánand in the Gaddi, or the Pillow of the Mahant. Narahari or Haryánand was also a pupil of Rámánand, whom it is difficult to identify with any one in the list above given: we have a characteristic legend of him.

Being one day in want of fuel to dress his meat, he directed one of his pupils to proceed to a neighbouring temple of Devi, and bring away from it any portion of the timber he could conveniently remove: this was done, to the great alarm, but utter helplessness of the goddess, who could not dispute the authority of a mortal of Haryánand’s sanctity. A neighbour who had observed this transaction laboured under a like want of wood: at the instigation of his wife, he repaired also to the temple, and attempted to remove one
of the beams, when the goddess, indignant at his presumption, hurled him down and broke his neck: the widow hearing of her husband’s fate, immediately hastened to the temple, and liberally abused the vindictive deity. Devi took advantage of the business to make a bargain for her temple, and restored the man to life, on condition that he would ever afterwards buy fuel for Haryánand.

The legends of such other disciples of Rámánand as occur in the Bhakta Málá will be given in their proper places, and it will be sufficient here to confine our further extracts from that authority to Nabháji, the author, Súr Dás, and Tulasí Dás, to whose poetical talents the late version of it is largely indebted, and Jayadeva, whose songs have been translated by Sir William Jones.

Nabháji, the author of the Bhakta Málá, was by birth a Dom, a caste whose employ is making baskets and various sorts of wicker work. The early commentators say he was of the Hanumán Vanś, or Monkey tribe, because, observes the modern interpreter, Bánar, a monkey, signifies in the Marwar language a Dom, and it is not proper to mention the caste of a Vaishnava by name: he was born blind, and when but five years old, was exposed by his parents, during a time of scarcity, to perish in the woods: in this situation he was found by Agrádás and Khí, two Vaishnava teachers: they had compassion upon his helplessness, and Khí sprinkled his eyes with the water of his Kamaṇḍalū, or water pot, and the child saw: they carried
Nábháji to their Math, where he was brought up, and received the initiatory Mantra from Agrádás: when arrived at maturity, he wrote the Bhakta Málá by desire of his Guru. The age of Nábháji must be about two centuries, or two and a half, as he is made contemporary with Mán Sinh, the Rájá of Jajnagar, and with Akbar. He should date much earlier, if one account of his spiritual descent which makes him the fourth from Rámánanḍ¹ be admitted, but in the Bhakta Málá, Kúshnya Dás, the second in that account, does not descend in a direct line from Rámánanḍ, but derives his qualifications as teacher from the immediate instructions of Vishnú himself: there is no necessity, therefore, to connect Nábháji with Rámánanḍ. The same authority places him also something later, as it states that Tulásí Dás, who was contemporary with Sháh Jehán, visited Nábháji at Brindávan. It is probable, therefore, that this writer flourished at the end of Akbar’s reign, and in the commencement of that of his successor.

The notices we have of Súr Dás are very brief: he was blind, a great poet, and a devout worshipper of Vishnú, in whose honour all his poems are written: they are songs and hymns of various lengths, but usually short, and the greater number are Padás, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burden

of the song, *Padas* being very generally sung, both at public entertainments, and the devotional exercises of the *Vaishnava* ascetics. Súr Dáś is said to have composed 125,000 of these *Padas*: he is almost entitled to be considered as the founder of a sect, as blind beggars carrying about musical instruments, to which they chant stanzas in honour of *Vishnu*, are generally termed *Súr Dáśis*. The tomb of Súr Dáś, a simple mound of earth, is considered to be situated in a tope near *Śivpur*, a village about two miles to the north of Benares. There is also an account of a saint of the same name in the *Bhakta Málá*, who is possibly a different person from the blind bard. This was a Brahman, *Amín*, or collector of the Pergunnah of *Saúdila*, in the reign of *Akbar*, and who with more zeal than honesty made over his collections to the shrine of *Madana Mohana*, a form of *Krishna*, at *Brindavan*, and sent to the treasury chests filled with stones\(^1\): the minister *Toñar Máll*, however, although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. Súr Dáś then applied to *Akbar*, and the good

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\(^1\) He accompanied them also with the following rhyme,

\[\text{तिरहूँ लाख संडीले उपजे सब समन मिलि गटके।}\
\[\text{सूरदास मदनमोहन आधी रात हि सटके॥}\

which may be thus rendered:

The Saints have shared Saúdila’s taxes,
Of which the total thirteen lacks is,
A fee for midnight service owen,
By me Súr Dáś to Madan Mohen.

natured monarch, who probably thought his collector more fool than knave, set him at liberty. He retired to Brindávan and there continued to lead a religious and ascetic life.

The account of Tulasí Dás in the Bhakta Málá represents him as having been incited to the peculiar adoration of Ráma by the remonstrances of his wife, to whom he was passionately attached: he adopted a vagrant life, visited Benares, and afterwards went to Chitrakúta, where he had a personal interview with Hamúmun, from whom he received his poetical inspiration, and the power of working miracles: his fame reached Dehli, where Sháh Jehán was emperor: the monarch sent for him to produce the person of Ráma, which Tulasí Dás refusing to do, the king threw him into confinement; the people of the vicinity, however, speedily petitioned for his liberation, as they were alarmed for their own security: myriads of monks having collected about the prison, and begun to demolish it, and the adjacent buildings. Sháh Jehán set the poet at liberty, and desired him to solicit some favour as a reparation for the indignity he had suffered: Tulasí Dás, accordingly, requested him to quit ancient Dehli, which was the abode of Ráma, and in compliance with this request the emperor left it, and founded the new city, thence named Sháh Jehánábád. After this, Tulasí Dás went to Brindávan, where he had an interview with Nábhájí: he settled there, and strenuously advocated the worship of Sítá Ráma, in preference to that of Rádhá Krišna.
Besides these legendary tales of this celebrated writer, whose works exercise more influence upon the great body of Hindu population than the whole voluminous series of Sanskrit composition, we have other notices of him collected from his own works, or preserved by tradition, that differ in some respects from the above. From these it appears, that Tūlasī Dās was a Brahman of the Sarvārya branch, and a native of Hājīpur, near Chitrakūta; when arrived at maturity, he settled at Benares, and held the office of Diwān to the Rājā of that city: his spiritual preceptor was Jagannāth Dās, a pupil, as well as Nābhāji, of Agradās: he followed this teacher to Govardhan, near Brīndāvan, but afterwards returned to Benares, and there commenced his Hindi version of the Rāmāyaṇa, in the year of Samvat 1631, when he was thirty-one years of age. Besides this work, which is highly popular, Tūlasī Dās is the author of a Sat Sai*, or collection of one hundred stanzas on various subjects: of the Rām Guṇāvalī, a series of verses in praise of Rāma, of a Gitāvalī, and Vinaya Patrikā, poetical compositions of a devotional or moral tendency, and of a great variety of Hymns—as Rāgas, Kavīts, and Padas, in honour of his tutelary deity and his consort, or Rāma and Sītā. Tūlasī Dās continued to reside at Benares, where he built a temple to Sītā

* [The word Sat Sai = सतसैल rather implies a collection of seven-hundred stanzas or ślokas, such as e.g. the Devimāhātmya. See Śabdakalpadruma s. v.]
Rāma, and founded a Math adjoining, both which are still in existence: he died in the year of the Samvat era, 1680, or A. D. 1624, in the reign of Jehāngīr, and the legendary story of his intercourse with Shāh Jehān, is consequently an anachronism.

Jayadeva was an inhabitant of a village called Kinduvilva, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to Vishnū. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to Jagannāth, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to Jayadeva who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burthen himself with a bride, but her father disregarded his refusal, and leaving his daughter with him departed. Jayadeva then addressed the damsel, and asked her what she proposed to do, to which she replied: "whilst I was in my father’s house, I was obedient to his will; he has now presented me to you, and I am subject to your pleasure; if you reject me, what remains for me but to die?" The saint finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it

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1 According to this memorial verse:

संवत सोलह सय घसी गंगाधि तीर।
सावश शुक्ला सत्तमी तुलसी तल्ली ग्रीर।
is said, of the object of his adoration. In his new condition he composed the *Gitā Govinda*, in which Krishṇa himself assisted, for on one occasion, Jayadeva being puzzled how to describe the charms of Rādhā, laid down the paper for a happier moment, and went to bathe. Krishṇa, assuming his person, entered his house, and wrote the requisite description, much to the poet's astonishment on his return home.

Of the *Gitā Govinda* it is said, that the Rājā of Nilāchala (Orissa) composed a poem similarly named, but when the two works were placed before Jagannāth, he took the work of Jayadeva to his bosom, and threw that of the Rājā out of his temple. It is also said, that the *Gitā Govinda* was sung in the court of Vikrama, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

Jayadeva being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose: on the road he was attacked by Thags, or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a Rājā who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the Rājā. Jayadeva recognized them, and overwhelmed them with benefits. On their departure, two of the Rājā's people were sent to attend them to the confines of the Rāj, who on their way asked them how they had merited the saint's particular regard. To this they replied, that they had
been his fellows in the service of a Rájá, who had ordered them to put him to death: they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the Rájá returned, and reported the occurrence, when a fresh miracle took place—the hands and feet of Jayadeva sprouted forth again. The Rájá being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the Rájá where he restored to life his own wife PADMÁVATÍ, who had voluntarily put an end to herself, he returned to Kinduvilva. Here the Ganges, which was then eighteen cos distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of Rámánand, known indiscriminately as Rámánandis or Rámávats, are by far the most numerous class of sectaries in Gangetic India: in Bengal they are comparatively few: beyond this province, as far as to Allahábád\(^1\), although

\(^{1}\text{Some of the principal Maths at Benares are the following: Rámjít, Mahant, a temple of Rám. Máyá Rám, Mahant, a temple of Rám. Rámásuja, Kháki, Mahant, a temple of Sítá Rám. Purushottama Dás, Kháki, Mahant, a temple of Rám.}\)
perhaps the most numerous, they yield in influence and wealth to the Śaiva branches, especially to the Ātits: hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the Ganges and Jamna: in the district of Agra, they alone constitute seven-tenths of the ascetic population. The Rāmānandīs have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the Rājaputs and military Brahmins, amongst whom the poetical works of Sūr Dās and Tulasī Dās maintain the pre-eminence of Rāma and his Bhaktis.

KABĪR PANTHĪS.

Amongst the twelve disciples of Rāmānand the most celebrated of all, and one who seems to have produced, directly or indirectly, a greater effect on the state of popular belief than any other, was Kabīr: with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the Paṇḍits, and doctrines of the Sāstras, in a

**Pitāmbara Dās, Mahant, Sītā Rām;** this is the Mandīr of Tulasī Dās. Govind Dās, Mahant, Rādhā Kṛishṇa. Rāmācharaṅ, ditto, ditto.

At a late meeting (1820) to elect a Mahant of one of the Vaishnava Mathes, in the vicinity of Benares, about 5000 Mendiants of the various branches of the sect attended; of these at least 3000 were Rāmāvats, the rest were Śrī Vaishnivas, Kabīr Panthīs, and others.
style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musalman, as well as to the Hindu faith, and with equal severity attacked the Mullá and Korán. The effect of his lessons, as confined to his own immediate followers, will be shewn to have been considerable, but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst Nának Sháh, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor Kabír. This sect therefore claims particular attention.

1 Malcolm says, that Nának constantly referred to the writings of the celebrated Mohammedan Cabír, (A. R. XI, 267.) and the Kabír Panthis assert, that he has incorporated several thousand passages from Kabír's writings. As to Kabír's being a Mohammedan, I shall allude to the improbability, I may say impossibility, of this in the text; nor is Col. Malcolm more accurate when he calls him a celebrated Ssífi, for his doctrines have nothing in common apparently with that sect; indeed I think it not at all improbable that no such person as Kabír ever existed, and that his name is a mere cover to the innovations of some freethinker amongst the Hindus: perhaps some one of those considered as his principal disciples: his names are very suspicious, and Jnání, the sage, or Kabír, the greatest, are generic rather than individual denominations: at any rate, even if the individual were distinct, we must suppose that the name which occurs in his writings is nothing more than the Takhallus, or assumed name, under which both Musalman and Hindu poets have been accustomed to send their compositions into the world. To return, however, to the obligations which the popular reli-
The origin of the founder of this sect is variously narrated, although in the main points the traditions are agreed: the story told in the Bhakta Mālā is, that he was the son of the virgin widow of a Brahman, whose father was a follower of Rāmānand: at his daughter’s repeated request, he took her to see Rāmānand, and that teacher, without adverting to her situation, saluted her with the benediction he thought acceptable to all women, and wished her the conception of a son: his words could not be re-called, and the young widow, in order to conceal the disgrace thus inflicted on her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own.

The followers of Kabir do not admit more than the conclusion of this legend: according to them, the child, who was no other than the incarnate deity, was found floating on a Lotus in Lahartalāb, a lake, or pond near Benares, by the wife of a weaver, named Nima*, who, with her husband Nūrī, was attending a wedding procession: she took the child up, and shewed it to her husband, who being addressed by the child, and

* [According to the text of the Bhakta Mālā, as printed in Price’s „Hindee and Hindustane Selections“, Calcutta: 1827. Vol. I, p. 84. Kabir was found by a weaver of the name of Ali (a Muhammedan?), — अली कुलाहा ने पाया.]
desired to take him to Kāši, fled with terror, thinking they had got hold of some incarnate demon: after having run to the distance of about a mile, he was surprised to find the child before him, by whom his fear was tranquillised, and he was persuaded to return to his wife, and bring up, without anxiety or alarm, the infant they had so marvellously discovered.

All traditions concur in making Kabir the disciple of Rāmānand, although various stories are narrated of the method by which he obtained that distinction, and overcame the objections started to him as a man of low caste, or, according to very general belief, of the Mohammedan persuasion: he succeeded at last by surprise, having put himself in the way of that teacher on the steps of the ghūṭ down which he went at daybreak to bathe, so as to be struck with his foot, on which Rāmānand exclaimed, Rām, Rām, words that Kabir assumed, and Rāmānand acknowledged to be the initiatory Mantra, which forms the bond of union between a Guru and his disciple.

The story of Kabir's being a disciple of Rāmānand, however told, and, although perhaps not literally true in any fashion, may be so far correct, that Kabir was roused by the innovations of that sectary to adopt and extend the schism, and seems to place at contiguous periods the eras at which they flourished: according to the Kabir Panthis, their founder was present in the world three hundred years, or from 1149 to 1449.\(^1\)

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\(^1\) समत्र वारहस्ये ब्री पांच में बानी कियी विचार। काशी
but of these dates we cannot admit the accuracy of more than one at most, and as the latter is the more recent, it is the more probable: agreeable to this is the connexion of Kabir’s writings with the faith of Nanak Shah, who began to teach about 1490, and it also confirms a particular account, current amongst his followers, of his openly vindicating his doctrines before Sekander Shah, in whose time Firishta has

मानहि प्रकट भवी शन्द कहीं टक्सार || सबत पंढरसमे बी पांच मीं मगर कियी गवन। खरमुह सुदी चेकादसी मिलि पवन सों पवन।||

“In the Samvat 1205 Jnâni meditated, was manifest at Kasi, and declared the text called Taksâr: in the Samvat 1505 he journeyed to Magar, and on the 11th of the light fortnight of Aghan, air mixed with air.”

1 There is a Ramaina to that effect, and the following story is told, with the usual marvellous embellishments, in the Bhakta Malâ; in that work it is said, his mother complained to Sekander Padshah of her son’s having deserted the true faith, on which the king sent for him; he appeared with the Tika and Malâ, and when told to make the customary Salâm, he replied, “I know none but Ram, what use is there in prostrating myself to a monarch?” Enraged at his behaviour, the king ordered him to be chained hand and foot, and thrown into the river. The water bore him to shore. He then commanded him to be cast into fire, but the flames played harmless round him. He then directed him to be trodden to death by an elephant, but as soon as the animal saw the sage, he turned tail and ran away. The king mounted his own elephant, resolved to execute his commands in person, but when he approached, Kabir transformed himself into a lion. The Monarch then convinced of his divine character slighted, and falling at his feet, offered him any lands and villages he might choose: these offers he declined, saying, “Ram is my wealth: of what avail are worldly possessions, but
noticed, that some religious disputes, possibly connected with the history of Kabir, or that of some of his disciples, did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that Kabir flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected with the previous exertions of Ramannand, consequently that teacher must have lived about the end of the 14th.

According to one account, Kabir was originally named Jñâni, the knowing or wise. The Musalmans, it is said, claim him as one of their persuasion, but
to set father, and son, and brother, at deadly variance?" He returned to his abode, and remained unmolested. [Price, Hindee and Hindust. Sel. I, 86.]

Colonel Malcolm in the note before cited, places him in the reign of Shih Shâh; this is, however, at variance with his own statements; Nânak was in the height of his career in 1527, (A. R. XI, 206.) then imparting to Baber tenets which he had partly borrowed from the writings of Kabir, and which must consequently have been some time previously promulgated: but Shih Shâh did not commence his reign till 1542, and it was therefore impossible for Kabir to have lived in his reign, and at the same time to have instigated by his own innovations the more successful ones of Nânak. Kabir's being contemporary with Sekander, is also mentioned in Priya Dasa's expansion of the Bhakta Malâ: it is likewise stated in the Kolassat al tawârîkh, and is finally established by Abulfazl, who says that Kabir, the Unitarian, lived in the reign of Sultan Secander Lodi (Aâ: Ac: 2, 38.) [G. de Tassy, histoire de la littérature Hindoue et Hindoustani. Paris: 1839 & 47. Vol. I, p. 275. II, 6.]
his conversancy with the Hindu Śāstras, and evidently limited knowledge of the Mohammedan authorities in matters of religion, render such a supposition perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musalmans on burying it; in the midst of the dispute, Kabir himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished: on obeying his instructions, they found nothing under the cloth, but a heap of flowers: one half of these Banár-Rájá or Birsinha Rájá, then Rájá of Benares, removed to that City, where they were burnt, and where he appropriated the spot now called the Kabir Chaoura to the reception of their ashes, whilst Buli Khán Puthan, the head of the Mohammedan party, erected a tomb over the other portion at Magar near Gorakhpur, where Kabir had died. This latter place was endowed by Mansúr Ali Khán with several villages, and it divides with the Chaoura the pilgrimage of the followers of this sect.

The Kabir Panthis in consequence of their Master having been the reputed disciple of Rámanand, and of their paying more respect to Vishnu, than the other Members of the Hindu triad, are always included amongst the Vaishnava sects, and maintain with most of them, the Ràmàvats especially, a friendly intercourse and political alliance: it is no part of their faith, however, to worship any Hindu deity, or to observe
any of the rites or ceremonial of the Hindus, whether orthodox or schismatical; such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however who have abandoned the fetters of society, abstain from all the ordinary practices, and address their homage, chiefly in chanting Hymns, exclusively to the invisible Kabir: they use no Mantra nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful—the Mahants wear a small scull cap: the frontal marks, if worn, are usually those of the Vaishnava sects, or they make a streak with Sandal, or Gopichandran along the ridge of the nose: a necklace and rosary of Tulasī are also worn by them, but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.

1 To avoid unnecessary contention, and its probable concomitant in other days, persecution, was the object probably of the following prudent maxim, one of the Sakhis of their founder:

सब से निजी ना सब से मिश्रित सब का नाम बांटना।
हाँ हाँ हाँ सब से निजी वसे बापने गांण॥

"Associate and mix with all, and take the names of all; say to every one, yes Sir, yes Sir. Abide in your own abode."—They do not admit that taking the names of all implies the in-
The doctrines of Kabir are taught in a great variety of works in different dialects of Hindi; they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues, and profess to be of his utterance, either in his own words, with the phrase, Kahahi Kabir, ‘Kabir verily says’, or to the same substance, which is marked by the qualification, Kahai Kabir, ‘Kabir has said’, or they are given in the language of his followers, when the expression Das Kabir, the slave of Kabir, is made use of. The style of all their works is very peculiar, they are written in the usual forms of Hindi verse, the Dohá, Chaupai and Samay; and are very voluminous, as may be inferred from the following collection, preserved as the Khass Grantha, or The Book at the Chaura.

1. Sukh Nidhan.
2. Gorakhnath ki Goshti.
5. Ramnand ki Goshti.
6. Anand Ram Sagar.
7. Sabdavali, containing 1,000 Sabdas, or short doctrinal expositions.

vocation of the illusory deities of the Hindu Pantheon, but means that they should reply as they are addressed, whether the phrase be Bandagi, Dauidwat, or Ram Ram: the proper salutation of an inferior to a superior amongst them, if any be particularly proper, is Bandagi Sahib, Service, Sir: to which the latter replies, Guru Ki Daya, the mercy of the Lord be upon you.
8. Mangala, 100 short poems, amongst which is the account of Kabir's discovery as given above.
9. Vasant, 100 hymns in that Raga.
10. Holi, 200 of the songs called Holi.
11. Rekhtas, 100 odes.
12. Jhulanas, 500 odes, in a different style.
13. Kaharas, 500 odes, in a different style.
14. Hindolas, 12 ditto ditto. The subject of all these odes, or hymns, is always moral or religious.
15. Barah Masa, the 12 months in a religious view, agreeably to Kabir's system.
17. Chautisas 2: the 34 letters of the Nagari alphabet, with their religious signification.
18. Alefnamah, the Persian alphabet in the same manner.
19. Ramainis, short doctrinal or argumentative poems.
Sakhis 5,000, these may be considered as texts, consisting of one stanza each.
20. The Bijak, in 654 Sections¹.

¹ There are two Bijaks, however, only differing in the occasional omission of some passages and introduction of others; the longer of the two, they say, was communicated by Kabir himself to the Radj of Benares. I rather suspect, however, that the varieties are only those common to most Hindu Manuscripts, and that many more than two varieties are to be found. A curious Italian work on the Kabir Panthis, entitled, but not accurately, Mulapanci, intending no doubt Mulapanthi, or Radical disciple, not as rendered, Delta Radice, is published in the third volume of the Mines of the East: it was found amongst the papers
There are also a variety of stanzas, called Ágams, Vánís, &c. composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficient amongst the Kabír Panthís are but imperfectly versed. A few Sákhís, Sabdas and Rekhtas, with the greater portion of the Bijak, constituting their acquirements: these, however, they commit to memory, and quote in argument with singular readiness and happiness of application; the Goshthís, or disputations of Kabír with those opposed to him, as Gorakhnáth, Rámanand, and even in spite of chronology with Mohammed himself, are not read till more advanced, whilst the Sukh Nidhán, which is the key to the whole, and which has the singularity of being quite clear and intelligible, is only imparted to those pupils whose studies are considered to approach perfection.

The author or compiler of the Bijak or Víjak, was of the Propaganda, and is communicated by Monsignore Münter, Bishop of Zealand, in Denmark; an eminent Scholar, the author of a valuable work on the Sahidic Version of the N. T. &c. It is to be presumed, that it is intended to be a translation of some Kasírí work, but how correctly it deserves this character, may be questioned; much of the phraseology of the sect is indeed closely followed, but the minute and ridiculous details of its cosmogony are, with very few exceptions, exceedingly different from those notions entertained by the followers of Kabír, as explained in the Bijaks, or Sukh Nidhán. The extract published in the Mines, appears to be a portion, the second book, of some work thus described: “Il libro primario dei Cabiristi (Specie di riforma della gentilità,) si chiama Satnam Kabír: questo libro e fra le carte di Propaganda.”
Bhagodás¹, one of Kabir's immediate disciples; it is the great authority amongst the Kabir Panthis in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, is more dogmatical than argumentative, and it rather inveighs against other systems than explains its own: in the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps impossible to derive from it any satisfactory conclusion as to the real doctrines of Kabir. The followers of the Sect admit this obscurity, and much difference of opinion prevails amongst them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of no great value, however, as it is little less puzzling than the original, of a few passages of which the following translations will best exemplify the description thus given:

Ramaini the 1st.—God, light, sound, and one woman; from these have sprung Hari, Brahma, and Tripurârî. Innumerable are the emblems of Shiva and Bhavani, which they have established, but they know not their own beginning nor end: a dwelling has been prepared for them: Hari, Brahma, and Shiva, are the three headmen, and each has his own village: they have formed the Khaṇḍas and the egg of Brahma, and have invented the six Darśanas—and ninety-six Pâshkaṇḍas: no one has ever read the Vedas in the womb, nor has any infant been born a member of Islâm. 'The woman', relieved from the burthen of the embryo, adorned her person with every grace. I and you

¹ Of the shorter work: it is undoubtedly the one most generally current.
are of one blood, and one life animates us both; from one mother is the world born: what knowledge is this that makes us separate? no one knows the varieties of this descent, and how shall one tongue declare them? nay should the mouth have a million of tongues, it would be incompetent to the task. Kabir has said, I have cried aloud from friendship to mankind; from not knowing the name of Rama, the world has been swallowed up in death.

In this Ramaini, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called Antar, Inner, that which was in all, and in which all was, meaning the first self-existent and all-comprehensive being. Jyotish is the luminous element, in which he manifested himself, and Sabda, the primitive sound or word that expressed his essence—the woman is Maya, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: “the woman” is Maya, the self-born daughter of the first deity, and at once the mother and wife of Brahma, Vishnu, and Siva. “I and you, &c.” is addressed by her to them, “no one knows, &c.” is an allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of Rama, implying the true God, agreeably to the system of Kabir.

The style of the whole Bijak is of this kind: straggling allusions to the deceits of Maya, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not, however, be necessary to analyse any more of the
passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the Sukh Nidhán: it may be sufficient here to observe, that the doctrines of Kabír are said to be conveyed in four-fold language, or that of Mâyá, Ātmá, Man or intellect, and the Vedas.

Ramainí the 6th.—(Mâyá’s account of the first being, and of herself.) What is his colour, form, and shape; what other person has beheld him; the Omkára did not witness his beginning, how then can I explain it; can you say from what root he sprang; he is neither the stars, nor sun, nor moon; he has neither father, nor mother: he is neither water, nor earth, nor fire, nor air: what name or description can I give of him: to him is neither day nor night, nor family nor caste; he resides on the summit of space; a spark of his substance was once manifest, of which emanation I was the bride; the bride of that being who needs no other.

Śabda the 56th.—To Alí and Ráma we owe our existence, and should, therefore, shew similar tenderness to all that live: of what avail is it to shave your head, prostrate yourself on the ground, or immerse your body in the stream; whilst you shed blood you call yourself pure, and boast of virtues that you never display: of what benefit is cleaning your mouth, counting your beads, performing ablation, and bowing yourself in temples, when, whilst you mutter your prayers, or journey to Mecca and Medína, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musalman during the Ramazán. Who formed the remaining months and days that you should venerate but one. If the Creator dwell in Tabernacles, whose residence is the universe? who has beheld Ráma seated amongst images, or found him at the shrine to which the Pilgrim has directed his steps? The city of Hara is to the east, that of Alí to the west; but explore your own heart, for there are both Ráma and Karím. Who talks of the lies of the Vedas and Tébs; those who understand not their essence. Behold but one in all things, it is the
second that leads you astray. Every man and woman that has ever been born is of the same nature with yourself. He, whose is the world, and whose are the children of Ali and Ram, He is my Guru, He is my Pir.

The following Sabda is peculiarly illustrative of the mystical and unintelligible style of parts of the Bijak; the explanation of the terms is taken from the key above referred to, but the interpreter is, perhaps, the most unintelligible of the two.

Sabda the 69th.—Who is the (1) magistrate of this city, (2) the meat (3) is exposed, and the (4) Vulture sits guarding it, the (5) Rat is converted into a (6) boat, and the (7) Cat is in charge of the helm; the (8) Frog is asleep, and the (9) Snake stands sentinel; the (10) Ox bears; the (11) Cow is barren; and the (12) Heifer is milked thrice a day; the (13) Rhinoceros is attacked by the (14) Jackal; very few know the (15) station of Kabir. (16)

Key. 1. Man the pride of intellect. 2. The body. 3. The Vedas, or scriptural writings of any sect, which teach the true nature of God. 4. The Pañdit, or worldly expounder of divine truths. 5. Man or intellect. 6. A mere vehicle for the diffusion of 7. Mayâ, illusion and falsehood. 8. The Siddha or saint. 9. Paraméśvara, the supreme being. 10. Vishnu. 11. Mayâ or Devi. 12. Paraméśvara, the supreme. 13. A holy man. 14. Intellectual or doctrinal pride. 15. The divine nature. 16. God identified with man and nature.

The Sákhis of Kabir deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter, and they have often been referred to without their character being duly understood; there are some thousands of them, of which the Bijak comprehends between three and four hundred:
one hundred will be sufficient, as a specimen of the whole: they are taken with one or two exceptions, from the Bijak of the Kabir Chaura, in the order in which they occur.

Sákhis.

1. When man springs from the womb, he is void of every care: pass but the sixth day, and he feels the pains of separation.

2. My word is of the word; hear it, go not astray; if man wishes to know the truth, let him investigate the word.

3. My word is from the first; the word has been deposited in life; a basket has been provided for the flowers; the horse has eaten up the Gхи.

4. My word is from the first; meditate on it every moment; you will flourish in the end like the Jodr plant, which shews externally but beards and leaves.

5. Without hearing the word, it is utter darkness; say, whither shall any one go; without finding the gate-way of the word, man will ever be astray.

6. There are many words, but take the pith of them; he who takes not the essence, saith Kabir, will live a profitless life.

7. For the sake of the word, some have died, and some have resigned dominion: he who has investigated the word, has done his work.

8. Lay in your provender, and provide your carriage, for if your food fail, and your feet be weary, your life is in the hands of another.

9. Lay in provender sufficient for the road, whilst time yet serves: evening comes on; the day is flown, and nothing will be provided.

10. Now is the time to prepare, henceforth the path is difficult: the travellers all hasten to purchase where there is neither trade nor market.

11. He who knows what life is will take the essence of his own; such as it is now, he will not possess it a second time.

12. If you know how mankind pass their lives, you will live
according to your knowledge; fetch water for your own drinking, nor demand it from others and drink.

13. Why go about to offer water? there is abundance in every house: when man is really thirsty, he needs no solicitation, but will drink by force.

14. The goose (the world or life) sells pearls; a gold vessel is full of them; but with him who knows not their value, what can be done?

15. The goose abandons the lake, the body is withered and dry; *Kabir* has called aloud, here is a path, there is a resting place!

16. The goose abandons the lake, and lodges in a water jar. *Kabir* calls aloud, repair to your village, nor demolish your habitation.

17. The goose and the paddy-bird are of one colour, and frolic in the same pool: the goose extracts the milk from the water, and the paddy-bird drinks the mire.

18. Why comes the feeble doe to the green pool; numerous foes lie in wait for her; how should she escape?

19. The three worlds form a cage; vice and virtue spread a net; life is the prey; and time the fowler.

20. The half of a *Sakhli* is sufficiently arduous, if duly investigated; of what avail are the books of the *Pandit*, or incessant study?

21. Having combined the five elements, I found one offspring; now I ask the *Pandit*, whether life or the word be the greater.

22. Of the five elements, the body was formed: when the body was formed what was done? subservient to action, it is called life, but by action life is destroyed.

23. The offspring of the five elements is called *Man*; if one element be withdrawn, the whole compound is destroyed.

24. With the five elements is the abode of a great mystery; when the body is decomposed, has any one found it? the word of the teacher is the guide.

25. Colour proceeds from colour, yet behold all are but one: of what colour then is life? think well of this.
26. Life is wakefulness: the word is like *Borax*, white: who has seen the yellow drop, saith *Kabār*, that has turned the water of that colour?

27. There is a mirror in the heart; but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear.

28. The dwelling of *Kabār* is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

29. The blind man talks of a district, which he has not seen; they are possessed of a salt pit, and offer camphor for sale.

30. The road that *Sanakā* and his brethren, that *Brahmā*, *Vishnū*, and *Maheśa* have travelled, is still traversed by mankind: what advice can I bestow?

31. The plough ascends the hill; the horse stops in the village: the bee seeks for honey, where there are no flowers: declare the name of the plant.

32. Sandal! restrain thy fragrance: on thy account, the wood is cut down; the living slay the living, and regard only the dead.

33. The sandal (the soul) is guarded by serpents (passion); what can it effect? every hair is impregnated with venom; where shall Ambrosia enter?

34. The seizer (death) lets not go his hold; though his tongue and beak be scorched: where it deems a dainty, the *Chakor* devours the burning coals.

35. The *Chakor* (hill partridge) in its passion for the moon, digests the burning coal, *Kasīt* declares it does not burn him, such is the fervour of his affection.

36. The village is on the top of a mountain, and so is the abode of the stout man. Choose, *Kabār*, one for your protector, who can really give you an asylum.

37. The crowd has taken the road travelled by the *Paśūt*: *Kabār* has ascended the steep defile, where lies the abode of *Rām*.

38. What, ho! *Kabār*, descend, together with your car and provender; your provender will fail, your feet will grow weary, and your life will be in the hands of another.

39. From the contest of swinging and being swung no one
has escaped. GORAKH (the founder of the Jogis) was stopped at the city of time; who shall be called exempt?

40. GORAKH, enamoured as he was of Râma, is dead; his body was not burnt: (the Jogis bury the dead,) the flesh has decayed, and is turned to clay, and such rank as the Kauravas enjoy does he obtain (bodily annihilation).

41. The young camel flying from the wood has fallen into the stream; how shall the animal proclaim its misfortune, who shall learn it?

42. After a search of many days an empty shrine is raised: the camel's calf has strayed into a pit, and repents its heedlessness, when assistance is far off.

43. Kâsin (mankind) hat not escaped error, he is seized in various forms: without knowledge of its lord the heart will be but ashes.

44. Although not subject to fine, a heavy fine has been imposed upon the world: it has proved unprofitable: avarice has disposed of it; the juice of the cane yields both clayed and candied sugar.

45. In the confines of the Malaya Mountain (where Sandal grows) the Pâlô (Butea) tree acquires fragrance; were the Bamboo to grow there for ages, it would never gain perfume.

46. In the Woods of the Malaya Mountain grow trees of every kind, they may be called Sandal, but they yield not the Sandal of Malaya.

47. Walking, walking still, the feet are weary; the city is yet far off, a tent is erected by the road side; say, who is to blame?

48. The end of the journey is sunset, but night comes on mid-way: it is from the embrace of many lovers that the wanton is barren.

49. Man (the pride of intellect) enquires, when may I be allowed to go? the heart asks, when shall I go? the village (truth) that I have been these six months in quest of (investigating the six Darshanas, or systems), is not half a mile remote.

50. He has left his dwelling as an Ascetic, and goes to the thickets to practice penance: tired of the Pinda-box, he beats the betel-vender, and eats split pease.
51. When a man (intending, however, here a Jogi) becomes acquainted with the name of Râm, his body becomes a mere skeleton; his eyes taste no repose; his limbs retain no flesh.

52. He who sows Râm, never puts forth the buds of wrath: he attaches no value to the valueless; he knows neither pleasure nor pain.

53. The cut mango will not blossom, the slit ear cannot be reunited; whose loss is it, if they apply not the philosopher's stone, that Gorakh had?

54. They have not regarded good advice, but have determined for themselves. Kabir says and cries aloud, the world has passed away like a dream.

55. When fire (evil) burns amidst the ocean (the world), no one sees the smoke: he is conscious of the fire who lighted it, and he who perishes in the flame.

56. The incendiary orders the fire to be kindled, and he who lights it singes his wings: he expiates his own act: the thatch escapes, but the house is burned.

57. When fire (truth) burns in the ocean (the mind), as it burns, it clears away the rubbish (worldly care). Pândits from the east and from the west have died in the discussion.

58. When fire blazes in the ocean, the thatch of the house falls to pieces. Mankind weep as they resign their breath, and the inestimable jewel is lost.

59. That a drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

60. The poison still remains in the soil, although the latter has been a hundred times sprinkled with ambrosia—man quits not the evil practices to which he has been long addicted.

61. The bellows is applied to the damp wood, which calls aloud with pain: if again it is caught in the blacksmith's forge, it will be burned the second time.

62. The soul that pines in absence, vainly flies to medicaments for relief; sigh follows sigh; it faints repeatedly and recovers, to exist, restless and distressed.

63. The separated (spirit) is like the moist fuel which smokes and blazes by fits: then only will it be exempted from pain, when all is utterly consumed.
64. An invitation has been issued in metre, and no one has understood the stanza; fortunate is the scholar who comprehends the word.

65. Take the true word of Kabir to your heart; the mind has received, but not understood it, although it has been divulged throughout the four ages.

66. If you are a true dealer, open the market of veracity; keep clean your inward man, and repel oppression to a distance.

67. The house is of wood, fire is all around it; the Pāṇḍit with his learning is burnt: the prudent man makes his escape.

68. Drops fall from heaven on the verdure of Śrdekañ: all the world are Vaishnavas, no one listens to the teacher.

69. The bather dives nor comes up again; I think within myself, should sleep surprise him in the stream of fascination, what will befall him?

70. The Sākhī (text) is uttered, but not obeyed; the road is pointed out, but not followed: the stream of fascination sweeps him away; he finds no place to put his feet.

71. Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

72. One by one, let each be considered, and adhered to, so shall error be stopped: he who is double-faced like a drum, shall he slapped (like a drum) on both cheeks.

73. He who has no check upon his tongue, has no truth in his heart; keep him not company: he will kill you on the high way.

74. Life has been destroyed by the repeated falsehoods of the tongue; it has strayed on the path of pride, and been whirled in the swing of time.

75. Put a check upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

76. The body is wounded by a spear, the head is broken off, and left in the flesh; it cannot be extracted without the loadstone: a thousand other stones are of no avail.

77. At first the ascent is difficult, but afterwards the way is easy; the beauty is behind the curtain, far from the pregnant woman.
78. Worldly existence is the season for reflecting what is the Yoga: the season is passing away; think ye, who have understanding.

79. Doubt has overcome the world, and no one has triumphed over doubt: he will refute doubt, who has investigated the word.

80. The eyes see dimly from incessant babbling, Kabir cries aloud, and says, understand the word that is spoken.

81. Life is the philosopher’s stone, the world is of iron: Pārśa (Māyā) comes from Pāras (God), the mintage is of the former.

82. Affection is the garment in which man dresses for the dance: consign yourself hand and foot to him, whose body and soul are truth.

83. In the concavity of the mirror the image is formed: the dog seeing his likeness barks at it till he dies.

84. But as a man viewing his reflexion in a mirror, knows that it and the original are but one, so should he know that this element, is but that element, and that thus the world proceeds.

85. Kabir cries aloud to his fellows: ascend the sandal ridge; whether there be a road prepared or not; what matters it to me?

86. Truth, provided there be truth in the heart, is the best of all; there can be no happiness without truth, let man do as he will.

87. Let truth be your rate of interest, and fix it in your heart; a real diamond should be purchased, the mock gem is waste of capital.

88. Truth is the best of all, if it be known for truth—when truth combines with truth, then a real union is effected.

89. No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

90. The net of error catches the heron; the simpleton falls into the snare: Kabir declares, that he will escape the toils, who has discrimination in his heart.

91. Like the harlot companion of the minstrel is life (Jīva), associated with intellect (māna), at his command, she dances various steps, and is never separated from him.

92. This pride of intellect is manifold; now a swindler, now
a thief; now a liar, now a murderer; men, sages, gods, have run after it in vain; its mansion has a hundred gates.

93. The snake of separation has attached itself to the body, and darted its fangs into the heart: into the body of the Sadh it finds no admission: prepare yourself for what may happen.

94. How is it possible to reach the city when the guide cannot point out the road? when the boat is crazy, how shall the passengers get clear of the Ghâl?

95. When the master is blind, what is to become of the scholar? when the blind leads the blind, both will fall into the well.

96. Yet the master is helpless when the scholar is unapt: it is blowing through a bambu, to teach wisdom to the dull.

97. The instruction of the foolish is waste of knowledge; a mauwd of soap cannot wash charcoal white.

98. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone does the sage assume a bodily shape.

99. I have wept for mankind, but no one has wept with me; he will join in my tears, who comprehends the word.

100. All have exclaimed, master, master, but to me this doubt arises: how can they sit down with the master, whom they do not know?

The preceding will serve as exemplifications of the compositions of this school: they are necessarily unsatisfactory, as amongst some hundreds of similar passages the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete: they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected would not convey any more positive notions of the doctrines of Kabir: these we shall now proceed to state according to the authority of the Sukh Nidhàn.

The Sukh Nidhàn is supposed to be addressed by
Kabir himself to Dharmadás, his chief pupil, and a follower of Rámánand’s doctrines; it is said to be the work of Śrutgopāl, the first of Kabir’s disciples.

From this authority it appears, that, although the Kabir Panthis have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source; and that their notions are in substance the same as those of the Paurānic sects, especially of the Vaishñava division. They admit of but one God, the creator of the world, and in opposition to the Vedānta notions of the absence of every quality and form, they assert that he has a body formed of the five elements of matter, and that he has mind endowed with the three Guñás, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human natures, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the Sādh of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood and bone may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner every
thing that lives and moves and has its being. Other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The Paramapurusha was alone for seventy-two ages, for after the Paurāniks the Kabir Panthis maintain successive and endless creations: he then felt a desire to renew the world, which desire became manifest in a female form⁴, being the Mâyā, from whom all the mistaken notions current amongst mankind originate: with this female the Ádi Bhavāni Prakrōti or Śakti, the Parama Purusha, or first male, co-habits, and begets the Hindu triad, Brahmā, Vishṇu and Śiva: he then disappears, and the lady makes advances to her own sons: to their questions of her origin and character, she tells them, she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the Vedānta notions; that she is now at liberty, and being of the same nature as themselves, is a fit associate for them: the deities hesitate, and Vishṇu especially, putting some rather puzzling queries to Mâyā, secured the respect of the Kabir Panthis, and excited the wrath

⁴ These notions are common to the whole Hindu system—diversified according to the favorite object of worship, but essentially the same in all sects; we shall have occasion to discuss them more fully under the division Śāktas, or worshippers of Śakti.
of the goddess: she appears as Mahā Māyā, or Durgā, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this is the birth of Saraswatt, Lakshmi, and Umā, whom she weds to the three deities, and then establishing herself at Jwālamukhi, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of Māyā and her criminal conduct that the Kabir Panthis perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know Kabir in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mohammed, are all equally strange to, although the object of their religion, and of all religions, is the same.

Life is the same in all beings, and when free from the vices and defects of humanity, assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed, whenever a star or meteor falls: as to heaven and hell, they are the inventions of Māyā, and are therefore both imaginary, except that the Swarga of the Hindus, and Bihisht of the Musalmans, imply
worldly luxury and sensual enjoyment, whilst the Narak and Jehannam are those cares and pains which make a hell upon earth.

The moral code of the Kabir Panthis is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be violated by his creatures; Humanity is, consequently, a cardinal virtue, and the shedding of blood, whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus\(^1\), implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Panthis appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, to be first satisfied that he is the sage he pretends to be, before he resigns

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\(^1\) The Bhagavat declares the Deity and Guru to be the same:

अचार्य सम विजानितायात्मायायमिष्ठ कान्धित

न मर्याद्ववामूयत सर्वदेवमयो गृह:।

Nabhājī declares the Deity, Guru, worshipper, and worship, to be four names and one substance:

भक्तिभवत्न्यं चतुर्नाम वषु एक॥
himself to his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependents: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and, as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:—

1. Šrutgopál Dás, the author of the Sukh Nidhán: his successors preside over the Chaura at Benares, the Samádh at Magar, an establishment at Jagannáth, and one at Dwáракá.

2. Bhago Dás, the author of the Bījak: his successors reside at Dhanauti.

3. Náráyaṅ Dás, and
4. Churámañ Dás; these two were the sons of Dharma Dás, a merchant of the Kasaundhya tribe, of the Śrī Vaishnava sect, and one of Kabir’s first and most important converts; his residence was at Bandho near Jabalpur, where the Maths of his posterity long remained: the Mahants were family men, thence termed Vans Gurus: the line of Náráyañ Dás is extinct, and the present successor of Churámañ, being the son of a concubine, is not acknowledged as a Mahant by all the other branches.

5. Jaggo Dás; the Gaddí or Pillow at Cuttack.

6. Jivan Dás, the founder of the Satnámi sect, to whom we shall again have occasion to advert.

7. Kamál.—Bombay: the followers of this teacher practice the Yoga. Kamál himself is said to have been the son of Kabir, but the only authority for this is a popular and proverbial phrase¹.

8. Ták Sáli.—Baroda.

9. Inání.—Majhni near Saháśram.

10. Sáheb Dás.—Cuttack: his followers have also some distinct notions, and form a sect called Múla Panthis.

11. Nityánand.

12. Kamál Nád: these two settled somewhere in the Dekhan, but my informant could not tell me exactly where. There are also some popular, and per-

¹ चूँक वंश कबीर का जी ज्या पुत्र कमाल “The Race of Kabir became extinct when his son Kamál was born,” Kamál adopting, on principle, a life of celibacy, or being a person of worldly appetites.—Roebeck’s Proverbs, II, 1, 656.
haps local, distinctions of the sect, as *Hansa Kabíris*, *Dána Kabíris*, and *Mangrela Kabíris*, but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the *Kabír Chaura*, at Banaras, is pre-eminent in dignity, and it is constantly visited by wandering members of the sect, as well as by those of other kindred heresies: its Mahant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. *Balvánt Sinh*, and his successor, *Cheit Sinh*, were great patrons of it, and the latter granted to the *Chaura* a fixed monthly allowance. *Cheit Sinh* also attempted to form some estimate of the numbers of the sect, and if we may credit the result, they must be very considerable indeed, as at a grand meeting, or *Melá*, which he instituted near Banaras, no fewer than 35,000 *Kabír Panthis* of the Monastic and Mendicant class are said to have been collected. There is no doubt that the *Kabír Panthis*, both clerical and lay, are very numerous in all the provinces of upper and central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and the ener-
vating operation of an Indian climate so plentifully engender.

KHÁKÍS.

This division of the Vaishñavas is generally derived, though not immediately, from Rámánand, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is Kú, the disciple of Káishñadás, whom some accounts make the disciple of Ásánand, the disciple of Rámánand, but the history of the Kháki sect is not well known, and it seems to be of modern origin, as no notice of it occurs in the Bhakta Málá, or in any other work that has been consulted: the sectaries, though believed to be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of Vairágis: as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The Khákís, as the name implies, are distinguished from the other Vaishñavas, by the application of clay and ashes to their dress or persons: those who reside in fixed establishments generally dress like other Vaishñavas, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with
the mild and decent character of the Vaishñava sects: the Khákis also frequently wear the Jatá, or braided hair, after the fashion of the votaries of Śiva, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the Śaivas, some of their characteristic practices, blending them with the preferential adoration of Vishnu, as Raghunáth or Ráma: the Khákis also worship Sírá, and pay particular veneration to Hanumán.

Many Khákis are established about Furúkhábád, but their principal seat on this side of India is at Hanumán Garh, near Ayodhyá, in Oude: the Samádh or spiritual throne of the founder, is said to be at Jaypur: the term Samádh applied to it, however, would seem to indicate their adopting a like practice with the Jogis, that of burying their dead, as the word is more generally used to express a tomb or mausoleum.

1 The little information given in the text, was obtained from the Superior of a small, but neat establishment on the bank of the river, above Viéránta Ghál, at Furúkhábád. The Ghál and Math had been recently erected by a merchant of Lucknow: the tenants, three or four in number, were a deputation from Ayodhyá, in Oude, and were but little acquainted with their own peculiarities, although not reluctant to communicate what they knew; other Khákis encountered here were Nágas and Brahmacháris, with whom no satisfactory communication was attainable; there were other establishments, but time did not permit their being visited.
MALÚK DÁSÍS.

The Malúk Dásis form another subdivision of the Rámánandi Vaishhäuser, of comparatively uncertain origin and limited importance: they are generally traced from Rámánand in this manner: 1. Rámánand, 2. Ásánand, 3. Kríshná Dás, 4. Kíl, 5. Malúk Dás; making the last, consequently, contemporary with the author of the Bhakta Málá, and placing him in the reign of Akbar, or about 250 years ago.

We had occasion, in the notice taken of Nábháji, to shew that the spiritual genealogy now enumerated could scarcely be correct, for as Rámánand must have flourished prior to the year 1400, we have but three generations between him and the date even of Akbar’s succession 1555, or a century and a half: it was then mentioned, however, that according to the Bhakta Málá, Kríshná Dás was not the pupil of Ásáñand, and consequently the date of succession was not necessarily uninterrupted: we might therefore place Malúk Dás, where there is reason to place Nábháji, about the end of Akbar’s reign, as far as this genealogy is to be depended upon, but there is reason to question even its accuracy, and to bring down Malúk Dás to a comparatively recent period: the uniform belief of his followers is indeed sufficient testimony on this head, and they are invariably agreed in making him contemporary with Aurengzeb.

The modifications of the Vaishnava doctrines introduced by Malúk Dás, appear to have been little more
than the name of the teacher, and a shorter streak of red upon the forehead: in one respect indeed there is an important distinction between these and the Rámá-nandí ascetics, and the teachers of the Malúk Dásis appear to be of the secular order, Gṛihasthas, or house-holders, whilst the others are all cœnobites: the doctrines, however, are essentially the same: Viṣṇu, as Ráma, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects: their chief authority is the Bhagavad Gītā, and they read some small Sanskrit tracts, containing the praise of Ráma: they have also some Hindi Sákhis, and Viṣṇu Padas attributed to their founder, as also a work in the same language, entitled the Daśratan: the followers of this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged.

The principal establishment of the Malúk Dásis is at Kara Manikpur, the birth-place of the founder, and still occupied by his descendants; the present Mahant

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1 A verse attributed to Malúk Dás is so generally current, as to have become proverbial, it is unnecessary to point out its resemblance to Christian texts:

चार जगर करे न चाकरी पंक्ति करे न काम।
द्रास मलुका यों कहि सब का द्राता राम॥

"The snake performs no service, the bird discharges no duty. Malúk Dás declares, Rám is the giver of all." [Roebuck's Proverbs, II, 1, 36.]

2 There is some variety in the accounts here, Mathurá Nāthi says, the Tomb is at Kara; Purán Dás asserts, that it is at
is the eighth in descent from him: the series is thus enumerated:


The Math at Kara is situated near the river, and comprises the dwellings of the Mahant, and at the time it was visited, of fifteen resident Chelas, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to Rámachandra: the Gaddi, or pillow of the sect, is here, and the actual pillow originally used by Malük Dás is said to be still preserved. Besides this establishment, there are six other Maths belonging to this sect, at Alláhábád, Benares, Bríndávan, Ayodhyá, Lucknow, which is modern, having been founded by Gomati Dás, under the patronage of Asef ad Daula, and Jagannáth, which last is of great repute as rendered sacred by the death of Malük Dás.

Jagannáth, and the birth-place at Kara—he has been at both: the establishment at Jagannáth is of great repute; it is near to a Math of Kábir Pánthís, and all ascetics who go to this place of pilgrimage consider it essential to receive the Malük Dás ká Tukrá, from the one, and Kábir ká Tárańi, from the other, or a piece of bread and spoonful of sour rice water. This and most of the other particulars were procured for me from the present Mahant by a young officer, Lieut. Wilton, stationed for a short time at Kara.
DÁDÚ PANTHÍS.

This class is one of the indirect ramifications of the Rámánandí stock, and is always included amongst the Vaishnava schisms: its founder is said to have been a pupil of one of the Kabir Panthi teachers, and to be the fifth in descent from Rámánand, according to the following genealogy:

1. Kabír.
2. Kamál.
4. Vimal.
5. Buddhán.
6. Dádú.

The worship is addressed to Ráma, but it is restricted to the Japa, or repetition of his name, and the Ráma intended is the deity, as negatively described in the Vedánta theology: temples and images are prohibited.

Dádú was a cotton cleaner by profession: he was born at Ahmedábád, but in his twelfth year removed to Sambhur, in Ajmír: he thence travelled to Kalyánpur, and next removed to Naraina, in his thirty-seventh year, a place four cos from Sambhur, and twenty from Jaypur. When here, he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to Baherañá mountain, five cos from Naraina, where, after some time, he disappeared, and no traces of him could be found. His followers believe he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of Akbar’s reign, or in the beginning of that of Jehángír. The followers of Dádú wear no peculiar frontal mark
nor Málá, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The Dádú Panthís are of three classes: the Viraktas, who are religious characters, who go bare-headed, and have but one garment and one water-pot. The Nágas, who carry arms, which they are willing to exercise for hire, and, amongst the Hindu princes, they have been considered as good soldiers. The third class is that of the Vistar Dhárís, who follow the occupations of ordinary life. A further sub-division exists in this sect, and the chief branches again form fifty-two divisions, or Thambas, the peculiarities of which have not been ascertained. The Dádú Panthís burn their dead at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field, or some wilderness, to be devoured by the beasts and birds of prey, as they say that in a funeral pile insect life is apt to be destroyed.

The Dádú Panthís are said to be very numerous in Márwár and Ajmír: of the Nágá class alone the Rájá of Jaypur is reported to entertain as soldiers more than ten thousand: the chief place of worship is at Naraina, where the bed of Dádú, and the collection of the texts of the sect are preserved and worshipped: a small building on the hill marks the place of his
disappearance—a Melá, or fair, is held annually, from the day of new moon to that of full moon in Phalgun (Febr.-March) at Naraina. The tenets of the sect are contained in several Bháshá works, in which it is said a vast number of passages from the Kabír writings are inserted, and the general character of which is certainly of a similar nature. The Dádú Panthis maintain a friendly intercourse with the followers of Kabír, and are frequent visitors at the Chaura.

[To supply the deficiency alluded to in the note, we reprint from the 6th volume of the Journal of the Asiatic Society of Bengal pp. 484–87, and 750–56, the translation, by Captain G. R. Siddons, of two chapters from one of the granthis or manuals of the Dádúpanthis. The translator gives (p. 750) the following particulars respecting his visit to one of their Maths:

"When not interested in the subject, I chanced to visit one of the Dádúpanthi institutions at a village near Sambhur, and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a College. The former occupied a room at the top of the building, and seemed quite absorbed in meditation.—The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden; as also the growing any hair about the face, which gives to the priests the appearance of old women."

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1 I had prepared a list of the contents of one of their manuals, and a translation of a few passages, but the Manuscript has been misplaced. The work was lent me for a short time by one of the sect, who would on no account part with it. The above notice was taken partly from a statement in Hindi, procured at Naraina by Lieut. Col. Smith, and partly from verbal information obtained at Benares. Dádú is not mentioned in the Bhakta Máldá, but there is some account of him in the Dábistán. [Engl. translation, II, p. 283.]
The Chapter on Faith,—विश्वास का अध्याय.

1. Whatever Rām willeth, that, without the least difficulty, shall be; why, therefore, do ye kill yourselves with grief, when grief can avail you nothing?

2. Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh,—then why do any of ye afflict yourselves?

3. Dānû sayeth, Thou, oh God! art the author of all things which have been made, and from thee will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other but thee.

4. He is my God, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my God, who created heaven, earth, hell, and the intermediate space; who is the beginning and end of all creation; and who provideth for all.

6. I believe that God made man, and that he maketh everything. He is my friend.

7. Let faith in God characterize all your thoughts, words, and actions. He who serveth God, places confidence in nothing else.

8. If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of God are few!

9. He who understandeth how to render his calling sinless shall be happy in that calling, provided he be with God.

10. If he that perfecteth mankind occupy a place in your hearts, you will experience his happiness inwardly. Rām is in every thing; Rām is eternal.

11. Oh foolish one! God is not far from you. He is near you. You are ignorant, but he knoweth everything, and I careful in bestowing.

12. Consideration and power belong to God, who is omniscient. Strive to preserve God, and give heed to nothing else.

13. Care can avail nothing; it devoureth life; for those things shall happen which God shall direct.

14. He who causeth the production of all living things, givet
to their mouths milk, whilst yet in the stomach. They are placed amidst the fires of the belly: nevertheless they remain unscorched.

15. Oh, forget not, my brother, that God's power is always with you. There is a formidable pass within you, and crowds of evil passions flock to it: therefore comprehend God.

16. Commend the qualities which God possesseth. He gave you eyes, speech, head, feet, mouth, ears, and hands. He is the lord of life and of the world.

17. Ye forget God, who was indefatigable in forming every thing, and who keepeth every thing in order; ye destroy his doctrines. Remember God, for he endued your body with life: remember that beloved one, who placed you in the womb, reared and nourished you.

18. Preserve God in your hearts, and put faith into your minds, so that by God's power your expectations may be realized.

19. He taketh food and employment, and distributeth them. God is near; he is always with me.

20. In order that he may diffuse happiness, God becometh subservient to all; and although the knowledge of this is in the hearts of the foolish, yet will they not praise his name.

21. Although the people every where stretch out their hands to God; although his power is so extensive, yet is he sometimes subservient to all.

22. Oh God, thou art as it were exceeding riches; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

23. DÁDÚ sayeth, I will become the sacrifice of the Godhead; of him who supporteth every thing; of him who is able, in one moment, to rear every description of animal, from a worm even to an elephant.

24. Take such food and raiment as it may please God to provide you with. You require naught besides.

25. Those men who are contented, eat of the morsel which is from God. Oh disciple! why do you wish for other food, which resembles carrion?

26. He that partaketh of but one grain of the love of God, shall be released from the sinfulness of all his doubts and actions.
Who need cook, or who need grind? Wherever ye cast your eyes, ye may see provisions.

27. Meditate on the nature of your bodies, which resemble earthen vessels; and put every thing away from them, which is not allied to God.

28. Đānú sayeth, I take for my spiritual food, the water and the leaf of Rām. For the world I care not, but God's love is unfathomable.

29. Whatever is the will of God, will assuredly happen; therefore do not destroy yourselves by anxiety, but listen.

30. What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God? oh foolish one! righteous men who have meditated on this subject, advise you to abandon all things but God, since all other things are affliction.

31. It will be impossible for you to profit any thing, if you are not with God, even if you were to wander from country to country; therefore, oh ignorant, abandon all other things, for they are affliction, and listen to the voice of the holy.

32. Accept with patience the offering of truth, believing it to be true; fix your heart on God, and be humble as though you were dead.

33. He who meditateth on the wisdom which is concealed, eateth his morsel and is without desires. The holy praise his name, who hath no illusion.

34. Have no desires, but accept what circumstances may bring before you; because whatever God pleaseth to direct, can never be wrong.

35. Have no desires, but eat in faith and with meditation whatever chances to fall in your way. Go not about, tearing from the tree, which is invisible.

36. Have no desires, but take the food which chances to fall in your way, believing it to be correct, because it cometh from God; as much as if it were a mouthful of atmosphere.

37. All things are exceeding sweet to those who love God; they would never style them bitter, even if filled with poison; on the contrary, they would accept them, as if they were ambrosia.
38. Adversity is good, if on account of God; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

39. He that believeth not in the one God, hath an unsettled mind; he will be in sorrow, though in the possession of riches: but God is without price.

40. The mind which hath not faith, is fickle and unsettled, because, not being fixed by any certainty, it changeth from one thing to another.

41. Whatever is to be, will be: therefore long not for grief nor for joy, because by seeking the one, you may find the other. Forget not to praise God.

42. Whatever is to be, will be: therefore neither wish for heaven nor be apprehensive on account of hell. Whatever was ordained, is.

43. Whatever is to be, will be; and that which God hath ordained can neither be augmented nor decreased. Let your minds understand this.

44. Whatever is to be, will be; and nothing else can happen. Accept that which is proper for you to receive, but nothing else.

45. Whatever God ordereth, shall happen, so why do ye vex yourselves? Consider God as supreme over all; he is the sight for you to behold.

46. Dāṇḍū sayeth, Do unto me, oh God! as thou thinkest best—I am obedient to thee. My disciples! behold no other God; go nowhere but to him.

47. I am satisfied of this, that your happiness will be in proportion to your devotion. The heart of Dāṇḍū worshippeth God night and day.

48. Condemn nothing which the creator hath made. Those are his holy servants who are satisfied with them.

49. We are not creators—the Creator is a distinct being; he can make whatever he desireth, but we can make nothing.

50. Kānīkā left Benares and went to Maghor in search of God. Rām met him without concealment, and his object was accomplished.

51. Dāṇḍū sayeth, My earnings are God. He is my food and
my supporter; by his spiritual sustenance, have all my members been nourished:

52. The five elements of my existence are contented with one food: my mind is intoxicated; hunger leaveth him who worshippeth no other but God.

53. God is my clothing and my dwelling. He is my ruler, my body, and my soul.

54. God ever fostereth his creatures; even as a mother serves her offspring, and keepeth it from harm.

55. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant Dānū prayeth for true patience, and that he may be devoted to thee.

The Chapter on Meditation,—विचार का उद्देश्य.

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. Dānū hath said, in water there exists air, and in air water; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so behold Rām in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the til plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

5. He that formed the mind, made it as it were a temple for himself to dwell in; for God liveth in the mind, and none other but God.

6. Oh! my friend, recognize that being with whom thou art so intimately connected; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water! For why? Because it loves the moon better.
8. So let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which ye know to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides; abandon all things for the love of God, for this Dānū declares is the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to Rām, who is sinless, and suffer the thread of your meditations to lie upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls from punishment; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst; neither for heat, nor cold; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God; because if ye subdue the imperfections of your flesh, ye will think only of God.

17. If ye call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you; but they will return to you again when ye cease to call upon him.

18. Dānū loved Rām incessantly; he partook of his spiritual essence and constantly examined the mirror which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations; he crushed every improper desire, wherefore the light of Rām will shine upon him.

20. He that giveth his body to the world, and rendereth up his soul to its Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.
21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there neither sword nor poison have power to destroy, and sin cannot enter. Ye will live even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of our own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one from the mouth of his priests, ye will be disentangled from all impurities; turn ye round therefore, and examine yourselves well in the mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things were made. Pandits and Qázís are fools: of what avail are the heaps of books which they have compiled?

31. What does it avail to compile a heap of books? Let your minds freely meditate on the spirit of God, that they may be enlightened regarding the mystery of his divinity. Wear not away your lives, by studying the Vedas.

32. There is fire in water and water in fire, but the ignorant
know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter there will be two rewards.

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. Dādū hath meditated on the qualities of God, the eternal.

35. Oh man! ponder well ere thou proceedest to act. Do nothing until thou hast thoroughly sifted thy intentions.

36. Reflect with deliberation on the nature of thy inclinations before thou allowest thyself to be guided by them; acquaint thyself thoroughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety: on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

RAI DÁSÍS.

RAI DÁS was another of RÁMÁNAND's disciples, who founded a sect, confined, however, it is said, to those of his own caste, the Chamárś, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes: this circumstance renders it difficult, if not impossible, to ascertain whether the sect still exists: the founder must once have enjoyed some celebrity, as some of his works are included in the Ádî
Granth of the Sikhs; he is there named Ravi Dāsa, which is the Sanskrit form of his name: some of his compositions also form part of the collection of hymns and prayers used by that sect at Benares: there appears to be but little known of him of any authentic character, and we must be contented with the authority of the Bhakta Mālā, where he makes a rather important figure: the legend is as follows:—

One of Rāmānand’s pupils was a Brahmacārti, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shop-keeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when Rāmānand, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained: on being informed, he exclaimed, Hā Chamār, and the Brahmacārti soon afterwards dying was born again as Rai Dās, the son of a worker in hides and leather.

The infant Rai Dās retained the impression left upon his mind by his old master’s anger, and refused to take any nourishment: the parents, in great affliction, applied to Rāmānand, who, by order of the deity, visited the child, and recognising the person at once whispered into his ear the initiating Mantra: the effect was instantaneous: the child immediately accepted
the breast, and throve, and grew up a pious votary of Rāma.

For some time the profits of his trade maintained Rai Dās, and left him something to divide amongst the devout; but a season of scarcity supervening reduced him to great distress, when Bhagavān, in the semblance of a Vaishnava, brought him a piece of the Philosopher's stone, and shewing him its virtue made him a present of it. Rai Dās paid little regard to the donation, replying to the effect of the following Pada, as since versified by Sūr Dās.

Pada. "A great treasure is the name of Hari to his people: it multiplieth day by day, nor doth expenditure diminish it: it abideth securely in the mansion, and neither by night nor by day can any thief steal it. The Lord is the wealth of Sūr Dās, what need hath he of a stone?"

The miraculous stone was thrown aside, and when, thirteen months afterwards, Viṣṇu again visited his votary, he found no use had been made of it: as this expedient had failed, the deity scattered gold coin in places where Rai Dās could not avoid finding it: the discovery of this treasure filled the poor Currier with alarm, to pacify which Viśnu appeared to him in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, Rai Dās erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of Rai Dās was further extended by its attracting a persecution, purposely excited by
Vishńu to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world the retired glory of the pious: he therefore inspired the Brahmans to complain thus to the king.

Śloka (Sanskrit stanza). "Where things profane are reverenced, where sacred things are profanely administered, there three calamities will be felt, famine, death, and fear*.”

A Chamár, oh king, ministers to the Sálagrám, and poisons the town with his Prasád¹; men and women, every one will become an outcast; banish him to preserve the honour of your people.

The king accordingly sent for the culprit, and ordered him to resign the sacred stone. Rai Dás expressed his readiness to do so, and only requested the Rájá’s presence at his delivery of it to the Brahmans, as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The Rájá assenting, the Sálagrám was brought, and placed on a cushion in the assembly. The Brahmans were desired to remove it, but attempted to take it away in vain: they repeated hymns and charms, and

* [ऋषुश्च यज्ञ यज्ञवल्क्य पूज्यपुज्यायातिकृतमः।
तत्र चीरि प्रवर्जनः दुर्मिच्छं मरवतं मयं॥

See Panchatantra III, 202.]

¹ The Prasád is any article of food that has been consecrated by previous presentation to an idol, after which it is distributed amongst the worshippers on the spot, or sent to persons of consequence at their own houses.
read the Vedas, but the stone was immovable. Rai Dās then addressed it with this Pada:—

Pada. "Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal: behold me at thy feet: in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deccits of sense, of passion, and illusion; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the world deems virtue. Accept, oh God, the devotions of thy slave Rai Dās, and be thou glorified as the Purifier of the sinful."

The saint had scarcely finished, when the Sálagrám and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of Rai Dās was Jhálī, the Ráni of Chitore: her adopting a Chamár, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to Rai Dās to request his counsel and aid. He repaired to her, and desired her to invite the Brahmans to a solemn feast: they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans there appeared a Rai Dās. This miraculous multiplication of himself had the desired effect, and from being his enemies and revilers they became his disciples.

Such are the legends of the Bhakta Málá, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute outcast in Hindu estimation, as
a teacher and a saint, is not without interest and instruction.

SENA PANTHIS.

SENA, the barber, was the third of Ramnand's disciples, who established a separate schism; the name of which, and of its founder, is possibly all that now remains of it. SENÁ and his descendants were, for sometime, however, the family-Gurus of the Rájás of Bandhogaríh, and thence enjoyed considerable authority and reputation: the origin of this connexion is the subject of a ludicrous legend in the Bhakta Málá.

SENA, the barber of the Rájá of Bandhogaríh, was a devout worshipper of Vishńu, and a constant frequenter of the meetings of the pious: on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsorial capacity, and Vishńu, who noticed the circumstance, and knew the cause, was alarmed for his votary's personal integrity. The god, therefore, charitably assumed the figure of SENÁ, and equipping himself suitably, waited on the Rájá, and performed the functions of the barber, much to the Rájá's satisfaction, and without detection, although the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered
out his excuses: his astonishment and the Rájá’s were alike, but the discernment of the latter was more acute, for he immediately comprehended the whole business, fell at his barber’s feet, and elected for his spiritual guide an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADÁYÍS, or VALLABHÁCHÁRÍS.

The sects of Vaishnávas we have hitherto noticed are chiefly confined to professed ascetics, and to a few families originally from the south and west of India, or, as in the case of the Rámávats and Kabír Panthís, to such amongst the mass of society, as are of a bold and curious spirit; but the opulent and luxurious amongst the men, and by far the greater portion of the women, attach themselves to the worship of Káishána and his mistress Rádhá, either singly, or conjointly, as in the case of Vishńú and Lakshmi, amongst the Rámánujás, and Sírá and Rám, amongst the Rámávats. There is, however, another form, which is perhaps more popular still, although much interwoven with the others. This is the Bála Gópála, the infant Káishána, the worship of whom is very widely diffused amongst all ranks of Indian society, and which originated with the founder of the Rudra Sampradáyi sect, Vallabha Áchárya; it is perhaps better known, however, from the title of its teachers, as the religion of the Gokulastrha Gosáins.

The original teacher of the philosophical tenets of this sect is said to have been Vishńú Swámi, a com-
mentator on the texts of the *Vedas*, who, however, admitted disciples from the Brahmanical cast only, and considered the state of the *Sannyāsī*, or ascetic, as essential to the communication of his doctrines. He was succeeded by *Jñāna Deva*, who was followed by *Nāma Deva* and *Triločhana*, and they, although whether immediately or not does not appear, by *Val- labha Swāmī*, the son of *Lakshmaṇa Bhaṭṭ*, a *Tai- linga* Brahman: this *Sannyāsī* taught early in the sixteenth century: he resided originally at *Gokul*, a village on the left bank of the Jamna, about three cos to the east of Mathurā: after remaining here sometime, he travelled through India as a pilgrim, and amongst other places he visited, according to the *Bhakta Mālā*, the court of *Kṛiṣhṇa Deva*, king of *Vijayanagar*, apparently the same as *Kṛiṣhṇa Rāyala*, who reigned about the year 1520, where he overcame the *Śmārta* Brahmans in a controversy, and was elected by the *Vaishnāvas* as their chief, with the title of *Āchārj*: hence he travelled to *Ujain*, and took up his abode under a *Pipal* tree, on the banks of the *Siṇḍa*, said to be still in existence, and designated as his *Baitāhak*, or station. Besides this, we find traces of him in other places. There is a *Baitāhak* of his amongst the *Ghāts* of *Muttra*, and about two miles from the fort of *Chandra* is a place called his well, *Āchārj kūān*, comprising a temple and *Math*, in the court yard of which is the *well* in question; the saint is said to have resided here sometime. After this peregrination *Vālabha* returned to *Brindāvan*, where, as a reward for
his fatigue and his faith, he was honoured by a visit from Kūśīnā in person, who enjoined him to introduce the worship of Bālagopāl, or Gopāl Lāl, and founded the faith which at present exists in so flourishing a condition. Vallābha is supposed to have closed his career in a miracle: he had finally settled at Jethan Bēr, at Benares, near which a Math still subsists, but at length, having accomplished his mission, he is said to have entered the Ganges at Hanumān Ghāṭ, when, stooping into the water, he disappeared: a brilliant flame arose from the spot, and, in the presence of a host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of Kūśīnā as one with Viṣṇu and the universe dates evidently from the Mahābhārata, and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the Bhāgavat, but neither of these works discriminates him from Viṣṇu, nor do they recommend his infantine or adolescent state to particular veneration. At the same time some hints may have been derived from them for the institution of this division of the

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1 The well known passage in the Bhagavad Gītā [XI, 26-30.], in which Arjuna sees the universe in the mouth of Kūśīnā, establishes this identity.

2 Particularly in the tenth book, which is appropriated to the life of Kūśīnā. The same subject occupies a considerable portion of the Hari Vani section of the Mahābhārata, of the Pātála section of the Padma Purāṇa, the fifth section of the Viṣṇu Purāṇa, and the whole of the Adi Upapurāṇa.
Hindu faith. In claiming, however, supremacy for Kúśiñña, the Brahma Vaivartta Puráña is most decided, and this work places Kúśiñña in a heaven, and society exclusively his own, and derives from him all the objects of existence.

According to this authority, the residence of Kúśiñña is denominated Goloka; it is far above the three

3 Thus in the Vana Parva of the Mahábhárata [v. 12895 ff.], Márkañóeya Muni, at the time of a minor destruction of the world, sees, “amidst the waters, an Indian Fig tree of vast size, on a principal branch of which was a bed ornamented with divine coverings, on which lay a child with a countenance like the moon.” The saint, though acquainted with the past, present, and future, cannot recognise the child, who therefore appears of the hue, and with the symbols of Kúśiñña, and desires the sage to rest within his substance from his weary wanderings over the submerged world.

In the Bhágavat [X, 8, 9, 10.] it is stated, that when first born, Vásudeva beheld the child of the hue of a cloud, with four arms, dressed in a yellow garb, and bearing the weapons, the jewels and the diadem of Víśniù:

and the same work describes Yásoda, his adoptive mother, as seeing the universe in the mouth of the child [X, 7, 36, 37. (30, 31. Calcutta edition):

worlds, and has, at five hundred millions of Yojanas below it, the separate Lokas of Vishńu and Śiva, Vai-kuññtha, and Kailás. This region is indestructible, whilst all else is subject to annihilation, and in the centre of it abides Kúśña, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute. He is exempt from Mágá, or delusion, and all qualities, eternal, alone, and the Paramátmá, or supreme soul of the world.

Kúśña being alone in the Goloka, and meditating on the waste of creation, gave origin to a being of a female form endowed with the three Guñás, and thence the primary agent in creation. This was Prakriti, or Mágá, and the system so far corresponds with that of the other Vaishñavas, and of the Puránas generally speaking. They having adopted, in fact, the Sánkhya system, interweaving with it their peculiar sectarian notions.

Crude matter, and the five elements, are also made to issue from Kúśña, and then all the divine beings. Náráyaña, or Vishńu, proceeds from his right side, Mahádeva from his left, Brahmá from his hand, Dharma from his breath, Saraswati from his mouth, Lakshmi from his mind, Durgá from his understanding, Radhá from his left side. Three hundred millions of Gopis, or female companions of Radhá, exude from the pores of her skin, and a like number of Gopas, or companions of Kúśña, from the pores of his skin: the very cows and their calves, properly the tenants
of Goloka, but destined to inhabit the Groves of Brindavan, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the Purana therefore affords only indirect authority in the marvels it narrates of his infancy for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his Lilá, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of Vaishnavas, and all his principal shrines are to them equally objects of pilgrimage. As the elements and chief agents of creation are thus said to proceed from the person of Krsna, it may be inferred that the followers of this creed adopt the principles of the Vedanta philosophy, and consider the material world as one in substance, although in an illusory manner, with the supreme. Life is also identified with spirit, according to the authority of a popular work\footnote{According to the Várttā, Vallabha advocated this doctrine with some reluctance, by the especial injunction of the juvenile Krsna:

\begin{quote}
तब तब्री ब्राह्मन जी ने कहा। जो तुम जीव को सम्बन्ध जानती हो दोषवंत है। तो तुम सो सम्बन्ध कैसे हो। तब तब्री ब्राह्मान जी ने तब्री ठाकुर जी कहा। जो तुम जीव को भ्रांज़ सम्बन्ध करौ हों सिंह को ब्रह्मीकार करौंगो।
\end{quote}

"Then Achārdji Ji said, you know the nature of Life, it is full of defects, how can it be combined with you? to which Sri Thakur Ji (Krisna) replied: Do you unite Brahma and Life in
philosophical writings of the chief teachers of this system have been met with.

Amongst other articles of the new creed, Vallabha introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The Gosáins, or teachers, are almost always family men, as was the founder Vallabha; for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The Gosáins are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence: part of the connexion between the Guru and teacher being the three-fold Samarpañ, or consignment of Tan, Man, and Dhan, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the Gosáins themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence

what way you will, I shall concur, and thence all its defects will be removed."
of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade with the benefits of devotion: as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers: their temples and houses have images of Gopāl, of Kuishnā and Rādhā, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold: the image of Kuishnā represents a chubby boy, of the dark hue of which Viśnū is always represented: it is richly decorated and sedulously attended; receiving eight times a day the homage of the votaries. These occasions take place at fixed periods and for certain purposes; and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible. The eight daily ceremonials are the following:—

1. Mangala; the morning levee: the image being washed and dressed is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat about half an hour after sun-rise: slight refreshments are then presented to it, with betel and Pān: lamps are generally kept burning during this ceremony.

2. Śringāra; the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes
place about an hour and a half after the preceding, or when four Gharîs of the day have elapsed.

3. Gwâla; the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six Gharîs have passed.

4. Râja Bhôga; held at mid-day, when Kûshûna is supposed to come in from the pastures, and dine: all sorts of delicacies are placed before the image, and both those and other articles of food dressed by the ministers of the temple are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. Utthâpan; the calling up; the summoning of the god from his siesta: this takes place at six Gharîs, or between two and three hours before sun-set.

6. Bhôga; the afternoon meal, about half an hour after the preceding.

7. Sandhyâ; about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. Šayan; retiring to repose: the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel box and its appartenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning.

Upon all these occasions the ceremony is much the
same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries, and the repetition, chiefly by the former, of Sanskrit stanzas in praise of Kúśhña, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion for general use, nor any prescribed form of public adoration.

Besides the diurnal ceremonies described, there are several annual festivals of great repute observed throughout India: of these, in Bengal and Orissa, the Rath Játra, or procession of Jágannáth in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal established in the provinces: the most popular festival at Benares, and generally to the westward, is the Janmáśhtami, the nativity of Kúśhña, on the eighth day of Bhúdara (August\(^1\)). Another is the Rás Játra, or annual

\(^1\) Great difference of practice prevails on occasion of this observance. Kúśhña was born on the eighth lunar day of the waning moon of Bhúdara, at midnight, upon the moon's entrance into Rohini, in commemoration of which a fast is to be held on the day preceding his birth, terminating, as usual, in a feast; but the day of his birth is variously determinable, according to the adoption of the civil, the lunar, or lunar-sydereal computations, and it rarely happens that the eighth lunation comprises the same combination of hours and planetary positions, as occurred at Kúśhña's birth. Under these circumstances, the followers of the Smríti, with the Śaivas and Śáktas, commence their fast with the commencement of the lunation, whenever that takes place; the Rámanujjas and MÁdhuvas observe such part of the eighth day of the moon's age as includes sun rise, and forms the
commemoration of the dance of the frolicsome deity with the sixteen Goris. This last is a very popular
eighth day of the calendar, or civil day, whilst some of the
Ramamujas, and the Nimdavats regulate the duration of their fast
by the moon’s passage through the asterism Rohini. The con-
sequence is, that the Smartas often fast on the 7th, one set of
Vaishnavas on the 8th, and another on the 9th, whilst those who
affect great sanctity sometimes go thirty hours without food; an
extract from last year’s calendar will very well exemplify these
distinctions.

3rd Bhadra, 17th August 1825, Tuesday, Saptami, 10 Dañdas
17 Palas. The Janmashtami Vrata and a Fast.

4th Bhadra, 18th August, Wednesday, Ashrami, 9 Dañdas
18 Palas. Fast according to the Vaishnavas of Braj.

5th Bhadra, 19th August, Thursday, Navami, 7 Dañdas 4 Palas.
Rohini Nakshatra, till 10 Dañdas 52 Palas, at which hour Pada-
raña, the end of the fast.

Now the 3d day of the Solar Bhadra was the 7th of the Lunar
Month, but it comprised little more than ten Dañdas or four
hours of that lunation: as it included sun-rise, however, it was
the 7th of the calendar, or civil day. The eighth Titthi, or luna-
tion, therefore, began about that time, or four hours after sun-
rise, and the Smartas, Saivas, and Saktas observed the fast on
that day; they began with sun-rise, however, as there is a spe-
cific rule for the Senkalpa, or pledge, to perform the usual rite
at dawn. This Ashrami comprised midnight, and was the more
sacred on that account.

The 4th of Bhadra was the Ashrami, or eighth of the Vaishnavas,
although the lunation only extended to 9 Dañdas, or less
than four hours after sun-rise, but they are particularly enjoined
to avoid the Saptami, or the Ashrami conjoined with it, and
therefore they could not commence their fast earlier, although
they lost thereby the midnight of the eighth lunation, which they
were, consequently, compelled to extend into the night of the
ninth. They fasted till the next morning, unless they chose to
eat after midnight, which, on this occasion, is allowable.
festival, and not an uninteresting one: vast crowds, clad in their best attire, collecting in some open place in the vicinity of the town, and celebrating the event with music, singing, and dramatic representations of Káishña’s sports: all the public singers and dancers lend their services on this occasion, and trust for a remuneration to the gratuities of the spectators: at Benares the Rás Yátra is celebrated at the village of Śivapur, and the chief dancers and musicians, ranging themselves under the banners of the most celebrated of the profession, go out in formal procession: tents, huts, and booths are erected, swings and round-abouts form a favourite amusement of the crowd, and sweet-meats and fruits are displayed in tempting profusion: the whole has the character of a crowded fair in Europe, and presents, in an immense concourse of people, an endless variety of rich costume, and an infinite diversity of picturesque accompaniment, a most lively and splendid scene. The same festival is held from the tenth day of the light half of Kúár (Sepr.-Octr.) to the day of the full moon at Brindhávan.

The 5th of Bhádra was the Navami, or ninth of the calendar, but it included a portion of the moon's passage through Rohini, and the strict Vaishnávacas of the different sects should not have performed the Páraśá, the close of the fast, earlier, or before 10 Daádas and 52 Palas after sun-rise, or about nine o'clock. Those Vaishnávacas, however, who wholly regulate their observance by the Asterism, and referring also to the necessity of commencing it with sun-rise, would only have begun their fast on the calendar Navami, and have held the Páraśá on Friday the 10th, the third day after the proper birth-day of their deity.
OF THE HINDUS,

where a stone plat-form, or stage, has been built for
the exhibition of the mimic dance in a square near
the river side. Besides their public demonstrations of
respect, pictures and images of Gopāla are kept in
the houses of the members of the sect, who, before
they sit down to any of their meals, take care to offer
a portion to the idol. Those of the disciples who have
performed the triple Samarpañña eat only from the
hands of each other; and the wife or child that has
not exhibited the same mark of devotion to the Guru
can neither cook for such a disciple nor eat in his
society.

The mark on the forehead consists of two red per-
pendicular lines meeting in a semicircle at the root
of the nose, and having a round spot of red between
them. The Bhaktas have the same marks as the Śrī
Vaishñavas on the breasts and arms, and some also
make the central spot on the forehead with a black
earth, called Śyāmabandī, or any black metallic sub-
stance: the necklace and rosary are made of the stalk
of the Tulasī. The salutations amongst them are Śrī-
krishṇa and Jaya Gopāl.

The great authority of the sect is the Bhāgavat, as
explained in the Subodhini, or Commentary of Vallā-
bhāchārīya: he is the author also of a Bhāshya on
part of Vyāsa’s Sūtras, and of other Sanskrit works,
as the Siddhānta Rahasya, Bhāgavata Lilā Rahasya,
and Ekānta Rahasya; these, however, are only for
the learned, and are now very rare. Amongst the
votaries in general, various works upon the history of
Krishna are current, but the most popular are the Vishnu Padas, stanzas in Bhashá, in praise of Vishnu, attributed to Vallabha himself; the Braj Vilás, a Bhakhá poem of some length, descriptive of Krishna's life, during his residence at Brindavan, by Braj Vásí Dáś; the Ashta Chháp, an account of Vallabha's eight chief disciples, and the Várttá, or Bárttá, a collection in Hindústáni of marvellous and insipid anecdotes of Vallabha and his primitive followers, amounting to the number of eighty-four, and including persons of both sexes, and every class of Hindus. The Bhakta Málá also contains a variety of legends regarding the different teachers of this sect, but it is less a text-book with this sect than any other class of Vaishnavas, as the Várttá occupies its place amongst the worshippers of Gopál. The following are specimens of this work, and by no means the most unfavourable:

Dámodar Dáś, of Kanój, was a disciple of Śrí Áchárya (Vallabhadháchárya). Like the rest of the members of this sect, he had an image of Krishna in his house. One day it was exceedingly hot, and when night came, Śrí Thákur ji (the image) woke the maid servant, and desired her to open the doors of his chamber, as it was very warm. She obeyed, and taking a pankha, fanned him—Early in the morning, Dámodar Dáś observed the doors of the chamber open, and enquired how this had happened: the girl mentioned the circumstance, but her master was much vexed that she had done this, and that Śrí Thákur ji hat not called him to do it. Śrí Thákur ji knowing his thoughts said: I told her to open the doors, why are you displeased with her? you shut me up here in a close room, and go to sleep yourself on an open and cool terrace. Then Dámodar Dáś made a vow, and said: I will not taste consecrated food until I have built a
new temple, but his wife advised him, and urged: this is not a business of five or six days, why go without the consecrated food so long? Then he said: I will not partake of the consecrated sweetmeats, I will only eat the fruits. And so he did, and the temple was completed, and Śrī-Thākur ji was enshrined in it, and Dāmodar Dās distributed food to the Vaiśnāvas, and they partook thereof.

Śrī-Thākur ji had a faithful worshipper in a Mahratta lady, whom, with the frolicsome ness of boyhood, he delighted to tease. One day, a woman selling vegetables having passed without the Bāī noticing her, Śrī-Thākur ji said to her: will you not buy any vegetables for me to-day? she replied: whenever any one selling them comes this way, I will buy some; to which he answered: one has just now passed. The Bāī replied: no matter, if one has gone by, another will presently be here. But this did not satisfy the little deity, who leaping from his pedestal ran after the woman, brought her back, and, after haggling for the price with her himself, made his protectress purchase what he selected.

As Rāṅāvyās and Jagannāth, two of Vallabhāchārya's disciples, were bathing, a woman of the Rājput caste came down to the river to burn herself with her husband; on which Jagannāth said to his companion: what is the fashion of a woman becoming a Sati? Rāṅāvyāś shook his head, and said: the fruitless union of beauty with a dead body. The Rājputāni observing Rāṅāvyāś shake his head, her purpose at that moment was changed, and she did not become a Sati, on which her kindred were much pleased. Some time afterwards, meeting with the two disciples, the Rājputāni told them of the effect of their former interview, and begged to know what had passed between them. Rāṅāvyāś being satisfied that the compassion of Śrī Āchārya was extended to her, repeated what he had said to Jagannāth, and his regret that her charms should not be devoted to the service of Śrī-Thākur ji, rather than be thrown away upon a dead body. The Rājputāni enquired how the service of Thākur ji was to be performed, on which Rāṅāvyāś, after making her bathe, communicated to her the initiating prayer, and she
thenceforth performed the menial service of the deity, washing
his garments, bringing him water, and discharging other similar
duties in the dwelling of Rāṇāvyās with entire and fervent de-
votion, on which account she obtained the esteem of Śrī Āchārāj,
and the favour of the deity.

Rām Dās was married in his youth, but adopting ascetic prin-
ciples, he refused to take his wife home: at last his father-in-law
left his daughter in her husband’s dwelling, but Rām Dās would
have nothing to say to her, and set off on a pilgrimage to Dwār-
arakā: his wife followed him, but he threw stones at her, and
she was compelled to remain at a distance from him. At noon
he halted and bathed the god, and prepared his food, and pre-
sented it, and then took the Prasād and put it in a vessel, and
fed upon what remained, but it was to no purpose, and he was
still hungry. Thus passed two or three days, when Raṇachhioṅ
appeared to him in a dream, and asked him why he thus ill-
treated his wife. He said, he was Virakta (a cenobite), and
what did he want with a wife. Then Raṇachhioṅ asked him,
why he had married, and assured him that such an unsocial
spirit was not agreeable to Śrī Āchārya, and desired him to take
his wife unto him; for Raṇachhioṅ could not bear the distress of
the poor woman, as he has a gentle heart, and his nature has
been imparted to the Āchārya and his disciples. When morning
came, Rām Dās called to his wife, and suffered her to accom-
pany him, by which she was made happy. When the time for
preparing their food arrived, Rām Dās prepared it himself, and
after presenting the portion to the image, gave a part of it to
his wife. After a few days Raṇachhioṅ again appeared, and
asked him, why he did not allow his wife to cook, to which
Rām Dās replied, that she had not received the initiating name
from Śrī Āchārya, and was, therefore, unfit to prepare his food.
Raṇachhioṅ, therefore, directed him to communicate the Nām
(the name) to his wife, and after returning to the Āchārya, get
him to repeat it. Accordingly Rām Dās initiated his wife, and
this being confirmed by the Āchārya, she also became his
disciple, and, with her husband, assiduously worshipped Śrī
Thākur ji.
Vallabha was succeeded by his son Vitala Náth, known amongst the sect by the appellation of Śrī Gosáin Ji, Vallabha’s designation being Śrī Ācháry Ji. Vitala Náth, again, had seven sons, Girdhari Ráe, Govind Ráe, Bálakrishña, GokulNáth, Raghunáth, Yadunáth, and Ghanaśyáma; these were all teachers, and their followers, although in all essential points the same, form as many different communities. Those of GokulNáth, indeed, are peculiarly separate from the rest, looking upon their own Gosáins as the only legitimate teachers of the faith, and withholding all sort of reverence from the persons and Maths of the successors of his brethren: an exclusive preference that does not prevail amongst the other divisions of the faith, who do homage to all the descendants of all Vitala Náth’s sons.

The worshippers of this sect are very numerous and opulent, the merchants and bankers, especially those from Guzarat and Málwa, belonging to it: their temples and establishments are numerous all over India, but particularly at Mathurá and Bándaván, the latter of which alone is said to contain many hundreds, amongst which are three of great opulence. In Benares are two temples of great repute and wealth, one sacred to Lál ji, and the other to Purushottama ji¹. Jagannáth and Dwáráká are also particularly venerated by

¹ Many of the bankers of this city, it is said, pay to one or other of the temples a tax of one-fourth of an ānd, on every bill of exchange, and the cloth merchants, half an ānd on all sales.
this sect, but the most celebrated of all the Gosáin establishments is at Šrí Náth Dwár, in Ajmír. The image at this shrine is said to have transported itself thither from Mathurá, when Aurengzeb ordered the temple it was there placed in to be destroyed.—The present shrine is modern, but richly endowed, and the high priest, a descendant of Gokul Náth, a man of great wealth and importance. It is a matter of obligation with the members of this sect to visit Šrí Náth Dwár at least once in their lives; they receive there a certificate to that effect, issued by the head Gosáin, and, in return, contribute according to their means to the enriching of the establishment: it is not an uncurious feature in the notions of this sect, that the veneration paid to their Gosáins is paid solely to their descent, and unconnected with any idea of their sanctity or learning; they are not unfrequently destitute of all pretensions to individual respectability, but they not the less enjoy the homage of their followers; the present chief, at Šrínáth Dwár, is said not to understand the certificate he signs.

MÍRÁ BáÍS.

These may be considered as forming a subdivision of the preceding, rather than a distinct sect, although, in the adoption of a new leader, and the worship of Káishní under a peculiar form, they differ essentially

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1 Every temple is said to have three places of offering: the image, the pillow of the founder, and a box for Šrí Náth Dwár.
from the followers of Vallabha: at the same time it is chiefly amongst those sectarians, that Mírá Báí and her deity, Rañachhoṅ, are held in high veneration, and, except in the west of India, it does not appear that she has many immediate and exclusive adherents.

Mírá Báí is the heroine of a prolix legend in the Bhakta Málá, which is a proof at least of her popularity: as the author of sacred poems addressed to the deity, as Vishñu, she also enjoys a classical celebrity, and some of her odes are to be found in the collections which constitute the ritual of the deistical sects, especially those of Nának and Kabír: according to the authority cited, she flourished in the time of Akbar, who was induced by her reputation to pay her a visit, accompanied by the famous musician Tán Sen, and it is said, that they both acknowledged the justice of her claim to celebrity.

Mírá was the daughter of a petty Rájá, the sovereign of a place called Mertiça; she was married to the Ráñá of Udayapur, but soon after being taken home by him quarrelled with her mother-in-law, a worshipper of Devì, respecting compliance with the family adoration of that goddess, and was, in consequence of her persevering refusal to desert the worship of Kúishña, expelled the Ráñá's bed and palace: she appears to have been treated, however, with consideration, and to have been allowed an independent establishment, owing, probably, rather to the respect paid to her abilities, than a notion of her personal sanctity, although
the latter was attested, if we may believe our guide, by her drinking unhesitatingly a draught of poison presented to her by her husband, and without its having the power to do her harm. In her uncontrolled station she adopted the worship of Rañachhoṅ, a form of the youthful Kūishṇā; she became the patroness of the vagrant Vaishṇavas, and visited in pilgrimage Brindāvan and Dwārakā: whilst at the latter, some persecution of the Vaishṇavas at Udaya-
pur appears to have been instituted, and Brahmans were sent to bring her home from Dwārakā: previously to departing, she visited the temple of her tutelary deity, to take leave of him, when, on the completion of her adorations, the image opened, and Mīrā leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle it is said, that the image of Mīrā Bāī is worshipped at Udaya-
pur in conjunction with that of Rañachhoṅ. The Padas that induced this marvel, and which are current as the compositions of Mīrā Bāī*, are the two following:

_Pada 1._—Oh, sovereign Rañachhoṅ, give me to make Dwā-
rakā my abode: with thy shell, discus, mace, and lotus, dispel the fear of Yama: eternal rest is visiting thy sacred shrines; supreme delight is the clash of thy shell and cymbals: I have abandoned my love, my possessions, my principality, my husband. Mīrā, thy servant, comes to thee for refuge, oh, take her wholly to thee.

_Pada 2._—If thou knowest me free from stain, so accept me:

* [Price’s Hindee and Hindustanee Selections, I, p. 99. 100.]
save thee, there is none other that will show me compassion: do thou, then, have mercy upon me: let not weariness, hunger, anxiety, and restlessness consume this frame with momentary decay. Lord of Mírá, Girindhara her beloved, accept her, and never let her be separated from thee.

BRAHMA SAMPRADÁYÍS, or MADHWÁCHÁRÍS.

This division of the Vaishnávas is altogether unknown in Gangetic Hindustan. A few individuals belonging to it, who are natives of southern India, may be occasionally encountered, but they are not sufficiently numerous to form a distinct community, nor have they any temple or teachers of their own. It is in the peninsula, that the sect is most extensively to be found*, and it is not comprised, therefore, in the scope of this sketch: as, however, it is acknowledged to be one of the four great Sampradáyas, or religious systems, such brief notices of it as have been collected will not be wholly out of place.

The institution of this sect is posterior to that of the Śrí Vaishnávas, or Rámanujás: the founder was MADHWÁCHÁRYA¹, a Brahman, the son of MADHIGE BHÁTTÁ, who was born in the Śaka year 1121 (A. D. 1199) in Tuḷuva: according to the legendary belief of

* [Dr. Graul's Reise nach Ostindien. Leipzig: 1855. Vol. IV, p. 130.]

¹ In the Sarvadáriyána Sangráha he is cited by the name Púrña Prajña—a work is also quoted as written by him under the name of Madhya Mandíra. Reference is also made to him by the title, most frequently found in the works ascribed to him, of Ánanda Tirthá [Sarvad. Sangr. p. 73.].
his followers, he was an incarnation of Vāyu, or the god of air, who took upon him the human form by desire of Nārāyaṇa, and who had been previously incarnate as Hanumān and Bhīma, in preceding ages. He was educated in the convent established at Anan-
teśvar, and in his ninth year was initiated into the order of Anachorets by Achyuta Praga, a descen-
dant of Sanaka, son of Brahmā. At that early age also he composed his Bhāṣhya, or commentary on the
Gītā, which he carried to Badarikāśrama, in the Himalaya, to present to Vedavyāsa, by whom he was re-
ceived with great respect, and presented with three Sālagrāms, which he brought back and established
as objects of worship in the Maths of Udipi, Madhya-
tala, and Subrahmaṇya—he also erected and con-
secrated at Udipi the image of Kṛishṇa, that was
originally made by Arjuna, of which he became mira-
culously possessed.

A vessel from Dwārakā, trading along the Malabar
coast, had taken on board, either accidentally or as ballast, a quantity of Gopichandana, or the sacred
clay, from that city, in which the image was immersed: the vessel was wrecked off the Coast of Tuluva, but
Madhwa receiving divine intimation of the existence
of the image had it sought for, and recovered from
the place where it had sunk¹, and established it as

¹ This story is rather differently told by the late Colonel
Mackenzie in his account of the Marda Gooroos, published in
the Asiatic Annual Register for 1804.
the principal object of his devotion at Udipi, which has since continued to be the head quarters of the sect. He resided here for some time himself, and composed, it is said, thirty-seven works\(^1\). After some time he went upon a controversial tour, in which he triumphed over various teachers, and amongst others, it is said, over Śankara Āchārya—he finally, in his 79th year, departed to Badarikāśrama, and there continues to reside with Vyāsa, the compiler of the Vedas and Purāṇas.

Before his relinquishing charge of the shrine he had established, Madhwrāchārya had very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple, or that of Kṛishṇa, at Udipi: in these were placed images of different forms of Viṣhṇu\(^2\), and the superintendence of them was entrusted to the brother of the founder, and eight Sannyāsīs, who were Brahmans, from the banks of the Godāvari. These establishments still exist, and, agreeably to the code of the founder, each Sannyāsī, in turn, officiates as superior of the chief station at Udipi for two years.

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\(^1\) The principal of these are—the Gitā Bhāshya, Sūtra Bhāshya, Rig-bhāshya, Daśopanishad Bhāshya—Anuvākānunaya Vivarṇa, Anuvedānta Rasa Prakaraṇa, Bhūrata Tātparya Nirṇaya, Bhāgavata-tātparya, Gitātātparya, Kṛishṇāṁśita Mahārṇava, Tantra Sāra. [See Burnouf, Bhāgav. Pur., I, lxx.]

or two years and a half. The whole expense of the establishment devolves upon the superior for the time being, and, as it is the object of each to outvie his predecessor, the charges\(^1\) are much heavier than the receipts of the institution, and, in order to provide for them, the Sannyásís employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate.

The eight Maths are all in Tulúva, below the Gháts\(^2\), but, at the same time, Madhwa Chárya authorised the foundation of others above the Gháts under Padmanábha Tírtha, to whom he gave images of Ráma, and the Vyása Sálagrám, with instructions to disseminate his doctrines, and collect money for the use of the shrine at Udípi: there are four establishments under the descendants of this teacher above the Gháts, and the superiors visit Udípi from time to time, but never officiate there as pontiffs.

The superiors, or Gurus, of the Mádhwa sect, are Brahmans and Sannyásís, or profess coenobic observances: the disciples, who are domesticated in the several Maths, profess also perpetual celibacy. The

\(^1\) Buchanan states them at 13,000 Rupees at least, and often exceeding 20,000.

\(^2\) They are at Kánúr, Pejáwar, Admár, Phalamár, Krishnápur, Sirúr, Sode, and Putti.
lay votaries of these teachers are members of every class of society, except the lowest, and each Guru has a number of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahman of any sect.

The ascetic professors of MadhwaCharyas's school adopt the external appearance of Daídís, laying aside the Brahmanical cord, carrying a staff and a water-pot, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of Vishnu upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with Gopichandana, and joined at the root of the nose like that of the Śri Vaishnava; but instead of a red line down the centre, the Madhvacháris make a straight black line with the charcoal from incense offered to Náráyana, terminating in a round mark made with turmeric.

The essential dogma of this sect, like that of the Vaishnavas in general, is the identification of Vishnu with the Supreme Spirit, as the pre-existent cause of the universe¹, from whose substance the world was

¹ In proof of these doctrines they cite the following texts from the Śruti, or Vedas:

एको नारायण ब्रह्म न च शक्त: ।

"Náráyana alone was; not Brahma nor Sankara."
made. This primeval Viṣṇu they also affirm to be endowed with real attributes, most excellent, although indefinable and independent. As there is one independent, however, there is also one dependent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Rāmānuja as well as Śankara, or those who maintain the qualified or absolute unity of the deity. The creed of the Mādhvas is Dvaita, or duality. It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the Jīvatmā from the Paramātmā, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolubly connected with, but not the same with him. An important conse-

श्रान्नु एक एवाय आशीर्वादारायणः प्रभुः।
“Happy and alone before all was Nārāyaṇa the Lord.”

1 “The whole world was manifest from the body of Viṣṇu,”

विष्णोद्धाराज्जगतवस्माविरागीत।

2 “Viṣṇu is independent, exempt from defects, and endowed with all good qualities.”—Tattwa Vivek.: सत्तलो भववानिपुरिन्दिशो श्रीमस्थुः।

3 “Independent and dependent is declared to be the two-fold condition of being.”—Tattwa Vivek.: सत्तलस्तलवत्वं च द्विविध तल्लभियते। [Sarvadarśana Sangraha, p. 61.]

4 “As the bird and the string, as juices and trees, as rivers and oceans, as fresh water and salt, as the thief and his booty, as man and objects of sense, so are God and Life distinct, and
quence of this doctrine is the denial of Moksha, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death. The Yoga of the Śaivas, and Sānyujyam of the Vaishnāvas, they hold to be impracticable.

The Supreme Being resides in Vaikuṇṭha, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of Lakṣmi, or glory, Bhūmi, the earth, and Nilā, understood to mean Devī, or Durgā, or personified matter. In his primary form no known qualities can be predicated of him, but when he pleases to associate with Māyā, which is properly his desire, or wish, the three attributes of purity, passion, or ignorance, or the Sattva, Rajas, and Tamas Guṇas, are manifested, as Vishnu, Brahmā, and Śiva, for the

both are ever indefinable.”—Mahopanishad: यथा पवित्र च सूर्य च नानावृक्षरसा यथा यथा तथा समुद्रतय गुणकोदलबणे यथा। चोराध्रा भार्या च यथा यथा पुण्यप्राघिः तथा जीविजरी भिन्नी समंद्र विलयं इ। [ib. p. 69.]

1 In confirmation of which they adduce texts from the Purāṇas and Vedas:

“From the difference between Omniscience and partial knowledge, Omnipotence and inferior power, supremacy and subservience, the union of God and Life cannot take place.”—Garuda Purāṇa: सर्वज्ञात्वा गृहादेशदत्तंश् तत् शतमयः। स्वातन्त्र्यपतितच्याया सम्भोगी नेष्वीविन्दे। गां पुरे। “Spirit is Supreme, and above qualities; Life is feeble and subordinate.”—Bhālaveya Upanishad: चात्मा हि परमस्तत्तज्जो धिपुगो जीतो ज्ञाशिरस्त- तत्त:। भिन्न।
creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellects, has been converted into the legend known to the followers of Kabir, of the Supreme begetting the Hindu Triad by Maya, and her subsequent union with her sons.  

1 Colonel Mackenzie, in his account of the sect, gives this legend in a different and rather unusual form, and one that indicates some relation to the Śaiva sects. It is not, however, admitted as orthodox by those members of the sect whom I have encountered, nor do any traces of it appear in the works consulted.

"The Lord of the Creation, by whose supremacy the world is illuminated, and who is infinitely powerful, creating and destroying many worlds in a moment, that Almighty Spirit, in his mind, contemplating the creation of a world for his pleasure, from his wishes sprung a goddess, named Itcha Sacktee; at her request, he directed her to create this world. Then the Sacktee, by the authority of God, immediately created three divine persons, generally called by Hindus the Moortee-trium, by their several names of Brahma, Vishnû and Siva, committing to them, separately, their respective charges in the expected world; Surstee, Stlannee, and Sayom, or the power of creating, nourishing, and destroying. When she had made these three lords, she requested of one after the other, that they might be her consort; but Brahma and Vishnû, disapproving of her request, she consumed them with the fire of her third eye, and proposed the same thing to Siva; then Sadaseevâ, considering in his mind that
legends are current amongst the Mādhwas, founded on this view of the creation, in which Brahmā and Śiva and other divinities are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the Vaishāvava Purāṇas, of the birth of Brahmā from the Lotus, of the navel of Vishnū, and of Rudra from the tears shed by Brahmā on being unable to comprehend the mystery of creation.

The modes in which devotion to Vishnū is to be expressed are declared to be three, Ankana, Nāmakaraṇa, and Bhajana, or marking the body with his symbols¹, giving his names to children, and other ob-

her demands were not agreeable to the divine law, replied that he could not be her consort, unless she granted her third eye to him. The goddess was pleased with his prudence, and adorned him with her third eye. So soon as Śiva was possessed of that, he immediately destroyed her by a glance of the flaming eye, and revived Brahma and Vishnū, and of her ashes made three goddesses, Saraswatee, Latchmi, and Parvatee, and united one of them to each of the Trimoortee."

(Account of the Marda Gooroo.—Asiatic Annual Register, 1804.)

This legend is probably peculiar to the place where it was obtained, but the ideas and the notions adverted to in the text appear to have been misunderstood by Dr. Buchanan, who observes, that the Mardas believe in the generation of the gods, in a literal sense, thinking Vishnū to be the Father of Brahmā, and Brahmā the Father of Śiva.—Mysore, Vol. I, 14.

¹ Especially with a hot iron, which practice they defend by a text from the Vedas. Whose body is not cauterised, does not obtain liberation. अत्तत्त्तुतुपूर्व्य तद्दा मोचमद्वितीय [Sarvad. S. p. 64.]

To which, however, Sankarāchārya objects, that Tapta does not
jects of interest, and the practice of virtue in word, act, and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the second, and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the Mādhwas*.

The usual rites of worship¹, as practiced by the Vaishnavas of this sect, are observed, and the same festivals. In the Pūjā, however, there is one peculiarity which merits notice as indicative of a friendly leaning towards the Śaiva sects: the images of Śiva, Durgā, and Gaṅeśa are placed on the same shrine with the form of Vishnu, and partake in the adoration offered to his idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of Vishnu. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as

mean cauterised, but purified with Tapas, or ascetic mortification.—

* [Sarvad. S. p. 65.]

¹ The daily ceremonies at Uḍiḍi are of nine descriptions: 1. Malaviserjana, cleaning the temple, 2. Upasthāna, awaking Krishṇa, 3. Panchāmṛita, bathing him with milk, &c., 4. Udvartana, cleaning the image, 5. Tīrtha Pūjā, bathing it with holy water, 6. Alankāra, putting on his ornaments, 7. Āvṛitta, addressing prayers and hymns to him, 8. Mahāpūjā, presenting fruits, perfumes, &c., with music and singing, 9. Edri Pūjā, nocturnal worship, waving lamps before the image, with prayers, offerings, and music.
that is unattainable\(^1\).—Those who have acquired the regard of Vishṇu are thereby exempted from future birth, and enjoy felicity in Vaikuṇṭha under four conditions, as Sārūpya, similarity of form, Sālokya, visible presence, Sānnidhya, proximity, and Sārṣthi, equal power*.

Besides the writings of the founder, the following works are considered as forming the Śāstra, or scriptural authority, of this sect. The four Vedas, the Mahābhārata, the Pāṇcharātra, and the genuine or original Rāmāyaṇa.

It seems not improbable, that the founder of the Mādhwa sect was originally a Śaiva priest, and, although he became a convert to the Vaishṇava faith, he encouraged an attempt to form a kind of compromise or alliance between the Śaivas and Vaishṇaivas.

Mādhwa was first initiated into the faith of Śiva at Anantēswar, the shrine of a Linga, and one of his names, Ānanda Tīrtha, indicates his belonging to the class of Daśnāmi Gosāins, who were instituted by Śankarāchārya; one of his first acts was to establish a Sālagrām, a type of Vishṇu, at the shrine of Subrahmaṇya, the warrior son of Śiva, and, as observed above, the images of Śiva are allowed to par-

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\(^1\) "Emancipation is not obtained without the favour of Vishṇu. His favour is obtained from knowledge of his excellence, and not from a knowledge of his identity."—Śruti: मोहसु विष्णु-प्रसादां न जस्मि त्व प्रसादेष गुरुद्वार्तगृहानादिव नामिद्यानात। [Sarvad. S. p. 68.]

* [See also Mahānārāyaṇa Upan. 15. ap. Weber, Ind. Stud. II, 94.]
take, in the Mādhwa temples, of the worship offered to Vishṇu. The votaries of the Mādhwa Gurus, and of the Śankarāchārī Gosāins, offer the Namaskār, or reverential obeisance, to their teachers mutually, and the Śringeri Mahant visits Udiyi, to perform his adorations at the shrine of Kṛishṇa. It is evident, therefore, that there is an affinity between these orders, which does not exist between the Śaivas and Vaishṇavas generally, who are regarded by the Mādhwas, even without excepting the Rāmānujas, as Pāshaṇḍīs, or heretics, whether they profess the adoration of Vishṇu or of Śiva.

SANAKĀDI SAMPRADĀYĪŚ, or NIMĀVATS.

This division of the Vaishṇava faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarian mark.

NIMBĀDĪTYA is said to have been a Vaishṇava ascetic, originally named Bhāskara Āchārya, and to have been, in fact, an incarnation of the sun for the suppression of the heretical doctrines then prevalent: he lived near Brīndāvan, where he was visited by a Dāndī, or, according to other accounts, by a Jaina ascetic, or Jatt, whom he engaged in controversial discussion till sunset: he then offered his visitant some refreshment, which the practice of either mendicant renders unlawful after dark, and which the guest was,
therefore, compelled to decline: to remove the difficulty, the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring Nimb tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named Nimbárka, or Nimbáditya, or the Nimb tree sun.

The Nímávats are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or Gopichandan: they use the necklace and rosary of the stem of the Tulasi: the objects of their worship are Káishña and Rádhá conjointly: their chief authority is the Bhágavat, and there is said to be a Bháshya on the Vedas by Nimbárka: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at Mathurá in the time of Aurengzeb.

The Nímávats are scattered throughout the whole of Upper India. They are met with of the two classes, cenobitical and secular, or Viraktas and Gtíhastas, distinctions introduced by the two pupils of Nimbákra, Keśava Bhatt, and Hari Vyás: the latter is considered as the founder of the family which occupies the pillow of Nimbárka at a place called Dhruva Kshetra, upon the Jamna, close to Mathurá: the Mahant, however, claims to be a lineal descendant from Nimbárka himself, and asserts the existence of the present establishment for a past period of 1400 years: the antiquity is probably exaggerated: the Nímávats are very numerous about Mathurá, and they are also
the most numerous of the *Vaishñava* sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

**VAISHÑAVAS OF BENGAL.**

The far greater number of the worshippers of *Vishñu*, or more properly of *Kæishña*, in Bengal, forming, it has been estimated, one-fifth of the population of the province\(^1\), derive their peculiarities from some *Vaishñava* Brahmans of *Nadiya* and *Sántipur*, who flourished about the end of the fifteenth century. The two leading men in the innovation then instituted were *Adwaitánand* and *Nityánand*, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up *Chaitanya* as the founder and object of a new form of *Vaishñava* worship.

The history of *Chaitanya* has been repeatedly written, but the work most esteemed by his followers is the *Chaitanya Charitra* of *Brindávan Dás*, which was compiled from preceding works by *Murári Gupta* and *Dámodara*, who were the immediate disciples of *Chaitanya*, and who wrote an account, the first of his life as a *Griñhastha*, or the *Adi Lilá*, and the second of his proceedings as a pilgrim and ascetic, or

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\(^1\) *Ward* on the Hindus, 2, 175. In another place he says five-sixteenths, p. 448.
the Madhya and Anta Lilá. An abridgment of the composition of Bándávan Dás, under the title of Chaitanya Charitámrita, was made by Káishña Dás about 1590: although described by the author as an abridgment, it is a most voluminous work, comprising, besides anecdotes of Chaitanya and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengali, but it is interspersed most thickly with the Sanskrit texts on which the faith is founded, and which are taken from the Brahma Sanhitá, the Vishnú Puráña, the Bhagavad Gítá, and, above all, the Śrī Bhágavat, the work that appears about this period to have given a new aspect to the Hindu faith throughout the whole of Hindustan. The accounts we have to offer of Chaitanya and his schism are taken from the Chaitanya Charitámrita.

Chaitanya was the son of a Brahman settled at Nádiya, but originally from Śrīhatta, or Silhet. His father was named Jagannáth Mišra, and his mother Sáchí: he was conceived in the end of Magha 1484, but not born till Phalgun 1485, being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a super-human event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance into the world. Chaitanya was, in fact, an incarnation of Káishña, or Bhágaván, who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view he was, at the same time, incarnate in the two greater teachers of
the sect as principal \textit{Anśas}, or portions of himself, animating the form of \textit{Adwaitánand}, whilst \textit{Nityánand} was a personal manifestation of the same divinity, as he had appeared formerly in the shape of \textit{Balárama}: the female incarnation was not assumed on this occasion, being, in fact, comprised in the male, for \textit{Rádha}, as the \textit{Pūrṇa-Śakti}, or comprehensive energy, and \textit{Krishña}, as the \textit{Pūrṇa-Śaktimán}, or possessor of that energy, were both united in the nature of the \textit{Nādiya} saint.

The father of \textit{Chaitanya} died in his son's childhood, and his elder brother, \textit{Viśvarúpa}, had previously assumed the character of an ascetic: to take care of his mother, therefore, \textit{Chaitanya} refrained from following his inclinations, and continued in the order of the \textit{Gríhastha}, or householder, till the age of twenty-four, during which time he is said to have married the daughter of \textit{Vallabháchárya}. At twenty-four\(^1\), he shook off the obligations of society, and becoming a \textit{Vairági}, spent the next six years in a course of peregrinations between \textit{Mathurá} and \textit{Jagannáth}, teaching his doctrines, acquiring followers, and extending the worship of \textit{Krishña}. At the end of this period, having nominated \textit{Adwaitáchárya} and \textit{Nityánand} to preside over the \textit{Vaishnávas} of Bengal, and \textit{Rúpa} and \textit{Sanátana} over those of \textit{Mathurá}, \textit{Chaitanya} settled at \textit{Niláchal}, or \textit{Cuttack}, where he remained twelve

\(^1\) Not forty, as stated by Mr. \textit{Ward} (2, 178): his whole life little exceeded that age, as he disappeared at forty-two.
years, engaging deeply in the worship of Jagannāth, to whose festival he seems at least to have communicated great energy and repute. The rest of his time was spent in tuition and controversy, and in receiving the visits of his disciples, who came annually, particularly the Bengalis, under Adwaita and Nityānand to Nilāchal in the performance of acts of self denial, and in intent meditation on Kṛishṇa: by these latter means he seems to have fallen ultimately into a state of imbecility approaching to insanity, which engendered perpetually beatific visions of Kṛishṇa, Rādhā, and the Gopīs: in one of these, fancying the sea to be the Janna, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstasy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves: he was brought to shore in a fisherman’s net, and recovered by his two resident disciples, Svarūpa and Rāmānand: the story is rendered not improbable by the uncertain close of Chaitanya’s career: he disappeared; how, is not known: of course

1 It may be observed, that in the frequent descriptions of the celebration of the Rath Yatra, which occur in the work of Kṛishṇa Dās, no instance is given of self-sacrifice amongst the numerous votaries collected, neither is there any passage that could be interpreted as commendatory of the practice: it is, in fact, very contrary to the spirit of Vaishnava devotion, and is probably a modern graft from Śaiva or Śākta superstition. Aulfpazi does not notice the practice, although he mentions that those who assist in drawing the chariot think thereby to obtain remission of their sins.
his disciples suppose he returned to Vaikunṭha, but we may be allowed to conjecture the means he took to travel thither, by the tale of his marine excursion, as it is gravely narrated by Kṛiṣhṇa Dās: his disappearance dates about A.D. 1527.

Of Advaityānanda and Nityānanda no marvels, beyond their divine pervasion, are recorded: the former, indeed, is said to have predicted the appearance of Kṛiṣhṇa as Chaitanya; a prophecy that probably wrought its own completion: he sent his wife to assist at the birth of the saint, and was one of his first disciples. Advaityānanda resided at Sāntipur, and seems to have been a man of some property and respectability: he is regarded as one of the three Prabhūs, or masters of the sect, and his descendants, who are men of property, residing at Sāntipur, are the chief Gosāins, or spiritual superiors, conjointly with those of Nityānanda, of the followers of this faith. Nityānanda was an inhabitant of Nadīya, a Rādhīya Brahman, and a householder: he was appointed especially by Chaitanya, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments: his descendants

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1 Thus, according to Kṛiṣhṇa Dās, when Raghunāth Dās visits him, he finds him at a feast with his followers, eating a variety of dainties; amongst others a dish called Pulīna, and when he good humouredly notices it, Nityānanda replies:—

गौपतारी चाम्ब बझगोपस्कृत्ति चाम्ब मुखपादे पुलिनं मोगन रञ्जिम

"I am of the Gopa cast (i.e. fig.: a companion of Kṛiṣhṇa, the
are still in existence, and are divided into two branches: those of the male line reside at Kharda, near Barrackpore; and those of the female at Bālagor, near Sukhsāgar: there are other families, however, of nearly equal influence in various parts of Bengal, descended from the other Gosāins, the Kavirājas and original Mahants.

Besides the three Prabhus, of Chaitanya, Adwaita, and Nityānand, the Vaishnāvas of this order acknowledge six Gosāins as their original and chief teachers, and the founders, in some instances, of the families of the Gosāins now existing, to whom, as well as to the Gokulastha Gosāins, hereditary veneration is due. The six Gaudiya, or Bengal, Gosāins, appear to have all settled at Brindāvan and Mathurā, where many of their descendants are still established, and in possession of several temples: this locality, the agreement of dates, and the many points of resemblance between the institutions of Vallabha and Chaitanya render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

The six Gosāins of the Bengal Vaishnāvas are Rūpa,
SANÁTAN, JÍVA, RAGHUNÁTH BHÁTṬ, RAGHUNÁTH DÁS, and GOPÁL BHÁTṬ. RÚPA and SANÁTAN¹ were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than *Mlechhas*, or outcasts, themselves: the sanctity of CHAITANYA’s life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Musalmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers, as we shall hereafter see, and the foundation of two temples at Bríndávan, the most respectable reliques of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity². JÍVA was the nephew

¹ From the indistinct manner in which they are conjointly described in the *Bhakta Málad* it might be thought that RÚPA Sanáttana was but a single individual, but, in one passage, the work indicates their being two brothers, conformably to the *Charitámrita*, and the tradition in general currency. [Price’s Hindoe and Hindust. Selections I, p. 132.]

² The temples of Govínd Deva and Madanmohan, both in ruins; a Sanskrit inscription in the former, however, attributing it to MÁN SÍNIH Deva, a descendant of Prítíhu Ráo, is dated Samvat 1647, or A. D. 1591. Besides the authority of Kríshña DÁS for these two brothers being cotemporary with CHAITANYA, who died in 1527, I have a copy of the *Vidaqda Mđdhava*, of which RÚPA is the author, dated 1525; it is not therefore likely, that SANÁTAN actually founded the temple of Govínd Deva, although he may have been instrumental to its being undertaken. The interior of this temple is far superior to any of the religious structures to be met with along the Ganges and Jamna, and may almost be
of the preceding, the son of their younger brother: he was likewise an author, and the founder of a temple at Bríndávan, dedicated to Rádhá Dámodara. Ra-
ghunáth Bhaítt and Raghunáth Dáś were both Brahmans of Bengal, but they established themselves in the vicinity of Mathurá and Bríndávan. Gopal Bhaítt founded a temple and establishment at Bríndávan, which are still maintained by his descendants; the presiding deity is Rádhiá Ramáňa.

Next to the six Gosáins, several learned disciples and faithful companions of Chaitanya are regarded with nearly equal veneration: these are Śrínivás, Gadádhár Pańdit, Śri Svarúpa, Rámánand, and others, including Hari Dáś: the last, indeed, has obtained almost equal honour with his master, being worshipped as a divinity in some places in Bengal. It is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of Káishña three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight Kávi Rájas, or eminent and orthodox bards, amongst whom is Káishña Dáś, the author of the Chaitanya Charitámríta, and they also specify sixty-four Mahántas, or heads of religious establishments.

The object of the worship of the Chaitanyaas is

considered handsome: the exterior of that of Madanmohan is re-
makable for its being built something after the plan of the pyramidal temples of Tanjore; or rather its exterior corresponds with that of the temples at Bhuwaneśvara in Cuttack. As. Res. Vol. XV, plate.
Krishna: according to them he is Paramatma, or supreme spirit, prior to all worlds, and both the cause and substance of creation: in his capacity of creator, preserver, and destroyer he is Brahma, Vishnu, and Siva, and in the endless divisions of his substance or energy he is all that ever was or will be: besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as Avatars, or descents; Anshas, or portions; Anshansus, portion of portions, and so on ad infinitum: his principal appearance and, in fact, his actual sensible manifestation was as Krishna, and in this capacity he again was present in Chaitanya, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as Gopal, the cow-herd, or Gopinath, the lord of the milk-maids of Brindavan; his feats, in which juvenile characters are regarded, are his Lal, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of Krishna's worshippers envelop their sectarian notions: the chief features of the faith are the identification of Vishnu with Brahma, in common with all the Vaishnava sects, and the assertion of his possessing, in that character, sensible and real attributes, in opposition to the Vedanta belief of the negative properties of God: these postulates being granted, and the subsequent identity of Krishna and Chaitanya believed, the whole religious and moral code of the sect is comprised in one word, Bhakti, a term that signifies
a union of implicit faith with incessant devotion, and which, as illustrated by the anecdote of Hari Dás above given, is the momentary repetition of the name of Kṛishṇa, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of Bhakti seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the Vedas, as exhibiting the Vedānta, seems to have been the inculcation of fixed religious duties, as a general acknowledgment of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities by acts of self-denial and profound meditation, and so fitting the spiritual part for its return to its original sources; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the fervent adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions. Kṛishṇa himself declares in the Bhāgavat, that to his worshipper that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the Yoga, than charity, than virtue, or than any thing that is deemed most meritorious. Another singular and important consequence

\[ यत्कर्मभिर्यत्तप्सा भागवैरामयतः यत् ‖ योगिन दासयमेव \]
results from these premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by Chaitanya himself and his immediate disciples, at a period when it was their policy to multiply proselytes\(^1\). It is so far observed,

\(\text{Chaitanya admitted amongst his followers five } \textit{Patilhãns}—\) who purposed to attack and plunder him, but were stopped by his sanctity, and converted by his arguments: one of these, who was a \textit{Pir}, he new-named Rám Dás, another, their leader, was a young prince (a \textit{Rājakumār}) whom he named Bījjīli Khān. Chaitanya communicated the \textit{Upadeśa}, or initiating \textit{Mantra}, to them, and they all became famous \textit{Vaishnavas}; \textit{Pāṭḍāna वैष्णविन-हृद्व तां खाति} Chaitanya uniformly maintains the pre-eminence of the faith over caste: the mercy of God, he says, regards neither tribe nor family: \textit{देवरेर ढाणा खाति कुल नाहि माने।} Kūśāṇḍa did not disdain to eat in the house of \textit{Vidura}, a \textit{Śūdra}: \textit{विदुरेर घरे ढाणा कारिल मोजन} and he cites \textit{Sanskrit} texts for his authority—as \textit{गुप्तिकारिणीसाकायि: दस्यकुर्जीतिक्षण:। अष्ट-को पूर्ण बुधे: श्राष्ट्यो न बेद्योहो अथ प्राप्तिकित:।} \textit{The Chāṇḍāla}, whose impurity is consumed by the chastening fire of holy faith, is to be revered by the wise, and not the unbelieving exponent of the \textit{Vedas}.\textit{।} \textit{तहिं देयं ततो याहं स च पूण्यो यथा ढाहम।} \textit{।} “The teacher of the four \textit{Vedas} is not my disciple; the faithful Chāṇḍāla enjoys my friendship; to him be given, and from him be received: let him be reverenced, even as I am reverenced.” These pas-
however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other without regard to former distinctions. As followers of one faith all individuals are, in like manner, equally entitled to the Prasád, or food which has been previously presented to the deity, and it is probably the distribution of this, annually, at Jagannáth, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this sect, as well as of the Rámánandí Vaishnávavas¹, and in both community of schism is a close connecting link, which should, in deed as well as word, abrogate every other distinction.

The Bhakti of the followers of this division of the Hindu faith is supposed to comprehend five Rasas or Ratis, tastes or passions: in its simplest form it is mere Śánti, or quietism, such as was practiced by the Yogendra, or by sages, as Sanaka and his brethren, and other saints: in a more active state it is servitude, or Dásyu, which every votary takes upon himself; a higher condition is that of Sákhyu, a personal regard or friendship for the deity, as felt by Bhíma,

sages are from the Chaitanya Charitámríta, where many others of similar purport may be found.

¹ See remark on the Rámánandí Vaishnávavas; page 50.
Arjuna, and others, honoured with his acquaintance. Vatsalya, which is a higher station, is a tender affection for the divinity, of the same nature as the love of parents for their children, and the highest degree of Bhakti is the Madhurya, or such passionate attachment as that which pervaded the feelings of the Gopis towards their beloved Krishna.

The modes of expressing the feelings thus entertained by his votaries towards Krishna do not differ essentially from those prevalent amongst the followers of the Gokulastha Gosains: the secular worshippers, however, pay a less regular homage in the temples of Krishna, and in most parts of Bengal his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal Vaishnavas of the class is a very simple one, and the Nama Kirtana, or constant repetition of any of the names of Krishna, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity: however, other duties, or Sadhanas, are enjoined, to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of Krishna, and suppressing anger, avarice, and lust. Of all obligations, however, the Guru Paddasraya, or servile veneration of the spiritual teacher, is the
most important and compulsory: the members of this sect not only are required to deliver up themselves and every thing valuable to the disposal of the Guru, they are not only to entertain full belief of the usual Vaishnava tenet, which identifies the votary, the teacher, and the god, but they are to look upon the Guru as one with the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of Kāśīnā himself. We have already had occasion to observe that this veneration is hereditary, and is paid to the successor of a deceased Gosāin, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the Guru is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the foun-

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1 On this subject the following text occurs in the Updsana Chandramārita: यो मन्त्रः स गुरः साधारणः गुरः स हरिः सत्यम्। “The Mantra is manifest in the Guru, and the Guru is Hari himself.” प्रथमं तु गुरः पूज्यतात्वेव समार्थानम्। “First the Guru is to be worshipped, then I am to be worshipped.” गृहिर वस्त्रार्थं: श्रेष्ठं मन्त्रादभेदत्वः। गुरी तुष्टे हरिर्नुष्ठ: नामाणां कुश-मूर्तिम्। “The Guru is always to be worshipped: he is most excellent from being one with the Mantra. Hari is pleased when the Guru is pleased: millions of acts of homage else will fail of being accepted.” विष्णु गुरी गुरी गुरी न क्षणः। “When Hari is in anger, the Guru is our protector, when the Guru is in anger, we have none.” These are from the Bha-

jandāmārita,
ders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship; they direct the disciple to look upon his Guru as his second father, not as his God: there is great reason to suppose, that the prevailing practice is not of very remote date, and that it originates chiefly with the Śrī Bhāgavat: it is also falling into some disrepute, and as we shall presently see, a whole diversion of even Chaitanya's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the reunion of the spiritual man with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of Chaitanya, in common with most of the Vaishnava sects, do not seem to have adopted the Vedānta notions; and, although some admit the Sāyujya, or identification with the deity, as one division of Mukti, others are disposed to exclude it, and none acknowledge its pre-eminence. Their Moksha is of two kinds: one, perpetual residence in Svarga, or Paradise, with possession of the divine attributes of supreme power, &c. and the other, elevation to Vaikuṇṭha —the heaven of Vishnu, which is free from the influence of Māyā, and above the regions of the Avatārs, and where they enjoy one or all of the relations to
KRISHNA, which have been enumerated when speaking of the followers of RAMANuja and MADHWAChARYA.

The doctrines of the followers of CHAITANYA are conveyed in a great number of works, both in Sanskrit and Bengali. The sage himself, and the two other Mahaprabhus, NITYANAND and ADWAITA, do not appear to have left any written compositions, but the deficiency was amply compensated by RUPA and SANATAN, both of whom were voluminous and able writers. To RUPA are ascribed the following works; the Vidagdha Madhava, a drama; the Lalita Madhava, Ujjvala Nilamahti, Dana Keli Kaumudi, poems in celebration of KRISHNA and RADHA; Bahustavavali, hymns; Ashtadaśa Lilā Khaṇḍa; Padmavali, Govinda Virudvāvali, and its Lakshaṇa, or exposition; Mathurā Māhātya, panegyric account of Mathurā, Nātaka Lakshaṇa, Laghu Bhāgavat, an abridgment of the Śri Bhāgavat, and the Vraja Vilāsa Varṇanam, an account of KRISHNA’s sports in Brindāvan. SANATAN was the author of the Hari Bhakti Vilās, a work on the nature of the deity and devotion, the Rasāmṛita Sindhu, a work of high authority on the same subjects, the Bhāgavat-āmṛita, which contains the observances of the sect, and the Siddhānta Sāra, a commentary on the 10th Chapter of the Śri Bhāgavat. Of the other six Gosāins, JIVA wrote the Bhāgavat Sandarbha, the Bhakti Siddhānta, Gopāla Champū, and Upadeśāmṛita, and RAGHUNATH DĀS, the Manāśṭikshā and Guṇaleśa Sukhaḍa. These are all in Sanskrit. In Bengali, the Rāgamaya Kōṇa, a work on subduing the passions,
is ascribed to Rúpa, and Rasamaya Kaliká, on devotedness to Kṛishṇa, to Sanátañ. Other Sanskrit works are enumerated amongst the authorities of this sect, as the Chaitanya Chandrodaya, a drama*, Stava Málá, Stavámrita Laharí, by Viśvanáth Chakravarti; Bhajanámrita, Śrī Smarana Darpana, by Rámchandra Kavirája; the Gopípremámrita, a comment on the Kṛishṇa Karñámrita, by Kṛishṇa Dás Kavirája; and the Kṛishṇa Kirtana, by Govinda Dás and Vidyápati.—The biographical accounts of Chaitanya have been already specified in our notice of the Chaitanya Charitámrita, and besides those, there enumerated, we have the Chaitanya Mangala, a history of the saint, by Lochana, and the Gauragañoddesa dípiká, an account of his chief disciples. The principal works of common reference, and written in Bengali, though thickly interspersed with Sanskrit texts, are the Upásanáchandrámrita, a ritual, by Lál Dás, the Premabhakti Chandriká, by Thákur Gosáin, the Páshaṅda Dalana, a refutation of other sects, by Rádhámádhava, and the Vaishnava Varddhana, by Daiyakí Nandana. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own.

* [by Kavikarñapura.]

1 The particulars of the above are taken chiefly from the Chaitanya Charitámrita, others from the Upásaná Chandrámrita, and a few from the list given by Mr. Ward: "Account of the Hindus", Vol. 2, 448.
The *Vaishñavas* of this sect are distinguished by two white perpendicular streaks of sandal', or *Gopi-
chandana*, down the forehead, uniting at the root of the nose, and continuing to near the tip; by the name of *Rádhá Krishña* stamped on the temples, breast and arms; a close necklace of *Tulasi* stalk of three strings, and a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the *Tulasi*; the necklace is sometimes made of very minute beads, and this, in upper India, is regarded as the characteristic of the *Chaitanya* sect, but in Bengal it is only worn by persons of the lowest class. The *Chaitanya* sectaries consist of every tribe and order, and are governed by the descendants of their *Gosáins*. They include some *Udáśinas*, or *Vairágis*, men who retire from the world, and live unconnected with so-
ciety in a state of celibacy and mendicancy: the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependents. Such cenobitical estab-
lishments as are common amongst the *Rámánandís* and other ascetics are not known to the great body of the *Chaitanya Vaishñavas*.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is wor-
shipped, and thence denominated *Rádháramañís*, *Rá-
dhípális*, *Viháriji* and *Govindji*, and *Yugala Bhaktas*, and which distinctions are little more than nominal, whilst also they are almost restricted to the Bengal *Vaishñavas* about *Mathurá* and *Bṛindávan*, there are
in Bengal three classes of this sect, that may be regarded as seceders from the principal body; these are denominated *Spashtha Dáyakas*, *Kartá Bhájas* and *Sálujjas*.

The *Spashtha Dáyakas* are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the Guru, and the, at least professedly, platonic association of male and female coenobites in one conventual abode.¹

The secular followers of this sect are, as usual, of every tribe, and of the *Grihastha*, or householder order: the teachers, both male and female, are *Udásina*, or mendicants and ascetics, and lead a life of celibacy: the sectarian marks are a shorter *Tilaka* than that used by the other *Chaitanyas*, and a single string of *Tulasi* beads worn close round the neck: the men often wear only the *Kaupína*, and a piece of cloth round the waist, like an apron, whilst the women shave their heads, with the exception of a single slender tress: those amongst them who are most rigid in their conduct, accept no invitations nor food from any but persons of their own sect.

The association of men and women is, according to their own assertions, restricted to a residence within the same inclosure, and leads to no other than such intercourse as becomes brethren and sisters, or than

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¹ Like the brethren and sisters of the free spirit, who were numerous in Europe in the 13th century. See Mosheim 3, 379.
the community of belief and interest, and joint celebration of the praise of Kṛishṇa and Chaitanya, with song and dance: the women act as the spiritual instructors of the females of respectable families, to whom they have unrestricted access, and by whom they are visited in their own dwellings: the institution is so far political, and the consequence is said to be actually that to which it obviously tends, the growing diffusion of the doctrines of this sect in Calcutta, where it is especially established.

The Kartā Bhājas, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer than thirty years ago by Rāma Śaraṅ Pāla, a Gwāla, an inhabitant of Ghospara, a village near Sukh Sāgar, in Bengal. The chief peculiarity of this sect is the doctrine of the absolute divinity of the Guru, at least as being the present Kṛishṇa, or deity incarnate, and whom they therefore, relinquishing every other form of worship, venerate as their Ishta Devatā, or elected god: this exclusive veneration is,

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1 See Mr. Ward's account of this sect, Vol. 2, 175; in a note he has given a translation of the Mantra: "Oh! sinless Lord—Oh! great Lord, at thy pleasure I go and return, not a moment am I without thee, I am even with thee, save, Oh! great Lord:" the following is the original: कर्ता चाउले महाप्रभु चामि तोमार सुखे चलि फिरि तिलार्व तोमा काहा नहि चामि तोमार सहि चालि दोहाअ महाप्रभु। This is called the Solaẖ dinā Mantra, the Neophyte paying that sum, or sixteen annas, for it: it is perhaps one singularity in the sect, that this Mantra is in Bengali, a common spoken language—in all other cases it is couched in Sanskrit, the language of the gods.
however, comprehended within wide limits: we have seen that it prevails amongst the followers of Chaitanya generally, and it need scarcely have been adopted as a schismatical distinction: the real difference, however, is the person, not the character of the Guru, and the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or Gosáins, and an attempt to invest a new family with spiritual power: the attempt has been so far successful, that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, Ramdulal Pál has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating Mantra is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect.

The remaining division of the Bengal Vaishnavaas allow nothing of themselves to be known: their professions and practices are kept secret, but it is believed that they follow the worship of Śakti, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe.

The chief temples of the Bengal Vaishnavaas, besides those which at Dwaraká and Brindávan, and particularly at Jagannáth, are objects of universal reverence,
are three, one at \textit{Nadiya} dedicated to \textit{Chaitanya},
one at \textit{Ambikā} to \textit{Nityánand} and the same, and one
at \textit{Agradwipa} dedicated to \textit{Gopináth}: at the latter a
celebrated \textit{Melá}, or annual fair, is held in the month
of March, at which from 50 to 100,000 persons are
generally collected.

\textbf{RÁDHÁ VALLABHÍS.}

Although the general worship of the female per-
sonifications of the Hindu deities forms a class by it-
self, yet when individualised as the associates of the
divinities, whose energies they are, their adoration
becomes so linked with that of the male power, that
it is not easy, even to their votaries, to draw a pre-
cise line between them: they, in fact, form a part of
the system, and \textit{Lakshmi} and \textit{Sítá} are the preferential
objects of devotion to many of the followers of \textit{Ráma-
nuja} and \textit{Rámánand}, without separating them from
the communion of the sect.

In like manner \textit{Rádhá}, the favourite mistress of
\textit{Káishña}, is the object of adoration to all the sects
who worship that deity, and not unfrequently obtains
a degree of preference that almost throws the char-
acter from whom she derives her importance into the
shade: such seems to be the case with the sect now
noticed, who worship \textit{Káishña} as \textit{Rádhá Vallabha},
the lord or lover of \textit{Rádhá}.

The adoration of \textit{Rádhá} is a most undoubted in-
novation in the Hindu creed, and one of very recent
origin. The only \textit{Rádhá} that is named in the \textit{Mahá-}
bhārat* is a very different personage, being the wife of Duryodhana’s charioteer, and the nurse of Karṇa. Even the Bhāgavat makes no particular mention of her amongst the Gopīs of Brīndāvan, and we must look to the Brahma Vaivarta Purāṇa, as the chief authority of a classical character, on which the pretensions of Rādhā are founded; a circumstance which is of itself sufficient to indicate the comparatively modern date of the Purāṇa.

According to this work**, the primeval being having divided himself into two parts, the right side became Kṛiṣṇa, and the left Rādhā, and from their union, the vital airs and mundane egg were generated. Rādhā being, in fact, the Ichchhā Śakti, the will or wish of the deity, the manifestation of which was the universe.

Rādhā continued to reside with Kṛiṣṇa in Goloka, where she gave origin to the Gopīs, or her female companions, and received the homage of all the divinities. The Gopas, or male attendants of Kṛiṣṇa, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the Kṛiṣṇa of the heavenly Goloka the defects of the terrestrial cowherd, and the Rādhā of that region is not more exempt from the causes or effects of jealousy than the nymph of Brīndāvan. Being on one occasion offended with Kṛiṣṇa for his infidelity, she denied him access to her palace,

* [V, 4759. 60.] ** [II, 45. 46.]
on which she was severely censured by Śudāmā, a Gopa, and confidential adviser of Kūśiṇā. She therefore cursed him, and doomed him to be born on earth as an Asura, and he accordingly appeared as Śāṅkha-čūḍā. He retaliated by a similar imprecation, in consequence of which Rādhā was also obliged to quit her high station, and was born at Brīndāvan on earth, as the daughter of a Vaiśya, named Vaiśhābhānu, by his wife Kalāvatī. Kūśiṇā having, at the same time, become incarnate, was married to her at Brīndāvan, when he was fourteen, and she was twelve years of age: as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career; when she preceded him to the celestial Goloka, and was there reunited with him. The following is a further illustration of the notions of Rādhā entertained by this sect. It is the address of Gāṇeśa to her, in the Brahma Vai- vārtta Purāṇa*, after she had set the example of presenting offerings to him.

"Mother of the universe, the worship thou hast offered affords a lesson to all mankind. Thou art of one form with Brahma, and abidest on the bosom of Kūśiṇā. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods Brahmā, Śiva, Śesha, and the rest, and Sanaka and other mighty munis, and the chiefs of the sages, and holy men, and all the faithful. Rādhā is the created left half, and Mādava the right, and the great Lakshmi, the mother of the world, was made from thy left side. Thou art the

* [IV, 123.]
great goddess, the parent of all wealth, and of the Vedas, and of the world. The primeval Prakṛiti, and the universal Prakṛiti, and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise Yogi, who first pronounces thy name, and next that of Kṛiṣṇa, goes to his region; but he that reverses this order, incurs the sin of Brahminicide. Thou art the mother of the world. The Paramātmād Hari is the father. The Guru is more venerable than the father, and the mother more venerable than the Guru. Although he worship any other god, or even Kṛiṣṇa, the cause of all, yet the fool in this holy land who reviles Rādhikā shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in Kṛiṣṇa and in you. He who preserves the Mantras of the gods through successive births, obtains faith in Durgā, which is of difficult acquisition. By preserving the Mantra of Durgā he obtains Sambhu, who is eternal happiness and wisdom. By preserving the Mantra of Sambhu, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of Bharata, your Mantra (initiating prayer) from a Vaishnava, and adding your praises (Stava) or charm (Kavacha), which cleaves the root of works, he delivers himself (from future births) with thousands of his kindred. He who having properly worshipped his Guru with clothes, ornaments, and sandal, and assumed thy Kavacha (a charm or prayer, carried about the person in a small gold or silver casket) is equal to Vishnu himself."

In what respect the Rādhā Vallabhis differ from those followers of the Bengali Gosains, who teach the

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1 Accordingly the formula used by the Rādhā Vallabhi sect, and the like, is always Rādhā Kṛiṣṇa, never Kṛiṣṇa Rādhā.
worship of this goddess in conjunction with Krishṇa, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary Gosāins, the members of this sect consider a teacher named Hari Vans as their founder. This person settled at Brindāvan, and established a Math there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to Śrī Rādhā Vallabha by Hari Vans, in Samvat 1641, or A.D. 1585. A manual, entitled Rādhā Sudhā Nīdhi, which is merely a series of Sanskrit verses in praise of Rādhā, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the Sevā Sakhi Vāni, a work in Bhākhā, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of Braj, or the country about Mathurā and Brindāvan, which regulate or inspire the devotion of the worshippers of Rādhā Vallabha.

SAKHĪ BHĀVĀŚ.

This sect is another ramification of those which adopt Krishṇa and Rādhā for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the Rādhā Vallabhis. As Rādhā is their preferential and exclusive divinity,
their devotion to this personification of the Śakti of Krishnā is ridiculously and disgustingly expressed. In order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to Hindu superstition, to be regarded with any sort of respect by the community, and, accordingly, the Sakhi Bhāvas are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is Jāypur: there are a few at Benares, and a few in Bengal.

CHARAŃ DĀŚĪŚ.

Another Vaishñava sect conforming with the last in the worship of Rādhā and Krishnā was instituted by Charań Dāś, a merchant of the Dhūsar tribe, who resided at Delhi in the reign of the second Almāgīr. Their doctrines of universal emanation are much the same as those of the Vedānta school, although they correspond with the Vaishñava sects in maintaining the great source of all things, or Brahma, to be Krishnā: reverence of the Guru, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other Vaishñava sects, from whom, probably, they only differ in re-
inquiring no particular qualification of caste, order, nor
even of sex, for their teachers: they affirm, in-
deed, that originally they differed from other sects of
Vaishñavas in worshipping no sensible representations
of the deity, and in excluding even the Tulasi plant
and Sálagrám stone from their devotions: they have,
however, they admit, recently adopted them, in order
to maintain a friendly intercourse with the followers
of Rámánand: another peculiarity in their system is
the importance they attach to morality, and they do
not acknowledge faith to be independent of works:
actions, they maintain, invariably meet with retribu-
tion or reward: their moral code, which they seem to
have borrowed from the Mádhwas, if not from a purer
source, consists of ten prohibitions. They are not to
lie, not to revile, not to speak harshly, not to dis-
course idly, not to steal, not to commit adultery, not
to offer violence to any created thing, not to imagine
evil, not to cherish hatred, and not to indulge in con-
ceit or pride. The other obligations enjoined are, to
discharge the duties of the profession or caste to
which a person belongs, to associate with pious men,
to put implicit faith in the spiritual preceptor, and to
adoré Hari as the original and indefinable cause of
all, and who, through the operation of Máyá, created
the universe, and has appeared in it occasionally in
a mortal form, and particularly as Kúshña at Brínd-
dávan.

The followers of Charáñ Dáś are both clerical and
secular; the latter are chiefly of the mercantile order;
the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments and a single streak of sandal, or Gopichandana, down the forehead; the necklace and rosary are of Tulusī beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the Gokulastha Gosāins.

The authorities of the sect are the Śrī Bhāgavat and Gītā, of which they have Bhāshā translations: that of the former is ascribed, at least in parts, to Charan Dās himself: he has also left original works, as the Sandeha Sāgar and Dharma Jihāj, in a dialogue between him and his teacher, Sukh Deva, the same, according to the Charan Dāsī, as the pupil of Vyās, and narrator of the Purāṇas. The first disciple of Charan Dās was his own sister, Sahaj Bai, and she succeeded to her brother’s authority, as well as learning, having written the Sahaj Prakāś and Solah Nrīñaya: they have both left many Šabdas and Kavīts: other works, in Bhāshā, have been composed by various teachers of the sect.

The chief seat of the Charan Dāsī is at Dehli, where is the Samādh, or monument of the founder: this establishment consists of about twenty resident
members: there are also five or six similar Maths at Delhi, and others in the upper part of the Doab, and their numbers are said to be rapidly increasing.

HARIŚCHANDIS, SADHNĀ PANTHĪS and MĀDHAVĪS.

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcaste, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The Hariśchandis are Doms, or sweepers, in the western provinces: their name bears an allusion to the Paurāṇik prince Hariśchandra, who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

Sadhnā, again, was a butcher, but it is related of him, that he only sold, never slaughtered meat, but purchased it ready slain. An ascetic rewarded his humanity with the present of a stone, a Sūlagrām which he devoutly worshipped, and, in consequence, Vishnū was highly pleased with him, and conferred upon him all his desires. Whilst on a pilgrimage, the wife of a Brahman fell in love with him, but he replied to her advances, by stating, that a throat must be cut before he would comply, which she misinter-

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pretting, cut off her husband's head: finding Sadhnā regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by Jagannāth. The woman burnt herself on her husband's funeral pile, which Sadhnā observing exclaimed: "No one knows the ways of women, she kills her husband, and becomes a Sātī," which phrase has passed into a proverb. What peculiarity of doctrine he introduced amongst the Vaishnāvas of his tribe, is no where particularised.

Mādho is said to have been an ascetic, who founded an order of mendicants called Mādhavīśis: they are said to travel about always with a Saroda or Balīan, stringed instruments of the guitar kind, and to accompany their solicitations with song and music: they are rarely, if ever, to be met with, and their peculiarity of doctrine is not known. The founder appears to be the same with the Mādhoji of the Bhakta Mālā, who was an inhabitant of Gāḍāgarh, but there are several celebrated ascetics of the same name, especially a Mādho Dās, a Brahman of Kanoj, who was a man of considerable learning, and spent some time in Orissa and Brāndāvan. He was probably a follower of Chai-

TANYA.

SANNYĀSIS, VAIRĀGĪS, &c.

Much confusion prevails in speaking of the mendicant and monastic orders of the Hindus, by the indis-
criminate use of the terms prefixed to this division of our subject, and from considering them as specific denominations. They are, on the contrary, generic terms, and equally applicable to any of the erratic beggars of the Hindus, be they of what religious order they may: they signify, in fact, nothing more than a man, who has abandoned the world, or has overcome his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan: the term Fakir is of equally general application and import, although it is of Mohammedan origin, and in strictness more descriptive of the holy beggars of that faith.

Although, however, Sannyāsīs and Vairāgīs, and other similar denominations are used, and correctly used in a wide acceptation, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the Sannyāsīs imply the mendicant followers of Śiva, and the Vairāgīs those of Vishṇu.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term Sannyāsi to the Vaishṇavas, as well as other mendicants; there is a particular class of them to whom it really appertains, these are the Tridaṇḍīs, or Tridaṇḍī Sannyāsīs.

The word Daṇḍa originally imports a staff, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body,
and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed Daśāda Grahaṇām, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. Trīdāndī designates both these characteristics of the order.

The Trīdāndī Sannyāsīs are such members of the Rāmānuja, or Śrī Vaishnava sect, as have past through the two first states of the Brahmanical order, and entered that of the Sannyāsī, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the Śrī Vaishnava faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of Rāmānuja.

VAIRĀGĪS.

The term Vairāgī implies a person devoid of passion¹, and is therefore correctly applicable to every religious mendicant, who affects to have estranged

¹ From Vi privative prefix, and Rāga passion.
himself from the interests and emotions of mankind. 

Virakta, the dispassionate, and Avadhūta, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant Vaishñavas of the Rāmānandī class, or its ramifications, as the disciples of Kābīr, Dādū, and others.

The ascetic order of the Rāmānandī Vaishñavas is considered to have been instituted especially by the twelfth disciple of Rāmānanda, Śrī Ānanda: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the Maths of their respective orders, and the spiritual guides of the worldly votaries; it is almost impossible, however, to give any general cha-

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1 The Rāmānandī Vairāgīs, although indigenous in upper India, have established themselves in the Dekhan, as mentioned by Buchanan (Mysore, II, 76). The account he gives there of the Dakhinī Vairāgīs is an excellent illustration of the confusion that prevails respecting the application of the term; as he has blended with the Rāmānandī ascetics, who are accurately entitled to the designation, a variety of religious vagrants, to some of whom the name is rarely, and to others never applied: as Paramahansas, Digambaras, or Nāgas, Ūrdhhabhūs, and even Aghoris; the latter are not named, but they, or similar Śaiva mendicants, are the only individuals "who extort compassion by burning themselves with torches, and cutting themselves with swords."
racter of these Vairágis, as, although united generally by the watch-word of Vishnú, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in Maths are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow.\footnote{Such are the Sítá Pddris, Ramati Ráms, and others; also the new and scarcely yet known sects Gulál Dásis, and Duryá Dásis: mention is also made in the Dabistán, of a number of Hindu mendicants, who are no longer numerous, if ever to be encountered. It is not possible in general, however, to discriminate the classes to which they belong, as in the descriptions given by the writer, he usually confines himself to a few peculiarities of practice that afford no guide to the principles of the sect, and as in the case of the Dheerás, he confounds the distinction of caste, or occupation with that of religious belief. Many of the vagrant ascetics whom he notices belong also rather to the Mohammedan, than the Hindu religion, as in the followers of Sheikh Bedía al Din Medár [Dabistán. II., 223 ff. G. de Tassy, la relig. musulmane dans l’Inde. Paris, 1831, p. 54–62.]—who, although they credit the divine mission of Mohammed, disregard the established forms of the Musalmán faith, chew Bhang, and go naked, smearing their bodies with Vihhúti, or the ashes of burnt cow-dung, and twisting their hair into the Jalá, or braid worn by Hindu ascetics—except as professed worshippers of Níranjan, or the indescribable deity, and a belief in magic, these mendicants have little in common with the Hindu religion, or perhaps with any, although, with a facility of which innumerable instances occur in Hindustan, they have adopted many of the Hindu practices. The tomb of Sheikh Medár is still to be seen at Mokhanpur, near Firozábádd, in the Doab—where, at the time of the Dabistán, an annual meeting of his disciples was held. The tomb is an}
NÁGAS.

All the sects include a division under this denomination. The Nágas are of the same description as the Vairágis, or Sannyásis, in all essential points, but in their excess of zeal they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants have been described in several publications with the customary indistinctness as to the parties concerned: these parties are the Vaishnava and Šaiva Nágas chiefly, assisted and probably instigated by the Vairági and Sannyási members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other¹: it would, however, be

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¹ As. Res. VI, 317, and XII, 455; an occurrence of a similar
doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

ŚAIVAS.

The worship of Śiva in the districts along the Ganges presents itself under a very different aspect from that of Viṣṇu, and with some singular anomalies. It appears to be the most prevalent and popular of all the modes of adoration, to judge by the number of shrines dedicated to the only form under which Śiva is reverenced, that of the Linga; yet it will be generally observed, that these temples are scarcely ever the resort of numerous votaries, and that they are regarded with comparatively little veneration by the Hindus. Benares, indeed, furnishes exceptions, and the temple of Viśveśvara\(^1\) is thronged

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\(^1\) "The Lord of all," an epithet of Śiva, represented as usual by a Linga. It is one of the twelve principal emblems of this description, and has been, for many centuries, the chief object of veneration at Kāśī or Benares. The old temple was partially destroyed by the Mohammedans in the reign of Aurēngzēb; the present was built by Ahalyā Bāī, the Mahratta Princess, and, although small and without pretension to magnificence, is remarkable for the minute beauty of its architectural embellishments.
with a never-ceasing crowd of adorers. There is, however, little solemnity or veneration in the hurried manner in which they throw their flowers or fruits before the image; and there are other temples, the dwellings of other divinities, that rival the abode of Viśvesvara in popular attraction.

The adoration of Śiva, indeed, has never assumed, in Upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends

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1 A Hindu temple comprises an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine. This, which in Upper India is generally of small dimensions, is divided into two parts, the Sabhā, or vestibule, and the Garbhagriha, or adytaum, in which the Image is placed. The course of worship is the circumambulating of the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and departs. There is nothing like a religious service, and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence or devotion.
as are narrated in the Puráñas and Tantras, have not been presented to the Hindus in any accessible shape. The Śaivas have no works in any of the common dialects, like the Rámáyaña, the Várttú, or the Bhakta-
málá. Indeed, as far as any enquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of Śíva, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the South of India, as we shall hereafter see, popular legends relating to local manifestations of Śíva are not uncommon.

Corresponding to the absence of multiplied forms of this divinity as objects of worship, and to the want of those works which attach importance to particular manifestations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of Śíva are almost restricted to these religious personages, collected sometimes in opulent and numerous associations, but for the greater part detached, few, and indigent. There are no establish-
ments amongst the Śaivas of Hindustan, like those of Śrínáth or Puri; no individuals as wealthy as the Gokulastha Gosáins, nor even as influential as the descendants of Adwáita and Nityánand. There are no teachers of ancient repute except Śákara Āchárya, and his doctrines are too philosophical and speculative to have made him popular.
The worship of Śiva continues, in fact, to be what it appears to have been from a remote period, the religion of the Brāhmaṇaṇas\(^1\). Śambhu is declared by Manu to be the presiding deity of the Brahmanical order, and the greater number of them, particularly those who practice the rites of the Vedas, or who profess the study of the Śāstras, receive Śiva as their tutelary deity, wear his insignia, and worship the Linga, either in temples, in their houses, or on the side of a sacred stream, providing, in the latter case, extempore emblems kneaded out of the mud or clay of the river's bed. The example of the Brahmans and the practice of ages maintain the veneration universally offered to the type of Śiva; but it is not the prevailing, nor the popular condition of the Hindu faith, along the banks of the Ganges. We shall now proceed to specify the different classes into which the worshippers of Śiva, as distinct from the mass of Brahmans, may be distinguished.

DAṆḌĪŚ and DAŚNĀMĪŚ.

It is customary to consider these two orders as forming but one division. The classification is not, in every instance, correct, but the practices of the two are, in many instances, blended, and both denominations are accurately applicable to the same individual. It will not be necessary, therefore, to deviate from the ordinary enumeration.

\(^1\) See a preceding Note page 2. [The received text of Manu does not contain the ślōka there quoted.]
The *Dānḍis*, properly so called, and the *Tridaṅḍis* of the *Vaishānavas*, are the only legitimate representatives of the fourth *Āśrama*, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter, after passing through the previous stages of student, householder and hermit\(^1\). It is not necessary, however, to have gone through the whole of the previous career, as the Brahman may pass from any one of the first orders to the last at once\(^2\); he is then to take up his staff and water-pot, to derive from begging such a portion of food as is sufficient for his mere sustenance, and to devote the remainder of his day to holy study and pious meditation\(^3\).

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\(^1\) *Thus Manu, 6, 33:*

चनिषयु तु विद्विन्यं तृतीयं भागमायुषः।
चतुर्थमायुषो भागम यत्का स्मायपरिस्थितः॥

"Having thus performed religious acts in a forest during the third portion of his life, let him become a *Sannyāsi* for the fourth portion of it, abandoning all sensual affection."

\(^2\) *So Manu, as expounded by Kullūka Bhāṛṭa, 6, 38:*

प्राणामयम् निधस्यामि सर्वबिद्यद्विषिषाम्।
आक्षामयप्रोत्साहृष्ट्र ब्राह्मणं मक्खल्लहत्॥
आक्षाचर्यदिवं मक्खल्लहत्वा बनाहि दृति ठीका।

"Having performed the sacrifice of *Prajñepati*, &c. a Brahman may proceed from his house, that is, from the second order, or he may proceed even from the first to the condition of a *Sannyāsi*." Indeed the intermediate stage of the *Vānaprastha* is amongst the prohibited acts in the *Kali* age.

\(^3\) *Agreeably to the high authority already quoted, 6, 47, 48:*

आगायार्द्विनिजिज्ञात: पवित्रोपचितो गुनि:।
समुपोष्येतु कामिन्यं निरंपे: परिम्बिजेत्॥
Adopting, as a general guide, the rules of original works, the Dāndī is distinguished by carrying a small Dāndī, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it: he shaves his hair and beard, wears only a cloth round his loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a day only, which he deposits in the small clay pot that he carries always with him: he should live alone, and near to, but not within a city; but this rule is rarely observed, and in general the Dāndīs are found in cities collected like other mendicants in Maths. The Dāndī has no particular time

ॐनिरिनितः स्वात्मानमत्थमायिनेऽवित् ।
उपेशकोऽश्तकुसुको सुनिभावसमाहितः ॥

"Departing from his house, taking with him pure implements, his water-pot, and staff, keeping silence, unallured by desire of objects near him, let him enter into the fourth order."

"Let him have no culinary fire, no domicile, let him when very hungry go to the town for food, let him patiently bear disease, let him study to know God, and fix his attention on God alone."

1 These are all founded on the following texts of Manu:

मनुष्कैशनवमन्धुः पायी दुधकी कुमुदवान् ।
विचरितायो नित्यं सर्वभूतानव्यस्तीयो।
एकांसं च रूपी न प्रस्थतं विस्तरं।
मैथि प्रसही हि यतिचित्तयज्ञिपि सज्जति।
विधुपेन सत्तुस्कन्ते वज्जारे भुजुवज्जले।
वृंचे सरावसमाते भिवां नित्यं यतिस्वरते।
अङ्गेणे न विपादी खासमे वैव न हर्षिते।

म्प्राण्याचिकमाच्: स्वात्माचारायांतिमेष: ॥
or mode of worship, but spends his time in meditation, or in practices corresponding with those of the Yoga, and in the study of the Vedánta works, especially according to the comments of Śankarāchārya. As that teacher was an incarnation of Śiva¹, the Daññdis reverence that deity and his incarnations, in preference to the other members of the Triad, whence they are included amongst his votaries; and they so far admit the distinction as not unfrequently to bear the Śaiva mark upon the forehead, smearing it with the Tripuñḍra, a triple transverse line made with the Vibhūti, or ashes which should be taken from the fire of an Agnihotra Brāhmaṇa, or they may be the ashes of

"His hair, nails and beard being clipped, bearing with him a dish, a staff, and a water-pot, let him wander about continually without giving pain to any being." VI, 52.

"Only once a day let him demand food, let him not habituate himself to eat much at a time, for an anchorite habituated to eat much becomes inclined to sensous gratification." 55.

"At the time when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten and when dishes are removed, that is, late in the day, let the Śaṇṇyāsī always beg food." 56.

"For missing it let him not be sorrowful, nor for gaining it let him be glad, let him care only for a sufficiency to support life, but let him not be anxious about his utensils." 57.

¹ This character is given to him in the Śankara Vijaya of Mādhava Āchārya; his followers in the Dekhan assert that Śiva’s descent as Śankara was foretold in the Skanda Purāṇa: a prophecy which, if found in that work, will assist to fix its date; but the passage has not been met with.
burnt cowdung from an oblation offered to the god. They also adopt the initiating Mantra of all the Śaiva classes, either the five or six syllable Mantra, "Nama Śivāya," or, "Om, Nama Śivāya." The genuine Daṇḍī, however, is not necessarily of the Śaiva or any other sect; and in their establishments it will be usually found that they profess to adore Nirguṇa or Niranjana, the deity devoid of attribute or passion.

1 The material, or Vibhāti, and the efficacy of the mark, the Tripuṇḍra, are thus described in the Kāśikhaṇḍa:

आपेक्षिकभोषे भवमि द्रुमगोमयमभवर्यः।
तदैव द्रुममिलितं चिपुरुषं महामुनि॥

"The ashes of fire made with burnt cowdung are the material fittest for the Tripuṇḍra."

चिपुरुषं कुश्ते यथू भवना विधिपूर्वकम्।
महापातकम् हृतमिलिते चोपपातकः॥
अमक्षिनापि य: कुस्याद्भवता महामुनि॥
चिपुरुषं भलफलं सुख्यं सर्वपातकः॥

"Whoever marks the Tripuṇḍra with ashes, agreeably to rule, is purified from sins of the first and second degree: who makes it on his forehead without the Mantras, being ignorant of its virtue, will be purified from every simple sin." The mode of making it is thus laid down:

भुवोमिधि समारभ्य यावदन्तो भवेषुः।।
मध्यमानाचारिकाल्कोमिधि तु प्रतिनिधिमत:॥
अशुद्धेन तत्ता रेखा चिपुरुषाधिकारिधियते॥

"Beginning between the eye-brows, and carrying it to their extremity, the mark made with the thumb reverted between the middle and third fingers is called the Tripuṇḍra." [Viśnudharmottarakhaṇḍa 28, 41. 42. quoted in Catal. Codd. MSS. Sanscrit. Bibl. Bodl. I., p. 74.]

2 The Daṇḍīs of the North of India are the Sanyāsīs, or monastic portion of the Śrīmāta Brāhmaṇas of the South, of
The Daṇḍīs, who are rather practical than speculative, and who have little pretence to the appellation beyond the epithet and outward signs of the order, are those most correctly included amongst the Śaiva sects. Amongst these the worship of Śiva, as Bhairava, is the prevailing form, and in that case part of the ceremony of initiation consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The Daṇḍīs of every description have also a peculiar mode of disposing of their dead, putting them into coffins and burying them; or, when practicable, committing them to some sacred stream. The reason of this is their being prohibited the use of fire on any account.\footnote{In the South, the ascetic followers of both Śiva and Vishnu bury the dead (Durois, 56); so do the Vaishnava Vairāgīs and Śāṅkīṣṭās in the North of India, and the Śaiva Jogīs. The class of Hindu weavers called Yogīs, have adopted a similar practice (Ward 1, 201); all the castes in the South, that wear the Linga, do the same (Buch. 1, 27).}

whom Buchanan gives the following account: “The most numerous class here, and which comprehends about one-half of all the Brahmons in the Lower Carnatic, is called the Śmārta Sect, and its members are the followers of Śankara Āchārya. They are commonly said to be of the sect of Śiva, but they consider Brahma, Vishnu and Šiva to be the same as the creator, preserver, and destroyer of the universe. They are readily distinguished by three horizontal stripes on the forehead, made with the ashes of cowdung” (Buch. 1, 13). “The Śāṅkīṣṭās are the Gurus of this sect” (Ibid. 305); and the Daṇḍīs have great influence and authority amongst Śaiva Brahmons of the North of India.
Any Hindu of the three first classes may become Sannyāśi or Daṇḍī, or, in these degenerate days, a Hindu of any caste may adopt the life and emblems of this order. Such are sometimes met with, as also are Brahmans, who, without connecting themselves with any community, assume the character of this class of mendicants. These constitute the Daṇḍīś simply so termed, and are regarded as distinct from the primitive members of the order, to whom the appellation of Daśnāmīs is also applied, and who admit none but Brahmans into their fraternity.

The Daśnāmī Daṇḍīs, who are regarded as the descendents of the original members of the fraternity, are said to refer their origin to Śankara Āchārya, an individual who appears to have performed a part of some importance in the religious history of Hindustan; and to whom an influence has been often attributed much exceeding that which he really exercised. His biography, like that of most of the Hindu saints, is involved in considerable obscurity; but a few facts may be gleaned from such accounts as we have of him, upon which reliance may be placed, and to which it may not be uninteresting here briefly to advert.

A number of works are current in the South of India relating to this teacher, under the titles of Śankara Charitra, Śankara Kathā, Śankara Viśaya, or Śankara Digvījaya*, following much the same course of narration, and detailing little more than Śankara's

* [Mackenzie Collection, I, 98. 314.]
controversial victories over various sects; in most cases, no doubt, the fictions of the writers. Of the two principal works of the class one attributed to Ánandagírī, a pupil of Śankara, has already been noticed. The other is the work of Mádhava Áchárya*, the minister of some of the earliest chiefs of Vijayanagar, and who dates, accordingly, in the fourteenth century. This is a composition of high literary and polemical pretension, but not equally high biographical value. Some particulars of Śankara’s birth and early life are to be found in the Kerala Utpatti**, or political and statistical description of Malabar, although the work is sometimes said to have been composed by Śankara himself.

With regard to the place of Śankara’s birth, and the tribe of which he was a member, most accounts agree to make him a native of Kerala, or Malabar, of the tribe of Nambírī Brahmans, and in the mythological language of the sect an incarnation of Śiva. According to other traditions, he was born as Cídambaram, although he transferred his residence to Malabar, whilst the Kerala Utpatti recognises Malabar as his native place, and calls him the offspring of adultery, for which his mother Śrī Mahádeví was expelled her caste.

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1 Supra p. 14.


In Malabar he is said to have divided the four original castes into seventy-two, or eighteen subdivisions each, and to have assigned them their respective rites and duties. Notwithstanding this, he seems to have met with particular disrespect either on account of his opinions, origin, or his wandering life. On his return home, on one occasion, his mother died, and he had to perform the funeral rites, for which his relations refused to supply him with fire, and at which all the Brahmins declined to assist. Śankara then produced fire from his arm, and burnt the corpse in the court yard of the house, denouncing imprecations on the country to the effect, that the Brahmins there should not study the Vedas, that religious mendicants should never obtain alms, and that the dead should always be burned close to the houses in which they had resided—a custom which is said to have survived him.

All accounts concur in representing Śankara as leading an erratic life, and engaging in successful controversy with various sects, whether of the Śiva, Vaishñava, or less orthodox persuasions. In the course of his peregrinations he established several Mathas, or convents, under the presidency of his disciples, particularly one still flourishing at Śringeri, or Śrīngagiri, on the western Ghats, near the sources of the Tungabhadra. Towards the close of his life he repaired as far as to Kashmir, and seated himself, after triumphing over various opponents, on the throne of Sarasvatī. He next went to Badarikāśrama, and finally to Kedārnāth, in
the Himalaya, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the Pitha, or throne of Sarasvati, on which Śankara sat, is still shown in Kashmir; whilst at the temple of Śiva, at Badari, a Malabar Brahman, of the Namburi tribe, has always been the officiating priest.

The influence exercised by Śankara in person, has been perpetuated by his writings, the most eminent of which are his Bhāshyas, or Commentaries, on the Sūtras, or Aphorisms, of Vyāsa. A Commentary on the Bhagavad Gītā is also ascribed to him, as is one on the Nṛsinha Tapantya Upanishad; a cento of verses in praise of Durgā, the Saundaryā Laharī, is likewise said to be his composition, as sometimes is the Amaru Śataka, a collection of amatory Stanzas written in the name of Amaru, a Prince, whose dead body Śankara is fabled to have animated, that by becoming familiarised with sensual enjoyments he might argue upon such topics with the wife of Madana Miśra, who was more than equal to him in discussions of this nature, and was the only disputation he was unable to subdue, until the period of his transmigration had expired, and he had thence become practiced in the gratification of the passions.

Although no doubt of Śankara's existence or of the important part performed by him in the partial re-modelling of the Hindu system can be entertained,

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1 Asiat. Researches, Vol. XII, p. 536.
yet the exact period at which he flourished can by no means be determined. I have, in another place, expressed my belief that he may have existed about the eighth or ninth century. Subsequent enquiry has failed to add any reasons to those assigned for such an inference; but it has offered nothing to weaken or invalidate the conclusion there proposed.


2 A Ḫālakānara Manuscript, in the possession of the late Col. MACKENZIE, entitled Śāṅkara Viśaja, (Mackenzie Collection 11, 34) gives the following list of the spiritual heads of the Śrīnagari establishment:

1. Govinda Pāda.
2. Śāṅkara Āchārya.
3. Sanandana Āchārya.
4. Surīsura Āchārya.
5. Trofaka Āchārya.
6. Hastāmalaka Āchārya.
7. Jñānaghana Āchārya.
10. Iśvaratīrtha Āchārya.
12. Vitarāṇa Āchārya.
15. Vidyāraṇya Āchārya.
17. Nārisinha Bhārati Āchārya.
18. Śāṅkara Bhārati Āchārya.
20. Purushottōma Bhārati Āchārya.
22. Nārisinha Bhārati Āchārya.
23. Immādi Bhārati Āchārya.
25. Sachchidānanda Bhārati Āchārya.
27. Immādi Sachchidānanda Bhārati Āchārya.
29. Nārisinha Bhārati Āchārya.

This gives 27 descent from Śāṅkara. As the Maḍant is elected from the disciples either by the Guru when about to die, or by the Svāmālu, the spiritual chiefs of other establishments of the same sect, he is raised probably to the station in the prime of manhood, and in the case and dignity of his sanctity has a favourable prospect of a long life. Twenty-five years to a Guru
The spiritual descendants of Śāṅkara, in the first degree, are variously named by different authorities, but usually agree in the number. He is said to have had four principal disciples, who, in the popular traditions, are called Pādmapāda, Hastāmalaka, Su-reśvara or Mandana, and Tṛotaka. Of these, the first had two pupils, Tīrtha and Āśrama; the second, Vana and Arāṇya; the third had three, Sarasvati, Puri, and Bhāratī; and the fourth had also three, Gīr, Pārvata, and Sāgara. These, which being all significant terms were no doubt adopted names, constitute collectively the appellation Daśnāmi, or the ten-named, and when a Brahman enters into either class he attaches to his own denomination that of the class of which he becomes a member; as Tīrtha, Puri, Gīr, &c.¹. The greater proportion of the ten

¹ It is scarcely worth while perhaps to translate words of such common occurrence, but to prove what I have stated in the text, I subjoin their signification: Tīrtha, a place of pilgrimage; Āśrama, an order, as that of student, householder, &c.; Vana, a wood; Arāṇya, a wood; Sarasvati, the goddess of speech and eloquence; Puri, a city; Bhāratī, speech, or its goddess; Gīr, a mountain; in common use it always occurs Gīr, which implies
classes of mendicants, thus descended from ŚANKARA ĀCHĀRYA, have failed to retain their purity of character, and are only known by their epithets as members of the original order. There are but three, and part of a fourth mendicant class, or those called Tīrtha or Indra, Āśrama, Sarasvatt, and Bhūratt, who are still regarded as really ŚANKARA's Daṇḍis. These are sufficiently numerous, especially in and about Benares. They comprehend a variety of characters; but amongst the most respectable of them, are to be found very able expounders of the Vedānta works. Other branches of Sanskrit literature owe important obligations to this religious sect¹. The most sturdy beggars are also members of this order, although their contributions are levied particularly upon the Brahmanical class, as, whenever a feast is given to the Brahmins, the Daṇḍis of this description present themselves unbidden guests, and can only be got rid of by bestowing

speech; Pārvata, a mountaineer; Sāgara, an ocean; the names are always compounded with different terms. One of ŚANKARA's disciples we have seen called ĀNANDA GIRI. The famous MĀDHAVA, when he became a Daṇḍī, adopted the appellation of VIDYĀRAṆYA. Pūrangīr has been elsewhere adverted to, and other like names occur in some of the following notes. Bhūratt is the prevailing title of the latter ŚRINGAGIRĪ Gurus.

¹ ŚANKARA and MĀDHAVA are well known by their numerous and excellent works. The chief Vedānta writers, in like manner, were Daṇḍīs; and the author of the Dāṣṭakumdra, RĀMĀŚRAMA, the Commentator on Amara, and VĪJÑĀNĒŚVARA, the Commentator on the texts of YĀJNAVALKYA, were of the same class of ascetics.
on them a due share of the cates provided for their more worldly-minded brethren. Many of them practice the Yoga, and profess to work miracles, although with less success than some members of the order in the days of the author of the Dabistán*, who specifies one Daṇḍadhārī as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining six and a half members of the Daśnāmi class, although considered as having fallen from the purity of practice necessary to the Daṇḍī, are still, in general, religious characters, and are usually denominated Atīts¹: the chief points of difference between them and the preceding are their abandonment of the staff; their use of clothes, money, and ornaments; their preparing their own food, and their admission of members from any order of Hindus. They are often collected in Maths, as well as the Daṇḍīs, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and they frequently officiate as priests at the shrines of the deities²: some of them even marry, but in that case they are distinguished by the term Samyogī from the other Atīts.

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* [Vol. II, p. 148.]

¹ From सतीत Atīta, past away, liberated from worldly cares and feelings.

² The officiating priests at the celebrated shrine of Anna-pūrṇa, in Benares, are Atīts.
The chief practices and designations of the Daṇḍis, as generally characteristic of them, have been already adverted to, but a great variety prevails in the details. Their philosophical tenets in the main are those of the Vedānta system, as taught by Śankara and his disciples; but they generally superadd the practice of the Yoga, as taught by the followers of Patanjali, and many of them have latterly adopted the doctrines of the Tantras. Besides Śankara, the different orders of Daṇḍis hold in high veneration the Muni Dattātreya, the son of Athri and Anasūyā. By virtue of a boon bestowed upon Athri or, according to one legend, on his wife by the three deities Brahmā, Viṣṇu, and Śiva, that sage had three sons, Soma, Datta, and Durvāsas, who were severally portions of the deities themselves. Datta, or Dattātreya, was eminent for his practice of the Yoga, and hence is held in high estimation by the Jogis, of whom we are next to speak, whilst, as an incarnation of a portion of Viṣṇu, he is likewise venerated by the Vaishnivas.

YOGIȘ or Jogiș.

The Daṇḍis are to the Śaiva sects what the followers of Rāmānuja are to those of the Vaishnava

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1 A specimen of the independent but scarcely orthodox Daṇḍī is presented in the well known personage Purāṇ Gīr, of whom Mr. Duncan published an account in the 5th volume of the Asiatic Researches.

faith, and a like parallel may be drawn between the disciples of Rámáñand and those of Gorakhnáth, or the Kánaphátá Jogyós, the first pair being properly restricted to the Brahmanical order, intended chiefly for men of learning; the two latter admitting members from every description of people, and possessing a more attractive popular character.

The term Jogi or Yogi is properly applicable to the followers of the Yoga or Pátnajala school of philosophy, which, amongst other tenets, maintained the practicability of acquiring, even in life, entire command over elementary matter by means of certain ascetic practices. The details of these it is unnecessary to particularize, and accounts of them and of the Yoga philosophy will be best derived from the translation of Bhoja Deva’s Comment on the Pátnajala Sútras, in Ward’s Account of the Hindus, and Mr. Colebrooke’s Essay on the Sánkhyá and Pátnajala doctrines, in the 1st volume of the Transactions of the Royal Asiatic Society. It is sufficient here to observe, that the practices consist chiefly of long continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with Śíva, considered as the supreme being and source and essence of all creation. When this mystic union is effected, the Yogi is liber-
ated in his living body from the clog of material incumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with Śiva, and consequently exempted from being born again upon earth. These super-human faculties are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed.

According to standard authorities the perfect fulfilment of the rites which the Yogi has to accomplish requires a protracted existence and repeated births, and it is declared to be unattainable in the present or Kali age¹. The attempt is therefore prohibited, and the

¹ The Kāśikāṭākā thus enumerates the difficulty or im possibility of completing the Yoga in the present age:

चक्षुःलिङ्गमुद्यतिलालकलिकायामनाम्यात्
अनुयायायान्तर्गुणेण कृतं क्रिह्योगमहीद्रयः

"From the unsteadiness of the senses, the prevalence of sin in the Kali, and the shortness of life, how can Exaltation by the Yoga be obtained?"

Again:

न सिध्धति कली योगो न सिध्धति कली तपः

"In the Kali age, the Yoga and severe penance are impracticable."
Yoga is prescribed in modern times. This inhibition is, however, disregarded, and the individuals who are the subjects of our enquiry endeavour to attain the super-human powers which the performance of the Yoga is supposed to confer. They especially practice the various gesticulations and postures of which it consists, and labour assiduously to suppress their breath and fix their thoughts until the effect does somewhat realise expectation, and the brain, in a state of over-wrought excitement, bodies forth a host of crude and wild conceptions, and gives to airy nothings a local habitation and a name. A year's intense application is imagined enough to qualify the adept.

1 Some who have commenced their career in this line, have carried the practice to several hours' duration, at which time they have described themselves as becoming perfectly exhausted, with strange objects passing before them, and sparks of fire flashing in their eyes. One individual quitted it from having at last a figure resembling himself always before him, and knowing this to be a deception, he wisely inferred the similar character of any other visionary creature of his contemplation and the absurdity of the practice. Dubois has some amusing anecdotes on this subject (page 357, &c.), they are fully authenticated by the similar accounts which many Vairāgīs in Upper India will readily furnish. The worthy Assā may indeed be generally trusted when he confines himself to what he saw or knew: in much that he heard he was misled, and in almost every thing connected with the language and literature and the religion or philosophy, as taught by classical authority, he commits egregious blunders.

2 "Leading a life of chastity and abstemiousness, and diligent
whilst inferior faculties may be obtained by even a six month’s practice.

There are few Jogis, however, who lay claim to perfection, and their pretensions are usually confined to a partial command over their physical and mental faculties. These are evinced in the performance of low mummeries or juggling tricks, which cheat the vulgar into a belief of their powers. A common mode of display is by waving a Chauri, or bunch of peacock’s feathers, over a sick or new-born infant, to cure it of any morbid affection or guard it against the evil eye. A trick of loftier pretence has of late attracted some notice in the person of a Brahman at Madras, who, by some ingenious contrivance, appeared to sit in the air, and who boasted of being able to remain for a considerable period under water. He and his followers ascribed the possession of these faculties to his successful practice of the observances of the Yoga1.

in the practice of the Yoga, the Yogi becomes perfect after a year: of this there is do doubt.” Hatha Pradipa.

1 “Sitting in the Air.—An exhibition at Madras has excited considerable curiosity. A Brahmin, old and slightly made, represented to be of high caste, contrives to poise himself in a most extraordinary manner in the air. He performs this feat at any gentleman’s house, not for money, but as an act of courtesy. The following is a description from an eye-witness, given in a Calcutta paper:— “The only apparatus seen is a piece of plank, which, with four pegs, he forms into a kind of long stool; upon this, in a little brass saucer or socket, he places, in a perpendicular position, a hollow bamboo, over which he puts a kind
In referring to the origin of this system we must no doubt go back to some antiquity, although the want of chronological data renders it impossible to specify the era at which it was first promulgated. That it was familiarly known and practiced in the eighth century, we may learn from the plays of Bhavabhūti, particularly the Mālati and Mādhava\(^1\), and from several of the Śaiva Purāṇas, in some of which, as the Kūrma Purāṇa, we have a string of names which appear to be those of a succession of teachers\(^2\).

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1 See especially the opening of the 5th Act, and Notes.
2 Śīva, it is said, appeared in the beginning of the Kāli age as Śvēta for the purpose of benifiting the Brahmans. He re-
The cavern temples of the South of India, in the subjects of their sculptures and the decorations of Śiva sided on the Himālaya mountains and taught the Yoga. He had four chief disciples, one also termed Śveta, and the others Śvetāśikha, Śvetāśva [V. L. Śvetāsyā], and Śvetalohita. They had twenty-eight disciples—Sutāra, Madana, Suhotra, Kankasa, and twenty-four others. [In the 50th Chapter of the Kūrma Purāṇa, as quoted in the Saṃdaka-pādraṇa s. v. Śveta', the names of the 28 disciples are given as follows:

सुभाषो दमनः सुहोध: कुलकुशय।
लोकाशिरश गोमैत्रो वैमैपशु ससमे ||
चित्रे दधिवाजः खातवसे युथभर्मण: ||
भृगुस्व दशने प्रोक्तस्मादु: पर: सृष्ट: ||
दादशी त्रिच: समाक्षातो बाली चाच चायोद्वे ||
चतुर्दशी गीतकशु वेदाशीया तत: पर: ||
गोकृष्णाभवंतः काहुहायास: शिष्माधय: ||
जगामाल्लसल्लसल्ल द्राष्टो लाजली क्रमात ||
श्रेष्ठाशापर: मूली तिष्टरी मुण्डी च वै क्रमात: ||
सहिष्णु: सोमस्मो च नकुलशीो शलिमे प्रभु: ||
विस्तरे शंकरवर्तरास्मिनुवन: ||
आदानिश्विराक्षाता हृन्न कलिपुः प्रभो: ||
]

Of these, four, whose names are not mentioned, had ninety-seven disciples, masters of the Yoga and inferior portions of Śiva. Those Brahmins who recite the names of these teachers and offer to them libations acquire Brahmavidyā, or knowledge of spirit. That this long string of one hundred and twenty-five names is wholly fictitious, seems improbable, although the list is possibly not very accurate. The four primitive teachers may be imaginary; but it is a curious circumstance that the word Śceta, white, should be the leading member of each appellation, and that in the person of Śiva and his first disciple it should stand alone as Śveta, the white. Śiva, however, is always painted white, and the names may be contrived accordingly; but we are still at a loss to understand why the god himself should have a European complexion. [See also Weber, Ind. Stud., I, 420 ff. and Lassen, Ind. Alt., II, 1100.]
and his attendants, belong to the same sect; whilst the philosophical tenets of Patanjali are as ancient perhaps as most of the other philosophical systems, and are prior to the Purāṇas by which they are inculcated in a popular form. The practices of the Yoga are also frequently alluded to, and enforced in the Mahābhārat. There is little reason to question therefore the existence and popularity of the Yoga in the early centuries of the Christian era, but whether it was known and cultivated earlier must be matter of vague conjecture alone. As represented in the Śankaravijaya (Section 41), the Yogis vindicate their doctrine by texts from the Vedas, but the applicability of the texts is there denied, and is certainly far from conclusive or satisfactory.

1 In the temples of Salsette, Elephanta, and Ellora the principal figure is mostly Śiva, decorated with ear-rings, such as are still worn by the Kānpātā Jogis; the walls are covered with ascetics in the various Āsanas, or positions in which the Yogi is to sit; a favourite subject of sculpture at Elephanta and Ellora is the sacrifice of Daksha disconcerted, and the guests, though saints and gods, put to rout, bruised and mutilated by Virabhadra and the Gaṇas of Śiva in revenge for that deity's not having been invited, a story told in most of the Purāṇas which inculcate the Yoga tenets. The cells attached to some of the temples are also indicative of Jogī residence, and one of the caves of Salsette is named that of Jogīśvara, or Śiva, as lord of the Jogis. Transactions of the Literary Society of Bombay. Vols. 1 and 2.

2 These allusions occur in the Vana Parva chiefly; whilst in the Udyoga Parva [c. 33–45. Vol. II, p. 144 ff.] the observances of the Yoga are detailed at considerable length, and strenuously enjoined.
The principal mode in which the Yoga takes a popular shape in Upper India is probably of comparatively recent origin. This is the sect of Kāṇphātā Jogis, who acknowledge as their founder a teacher named Gorakhnāth, traces of whom are found in a Gorakhkshetra at Peshāwer, mentioned by Abulfazl, and in the district and town of Gorakhpur, where also exist a temple and religious establishment of his followers. They hold also in veneration a plain near Dwārakā, named Gorakhkhetr, and a cavern or subterraneous passage at Haridwār. The Śaiva temples of Nepāl, those of Śambunāth, Paśupatināth, and others, belong to the same system, although local legends attached to them have combined in a curious manner the fictions of the Baudhā with those of the Brahmanical mythology\(^1\).

From a Goshthi\(^2\), or controversial dialogue, between Kabīr and Gorakhnāth it would seem that they were personally known to each other, but various texts in the Bījak allude to him as if recently deceased. In either case these two teachers may have been cotemporaries, or nearly so, and the latter therefore flourished in the beginning of the 15th century. According to his followers he was an incarnation of Śiva; but in the controversial tract above named he calls

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1 See Asiatic Researches, Vol. XVI, page 471, and Note.

2 This has been printed in the first volume of Hindee and Hindustani Selections, for the use of the Interpreters of the Bengal Army, compiled by Captain Price. The discussion, in the form of a dialogue, occurs page 140.
himself the son of Matsyendra Nath, and grandson of Adinanath\textsuperscript{1}. Matsyendra Nath appears to have been the individual who introduced the Yoga Saivism into Nepal: one of the works of the sect, the Hatha Pradipa, makes Matsyendra prior to Gorakh by five spiritual descents\textsuperscript{2}, and this would place the former

\begin{itemize}
  \item \textbf{Adinanath} के नाती मृत्युंजय के पूत।
  \item \textbf{में घोषी गोरख श्रवण्यूत॥}
\end{itemize}

\textsuperscript{1} The list of teachers is thus particularised [The names in parenthesis are the readings of the Berlin MS. ap. Weber, Catal. p. 195 ff.]:

1. Adinanath.
2. Matsyendra.
3. Sambara [Sārada].
4. Ánanda.
5. Bhairava.
6. Chaurangi [Chaurangi].
7. Meña [Mīna].
8. Goraksha.
10. Vīlesa [Vīlesī].
11. Manthana Bhairava.
12. Siddhabuddha [Suddhabuddha].
13. Kanthada [Śrukandali].
14. Paurandaka [Purāṅka].
15. Surānanda.
16. Siddhapāda [Suddhapāda].
17. Cherpati [Charpāṭi].
18. Kānerī.
19. Pūjyappāda [Pūrva-pāda].
20. Nityanātha [Dhvanindha].
22. Kapāla [Kapāl].
23. Bīnu [Bīnu].
24. Kūkaśaṇḍāliṣvara.
25. Allama.
27. Gorāchili [Ghodācholi].
28. Dīndim [Tīṇḍiṇi].
29. Bhāluki.
30. Nāgarbodha.
31. Chaṇḍakāḍālikā [Shaṇḍakāḍālikā].

The author of the Hatha Pradipa, Ātmārāma, states that these and many more Mahāsiddhas, or perfect Yogis, are in existence. His names are possibly those of the Mahants of a particular establishment: some of them are very unlike Hindu appellatives. If the date assigned to Gorakhnath in the text be rightly conjectured, we cannot assign much more than fifteen years to each of his successors.
in the 14th century, supposing the Kabir work to be correct in the date it attributes to the latter.

If the date assigned by Hamilton to the migration of the Hindu tribes from Chitaur, the beginning of the 14th century, be accurate, it is probable that this was the period at which the worship of Śiva, agreeably to the doctrines of Matsyendra, or Gorakh, was introduced there, and into the eastern provinces of Hindustan.

The temple of Gorakhnath at Gorakhpur, according to the local tradition, was founded by Śiva in the second or Treta age. Of its revolutions subsequent to that period no account was preserved, until it was converted into a Mohammedan mosque by Alā-Addin. The temple, after some interval, was re-built in a different situation by an association of the followers of Gorakhnath, and this was possibly the period at which the sect assumed its present form. A similar fate, however, attended this edifice, and it was appropriated by Aurangzeb to the Mohammedan religion. A second interval elapsed before a shrine was again erected to Gorakhnath, when it was re-built on the spot on which it now stands by Buddhanaṭh according to instructions communicated to him by Gorakhnath in person. The present temple is situated to the west of the City of Gorakhpur, and attached to it on the south are three temples consecrated to Mahādeva, Paśupatināṭh, and Hanumán. The inclosure also

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1 Hamilton's Nepal, page 14.
comprehends the tombs of several eminent members of this communion and the dwellings of the Mahant and his resident disciples.

GORAKHNÁTH was a man of some acquirement, and has left specimens of his scholarship in two Sanskrit Compositions, the Goraksha šataka and Goraksha kalpa: third, the Goraksha sahasra Náma is, probably, of his writing. The celebrated Bhartáhári, the brother of Vikramáditya, is said to have been one of his disciples, but chronology will not admit of such an approximation. According to the authorities of the sect Gorakh is but one of nine eminent teachers, or Náths. Of the perfect Yogís, or Siddhas, eighty-four are enumerated; but it is said, that there have been many more, of whom several are still upon the surface of the earth.

The Jogís of Gorakhnáth are usually called Kán- phátás from having their ears bored and rings inserted in them at the time of their initiation. They may be of any cast; they live as ascetics, either singly or in Maths. 1 Śiva is the object of their worship—they

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1 Solitary and independent living, however, appears to be improper, if the authority of the Hatha Pradípa is to be depended upon:

缦鲁耶 धार्मिके देषे सुभिषे निषप्रदे एकाने मठिकामधे खातबं हठयोग्येना —

“In a well-governed and well-regulated country, fertile and prosperous, the Hatha Yogi (he who upholds the world in eternal continuity) should reside in a solitary cell within the precincts of a Math.” Other directions follow applicable to most establishments of a similar nature. The cell should have a
officiate indeed as the priests of that deity in some places, especially at the celebrated Lât, or Staff, of Bhairava at Benares. They mark the forehead with a transverse line of ashes, and smear the body with the same; they dress in various styles, but in travelling usually wear a cap of patch-work and garments dyed with red ochre. Some wear simply a Dhoti, or cloth round the loins.

The term Jogi, in popular acceptation, is of almost as general application as Sannyâsî and Vairâgî; and it is difficult to fix its import upon any individual class besides the Kânphâtâ: the vagrants so called following usually the dictates of their own caprice as to worship and belief, and often, it may be conceived, employing the character as a mere plea for a lazy livelihood. The Jogis are, indeed, particularly distinguished amongst the different mendicant characters by adding to their religious personification more of the mountebank than any others: most of the religious mendicants, it is true, deal in fortune-telling, interpretation of dreams, and palmistry; they are also often empirics, and profess to cure diseases with specific drugs, or with charms and spells: but besides these accomplishments, the Jogi is frequently musical, and plays and sings; he also initiates animals into his business, and often travels about with a small bullock, a goat, or a

small door, be neither too lofty, nor too low, be well smeared with cow-dung, and should be kept clean and free from reptiles: the Math should have a temple, a mound or altar, and a well adjoining, and be enclosed by a wall.
monkey, whom he has taught to obey his commands, and to exhibit amusing gesticulations. The dress of this class of Jogis is generally a cap and coat, or frock of many colours: they profess to worship Śiva, and often carry the Linga, like the Jangamas, in the cap; all classes and sects assume the character, and Musalman Jogis are not uncommon. One class of the Hindu Jogis is called Sārangihār, from their carrying a Sārangi, or small fiddle or lute, with which they accompany their songs: these are usually Bhāshā stanzas on religious or mythological topics, amongst which stanzas ascribed to Bhatṭāhari, and a Paurānic legend of the marriage of Śiva and Pārvatī, are particularly celebrated. The Sārangihārs beg in the name of Bhairava: another sect of them, also followers of that deity, are termed Dorthārs from their trafficking in small pedlary, especially the sale of thread and silk, to the housewives of the villages; another class adopt the name of Matsyendris, or Machoddhendris, from Matsyendra, whom they regard as their founder; and a fourth set are Bhatrīharis from a traditional reference to him as the institutor of this particular order. The varieties of this class of mendicants, however, cannot be specified: they are all errants, fixed residences, or Maths, of any Jogis except the Kāmphātās rarely occurring: an observation that will apply to perhaps all the Šaiva sects, of whom it yet remains to give an account.
JANGAMAS.

The worship of Śiva, under the type of the Linga, it has been observed, is almost the only form in which that deity is reverenced\(^1\). It is also perhaps the most

\(^{1}\) Its prevalence throughout the whole tract of the Ganges as far as Benares is sufficiently conspicuous. In Bengal the temples are commonly erected in a range of six, eight, or twelve, on each side of a Ghātī leading to the river. At Kalka is a circular group of one hundred and eight temples erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the Linga, of black or white marble, occupies the centre; the offerings are presented at the threshold. Benares, however, is the peculiar seat of this form of worship: the principal deity Viṣvēśvara, as observed already, is a Linga, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven Lingas, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe Śiva, indeed, he counted a hundred Parārddhya in Kāśi, of which, at the time he is supposed to tell this to Devī, he adds sixty crore, or six hundred millions, were covered by the waters of the Ganges. A Parārddhya is said, by the commentator on the Kāśi Khaṇḍa, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of Brahmd's years. Notwithstanding the acknowledged purport of this worship, it is but justice to state, that it is unattended in Upper India by any indecent or indelicate ceremonies, and it requires a rather lively imagination to trace any resemblance in its symbols to the objects they are supposed to present. The absence of all indecency from public worship and religious establishments in the Gangetic Provinces was fully established by the Vindicator of the Hindus, the late General Stuart, and in every thing re-
ancient object of homage adopted in India subsequently to the ritual of the Vedas, which was chiefly, if not wholly, addressed to the elements, and particularly to Fire. How far the worship of the Linga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purânas\(^1\). There can be no doubt of its universality at the period of the Mohammedan invasion of India. The idol destroyed by Mahmûd of Ghizni was nothing more than a Linga, being, according to Mirkhond, a block of stone four or five cubits long and of proportionate thickness\(^2\).

iating to actual practice better authority cannot be desired. (Vindication, Part 1st, 99, and more particularly Part 2d, 135.)

\(^1\) The Skanda Purâna, which contains the Kdâi Khândâ, particularly inculcates the worship of Śiva in this form; so do the Śiva, Brahmânda, and Linga Purânas.

\(^2\) The following is the passage from the Rauzat us Safâ alluded to:

و آن خانه که سومنات در آنجا بود طول و عرض تمام داشت جناب که پنجاه و شش سنتو و قلیبه سقف آن کرده بودند و سومنات صنعتی بود از سنگ تراشیده طولش مقدار پنجم گرد و عرض آن ظاهر و دو گرد در زمر زمان شخصی و بینین الدولة قمید ببینناغ در آمده با قریب گیر سنگ سنگ سومنات را درم تکسیت و مقداری از آن سنگرا فومید تا بار کرده بفرین میبرند و در استانه مسجد جامع بینناغتند

"The temple in which the Idol of Somnâth stood was of considerable extent, both in length and breadth, and the roof was supported by fifty-six pillars in rows. The Idol was of polished stone, its height was about five cubits, and its thickness in pro-
It was, in fact, one of the twelve great Lingas then set up in various parts of India, several of which, portion: two cubits were below ground. Mahmud having entered the temple broke the stone Somnath with a heavy mace: some of the fragments he ordered to be conveyed to Ghizni, and they were placed at the threshold of the great Mosque." Another authority, the Tabakati Akbari, a history of Akbar's reign, with a preliminary Sketch of Indian History, has the following:

"In the year 415 (Hijra) Mahmud determined to lead an army against Somnath, a city on the sea-shore, with a temple appertaining to the followers of Brahman; the temples contained many idols, the principal of which was named Somnath. It is related in some histories that this idol was carried from the Kaaba, upon
besides Somévara, or Somanáth, which was the name of the Śiva demolished by Mahmúd, were destroyed

the coming of the Prophet, and transported to India. The Brahmanical records, however, refer it to the time of Krúshna, or an antiquity of 4000 years. Krúshna himself is said to have disappeared at this place.”

“When the Sultan arrived at Náherwádleh (the capital of Guzerat), he found the city deserted, and carrying off such provisions as could be procured he advanced to Somanáth: the inhabitants of this place shut their gates against him, but it was soon carried by the irresistible valour of his troops, and a terrible slaughter of its defenders ensued. The temple was levelled with the ground: the idol Somanáth, which was of stone, was broken to pieces, and in commemoration of the victory a fragment was sent to Ghizni, where it was laid at the threshold of the principal mosque, and was there many years.” [See also Journ. As. Soc. Bengal, VII, p. 883 ff., XII, p. 73 ff. Journal of the Bombay Branch R. A. S., II, 11-21. Asiatic Journal for 1843, May and Novbr.]

These statements show that the idol was nothing more than a block of stone of very moderate dimensions, like the common representation of the type of Śiva. Ferishta, however, has converted it into something very different, or a colossal figure of the deity himself, and following Colonel Dow’s version of that compiler, the historian of British India gives the following highly coloured account of a transaction which never took place. “Filled with indignation at sight of the gigantic idol, Mahmúd aimed a blow at its head with his iron mace. The nose was struck off from its face. In vehement trepidation the Bráhmans crowded round and offered millions to spare the god. The Omáhs, dazzled with the ransom, ventured to counsel acceptance. Mahmúd, crying out that he valued the title of breaker not seller of idols, gave orders to proceed with the work of destruction. At the next blow the belly of the idol burst open, and forth issued a vast treasure of diamonds, rubies and pearls, rewarding the holy perseverance of Mahmúd, and explaining the devout liberality of the Bráhmans!” (Vol. I, 491.)
by the early Mohammedan conquerors. Most, if not all of them, also are named in works, of which the

1 The twelve Lingas are particularised in the Kedára Kalpa, of the Nandi Upapuráda [See also Śivapuráda c. 44-61 ap. Aufrecht, Cat. Codd. MSS. Sanskr. Bibli. Bodl., I, p. 64; ib. p. 81, and Weber, Catal. p. 347, No. 1242.], where Śiva is made to say: “I am omnipresent, but I am especially in twelve forms and places.” These he enumerates, and they are as follow:

1. Sománátha, in Saurashtra, i.e. Surat, in its most extensive sense, including part of Guzerat, where, indeed, Pattana Somndth, or the city of Somndth, is still situated.

2. Mallikárjuna, or Śri Śaila, described by Colonel Mackenzie, the late Surveyor General. Asiatic Researches, Vol. 5th.

3. Maháddla, in Ujjain. This deity of stone was carried to Delhi, and broken there upon the capture of Ujjain by Altumsh. A. D. 1281,—Dow. According to the Tabakát Akbari the shrine was then three hundred years old.

4. Omkára is said to have been in Ujjain, but it is probably the shrine of Mahádeo at Omkára Mandatta [Mándhatí] on the Narmadá.

5. Amareśvara is also placed in Ujjain: an ancient temple of Mahádeo on a hill near Ujjain is noticed by Dr. Hunter, Asiatic Researches, Vol. 6th, but he does not give the name or form.

6. Vaidyandth, at Deogarh in Bengal; the temple is still in being, and is a celebrated place of pilgrimage.

7. Edmesa, at Setubandha, the island of Ramissyram, between Ceylon and the Continent; this Lingam is said to have been set up by Ráma. The temple is still in tolerable repair, and is one of the most magnificent in India. The gateway is one hundred feet high. It has been repeatedly described, and is delineated in Daniel’s Superb Plates of Indian Antiquities, from which it has been copied into Langles’ Monuments de L’Hindoostan.

8. Bhimabankara, in Edkini, which is in all probability the same with Bhimescara, a Linga worshipped at Dracharam in the Rodamahendri district, and there venerated as one of the principal twelve.
date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as any thing short of positive testimony can afford, that the worship of Śiva, under this type, prevailed throughout India at least as early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

One of the forms in which the Linga worship appears is that of the Lingáyats, Lingavants, or Jan-gamas, the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the Śaivas generally the Jangamas smear their foreheads with Vibhúti or ashes, and wear necklaces, and carry rosaries, made of the Rudráksha seed. The

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[9. Viśveśvara, at Benares.]

10. Tryambaka, on the banks of the Gomati; whether the temple still exists I have no knowledge.

11. Gautamesa is another of the twelve, whose original site and present fate are uncertain.

12. Kedāreśa, or Kedārandāth, in the Himalaya, has been repeatedly visited by late travellers. The deity is represented by a shapeless mass of rock.
clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India, and are rarely encountered except as mendicants leading about a bull, the living type of Nandi, the bull of Śiva, decorated with housings of various colours, and strings of Cowri shells: the conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the Lingāyats are very numerous, and the officiating priests of the Śaiva shrines are commonly of this sect\(^1\), when they bear the designations of Ārādhya and Paṇḍāram\(^2\). The sect is also there known by the name of Vīra Śaiva. The following account of the restorer, if not the founder of the faith, as well as a specimen of the legends by which it is maintained, are derived from the Basava Purāṇa.

According to the followers of this faith, which prevails very extensively in the Dekhan, Basca, Basava, Basacana, or Baseapa or Basacaappa, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of Mādiga Rūja, a Brahman, and Madevi, written also Madala arasu and Mahāumbū, inhabitants of Hinguleśvar Parvati Agraḥāram, on the west of Śrī Śaila, and both devout worshippers of Śiva. In recompense of their piety Nandi, the bull of Śiva,

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\(^1\) They also officiate in this capacity at the temple of Kedāranāth, in Benares.

\(^2\) This word seems to be properly Pāṇḍāranga, (पाण्डारङ्ग:) pale complexioned, from their smearing themselves with ashes. It is so used in Hemachandra’s history of Mahāvīra, when speaking of the Śaiva Brahmans.
was born on earth as their son, becoming incarnate by command of Śiva, on his learning from Nārada the decline of the Śaiva faith and prevalence of other less orthodox systems of religion. The child was denominated after the Basava or Basara, the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn by Brahmans, or to acknowledge any Guru except Īśvara or Śiva. He then departed to the town of Kalyān, the capital of Bijala or Vijala Rāya, and obtained in marriage Gangāmbē, the daughter of the Dasḍandyaik, or minister of police. From thence he repaired to Songameśvara, where he received from Songameśvara Śvāmi initiation in the tenets of the Vira Śaiva faith. He was invited back from this place to succeed his father-in-law upon his decease in the office he had held.

After his return to Kalyān, his sister, who was one of his first disciples, was delivered of a son, Chenna Basara, who is not unfrequently confounded with his uncle, and regarded, perhaps more correctly, as the founder of the sect.

After recording these events the work enumerates various marvellous actions performed by Basara and several of his disciples, such as converting grains of corn to pearls—discovering hidden treasures—feeding multitudes—healing the sick, and restoring the dead to life. The following are some of the anecdotes narrated in the Purāṇa.

Basava having made himself remarkable for the profuse bounties he bestowed upon the Jangamas, helping himself from the Royal Treasury for that purpose, the other ministers reported his conduct to Bijala, who called upon him to account for the money in his charge. Basava smiled, and giving the keys of the Treasury to the king, requested him to examine it, which being done, the amount was found wholly undiminished. Bijala thereupon caused it to be proclaimed, that whoever calumniated Basava should have his tongue cut out.

A Jangama, who cohabited with a dancing girl, sent a slave for his allowance of rice to the house of Basapa, where the messenger saw the wife of the latter, and on his return reported to the dancing girl the magnificence of her attire. The mistress
of the Jangama was filled with a longing for a similar dress, and the Jangama having no other means of gratifying her repaired to Basava, to beg of him his wife's garment. Basava immediately stripped Gangambá, his wife, and other dresses springing from her body, he gave them all to the Jangama.

A person of the name of Kanapa, who regularly worshipped the image of Ekámrésvara, imagining the eyes of the deity were affected, plucked out his own, and placed them in the sockets of the figure. Śiva, pleased with his devotion, restored his worshipper his eyes.

A devout Śaiva named Mahádevala Macháya, who engaged to wash for all the Jangamas, having killed a child, the Rájà ordered Basava to have him secured and punished; but Basava declined undertaking the duty, as it would be unavailing to offer any harm to the worshippers of Śiva. Bijala persisting sent his servants to seize and tie him to the legs of an elephant, but Macháya caught the elephant by the trunk, and dashed him and his attendants to pieces. He then proceeded to attack the Rájà, who being alarmed applied to Basava, and by his advice humbled himself before the offended Jangama. Basava also deprecated his wrath, and Macháya being appeased forgave the king and restored the elephant and the guards to life.

A poor Jangama having solicited alms of Kinmaróya, one of Basava's chief disciples, the latter touched the stones about them with his staff, and converting them into gold told the Jangama to help himself.

The work is also in many places addressed to the Jainas in the shape of a dialogue between some of the Jangama saints and the members of that faith, in which the former narrate to the latter instances of the superiority of the Śaiva religion, and the falsehood of the Jain faith, which appears to have been that of Bijala Rádyá, and the great part of the population of Kalyána. In order to convert them Ekkánta Ramáya, one of Basava's disciples, cut off his head in their presence, and then marched five days in solemn procession through and round the city, and on the fifth day replaced his head upon his shoulders. The Jain Pagodas were thereupon, it is said, destroyed by the Jangamas.
It does not appear, however, that the king was made a convert, or that he approved of the principles and conduct of his minister. He seems, on the contrary, to have incurred his death by attempting to repress the extension of the Vēra Śaiva belief. Different authorities, although they disagree as to the manner in which Bijala was destroyed, concur in stating the fact: the following account of the transaction is from the present work.

"In the city of Kalyāna were two devout worshippers of Śiva, named Allaya and Madhuvaya. They fixed their faith firmly on the divinity they adored, and assiduously reverenced their spiritual preceptor, attending upon Basava whithersoever he went. The king, Bijala, well knew their merits, but closed his eyes to their superiority, and listening to the calumnious accusations of their enemies commanded the eyes of Allaya and Madhuvaya to be plucked out. The disciples of Basava, as well as himself, were highly indignant at the cruel treatment of these holy men, and leaving to Jagadeva the task of putting Bijala to death, and denouncing imprécations upon the city, they departed from Kalyāna. Basava fixed his residence at Sangameśvara.

Machāya, Bommeśvara, Kinnara, Kannatha, Bommanēva, Kakaya, Masānaya, Kolakīla Bommanēva, Kesirajaya, Mahirajaya, and others, announced to the people that the fortunes of Bijala had passed away, as indicated by portentous signs; and accordingly the crows crowed in the night, jackals howled by day; the sun was eclipsed, storms of wind and rain came on, the earth shook, and darkness overspread the havens. The inhabitants of Kalyāna were filled with terror.

When Jagadeva repaired home, his mother met him, and told him that when any injury had been done to a disciple of the Śaiva faith his fellow should avenge him or die. When Dakṣa treated Śiva with contumely, Pārvati threw herself into the flames, and so, under the wrong offered to the saints, he should not sit down contented: thus saying, she gave him food at the door of his mansion. Thither also came Malaya and Bommayā, two others of the saints, and they partook of Jagadeva’s meal. Then smearing their bodies with holy ashes, they took up the spear, and sword, and shield, and marched together
against Bijala. On their way a bull appeared, whom they knew to be a form of Basava come to their aid, and the bull went first even to the court of the king, goring any one that came in their way, and opening a clear path for them. Thus they reached the court, and put Bijala to death in the midst of all his courtiers, and then they danced, and proclaimed the cause why they had put the king to death. Jagaddeva on his way back recalling the words of his mother stabbed himself. Then arose dissension in the city, and the people fought amongst themselves, and horses with horses, and elephants with elephants, until, agreeably to the curse denounced upon it by Basava and his disciples, Kalyána was utterly destroyed.

Basava continued to reside at Sangameśvara, conversing with his disciples, and communing with the divine Essence, and he expostulated with Śiva, saying: 'By thy command have I, and thy attendant train, come upon earth, and thou hast promised to recall us to thy presence when our task was accomplished.' Then Śiva and Párarí came forth from the Sangameśvara Léngam, and were visible to Basava, who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared in the presence of the disciples, and they praised their master, and flowers fell from the sky, and then the disciples spread themselves abroad, and made known the absorption of Basava into the emblem of Śiva.”—Mackenzie Collect., Vol. 2nd. Hálakanara MSS. [pp. 3–12.]

The date of the events here recorded is not particularised, but from various authorities they may be placed with confidence in the early part of the eleventh century. 1

1 Colonel Wilks gives the same date (Mysore, I, 506), but terms the founder Dhen Bas Ishwar, intending clearly Chenna (little) Basava, the nephew of Basava, or Basaveśvara. Buchanan has the name Basvana (Mysore, I, 240), but agrees nearly in the date, placing him about seven hundred years ago.
The Mackenzie Collection, from which the above is taken, contains a number of works\(^1\) of a similar description in the ancient Kanara dialect. There are also several works of the same nature in Telugu, as the Basavesvara Purāṇa, Pañditarādhya Charitra, and others. Although the language of these compositions may now have become obscure or obsolete, it is not invariably so, and at any rate was once familiar. This circumstance, and the marvellous character of the legends they relate, specimens of which have been given in the above account of the founder of the sect, adapted them to the comprehension and taste of the people at large, and no doubt therefore exercised a proportionate influence. Accordingly Wilks, Buchanan, and Dubois represent the Lingavants as very numerous in the Dekhan, especially in Mysore, or those countries constituting ancient Kanara, and they are also common in Telingana. In Upper India there are no popular works current, and the only authority is a learned Bhāshya, or Comment, by Nīlkanṭha, on the Sūtras of Vyāsa, a work not often met with, and, being in Sanskrit, unintelligible to the multitude\(^2\).

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\(^2\) Besides the Jangama priests of Kedāranāth, an opulent establishment of them exists at Benares: its wealth arises from
OF THE HINDUS.

PARAMAHANSAS.

According to the introduction to the Dwádasá Mahávákyá, by a Dañdí author, Vaikuñtha Puri, the Sannyásti is of four kinds, the Kutíchara, Bahúdaka, Hansa, and Paramahansa: the difference between whom, however, is only the graduated intensity of their self-mortification and profound abstraction. The Paramahansa¹ is the most eminent of these grada-

a number of houses occupying a considerable space, called the Jangam Bárí: the title to the property is said to be a grant to the Jangamas, regularly executed by Mán Sinh, and preserved on a copper plate: the story with which the vulgar are deluded is, that it was granted by one of the Emperors of Hindustan in consequence of a miracle performed by a Jangama devotee. In proof of the veracity of his doctrine he proposed to fly: the Emperor promised to give him as much ground as he could traverse in that manner: not quite satisfied of the impossibility of the feat, he had a check string tied to the ascetic's legs, and held by one of the attendants: the Jangama mounted, and when he reached the limits of the present Jangama Bárí, the Emperor thinking that extent of ground sufficiently liberal had him constrained to fly back again.

¹ Moon, in his Hindu Pantheon (page 352), asserts, upon, as he says, authentic information, that the Paramahansas eat human flesh, and that individuals of this sect are not very unusually seen about Benares, floating down the river, and feeding upon a corpse: it is scarcely necessary to add that he is wholly wrong: the passage he cites from the Researches is quite correct, when it describes the Paramahansa as an ascetic of the orthodox sects, in the last stage of exaltation; and the practice he describes, although far from usual, is sometimes heard of as a filthy exhibition displayed for profit by individuals of a very different sect, those who occupy the ensuing portion of the present text—the Aghoris.
tions, and is the ascetic who is solely occupied with the investigation of Brahma, or spirit, and who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety or want.

Agreeably to this definition, individuals are sometimes met with who pretend to have attained such a degree of perfection: in proof of it they go naked in all weathers, never speak, and never indicate any natural want: what is brought to them as alms or food, by any person, is received by the attendants, whom their supposed sanctity or a confederation of interest attaches to them, and by these attendants they are fed and served on all occasions, as if they were as helpless as infants. It may be supposed that, not unfrequently, there is much knavery in this helplessness, but there are many Hindus whose simple enthusiasm induces them honestly to practice such self-denial, and there is little risk in the attempt, as the credulity of their countrymen, or rather countrywomen, will in most places take care that their wants are amply supplied. These devotees are usually included amongst the Saiva ascetics; but it may be doubted whether the classification is correct.

* [अतिक्ष्यवेको निरूपनो निरायकस्त्रलग्रहामणं सम्भवमपि: शुभ-मानसं ग्राणसंधारायथं यथोत्कलि मिश्रमार्थमानाम्बायि समी जला श्रवणार्धिवन्हुतमुक्तंविभिवज्ज्ञमुलकुलाज्ञानामांभिष्टजनंदी-पुरुषोनिरिक्षकरकम्बुर्वटरितितिप्रधिर्षितिवत्वान्तिकिनि निष्क्रियती निर्मम: शुभद्धानप्रकाशो भास्मानिषिः शुभाशुभक्षनिमूलनाय संव्यासन तृष्णायार्थ करोति त: स एव परमहिंसो नाम || Jivanmukti-viveka (Weber, Catal. p. 195) quoted in the Šabdakalpadruma s. v. Paramahansa. See also Weber, Ind. Stud. II, 77. 78. 173-6.]
AGHORÍS.

The pretended insensibility of the Paramahansa being of a passive nature is at least inoffensive, and even where it is mere pretence the retired nature of the practice renders the deception little conspicuous or revolting. The same profession of worldly indifference characterises the Aghori, or Aghorapanthi; but he seeks occasions for its display, and demands alms as a reward for its exhibition.

The original Aghori worship seems to have been that of Devi in some of her terrific forms, and to have required even human victims for its performance. In imitation of the formidable aspect under which the goddess was worshipped, the appearance of her votary was rendered as hideous as possible, and his wand and water-pot were a staff set with bones and the upper half of a skull: the practices were of a similar nature, and flesh and spirituous liquors constituted, at will, the diet of the adept.

The regular worship of this sect has long since been suppressed, and the only traces of it now left are pre-

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1 It may be credulity or calumny, but the Bhils, and other hill tribes, are constantly accused by Sanskrit writers of the eleventh and twelfth centuries as addicted to this sanguinary worship. The Vṛihat Kathā is full of stories to this effect, the scene of which is chiefly in the Vindhya range. Its covert existence in cities is inferable from the very dramatic situation in Bhavabhūti’s Drama, Mālatī and Mādhava, where Mādhava rescues his mistress from the Aghora Ghaṅga, who is about to sacrifice Mālatī at the shrine of Chāmuṇḍā [Act V, p. 83].
sented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear their bodies also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the persons, or into the houses of those who refuse to comply with their demands. They also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusants; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are fortunately not numerous, and are universally detested and feared.

ÚRDDHABĀHUS, ÁKĀŚ MUKHĪŚ, and NAKHĪŚ.

Personal privation and torture being of great efficacy in the creed of the Hindus, various individuals, some influenced by credulity, and some by knavery, have adopted modes of distorting their limbs, and forcing them out of their natural position, until they can no longer resume their ordinary direction.

The Úrddhabāhūs\(^1\) extend one or both arms above their heads, till they remain of themselves thus elevated. They also close the fist, and the nails being necessarily suffered to grow make their way between

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\(^1\) Úrddha, above, and Báhu, the arm.
the metacarpal bones, and completely perforate the hand. The Ŭrddhabāhus are solitary mendicants, as are all of this description, and never have any fixed abode: they subsist upon alms; many of them go naked, but some wear a wrapper stained with ochre; they usually assume the Šaiva marks, and twist their hair so as to project from the forehead, in imitation of the Jatá of Šiva.

The Ākāśmukhis hold up their faces to the sky, till the muscles of the back of the neck become contracted, and retain it in that position: they wear the Jatá, and allow the beard and whiskers to grow, smearing the body with ashes: some wear coloured garments: they subsist upon alms.

The Nakhis are of a similar description with the two preceding, but their personal characteristic is of a less extravagant nature, being confined to the length of their finger nails, which they never cut: they also live by begging, and wear the Šaiva marks.

GŪDARAS.

The Gūdaras are so named from a pan of metal which they carry about with them, and in which they have a small fire, for the purpose of burning scented woods at the houses of the persons from whom they receive alms. These alms they do not solicit further than by repeating the word Alakh, expressive of the

1 Ākāś, the sky, and Mukha, the face.

2 A, the negative prefix, and Lākṣhma, a mark, a distinction.
indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat stained with ochery clay. Some also wear ear-rings, like the Kámphátá Jogís, or a cylinder of wood passed through the lobe of the ear, which they term the Khecharí Mudrá, the seal or symbol of the deity, of him who moves in the heavens.

RÚKHARAS, SÚKHARAS, and ÚKHARAS.

The Súkharas are Śaiva mendicants, distinguished by carrying a stick three spans in length: they dress in a cap and sort of petticoat stained with ochery earth, smear their bodies with ashes, and wear ear-rings of the Rudráksha seed. They also wear over the left shoulder a narrow piece of cloth dyed with ochre, and twisted, in place of the Zannár.

The Rúkharas are of similar habits and appearance, but they do not carry the stick, nor wear the Rudráksha ear-rings, but in their place metallic ones: these two classes agree with the preceding in the watchword, exclaiming Alakh, as they pass along; the term is, however, used by other classes of mendicants.

The Úkharas are said to be members of either of the preceding classes, who drink spirituous liquors, and eat meat: they appear to be the refuse of the three preceding mendicant classes, who, in general, are said to be of mild and inoffensive manners.

KAṈÁ LINGÍS.

These are vagabonds of little credit; except some-
times amongst the most ignorant portions of the community, they are not often met with: they go naked, and to mark their triumph over sensual desires, affix an iron ring and chain on the male organ\(^1\): they are professedly worshippers of Śiva.

**SANNYĀŚIS, BRAHMACHĀRĪS, and AVADHŪTAS.**

Although the terms *Sannyāsī* and *Vairāgī* are, in a great measure, restricted amongst the *Vaiśṇavas* to peculiar classes, the same limit can scarcely be adopted with regard to the *Śaivas*. All the sects, except the *Samyogī Atīts*, are so far *Sannyāsī*, or excluded from the world, as not to admit of married teachers, a circumstance far from uncommon, as we have seen amongst the more refined followers of *Vishnū*. Most of the *Śaiva* sects, indeed, are of a very inferior description to those of the *Vaiśṇavas*.

Besides the individuals who adopt the *Daṇḍa Grahāṇa*, and are unconnected with the *Daśnāmis*, there is a set of devotees who remain through life members of the condition of the *Brahmachārī*, or student\(^2\):

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\(^1\) These ascetics were the persons who attracted the notice of the earlier travellers, especially Bernier and Tavernier. They were more numerous then, probably, than they are at present, and this appears to be the case with most of the mendicants who practiced on the superstitious admiration of the vulgar.

\(^2\) The *Dirghakāla Brahmacaryam*, or protracted period of studentship, is however amongst the acts enumerated in various authorities of indisputable character, as those which are prohibited in the *Kali* age.
these are also regarded as Sannyāsīs, and where the term is used in a definite sense, these twelve kinds, the Daṇḍīs, Brahmacārīs, and ten Daśnāmī orders are implied. In general, however, the term, as well as Avadhūta, or Avdhauta, and Alakhnāmī, express all the Śaiva classes of mendicants, except perhaps the Jogīs.

NĀGAS.

The Śaiva Sannyāsīs who go naked are distinguished by this term. They smear their bodies with ashes, allow their hair, beards, and whiskers to grow, and wear the projecting braid of hair, called the Jatā; like the Vaivāgī Nāgas, they carry arms, and wander about in troops, soliciting alms, or levying contributions. The Śaiva Nāgas are chiefly the refuse of the Daṇḍī and Atit orders, or men who have no inclination for a life of study or business: when weary of the vagrant and violent habits of the Nāga, they re-enter the better disposed classes, which they had first quitted. The Śaiva Nāgas are very numerous in many parts of India, though less so in the Company's provinces than in any other: they were formerly in great numbers in Būndelkhaṇḍī, and Himmet

1 A party of them attacked Colonel Goddard's troops in their march between Dōravāl and Herapur, the assailants were no more than four or five hundred, but about two thousand hovered about the rear of the army: they are called Paṇḍārams in the narrative, but were evidently Śaiva Nāgas. Pennant's Hindustan, 2, 192. The Vindicator of the Hindus, speaking of
Bahádur was a pupil of one of their Mahants, Rájendra Gír, one of the lapsed Daśnámí ascetics. These Nágas are the particular opponents of the Vairági Nágas, and were, no doubt, the leading actors in the bloody fray at Haridwár¹, which had excluded the Vaishnávas from the great fair there, from 1760, till the British acquired the country. The leader of the Śaiva party was called Dhokal Gír, and he, as well as the spiritual guide of Himmet Bahádur, was consequently of the Daśnámí order, which would thus seem to be addicted to violent and war-like habits. With respect to the sanguinary affray at Haridwár, in which we are told eighteen thousand Vairágis were left dead on the field, there is a different legend current of the origin of the conflict from that given in the Researches, but neither of them is satisfactory, nor indeed is any particular cause necessary, as the opposite objects of worship, and the pride of them, observes, that they often engage in the rival contests of the Indian Chiefs, and, on a critical occasion some years ago, six thousand of them joined the forces of the Mahratta Chief Sindiah, and enabled him, with an equal number of his own troops, to discomfit an army of thirty thousand men, headed by one of his rebellious subjects.

¹ As. Res. II, 455. It may be observed, that a very accurate account is given in the same place of the general appearance and habits of the Śaiva Sannyásís and Jogís, the Vaishnáva Vairágis, and Uddásís of Nánaksháh. The term Gosái, as correlative to Sannyásí, is agreeable to common usage, but, as has been elsewhere observed, is more strictly applicable to very different characters.
strength and numbers, and consequent struggle for pre-eminence are quite sufficient to account for the dispute¹.

ŚÁKTAS.

The worshippers of the Śakti, the power or energy of the divine nature in action, are exceedingly numerous amongst all classes of Hindus². This active energy is, agreeably to the spirit of the mythological system, personified, and the form with which it is invested, considered as the especial object of veneration, de-

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¹ The irregular practices of these and other mendicants have attracted the lash of Kanir in the following Ramaini:

**Ramaini 69.**

औस योगी न देखा मारी
भूल किरै लिये मफबारी, &c.

"I never beheld such a Jogi, oh brother! forgetting his doctrine he roves about in negligence. He follows professedly the faith of Mahadeva, and calls himself an eminent teacher; the scene of his abstraction is the fair or market. Māyā is the mistress of the false saint. When did Dattātreya demolish a dwelling? when did Śukadeva collect an armed host? when did Nārada mount a matchlock? when did Vyāsadeva blow a trumpet? In making war, the creed is violated. Is he an Atī, who is armed with a quiver? Is he a Vīrakta, who is filled with covetousness? His garb is put to shame by his gold ornaments; he has assembled horses and mares, is possessed of villages, is called a man of wealth; a beautiful woman was not amongst the embellishments of Śanaka and his brethren; he who carries with him a vessel of ink, cannot avoid soiling his raiment."

² It has been computed, that of the Hindus of Bengal at least three-fourths are of this sect: of the remaining fourth three parts are Vaishnavas, and one Śaivas, &c.
pends upon the bias entertained by the individuals towards the adoration of Vishṇu or Śiva. In the former case the personified Śakti is termed Lakṣmī, or Mahā Lakṣmī, and in the latter, Pārvatī, Bhavāṇī, or Durgā. Even Sarasvatī enjoys some portion of homage, much more than her lord, Brahmā, whilst a vast variety of inferior beings of malevolent character and formidable aspect receive the worship of the multitude. The bride of Śiva however, in one or other of her many and varied forms, is by far the most popular emblem in Bengal and along the Ganges.

The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the Vedas, in which the will or purpose to create the universe is represented as originating from the creator, and co-existent with him as his bride, and part of himself. Thus in the Ṛig Veda it is said "That divine spirit breathed without afflation, single with (Svadhā) her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed"¹, and the Sāma Veda, speaking of the divine cause of creation, says, "He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband

and wife. He approached her, and thus were human beings produced.” In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of wish or will in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced. Thus this first manifestation of divine power is termed Ichchhārūpa, personified desire, and the creator is designated as Svechchhāmaya, united with his own will, whilst in the Vedānta philosophy, and the popular sects, such as that of Kabīr, and others, in which all created things are held to be illusory, the Śakti, or active will of the deity, is always designated

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2. Thus, in the Brahma Vaivartta Purāṇa, which has a whole section dedicated to the manifestations of the female principle, or a Prakṛiti Khaṇḍa:

एवं च विष्णुवर्गवानिक्ष एव सः।
दिगम्बर नमसा सार्वे मूल्यं विष्णुं दद्ध्वेन ह।
आशोच्य मनसा सर्वेषकेमेवासहायायान।
वेच्च्या सङ्कुमारिमेव सूजि श्वेच्छामयः प्रमुः।

“The Lord was alone invested with the Supreme form, and beheld the whole world, with the sky and regions of space, a void. Having contemplated all things in his mind, he, without any assistant, began with the will to create all things,—He, the Lord, endowed with the wish for creation.”
and spoken of as Māyā or Mahāmāyā, original deceit or illusion.  

Another set of notions of some antiquity which contributed to form the character of the Śakti, whether general or particular, were derived from the Sāṅkhya philosophy. In this system nature, Prakṛiti, or Mūla Prakṛiti, is defined to be of eternal existence and independent origin, distinct from the supreme spirit, productive though no production, and the plastic origin of all things, including even the gods. Hence Prakṛiti has come to be regarded as the mother of gods and men, whilst as one with matter, the source of error, it is again identified with Māyā, or delusion, and as co-existent with the supreme as his Śakti, his personified energy, or his bride.

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1 So also in the authority last quoted:

“Sa ca prabhavād māyā nimēśa sansārat"  

“She (Prakṛiti) one with Brahma is Māyā, eternal, everlasting;” and in the Kālikā Purāṇā

abhīmā prakhātya sa jñānasamāhṛtī  

Prakṛiti is termed “Inherent Māyā, because she beguiles all beings.”

2 In the Gītā [VII, 4] Prakṛiti is identified with all the elementary predicates of matter:

भूमिराघो जनकी वायु: खं मनो वृद्धिरिघ  
ब्रह्मकार रत्नीयः से भिन्ना प्रक्तिरस्त्रथा  

“This, my Prakṛiti, is inherently eight-fold, or earth, water, fire, air, ether, mind, intellect, individuality.”

So also the Kūrma Purāṇa (Chapter 12):

तस्क सर्वजनश्रुतिः शक्तिमश्रुति विद्युतः  
तदेव भामथे देवी मायावी पुष्पोत्तमः  

16°
These mythological fancies have been principally disseminated by the Purāṇas, in all which Prakṛiti, or Mâyā, bears a prominent part. The aggregate of the whole is given in the Brahma Vaivartta Purāṇa, one section of which, the Prakṛiti Khaṇḍa, is devoted to the subject, and in which the legends relating to the principal modifications of the female principle are narrated.

According to this authority, Brahma, or the supreme being, having determined to create the universe by his super-human power, became twofold, the right half becoming a male, the left half a female, which was Prakṛiti. She was of one nature with Brahma. She was illusion, eternal and without end: as is the soul, so is its active energy; as the faculty of burning is in fire. In another passage it is said, that Kūṣṭha, who is in this work identified with the Supreme, being alone invested with the divine nature, beheld all one universal blank, and contemplating creation with his

\[\text{कृष्णा मायाभिका शक्ति: सर्वाकारा सनातनी।}
\text{विश्वस्य महिश्वर सर्वं द्रामकाश्चित्त।}
\]“His Energy, being the universal form of all the world, is called Ṣāya, for so does the Lord the best of males and endowed will illusion cause it to revolve. That Ṣakti, of which the essence is illusion, is omniform and eternal, and constantly displays the universal shape of Mahēśa.”

\[\text{योगिनाथका सूदिशिविधुद्रिघास्य पञ्चव सं।}
\text{पुमालं द्रामिकालक्ष्य बामाठी प्रशंसति: स्न्हा।}
\]“He, by the power of Yoga, became himself in the act of creation two-fold; the right half was the male, the left was called Prakṛiti.” [1, 9. See Aufrecht, Catal. I, p. 23, a.]
mental vision, he began to create all things by his own will, being united with his will, which became manifest as \textit{Mūla Prakṛiti}. The original \textit{Prakṛiti} first assumed five forms\(^2\)—\textit{Durgā} the bride, \textit{Śakti}, and \textit{Māyā}, of Śīva, \textit{Lakṣmī} the bride, \textit{Śakti} and \textit{Māyā} of Viṣṇu, Saraswati the same of Brahmā, or in the \textit{Brahma Vaivartta Purāṇa}, of Hari, whilst the next, Sāvitrī is the bride of Brahmā. The fifth division of the original \textit{Prakṛiti}, was Rādā, the favourite of the youthful Kṛishṇa, and unquestionably a modern intruder into the Hindu Pantheon.

Besides these more important manifestations of the female principle, the whole body of goddesses and nymphs of every order are said to have sprung from the same source, and indeed every creature, whether human or brutal, of the female sex, is referred to the same principle, whilst the origin of males is ascribed to the primitive \textit{Purusha}, or male. In every creation of the universe it is said the \textit{Mūla Prakṛiti} assumes the different gradations of \textit{Anśarūpiṇī}, \textit{Kalārūpiṇī}, \textit{Kalānśarūpiṇī}\(^3\), or manifest herself in portions, parts,

\begin{itemize}
  \item \textit{Kṛitāmokṣa-khāya} \textit{ṭriśrīaśya} \textit{ṣimūchya} \textit{ṣaśaṁbhū} \textit{sahasam} \textit{mūlprakṛtityābhāvī} II

  "From the wish which was the creative impulse of Śrī Kṛishṇa, endowed with his will, she, \textit{Mūla Prakṛiti}, the Supreme, became manifest." [ibid. śl. 12.]

  \item \textit{Tarāččya} \textit{pāśavīdha} \textit{sūṣṭikarmāṁvibṛndat}: I

  "And she (the \textit{Mūla Prakṛiti},) became in the act of creation five-fold by the will of the Supreme." [śl. 13.]

  \item \textit{Chirākṛyā} \textit{kalaśaya} \textit{kṣaraṁdaṁśaksa} \textit{ṣambava}: I

  \textit{pradhante} \textit{pratि} \textit{viśeṣyau} \textit{yveda} \textit{dvibhoti}: II
\end{itemize}
and portions of parts, and further subdivisions. The chief Anśas are, besides the five already enumerated, Gangá, Tulasí, Manasá, Shashtí, or Devasena, Mangalachañdiká, and Káli*; the principal Kalás are Swáhá, Swadhá, Dakshiná, Swasti, Pushtí, Tushtrí, and others, most of which are allegorical personifications, as Dhriti, Fortitude, Pratishtubhá, Fame, and Adharma, Wickedness, the bride of Mrityu, or Death. Aditi, the mother of the Gods, and Drri, the mother of the Demons, are also Kalás of Prakriti. The list includes all the secondary goddesses. The Kalánśas and Anśánśas, or sub-divisions of the more important manifestations, are all womankind, who are distinguished as good, middling, or bad, according as they derive their being from the parts of their great original in which the Satya, Rajas, and Tamo Guña, or property of goodness, passion, and vice predominates. At the same time as manifestations of the great cause of all they are entitled to respect, and even to veneration: whoever, says the Brahma Vaivartta Puráña, offends or insults a female, incurs the wrath of Prakriti, whilst he who propitiates a female, particularly the youthful daughter of a Brahman, with clothes, ornaments and perfumes, offers worship to Prakriti herself. It is in the spirit of this last doctrine

“*In every creation of the universe the Deoi, through divine Yoga, assumes different forms, and becomes Anśarúpá, Kaldrúpá, and Kalánśarúpá, or Anśánśarúpá.”*

* [and Vasundhará. See Aufrecht, l. l., p. 23, b.]
that one of the principal rites of the Śāktas is the actual worship of the daughter or wife of a Brahma, and leads with one branch of the sect at least to the introduction of gross impurities. But besides this derivation of Prakāti, or Śakti, from the Supreme, and the secondary origin of all female nature from her, those who adopt her as their especial divinity employ the language invariably addressed towards the preferential object of worship in every sect, and contemplate her as comprising all existence in her essence. Thus she is not only declared to be one with the male deity, of whose energy some one of her manifestations is the type, as Devī with Śiva, and Lakshmi with Vishnu; but it is said, that she is equally in all things, and that all things are in her, and that besides her there is nothing.

Although the adoration of Prakāti or Śakti is, to a certain extent, authorised by the Purāṇas, particu-

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1 Thus in the Kadā Khaṇḍa:

शर्मावलम्बयो लो लेखायायासूक्तसन्न्वायः ॥
चाषुदेवीकोक्तो च चाषुदेवीकोक्तोऽदृढः ॥
लता: सर्वायायायाय लाव भायायायायायाय ॥
यहां यहां महानम्न कृतस्कुतायचित: ॥
यस्मतः श्रिस्तिमुखेष्वरिष्टाय लोकाय स्त्रिः ॥

"Thou art predicated in every prayer—Brahma and the rest are all born from thee. Thou art one with the four objects of life, and from thee they come to fruit. From thee this whole universe proceeds, and in thee, asylum of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, thou art in the Śakti form, and except thee nothing has ever been."
larly the *Brahma Vaivartta*, the *Skanda*, and the *Kālikā*, yet the principal rites and formulæ are derived from an independent series of works known by the collective term of *Tantras*. These are infinitely numerous, and in some instances of great extent; they always assume the form of a dialogue between Śiva and his bride, in one of her many forms, but mostly as Umap and Pārvatī, in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These he explains at length, and under solemn cautions that they involve a great mystery on no account whatever to be divulged to the profane.

The followers of the *Tantras* profess to consider them as a fifth *Veda*, and attribute to them equal antiquity and superior authority¹. The observances they prescribe have, indeed, in Bengal almost superseded the original ritual. The question of their date is in-

¹ Thus, in the *Śiva Tantra*, Śiva is made to say:

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मम पद्यमुख्ययय प्रभायय विनिर्गिताय: 
पूर्वोऽविकृतव दुःस्वशोत्तरस्वयः ||
कृत्तिश्राययः पवित्रि मोचमार्गः: प्रकीर्तितायः: ||
श्रायया वहवः सन्ति कृत्तिमश्वति नो समाः: ||
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[See Anfrecht, Catalog. I, p. 91.]

“The five Scriptures issued from my five mouths, and were the east, west, south, north, and upper. These five are known as the paths to final liberation. There are many Scriptures, but none are equal to the Upper Scripture.” *Kullūka Bhaīla*, commenting on the first verse of the second chapter of *Manu*, says: the Śruti is two-fold—*Vaidika* and *Tāntrika*:

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श्रुतिः द्वितिधा वैदिकी तान्त्रिकी च ||
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volved in considerable obscurity. From the practices described in some of the Purāṇas, particularly that of the Dīkṣā or rite of initiation, in the Agni Purāṇa, from the specification of formulæ comprising the mystical monosyllables of the Tāntras in that and other similar compilations, and from the citation of some of them by name in different Paurāṇic works¹, we must conclude that some of the Tāntras are prior to those authorities. But the date of the Purāṇas themselves is far from determined, and whilst some parts of them may be of considerable antiquity, other portions of most, if not of all, are undoubtedly subsequent to the tenth century of the Christian era. It is not unlikely, however, that several of the Tāntras are of earlier composition, especially as we find the system they inculcate included by Ánandagiri, in his life of Śan-
karāchārya, amongst the heterodoxies which that Legislator succeeded in confuting. On the other hand there appears no indication of Tāntrika notions in the

¹ As in the Kûrma Purāṇa the Kapāla, Bhairava, Vāma and Yāmala, and the Pāñcharātra in the Varāha: we have also a number mentioned in the Śankara Vijaya, of both Ánandagiri and Mādhava, as the Śiva Gîtâ, Śiva Sanhitâ, Rudra Yāmala, and Śiva Rahasya. It is also said in Ánandagiri's work, that the Brāhmaṇas were cursed by Gâyatrî, to become Tāntrikas in the Kali age:

चेदोहस्तस्मीहिगृहः तालिकाचारतत्त्वाः ||
युवं कली भवन्लिवासिंति तानाह सा सुया ||

"She being angry said to them: in the Kali age, after abandoning the Veda ritual, become followers of the Tāntrika observances."
Mahābhārata, and the name of Tantra, in the sense of a religious text book, does not occur in the vocabulary of Amara Sinha. It may therefore be inferred, that the system originated at some period in the early centuries of Christianity, being founded on the previous worship of the female principle, and the practices of the Yoga with the Mantras, or mystical formulæ of the Vedas. It is equally certain that the observances of the Tantras have been carried to more exceptionable extremes in comparatively modern times; and that many of the works themselves are of recent composition. They appear also to have been written chiefly in Bengal and the Eastern districts, many of them being unknown in the West and South of India, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people.

The Tantras are too numerous to admit in this place of their specification, but the principal are the Śyāmā Rahasya, Rudra Yāmala, Mantra Mahodadhi, Śāradā Tilaka, and Kālikā Tantra, whilst the Kulachūḍāmaṇi, Kulārnava, and similar works, are the chief authorities of one portion of the Śāktas, the sect being divided into two leading branches, the Dakshiṇāchāris and Vāmāchāris, or followers of the right hand and left hand ritual.

**Dakshiṇās, or Bhāktas.**

When the worship of any goddess is performed in
a public manner, and agreeably to the Vaidik or Paurânic ritual, it does not comprehend the impure practices which are attributed to a different division of the adorers of Śakti, and which are particularly prescribed to the followers of this system. In this form it is termed the Dakshiṇa, or right hand form of worship. The only observance that can be supposed to form an exception to the general character of this mode is the Bali, an offering of blood, in which rite a number of helpless animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling with the fists the poor animal to death: at other times blood only is offered without injury to life. These practices, however, are not considered as orthodox, and approach rather to the ritual

1 The peculiarities of this sect are described in the Dakshiṇâchāra Tantra Râja, a modern summary of the system, by Kâśinâth: according to this authority:

दक्षिणाचारतः कर्म तच्छुण वैदिकम्।

"The ritual declared in the Tantras of the Dakshiṇâchādras is pure and conformable to the Vedas."

2 वामानमी मदुरी ५थं सर्वन्मकिघरं प्रमदे ।
श्रावशिषो मदिरादायनाद्रालोकणः वियुञ्जयते ॥
न कर्तव्यं न कर्तव्यं न कर्तव्यं कदाचन।
रूद्धे तु साहस दिवो न कर्तव्यं कदाचन॥

"The Vâma ritual, although declared by me, was intended for Śûdras only. A Brahman, from receiving spirituous liquor, forfeits his Brahmanical character—let it not be done—let it not ever be done. Goddess, it is brutality, never let it be practiced."
of the Vāmāchāris, the more pure Bali consisting of edible grain, with milk and sugar. Animal victims are also offered to Devī, in her terrific forms only, as Kālī or Durgā. The worship is almost confined to a few districts; and, perhaps, is carried to no great extent.

Although any of the goddesses may be objects of the Śākta worship, and the term Śakti comprehends them all, yet the homage of the Śāktas is almost restricted to the wife of Śiva, and to Śiva himself as identified with his consort. The sect is in fact a ra-

\[1\] द्विविधविहरिराख्तातो राजस: सात्तको वृधि:।
राजसो मांसरक्षायं पल्लवयस्मलित:।
सुन्दरपायससंसूतो मधुरचकलोकित:।
क्राङ्गश्च नियत: सुधः सात्तकं पुजिमाहरेत्।

“The Bali is of two kinds, Rājasa and Sattvika; the first consists of meat, and includes the three kinds of flesh; the second of pulse and rice-milk, with the three sweet articles, (ghee, honey, and sugar,) let the Brahman, always pure, offer only the Sattvika Bali.”

The Brāhmaṇavaiśeṣa also observes: “The animal sacrifices, it is true, gratify Durgā; but they, at the same time, subject the sacrificer to the sin which attaches to the destroyer of animal life. It is declared by the Vedas, that he who slays an animal is hereafter slain by the slain.”

[2] शिवशक्तिमयं केषं समुच्चं साधकोत्तमं:।
यसु समुच्चिक्षति शिवं नैव प्राप्त्येवत ।
स एव पातकी रोगी मातिको दुर्गतिमेवेत्।

“The joint form of Śiva and Śakti is to be worshipped by the virtuous. Whoever adores Śakti, and offers not adoration to Śiva, that Māntrika is diseased: he is a sinner, and hell will be his portion.” For it appears that some of the Śāktas elevate
mification from the common Śaiva stock, and is referred to Śīva himself as its institutor. In the Tantras, as has been noticed, he appears as its professor, expounding to Pārvatī the mantras, tenets, and observances of the Śākta worship, whether of the right or left hand description.

The worship of Dēvi, thus naturally resulting from the works on which the Śākta doctrines are founded, is one of considerable antiquity and popularity. Laying aside all uncertain and fabulous testimony, the adoration of Vindhyā Vāsini, near Mirzapur\(^1\), has existed for more than seven centuries, and that of Jvālāmukhi at Nagarkot very early attracted Mohammedan persecution\(^2\). These places still retain their reputation, and are the objects of pilgrimage to devout Hindus. On the eighth of the dark fortnight of Chaitra and

the Śakti above the Śaktimān, or deity: thus the Vāmis, in the Śankara Vijaya, say:

शक्ति: शिवस्व वल्लकारिणी तथा विना तस्म तृष्णचलनकर्तयाया
मुर्गश्रेष्ठलात्। अतः: शक्तिरेव शिवस्व कारणेणुः।

“Śakti gives strength to Śīva, without her he could not stir a straw. She is, therefore, the cause of Śīva.”

नित्यपद्धार्थोऽमेवे मुक्तिकल्यायः।

And again: “of the two objects which are eternal the greater is the Śakti.”

\(^1\) It is frequently mentioned in the Vṛihat Kathā; the age of which work is ascertained to be about seven centuries. Nagarkot was taken by Firoz the 3d, in 1360 (Dow 2, 55), at which time the goddess Jvālāmukhi was then worshipped there.

\(^2\) For a full account of both the work of Mr. Ward may be advantageously consulted—II, 89 to 96, and 125 to 131.
Kārtik in particular a numerous assemblage of pilgrims takes place at them.

The adoration of Kāli, or Durgā, is however particularly prevalent in Bengal, and is cultivated with practices scarcely known in most other provinces. Her great festival, the Daśāharā, is in the West of India marked by no particular honors, whilst its celebration in Bengal occupies ten days of prodigal expenditure. This festival, the Durgā Pūjā, is now well known to Europeans, as is the extensive and popular establishment near Calcutta, the temple of Kāli at Kāli Ghāt. The rites observed in that place, and at the Durgā Pūjā, however, almost place the Bengali Śāktas amongst the Vāmāchāris, notwithstanding the rank assigned them in the Dakshināchāri Tantrarāja, which classes the Gauras with the Keralaśas and Kashmirians, as the three principal divisions of the purer worshippers of Śaktī.

VĀMĪS, or VĀMĀCHĀRĪS.

The Vāmīs mean the left hand worshippers, or those who adopt a ritual contrary to that which is usual, and to what indeed they dare publicly avow¹. They worship Devī, the Śaktī of Śiva, but all the goddesses,

¹ The following verse is from the Śyāmā Rahasya:

अन्तर्गता वैष्णवी: समायां वैष्णवा मता: ||
नानास्स्यधर्मा: कौशा विचारर्ति महीतले ||

“Inwardly Śāktas, outwardly Śaivas, or in society nominally Vaishnavas, the Kaulas assuming various forms, traverse the earth.”
as Lakshmi, Sarasvati, the Mātris, the Nyāvikās, the Yoginis, and even the fiend-like Dākinis and Śākinis, are admitted to a share of homage. With them, as well as with the preceding sect, Śiva is also an object of veneration, especially in the form of Bhairava, with which modification of the deity it is the object of the worshipper to identify himself¹.

The worship of the Vāmūchāris is derived from a portion of the Tantras: it resolves itself into various subjects, apparently into different sects, of which that of the Kaula, or Kulina, is declared to be pre-eminent². The object of the worship is, by the reverence of Devī or Śakti, who is one with Śiva, to obtain supernatural

¹ भैरवो श्रीमति चाला सर्वतो श्रेष्ठे गुणान्वितः।
एति सत्यत्व योगीन्द्रः कुलपूजां समाचरेत्॥

"I am Bhairava, I am the omniscient, endowed with qualities. Having thus meditated, let the devotee proceed to the Kula worship."—Śyāmā Rakasya.

² सर्वस्वयमात्मा वेदां वेदिष्टो वेदिष्टपरं।
विष्णुवाचुत्तमं श्रीव श्रीवाईर्बिष्टमुग्मम॥
दिविशालुस्तमं वामं वामोसवैसात्मुग्मम॥
सिद्धान्तवुद्दत्तमं जीवं कौलात्यसर्वं न छि॥

"The Vedas are pre-eminent over all works, the Vaishnava sect excels the Vedas, the Śaiva sect is preferable to that of Vishnu, and the right hand Śākta to that of Śiva—the left hand is better than the right hand division, and the Śiddhānta is better still—the Kaula is better than the Śidhhānta, and there is none better than it."—Kulārṇava. The words Kaula and Kulina are both derivatives from Kula, family; and the latter is especially applied to imply of good or high family: these terms have been adopted to signify, that those who follow this doctrine are not only of one, but of an exalted race.
powers in this life, and to be identified after death with Śiva and Śakti.

According to the immediate object of the worshipper is the particular form of worship; but all the forms require the use of some or all of the five Makāras⁴, Mānsa, Matsya, Madya, Maithuna, and Mudrā, flesh, fish, wine, women, and certain mystical gesticulations. Suitable Mantras are also indispensable, according to the end proposed, consisting of various unmeaning monosyllable combinations of letters of great imaginary efficacy⁵.

1 They are thus enumerated in the Śyāmā Rahasya:

मयं मांसक्ष मत्स्यक्ष मुद्रा ब्राह्मणमेव च ।
मकारपञ्चकृत्व महापातकवलाशनम् ॥

"Wine, flesh, fish, Mudrā, and Maithuna, are the five-fold Makdra, which takes away all sin." [See also Prāṇatoshaṇi, Calc. edition, p. 277, a.]

2 Many specimens might be given, but one will be here sufficient. It is the combination H and S as हस, and is one of the very few to which any meaning is attempted to be given: it is called the Prāshāda Mantra, and its virtues and import are thus described in the Kuldriya [chapter 3]:

श्रीप्राशादपरांमलमूर्वाक्षायमतिषिद्वम् ।
श्रावयीरः परमाकारे योः पैन्ति सः शिवः खलम् ॥
शिवादिकिषिमिर्यां प्राणिनां प्राणवर्धौनास् ।
नियमोऽंहासुक्ष्ममेव मन्त्रोऽयं वर्त्तते मिश्येः ॥

"He who knows the excellent Prāshāda Mantra, that was promulgated by the fifth Veda, (the Tantras) and which is the supreme form of us both, he is himself Śiva: this Mantra is present in all beings that breathe, from Śiva to a worm, and exists in states of expiration and inspiration." The letter H is the expired, and S the inspired letter, and as these two acts constitute life, the Mantra they express is the same with life: the
Where the object of the ceremony is to acquire an interview with and control over impure spirits, a dead body is necessary. The adept is also to be alone, at midnight, in a cemetery or place where bodies are burnt or buried, or criminals executed: seated on the corpse he is to perform the usual offerings, and if he does so without fear, the Bhūtas, the Yoginis, and other male or female goblins become his slaves.

In this, and many of the observances practiced, solitude is enjoined; but all the principal ceremonies comprehend the worship of Śakti, and require for that purpose the presence of a female as the living representative and the type of the goddess. This worship is mostly celebrated in a mixed society, the men of which represent Bhairavas or Viras, and the women Bhairavīs and Nāyikās. The Śakti is personated by a naked female, to whom meat and wine are offered, and then distributed amongst the assistants, the recitation of various Mantras and texts, and the performance of the Mudrā, or gesticulations with the fingers, accompanying the different stages of the ceremony, and it is terminated with the most scandalous

animated world would not have been formed without it, and exists but as long as it exists, and it is an integral part of the universe, without being distinct from it, as the fragrance of flowers, and sweetness of sugar, oil of Sesamum seed, and Śakti of Śiva. He who knows it needs no other knowledge—he who repeats it need practice no other act of adoration. The authority quoted contains a great deal more to the same purpose.
orgies amongst the votaries\(^1\). The ceremony is entitled the Śrī Chakra, or Pūrnābhisheka, the Ring, or Full Initiation.

\(^1\) It might have been sufficient to have given this general statement, or even to have referred to the similar but fuller account of Mr. Ward: his information was however merely oral, and may therefore be regarded as unsatisfactory; and as it seems to be necessary to show that the charge is not altogether unfounded, I shall subjoin the leading rites of the Śakti Śodhana, or Śrī Chakra, as they are prescribed in the Devī Rahasya, a section of the Rudra Yāmala.

ŚAKTI ŚODHANA.

The object of the ceremony should be either:

\[\text{नाटी कपालिनी विभंग रजगी नापिताङ्गा।}
\]
\[\text{प्राक्कल्प न्यूद्रकथा च तथा मीपालख्या।}
\]
\[\text{मालाकारस्य कथा धपि नवकथा: प्रकीर्तिता।}
\]
\[\text{पत्रमु नार्दानीय पूजयिच्छ द्रवक्ष।}
\]

[The Prāhatsāhāni in which (p. 299, a) the first 3 lines are quoted has instead of the fourth line the following:

\[\text{विक्रियेविद्युधुयता: सर्वविच कुलाङ्गा।}
\]
\[\text{कपालिवनसममन्ना शीलदीभामशालिनी।}
\]
\[\text{पूजनीया परवलेन तत: सिद्धिभवित्युवम्।}
\]

“A dancing girl, a female devotee, a harlot, a washerwoman, or barber’s wife, a female of the Brāhmaṇical or Śudra tribe, a flower girl, or a milk maid.” It is to be performed ad midnight, with a party of eight, nine, or eleven couple, as the Bhairavas and Bhairavis.

सहानिष्ठायामानीय नवकथाक्ष भीरवान।

एकादश नवाठो वा कौलिक: कौलिकेश्वरि।

श्रीधयेवन्विमूलस्य: पूजयित्कौलिकोत्स:।

Appropriate Mantras are to be used, according to the description of the person selected for the Śakti, who is then to be worshipped, according to prescribed form: she is placed disrobed, but richly ornamented, on the left of a circle (Chakra) described
The occurrence of these impurities is certainly countenanced by the texts, which the sects regard as

for the purpose, with various Mantras and gesticulations, and is to be rendered pure by the repetition of different formulas.

तद्दीयं मन्त्रमालिकां तस्किन्तामेव यूक्तंत ।
श्रीचक्रं खापतिक्रमे कथा भिरवतम्भाम् ॥
सुनक्षेपं वीतजजा सर्वभरणास्मिताम् ।
आनन्दलीलाहारयां सीतारामोत्मनीहराम् ॥
श्रीधरयेकुकुचिमन्विया सुराण्यामूलामुभि: ॥

Being finally sprinkled over with wine, the act being sanctified by the peculiar Mantra,

मन्त्रश्रियं दैविषि कामिनीमभिविखित ॥

The Śakti is now purified, but if not previously initiated, she is to be further made an adept by the communication of the radical Mantra whispered thrice in her ear, when the object of the ceremony is complete:

एवं श्रीधरनमद्वारे सवर्णिता: पूजगमयः ।
योगी देवकुमारिएः कौलिक: कर्मालया ॥
सल्लक्ष्मय दैविश्वरे च मुलमन्विन्दुहारत ।
आदिशिविता कथ देवीशर दीपित्वेव भविष्यदा ॥
दीपितां श्रीधिती वीरो भोजस्वदैर्विषि: ॥

The finale is what might be anticipated, but accompanied throughout with Mantras and forms of meditation suggesting notions very foreign to the scene.

आनन्दवार्णितां कांता चीरः स्तानन्दवियाहः ।
रत्न तप्येन्त्र श्रीचक्रं चीरसंस्कृदे ॥
पद्मप्रवधवमुख्यं मन्त्ररूपं कुलेश्वरी ।
धर्मार्धग्रहितविष्ठी खाम्या कथो मन्यन सुचा ॥
सुधर्मृतम चर्मिना निग्रहमधवुपुर्तीहोमयाहम् ।
स्वाहान्त मन्त्रसुचारं जयमुख्य सहनपरम ॥
कुणायांषुलवं मकी मन्त्रसिद्धमवामुयात ।
रत्नां संप्रेयेन्त धनयमभिन्ने पुनः ॥
तारारूपाण्तरगतं परसान्नव्यारास ॥
श्रीं प्रकाशकाश्चल्यामभवस्वद्योभवी सुचा ॥
authorities, and by a very general belief of their occurrence. The members of the sect are enjoined secrecy, which, indeed, it might be supposed they would observe on their own account, and, consequently, will not acknowledge their participation in such scenes. They will not, indeed, confess that they are of the Śākta sect, although their reserve in this respect is said, latterly, to be much relaxed. It is contrary, however, to all knowledge of the human character, to admit the possibility of these transactions in their fullest extent; and, although the worship of the Śakti, according to the above outline, may be sometimes performed, yet there can be little doubt of its being practiced but seldom, and then in solitude and secrecy. In truth, few of the ceremonies, there is reason to believe, are ever observed; and, although the Chakra is said to be not uncommon, and by some of the zealous Śāktas it is scarcely concealed, it is usually nothing more than a convivial party, consisting of the members of a single family, or at which men only are assembled, and the company are glad to eat flesh and drink spirits¹, under the pretence of a religious ob-

¹ The zeal that is prescribed might suit some more civilized associations:
servance. In justice to the doctrines of the sect, it is
to be observed that these practices, if instituted merely
for sensual gratification, are held to be as illicit and
reprehensible as in any other branch of the Hindu
faith¹.

¹ The Kulārṇava has the following and many similar passages;
they occur constantly in other Tantras:

"Many false pretenders to knowledge, and who have not
been duly initiated, pretend to practice the Kaula rites; but if
perfection be obtained by drinking wine, independently of my
commands, then every drunkard is a saint: if virtue consist in
eating flesh, then every carnivorous animal in the world is vir-
tuous: if eternal happiness be derived from sexual intercourse,
then all beings will be entitled to it: a follower of the Kula
doctrine is blameless in my sight, if he reproves those of other
The followers are considered as very numerous, especially amongst the Brahmanical tribe: all classes are however admissible, and are equal and alike at the ceremonies of the sect. In the world they resume their characteristic distinctions, and wear the sectarian marks, and usually adopt the outward worship of any other division, whether orthodoxical or heretical. When they assume particular insignia, they are a semi-circular line or lines on the forehead, of red saunders or vermilion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose. They use a rosary of Rūdrākṣha

creeds who quit their established observances—those of other sects who use the articles of the Kaula worship, shall be condemned to repeated generations as numerous as the hairs of the body.”—In fact, the texts of Manu are taken as authorities for the penance to be performed for the crimes of touching, smelling, looking at, or tasting the forbidden articles, except upon religious occasions, and when they are consecrated by the appropriate texts.

It is only to be added, that if the promulgators of these doctrines were sincere, which is far from impossible, they must have been filled with a strange phrenzy, and have been strangely ignorant of human nature.

प्रवृति भैरवीतल्लि सवें वर्षो द्विजोत्तमाः ।
निवृति भैरवीतल्लि सवें वर्षाः पृथक्कृयकाः ॥

“Whilst the Bhairavi Tantra is proceeding, all castes are Brahmins—when it is concluded, they are again distinct.” Šyāmā Rahasya. According to Ward, such of them as avow their creed, leading at the same time a mendicant life, are termed Vyaktāvadhitas, or they who are openly free from restraints: those who conceal their creed and observe its practices in privacy are termed Guptāvadhitas, the liberated in secret. II, 296.
seeds, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse, or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

KANCHULIYAS.

This is a sect of which the existence may be questioned, notwithstanding the assertion that it is not uncommon in the South of India. The worship is that of Śakti, and the practices are similar to those of the Kaulas, or Vāmāchārtīs. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but disregard even to natural restraints. On occasions of worship the female votaries are said to deposit their upper vests* in a box in charge of the Guru. At the close of the usual rites the male worshippers take each a vest from the box; and the female to whom the garment appertains, be she ever so nearly of kin to him, is the partner for the time of his licentious pleasures¹.

* [Called Kanchulī in Tamil; hence the name of the sect.]

¹ This sect appears in the Śankara Vijaya, as the Uchchхishā Gānapati, or Hairamba sect, who declare that all men and all women are of one caste, and that their intercourse is free from fault.

पुष्पाणि सर्वजातिकानामिकजातितिवद्विकीं धर्मे: स्त्रीयां सर्वजातिकानामिकजातितिवद्विकीं धर्मे: । तासां तेषां संयोगे वियोगे च द्वीपाभावः ।
KARÁRÍ.

The Karári is the worshipper of Deví, in her terrific forms, and is the representative of the Aghora Ghanítā and Kápálíka, who as lately only as seven or eight centuries ago, there is reason to suppose, sacrificed human victims to Káli, Chámuñóá, Chhinnamastáká, and other hideous personifications of the Sakti of Śiva. The attempt to offer human beings in the present day, is not only contrary to every known ritual, but it would be attended with too much peril to be practiced, and consequently it cannot be believed that this sect is in existence: the only votaries, if any there be, consisting of the miscreants who, more for

The same sort of story is told, but apparently with great injustice, of the Mohammedan Vyávaháris or Bohras, and of a less known Mohammedan sect, the Chiraghkesh: something of the same kind was imputed to the early Christians by their adversaries.

The following description of the Kápálíka is from the Śaṅkara Viśaya of Ánandagiri:

चितिमष्कपूर्णकेशरी नरकपालमालावृतगच्छ: फालंद्रमिश्रितक-व्यक्तिरेखा: सकलकेशरमिलितचापारिवार: ग्राहिमिलित चित्रकटित सूक्ष्मकीर्तन: कपलाशीमितवामकर: सहनाद्घंडाधृतद्रविविधकर: शंभो भिरव अहो कालीश देवत सुरुरुक्षुष्नजयान ।

"His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is wove into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand (for a cup), and in his right he carries a bell, which he rings incessantly, exclaiming aloud, Ho, Śambhu, Bhairava—ho lord of Káli." [See also Prabodhachandrá, ed. Brockhaus, Act III, p. 53, v. 10.]
pay than devotion, inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, run sharp pointed instruments through their tongues and cheeks, recline upon beds of spikes, or gash themselves with knives, all which practices are occasionally met with throughout India, and have become familiar to Europeans from the excess to which they are carried in Bengal at the Charak Pújá, a festival which, as a public religious observance, is unknown anywhere else, and which is not directed nor countenanced by any of the authorities of the Hindus, not even by the Tantras.

MISCELLANEOUS SECTS.

The sects that have been described are those of the regular system, and particularly of what may be called Brahmanical Hinduism, emanating, more or less directly, from the doctrines of the original creed. Besides these there are a number which it is not so easy to class, although they are mostly referable to a common source, and partake, in many respects, of the same notions, especially of those of a Vaishnava and Vedánta tendency. They exist in various degrees of popularity, and date from various periods, and in most instances owe their institution to enthusiastic or contemplative individuals, whose biography is yet preserved consistently enough by tradition.

This is not the case, however, with the first two on the list—the Saurapátas and Gánapátas: these
are usually, indeed, ranked with the preceding divisions, and make with the *Vaishn avas, Śaivas*, and *Śaktas* the five orthodox divisions of the Hindus: they are of limited extent and total insignificance.

SAURAPÁTAS, or SAURAS.

The *Saurapátas* are those who worship *Súryapáti*, the Sun-god, only; there are a few of them, but very few, and they scarcely differ from the rest of the Hindus in their general observances. The *Tilaka*, or frontal mark, is made in a particular manner, with red sandal, and the necklace should be of crystal: these are their chief peculiarities: besides which they eat one meal without salt on every Sunday, and each *Sankránti*, or the sun's entrance into a sign of the Zodiac: they cannot eat either until they have beheld the sun, so that it is fortunate that they inhabit his native regions.

GÁÑAPATYAS.

These are worshippers of *Gañeśa*, or *Gañapati*, and can scarcely be considered as a distinct sect: all the Hindus, in fact, worship this deity as the obviator of difficulties and impediments, and never commence any work, or set off on a journey, without invoking his protection. Some, however, pay him more particular devotion than the rest, and these are the only persons to whom the classification may be considered applicable. *Gañeśa* however, it is believed, is never exclusively venerated, and the worship, when it is
paid, is addressed to some of his forms, particularly those of Vaktratuñña and Dhīńāhirāj.

NÁNAK SHÁHÍS.

A sect of much greater importance is that which originated with NÁNAK Sháh, and which, from bearing at first only a religious character, came, in time, to be a political and national distinction, through the influence of Mohammedan persecution and individual ambition. The enterprising policy of GovIND SíNH and the bigotry of Aurangzeb converted the peaceful tenets of NÁNAK into a military code, and his speculative disciples into the warlike nation of the Śikhs. It is not, however, in their political capacity that we are now to consider them, but as the professors of a peculiar form of faith, which branches into various sub-divisions, and is by no means restricted to the Punjáb. At the same time it is unnecessary to detail the tenets and practices of the Śikhs, as that has been already performed in a full and satisfactory manner.

The Śikhs, or Nának Sháhís, are classed under seven distinctions, all recognising Nának as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice, or by a distinct and peculiar teacher. Of these the first is the sect of the Udásís.

UDÁSÍS.

These may be regarded as the genuine disciples of Nának, professing, as the name denotes, indifference
to worldly vicissitudes. They are purely religious characters devoting themselves to prayer and meditation, and usually collected in Sangats, colleges or convents; they also travel about to places of pilgrimage, generally in parties of some strength. Individuals of them are to be met with in most of the chief cities of Hindustan, living under the patronage of some man of rank or property; but in all situations they profess poverty, although they never solicit alms; and although ascetics, they place no merit in wearing mean garments or dispensing altogether with clothes. On the contrary, they are, in general, well dressed, and, allowing the whiskers and beard to grow, are not unfrequently of a venerable and imposing appearance. Though usually practicing celibacy, it does not appear to be a necessary condition amongst the Sikhs to be found in the Gangetic provinces: they are usually the ministrant priests; but their office consists chiefly in reading and expounding the writings of Nanak and Govind Sinh, as collected in the Adi Granth and Das Pádsháh ká granth. The perusal is enlivened by the chanting, occasionally, of Hindi Padas and Rekhtas, the compositions of Kabir, Mirá Báí, Súr Daś, and others. With that fondness for sensible objects of reverence which characterises the natives of India, the Book is also worshipped, and Rupees, flowers, and fruits are presented by the votaries, which become, of course, the property of the officiating Udási. In return, the Udási not uncommonly adopts the presentation of the Prásáda, and at the close of the cere-
mony sweetmeats are distributed amongst the con-
gregation. In some of the establishments at Benares
the service is held in the evening after sunset, and
the singing and feasting continue through a great part
of the night. Many of the Udási are well read in
Sanskrit, and are able expounders of the Vedánta
philosophy, on which the tenets of Nának are mainly
founded.

The Udási sect was established by Dharmachand,
the grandson of Nának, through whom the line of the
Sage was continued, and his descendants, known by
the name of Nának Putras, are still found in the Pan-
jáb, where they are treated by the Śikhs with especial
veneration.

The doctrine taught by Nának appears to have
differed but little from that of Kabír, and to have de-
viated but inconsiderably from the Hindu faith in
general. The whole body of poetical and mythological
fiction was retained, whilst the liberation of the spirit
from the delusive deceits of Mágá, and its purification
by acts of benevolence and self-denial, so as to make
it identical even in life with its divine source, were
the great objects of the devotee. Associated with these
notions was great chariness of animal life, whilst with
Nának, as well as with Kabír, universal tolerance
was a dogma of vital importance, and both laboured
to persuade Hindus and Mohammedans that the only
essential parts of their respective creeds were common
to both, and that they should discard the varieties of
practical detail, or the corruptions of their teachers
for the worship of one only Supreme, whether he was termed Allah or Hari. How far these doctrines are still professed by the Nának Sháhis, may be inferred from the translations in the eleventh volume of the Researches, to which the following may be added as part of the service solemnized at the Śikh Sangat, at Benares.

HYMN.

Thou art the Lord—to thee be praise.
All life is with thee.
Thou art my parents, I am thy child—
All happiness is derived from thy clemency.
No one knows thy end.
Highest Lord amongst the highest—
Of all that exists Thou art the regulator.
And all that is from thee obeys thy will.
Thy movements—thy pleasure—thou only knowest.
Nának, thy slave, is a free-will offering unto thee.

The Priest then says—
Meditate on the Sáheb of the Book, and exclaim Wah Guru.

The People accordingly repeat—
Wah Guru—Wah Guru ki fáteh.

The Priest—
Meditating on Rámacandra, exclaim Wah Guru.

The People—
Wah Guru—Wah Guru ki fáteh.

HYMN.

Love, and fix thy whole heart upon Him—
The world is bound to thee by prosperity—
No one is another’s.
Whilst prosperity endures many will come,
And sit with thee and surround thee;
But in adversity they will fly,
And not one will be near thee.
The woman of the house who loves thee,
And is ever in thy bosom,
When the spirit quits the body,
Will fly with alarm from the dead.
Such is the way of the world
With all on which we place affection;
Do thou, Nának, at thy last hour,
Rely alone upon Hari.
Priest as before—
Meditating on the Sáheb of the Book, &c.
People as before—

Wah Guru, &c.

HYMN.

My holy teacher is he who teaches clemency—
The heart is awake within: who seeks may find.
Wonderful is that rosary, every bead of which is the breath.
Lying apart in its arbour, it knows what cometh to pass.
The Sage is he who is merciful; the merciless is a butcher.
Thou wieldest the knife and regardlessly exclaimest:
What is a goat, what is a cow, what are animals?
But the Sáheb declares that the blood of all is the same.
Saints, Prophets, and Seers have all passed in death.
Nának, destroy not life for the preservation of the body.
That desire of life which is in the heart do thou, brother, repress.
Nának, calling aloud, says: take refuge with Hari.

Priest as before—
Meditating on the Sáheb, &c.
People as before—

Wah Guru—Wah Guru ki fateh.∗

GANJ BAKHSHÍS.

Of this division of the Śikhs no particulars, except the name, have been ascertained. This is said to have been derived from that of the founder. They are not numerous nor of any note.

RÁMRÁYÍS.

These derive their appellation from that of RÁMA RÁYA, the son or grandson of HARI RÁYA, and their distinction from the other Śikhs is more of a political than religious complexion. RÁMA RÁYA disputed the succession to the Pontificate with HARI KÁISHÑA, the son of HARI RÁYA, and was unsuccessful. His followers, however, maintain the superiority of his pretensions, and record many miracles wrought by him in proof of his sanctity. He flourished about A. D. 1660. The Rámráyís are not common in Hindustan.

SUTHRÁ SHÁHÍS.

These are more often met with than either of the two preceding, and the priests are recognisable by distinguishing marks. They make a perpendicular black streak down the forehead, and carry two small black sticks about half a yard in length, which they clash together when they solicit alms. They lead a vagabond life, begging and singing songs in the Panjábi and other dialects, mostly of a moral or mystic tendency. They are held in great disrepute, however, and are not unfrequently gamblers, drunkards, and
thieves. They look up to Tegh Bahadur, the father of Guru Govind, as their founder.

GOVIND SINHIS.

These form the most important division of the Sikh community, being in fact the political association to which the name is applied, or to the Sikh nation generally¹. Although professing to derive their national faith from Nanak, and holding his memory in veneration, the faith they follow is widely different from the quietism of that reformer, and is wholly of a worldly and warlike spirit. Guru Govind devoted his followers to steel, and hence the worship of the sword, as well as its employment against both Mohammedans and Hindus. He also ordered his adherents to allow their hair and beards to grow, and to wear blue garments: he permitted them to eat all kinds of flesh, except that of kine, and he threw open his faith and cause to all castes, to whomsoever chose to abandon the institutes of Hinduism, or belief in the mission of Mohammed, for a fraternity of arms and life of predatory daring. It was then only that the Sikhs became

¹ Described by Sir John Malcolm, in the eleventh volume of the Asiatic Researches. The Sikh priest to whom he alludes (page 198) as one of his authorities, was afterwards well known to me, and was an individual every way worthy of confidence. His name was Atmā Ram, and although advanced in years, he was full of energy and intelligence, combining with them extreme simplicity and kindliness of disposition. The old man was a most favourable and interesting specimen of the Panjabi nation and disciples of Nanak. He died a few years ago in Calcutta.
RELIGIOUS SECTS

a people, and were separated from their Indian countrymen in political constitution, as well as religious tenets. At the same time the Śikhs are still, to a certain extent, Hindus: they worship the deities of the Hindus, and celebrate all their festivals: they derive their legends and literature from the same sources, and pay great veneration to the Brahmans. The impress of their origin is still, therefore, strongly retained, notwithstanding their rejection of caste, and their substituting the Daś Pádsháh ká gránth¹, the compilation of Guru Govind, for the Vedas, and Puránas.

NIRMALAS.

These differ but little from the Udásis, and are perhaps still closer adherents to the doctrines of the

¹ From the succession of Chiefs; Govind was tenth teacher in succession from Nának, and flourished at the close of the 17th and beginning of the 18th century.

The other standard authority of the Śikhs, the Adi Granth, is a compilation chiefly of the works of Nának, and his immediate successors, made by Arjunmal, a Śikh teacher, in the end of the 16th century. As it is usually met with, however, it comprehends the writings of many other individuals, many of whom are Vaishnava. At a Śikh Sangat, or Chapel, in Benares, the Book, a large folio, there denominated the Śambhu Granth, was said to contain the contributions of the following writers:—

Nának, Nán Deo, Kábír, Sheikh Feriduddin, Dhanna, Rámánand, Pápá, Sena, Jayadeva, Phandak, Sudáma, Prahlád, Dhuru, Rádáś, Víbhishána, Mírá Bái, Karma Bái.

founder, as the name imports: they profess to be free from all worldly soil or stain and, consequently, lead a wholly religious life. They observe celibacy, and disregard their personal appearance, often going nearly naked. They are not, like the Udásis, assembled in colleges, nor do they hold any particular form of divine service, but confine their devotion to speculative meditation on the perusal of the writings of Nának, Kabír, and other unitarian teachers. They are always solitary, supported by their disciples or opulent individuals; and are often known as able expounders of the Vedánta philosophy, in which Brahmans do not disdain to become their scholars. They are not very numerous; but a few are almost always to be found at the principal seats of Hindu wealth and learning, and particularly at Benares.

NÁGAS.

The naked mendicants of the Sikhś are said to differ

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1 An interesting account of the religious service of the Sikhś, in their college at Patna, was published by Mr. Wilkins, in the first volume of the Asiatic Researches. I witnessed a similar ceremony at a Sikh establishment at Benares, and partook of the Prásāda, or sweetmeats, distributed to the assistants. Both Mr. Wilkins and Sir John Malcolm notice this eating in common, as if it were peculiar to the Sikh faith; but this, as elsewhere observed, is not the case. It prevails with most of the Vaishnava sects; but it should be remembered that it is always restricted to articles which have been previously consecrated by presentation to the object of worship, to the Idol, the sarcophagus, the sculptured foot-marks, or the book.
from those of the Vaishñava and Śaiva sects by abstaining from the use of arms, and following a retired and religious life. Except in going without clothes, they are not distinguishable from the Nirmalas.

JAINS.

A satisfactory account of the religion of the Jains would require a distinct dissertation, and cannot be comprised within the limits necessarily assigned to this general sketch of the Hindu sects. The subject is of considerable interest, as affecting a very large proportion of the population of India, and involving many important considerations connected with the history of the Hindu faith: an extended inquiry must, however, be left to some further opportunity; and in the meantime our attention will be confined to a few observations on the peculiar tenets and practices of the Jain religion, its past history, and actual condition.

Previously, however, to entering upon these subjects, it may be advisable to advert briefly to what has been already done towards their elucidation, and to the materials which exist in the original languages for a complete view. The latter are of the most extensive description, whilst the labours of European writers are by no means wanting to an accurate estimate of the leading doctrines of the Jain faith, or to an appreciation of the state in which it exists in various parts of Hindustan.

The first authentic notices of the Jains occur in the ninth volume of the Asiatic Researches, from the pens
of the late Colonel Mackenzie, Dr. Buchanan, and
Mr. Colebrooke. The two first described the Jains
from personal acquaintance, and from their accounts
it appeared, that they existed, in considerable numbers
and respectability, in Southern India, particularly in
Mysore, and on the Canara Coast; that they laid
claim to high antiquity, and enumerated a long series
of religious teachers, and that they differed in many
of their tenets and practices from the orthodox Hindus,
by whom they were regarded with aversion and con-
tempt. A further illustration of their doctrines, and
a particular account of their deified teachers was de-
rived by Mr. Colebrooke from some of their standard
authorities, then first made known to Europeans.

Little more was published on the subject of the
Jains until very lately, with exception of numerous
but brief and scattered notices of the sect in the Pen-
insula, in Buchanan's Travels in Mysore. Some ac-
count of them also occurs in Colonel Wilks' Historical
Sketch of the South of India, and in the work of the
Abbé Dubois. Mr. Ward has an article dedicated to
the Jains, in his account of the Hindus; and Mr. Ersk-
ine has briefly adverted to some of their peculiarities
in his Observations on the Cave of Elephanta, and the
remains of the Baudhhas in India, in the Proceedings
of the Bombay Literary Society. It is, however, to
the Transaction of the Royal Asiatic Society that we
are indebted for the latest and most detailed ac-
counts, and the papers of Mr. Colebrooke, Major
Delamaine, Dr. Hamilton, Colonel Franklin and
Major Tod⁴, furnish many interesting particulars relative to the doctrines and past or present condition of the Jains. Some valuable illustration of the latter subject is to be found in the Calcutta Quarterly Magazine²: some historical notices obtained from the inscriptions at Abu occur in the last volume of our Researches, whilst a novel and rather comprehensive view of Jain literature is contained in the Catalogue of Manuscripts collected by the late Colonel Mackenzie³.

From this latter authority we learn that the literature peculiar to Jains comprises a number of works peculiar to the sect, the composition of their own writers, and on a variety of subjects⁴. They have a

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² Particularly in the Journal of a Native Traveller, from Calcutta and back again through Behár. The traveller was a learned Jain, in the service of Colonel Mackenzie. There is also an interesting account of a visit to the temple of Parśvanáth, at Samet Šikhar.


⁴ The List comprises 44 Works:

- Puráñas, 7
- Charitras and Legends, 10
- Ritual, Prayers, &c., 18
- Medicine, 1
- Grammar, 2
series of works called Purāṇas, as the Adi and Uttara Purāṇas, Chāmuṇḍa Rāya Purāṇa, and Chaturvinsati Purāṇa; but these are not to be confounded with the Purāṇas of the Hindus; as, although they occasionally insert legends borrowed from the latter, their especial object is the legendary history of the Tirthankaras, or deified teachers, peculiar to the sect. The chief Purāṇas are attributed to Jina Sena Áchārya, whom some accounts make contemporary with Vikramaditya; but the greater number, and most consistent of the traditions of the South, describe him as the spiritual preceptor of Amoghavarsha, king of Kānti, at the end of the ninth century of the Christian era. Analogous to the Jain Purāṇas are works denominated Charitras, their subject being, in general, the marvellous history of some Tirthankara,

Arithmetic, .......................... 2
Miscellaneous, ...................... 4

1 Hamilton says, the Digambaras have twenty-four Purāṇas, twenty-three giving an account of each Tirthankara, and the twenty-fourth, of the whole; but this seems to be erroneous. The actions of the twenty-four Tirthankaras are described in a single Purāṇa, but the section devoted to each is called after him severally as the Purāṇa of each, as Rishabha Deva Purāṇa, one section of the Chāmuṇḍa Rāya Purāṇa. In the Adi and Uttara Purāṇas, forming in fact but one work, the Adi, or first part, is appropriated to the first Tirthankara, whilst the Uttara, or last portion, contains the accounts of all the other deified Sages. There are several collections, comprehending what may be termed twenty-four Purāṇas; but it does not appear that there are twenty-four distinct works so denominated.
or some holy personage, after whom they are deno-
minated, as the Jinadatta Rāya Charitra, Pujjapāda
Charitra, and others. They have a number of works
explanatory of their philosophical notions and religious
tenets of the sect, as well as rituals of practice, and
a grammatical system founded on the rules of Šákā-
ṭāyana is illustrated by glosses and commentaries.
The Jains have also their own writers on astronomy
and astrology, on medicine, on the mathematical
sciences, and the form and disposition of the uni-
verse.

This general view of Jain literature is afforded by
the Mackenzie Collection, but the list there given is
very far from including the whole of Jain literature,
or even a considerable proportion. The works there
alluded to are, in fact, confined to Southern India,
and are written in Sanskrit, or the dialects of the
Peninsula; but every province of Hindustan can pro-
duce Jain compositions, either in Sanskrit or its
vernacular idiom, whilst many of the books, and
especially those which may be regarded as their scrip-
tural authorities, are written in the Prākrit or Mā-
gadhī, a dialect which, with the Jains as well as the
Bauddhas, is considered to be the appropriate vehicle
of their sacred literature.

The course of time, and the multiplication of writ-
ings, have probably rendered it almost impossible to
reduce what may be considered as the sacred litera-
ture of the Jains to a regular system. They are said
to have a number of works entitled Siddhāntas and
Ágamas\(^1\), which are to them what the Vedas are to the Brahmanical Hindus; and this appears to be the case, although the enumeration which is sometimes made of them is of a loose and popular character, and scarcely reconcileable with that to be derived from written authority\(^2\).

\(^1\) Hamilton enumerates eight works as the Ágamas of the Digambara sect, the Trailokya Sára, the Gomatisára, Panjírúj, Trailokya Dípiká, Kshepañására, Tribhangisára, and Shalpañávar, attributed to the pupils of Mahávíra. He states also, that the Śvetámbaras have forty-five or, as some allege, eighty-four Siddhántas, amongst which he specifies the Thánángi Sútra, Jñávanti Sútra, Sugorangi Sútra, Upásakadaśa, Mahápodanna, Nandi Sútra, Rayapsen, Jindábhigama, Jambudéwipapaññatti, Súrapaññatti, Chandraságarapaññatti, Kalpa Sútra, Katantaravibhrama Sútra, Śakti Sútra, and Sangrahani Sútra. Some of these are incorrectly named, and others inaccurately classed, as will be seen from what follows in the text.

\(^2\) The following Works are either in my possession or in the library of the Sanskrit College of Calcutta. Compositions descriptive of the tenets or practices of the Jain religion: Bhagavatyangam. This is one of the eleven primary works, and is entitled also in Prákrit Vivédha Paññatti, in Sanskrit Vivédha, or Vivédha Prajnapti, Instruction in the various sources of worldly pain, or in the paths of virtue. It consists of lessons given to Gautama by Mahávíra, and is in Prákrit. It contains 36,000 stanzas. Bhagavatyanga Vivít, a Sanskrit Commentary on the preceding (defective.) Thánánga Sútra,—also one of the eleven Angas. Kalpa Sútra, the precepts of the Jain faith—these are originally 1250; but they are interspersed with legends of the Tirthankaras, and especially of Mahávíra, at the pleasure of the writer, and the several copies of the work therefore differ. Prákrit.
The author of the *Abhidhāna Chintāmaṇi*, a useful vocabulary, Hemachandra, is well known as a zealous

<table>
<thead>
<tr>
<th>Kalpa Sūtra Bālabodha</th>
<th>Upadāhnavidhi</th>
<th>Prākrit.</th>
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<tr>
<td>Kalpa Sūtra Siddhānta</td>
<td>Asāhāhnikamahotsava</td>
<td>Prākrit.</td>
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<td>Asāhāhnikavyākhyāna</td>
<td>Prākrit.</td>
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<td>Prākrit.</td>
<td>Mahāmuni Saḍdhya</td>
<td>Prākrit.</td>
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<td>Daśavatākālika Sūtra</td>
<td>Pragnasūkta Mukṭāvalī</td>
<td>Prākrit.</td>
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<td>Ditto. Tikā</td>
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<td>Prākrit.</td>
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<td>Rāyopraśna Sūtra Siddhānta</td>
<td>Pārśvanātha Gītā</td>
<td>Prākrit.</td>
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<tr>
<td>Tikā</td>
<td>Uttarādhyaṇa Gītā</td>
<td>Prākrit.</td>
</tr>
<tr>
<td>Gautamapratihā</td>
<td>Sādhusamādhārī</td>
<td>Prākrit.</td>
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<td>Sangrahī Sūtra</td>
<td>Śrāvakārādhana</td>
<td>Prākrit.</td>
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<tr>
<td>Laghu Sangrahīni Sūtra</td>
<td>Jñānapujā</td>
<td>Prākrit.</td>
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<tr>
<td>Nava Tattva Sūtra</td>
<td>Dikshāmahotsava</td>
<td>Prākrit.</td>
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<td>NavaTattvaPrakaraṇa</td>
<td>Bārah Vrata</td>
<td>Prākrit.</td>
</tr>
<tr>
<td>NavaTattvaBālabodha</td>
<td>Saptaviniśati Sādhu Lakṣhaṇa</td>
<td>Prākrit.</td>
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<td>Karma Grantha</td>
<td>Edritbhojanā Nīshcēha</td>
<td>Prākrit.</td>
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<td>Śādhuvaḍḍhāna Vidhi</td>
<td>Prākrit.</td>
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<td>Jiva Vinaya</td>
<td>Dwishashī Vīkya</td>
<td>Prākrit.</td>
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<td>Kṣetrasamāsana Sūtra</td>
<td>Prākrit.</td>
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<td>Samyaktvādhyāya</td>
<td>Prākrit.</td>
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<td>Praśnottara Ratnamālā</td>
<td>Prākrit.</td>
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<td>Ekaviniṣati Śthāna</td>
<td>Asahyana Vidhi</td>
<td>Prākrit.</td>
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<td>Bhāshā.</td>
<td>Santāra Vidhi</td>
<td>Prākrit.</td>
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<td>Ātmaṇuṣāsana</td>
<td>Prākrit.</td>
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<td>Upadeśa Mālā</td>
<td>Bhāshā.</td>
<td>Prākrit.</td>
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<td>Pratikramaṇa Vidhi</td>
<td>Panchastikāya, according to the Digambara faith.</td>
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<td>Pratikramaṇa Sūtra</td>
<td>Jina-pratima Śkhāpana Vidhi</td>
<td>Prākrit.</td>
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<td>Sadopakāra Mukṭāvalī</td>
<td>Prākrit.</td>
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<td>Chaturdāsa Guṇianāmāni</td>
<td>Moksha Mārga</td>
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<td>Bhāshā.</td>
<td>Śataśabdhāva</td>
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and able propagator of the Jain doctrines in the twelfth century. He was no doubt well versed in the pecu-

Ánandaśrāvaka Sandhí.
Rokhiniyapase.
Śīdhākṣhara Pājá.
Pājāppadhati Bhāshā.
Śīlopaśeśa Mālā.
Śnāna Vidyā.
Navapattatapo Vidhī.
Amṛitākṣhamitapase.
Dēvapajá.
Varnabhāvanasandhī Bhāshā.

Panegyrics of the Jain teachers,
&c., which are not unfrequently
repeated in the temples:
Śānti Jīva Ṣtava. Bhāshā.
Vīhār Śānti Ṣtava. Sanskrit.
Mahāvīra Ṣtava. Bhāshā.


LEGENDARY TALES AND HISTORIES.

Padma Purāṇa. Bhāshā.
Mahāvīra Charitra, which is
called by others portion of the
Triśkhaliśadkāpurusha Charitra,
or Legend of the sixty-three
personages most eminent in
Jain Tradition. Sanskrit.
Nemirājarshi Charitra.
Śālbhadra Charitra. Bhāshā.
Chitrāseka Charitra. Bhāshā.
Gajasukumāra Charitra. Bhāshā.
Chandrarājja Charitra. Bhāshā.
Bhaktāmara.
Śripāla Charitra. Bhāshā.

Kālikāchārja Kathā.
Samyakta Kaumudi.
Vastradēna Kathā.
Meghadūtapāda Samasya.
Avantīṣaṃkumāra Charitra.
Ratnachīrapākhyāna.
Mṛigāvati Charitra.
Ratnachūra Muni Chaupai.
Bhāshā.
Mṛigāvati Chaupai. Bhāshā.
Śālhu Charitra.
Śatrumayya Māhātmya.
Gajasima Charitra.
Daśādīśtānta Kathā.
liarity of the system which he taught, and may be regarded as a safe guide. In his vocabulary he specifies what appear to be the Jaina scriptures, at least in the estimation of the Śvetámbara sect, to which he belonged, and in a valuable Commentary on his own work he has further particularised the works named in his text. From this it appears that the principal authorities of a sacred character were termed Angas, and were eleven in number or, with a supplementary division, twelve. They are thus enumerated and described: Āchārāṅgam, a book teaching sacred observances after the practice of Vāsishtha and other saints. Śutrakritāṅgam, a work on acts imposed by positive precepts. Sthānāṅgam, on the organs in which life abides, or the ten acts essential to purity. Sama-vāyāṅgam, on the hundred Padārthas or categories. Bhagavatyāṅgam, on the ritual, or rules for worship. Jnātādharmakathā, an account of the acquisition of knowledge by holy personages. Upāsakadaśā, rules for the conduct of Śrāvakas, or secular Jains, appa-

MISCELLANEOUS.

Vṛiddhayavana, Astronomy. Sanskrit.
Chaturdāśasantapanaśāstra. Trailokyā Dipikā.
Setunjodhar. Pāñhandrambhāpithikā.
Hastavēkhamāvarana. Prākrit.
Nāmāvalī.

Pālāvati.
Many of these are of small extent, but others are exceedingly voluminous, as the Bhagavatyānga, Padma Purāṇa, Śatrunjaya Māhātmya, and others.

* [243–8.]
rently in ten lectures. Antakṛiddaśā, on the actions of the Tīrthāṅkaras, in ten lectures. Anuttaropapāti-kadaśā, on the principal or final births of the Tīrthāṅkaras, in ten lectures. Prāṇavyākaraṇam, Grammar of questions, probably on the Code of the Jains. Vipākaśrutam, on the fruits or consequences of actions.

With these are connected inferior Angas or Upāngas, the names of which are not specified—whilst the Drīshtivāda, the twelfth Anga, which seems to be a supplementary authority, is divided into five portions entitled: Parikarma, on moral acts; Sūtra, precepts for conduct and life; Pūrvānyoga, on the doctrines and practice of the Tīrthāṅkaras before attaining perfection; Pūrvagata, on the same after perfection! Chūlikā, on doctrines and practice not comprised in the two preceding.

These different works profess to be derived from the oral instructions of Mahāvīra himself to his disciples, especially to Gautama; but besides these a class of works is enumerated by Hemachandra, entitled Pūrvas, because they were drawn up by the Gaṅadhāras before the Angas. There are fourteen of them treating of the chief tenets of the sect, apparently sometimes controversially, as the Astipravāda, the doctrine of existence and non-existence; Jñānapravāda, the doctrine of holy knowledge; Satypra-

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1 सुचितानि गच्छिररक्षक्ष्यः पुण्येमेव यत्।
   पूर्वाध्यायिनिः तत्त्वातिनि चतुर्दश।

Mahā Vīra Char. Section 5.
vāda, discussion of truth; Ātmapravāda, investigation of spirit; Prānāvāya, nature of corporeal life; Kriyāviśāla, consequences of acts, and others\(^1\). They are held to be the works of Mahāvīra’s Gaṇas, or of that Tīrthankara and his predecessors, or to have emanated from them originally, although committed to writing by other hands. Some of them still exist, it appears\(^2\), although in general their places have been assumed by a list of more recent compositions.

From this brief statement it will be evident that there is no want of original authorities with regard to the belief, the practices, or the legends of the Jainī sect. There is indeed more than a sufficiency, and the vast extent of the materials is rather prejudicial to the enquiry, it being impossible to consult any extensive proportion of what has been written, and it being equally impossible without so doing to know that the best guides have been selected. For such accounts as are here given, the Vocabulary of Hemachandra, with his own Commentary, the Mahāvīra Charitra of the same author, the Kalpa Sūtra, the Avaśyakavṛihad Vṛitta, the Bhagavatyanga Vṛitta, Nava Tattwabodha, and Jīva Vichāra have chiefly been consulted.

The leading tenets of the Jains, and those which

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\(^1\) A similar enumeration of these Works occurs in the Mahāvīra Charitra.

\(^2\) Thus the Thānāṅgisūtra and Upāsakadāśa, of Hamilton, are no doubt the Sthānāṅga and Upāsakadāśa of Hemachandra’s text; the Bhagavatyanga is in the Sanskrit College Library.
chiefly distinguish them from the rest of the Hindus, are well known—they are, first, the denial of the divine origin and infallible authority of the Vedas; secondly, the reverence of certain holy mortals who acquired, by practices of self-denial and mortification, a station superior to that of the gods; and thirdly, extreme and even ludicrous tenderness of animal life.

The disregard of the authority of the Vedas is common to the Jains and the Baudhās, and involves a neglect of the rites which they prescribe: in fact, it is in a great degree from those rites that an inference unfavourable to the sanctity of the Vedas is drawn; and not to speak of the sacrifices of animals which the Vedas occasionally enjoin, the Homa, or burnt offering, which forms a part of every ceremonial in those works, is an abomination, as insects crawling amongst the fuel, bred by the fermented butter, or falling into the flame, cannot fail to be destroyed by every oblation. As far however as the doctrines they teach are conformable to Jain tenets, the Vedas are admitted and quoted as authority.

The veneration and worship of mortals is also common to the Jains and Baudhās, but the former have expanded and methodised the notions of the latter. The Baudhās, although they admit an endless number of earthly Buddhas to have existed, and specify more than a century of names\(^1\), confine their reverence to a comparatively small number—to seven. The Jainas

\(^1\) Asiatic Researches, Vol. XVI, pages 446 to 449.
extend this number to twenty-four for a given period, and enumerate by name the twenty-four of their past age, or Avasarpinī, the twenty-four of the present, and the twenty-four of the age to come. The statues of these, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually of black or white marble. The objects held in highest esteem in Hindustan are Pārśvanātha and Mahāvīra, the twenty-third and twenty-fourth Jīnas of the present era, who seem to have superseded all their predecessors.

The generic names of a Jaina saint express the ideas entertained of his character by his votaries. He is Jagatprabhu, lord of the world; Kshīnakarmā, free from bodily or ceremonial acts; Sarvajna, omniscient; Adhīśvara, supreme lord; Devādhideva, god of gods; and similar epithets of obvious purport; whilst others are of a more specific character, as Tirthakara, or Tirthankara, Kevali, Arhat, and Jīna. The first implies one who has crossed over (Tiryate anena), that is the world, compared to the ocean; Kevali is the possessor of Kevala, or spiritual nature, free from its investing sources of error; Arhat is one entitled to the homage of gods and men, and Jīna is the victor over all human passions and infirmities.

1 तीर्थिति संसारसमुद्रो नैनिति नौर तत्तरोतीति तीर्थिकरः।
सर्वशास्त्रानागिने चतुर्थिरयात्पर्वभावः केवलं तद्विषा अंि केवली।
सुरेण्ट्राधिकां गूजाग्रहतीश्वरेण। जयति रायरेषमोहमात्मिति जिन:।
These Etymologies are from Hemachandra’s Commentary [to Śi. 24. 25., p. 292, ed. Boehtlingk and Rieu].
Besides these epithets, founded on attributes of a generic character, there are other characteristics common to all the *Jinas* of a more specific nature. These are termed *Atiśayās*, or super-human attributes, and are altogether thirty-six; four of them, or rather four classes, regard the person of a *Jīna*, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and that of the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay: these properties are considered to be born with him. He can collect around him millions of beings, gods, men, and animals, in a comparatively small space, his voice is audible to a great distance, and his language, which is *Arddhā Māgadhī*, is intelligible to animals, men and gods, the back of his head is surrounded with a halo of light brighter than the disk of the sun, and for an immense interval around him, wherever he moves, there is neither sickness nor enmity, storm nor dearth, neither plague portents, nor war. Eleven *Atiśayās* of this kind are ascribed to him. The remaining nineteen are of celestial origin, as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by *Indra* and the gods*

Notwithstanding the sameness of the general character and identity of generic attributes, the twenty-four *Jinas* are distinguished from each other in colour,

* [Hemachandra 1. 1. 62–88.]
stature, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. The other two peculiarities are regulated with very systematic precision, and observe a series of decrement from Rishabha, the first Jīna, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahāvīra, the 24th, who had degenerated to the size of man, and was not more than forty years on earth. These peculiarities have been detailed by Mr. Colebrooke, in the ninth volume of the Researches, and he draws a probable inference from the return to reason in the stature and years of the two last Jīnas, that they alone are to be considered as historical personages. The rest are the creatures of fiction. The notion of decreasing longevity, like that of the existence of human beings, superior to the gods, is common to the Bauddhas

There is also great similarity in the general tenor

1 A comparison of the Jain and Bauddha series suggests strong confirmation of the opinion that the Jain legends are only Bauddha notions exaggerated. The ages of the seven Bauddhas run thus: Vīpaśyā, 80,000 Years. Śikhi, 70,000 ditto. Viśvabhū, 60,000 ditto. Krakuchchhanda, 40,000 ditto. Kanaka, 30,000 ditto. Kāśyapa, 20,000 ditto. Śākya, 10 ditto.

A. R. Vol. XVI, p. 458. The last Jīna but one, or Pārśwanāth, lived, like Śākya, 100 years. [See also A. Weber, Ueber das Śatrunjaya Māhatmyam. Leipzig: 1858, p. 3, and C. F. Koeppen, die Religion des Buddha, I, p. 314 ff.]
of the legends related of each of the Jīnas. They are all born a number of times, and in a variety of characters, before they arrive at the state of a Tīrthāṅkara: after which, as their attainment of divine knowledge is the work of self-denial and ascetic meditation, we need not expect much varied incident in their adventures. A sketch of the life of Mahāvīra, from the Mahāvīra Charitra, will convey some notion of their ordinary history, whilst further illustration may be derived from an abstract of the Pārśvanātha Charitra, or life of Pārśvanāth, in the Royal Asiatic Society's Transactions*.

LIFE OF MAHĀVĪRA.

The twenty-fourth Tīrthāṅkara Mahāvīra's first birth, which occurred at a period indefinitely remote, was as Nāyasāra, head man of a village, in the country of Viśaya, subject to Sātrumardana. His piety and humanity elevated him next to the heaven called Sauḍharma, where he enjoyed happiness for some oceans of years. He was next born as Marīchi, the grandson of the first Tīrthāṅkara Rīshabhā, then transferred to the Brahmāloka, whence he returned to earth as a worldly-minded and sensual Brahmā, the consequence of which was his repeated births in the same caste, each birth being separated by an interval passed in one of the Jain heavens, and each period of life extending to many lakhs of years. He then became Viśvabhūta, prince of Rājagriha, and next a Vāsu-

* [I, 428.]
deva, named Tripāśīṭha, from having three back bones: his uncle and foe in a former life, Visabhānandī, was born as his Protagonist, or Prativāsudeva, named Aśvagrīva or Hayaagrīva, and was, in the course of events, destroyed by the Vāsudeva, a palpable adaptation of the Paurānic legend of Viśnū and Hayaagrīva. Tripāśīṭha having put his Chamberlain cruelly to death was condemned to hell, and again born as a lion: he migrated through various forms, until he became the Chakravartī Priyamitra, in the division of the world Mahāvideha. After a victorious reign of eighty-four lakhs of years he became an ascetic for a further period of a hundred lakhs, and was then translated to one of the higher heavens. Thence he returned to earth in the Bharata division as Nandana, the son of Jītaśatru, who adopted a life of devotion and diligently adored the Jinas. After an existence of twenty-five lakhs of years he was raised to the dignity of king of the gods in the Pushpottara heaven, in which capacity he preserved his ancient faith, offering flowers to, and bathing daily the one hundred and eight images of the Arhats. Such exalted piety was now to meet with its reward, and the pains of existence were to be terminated in the person of the Tīrthankara Mahāvīra, or Vārddhamāna.

On the return of the spirit of Nandana to earth it first animated the womb of the wife of a Brahman, but Mahendra disapproving of the receptacle as of low caste transferred it to the womb of Trīśalā, wife of Siddhārtha, of the family of Ikshvāku, and prince
of Pavana, in Bharata-ksetra. Mahávíra was born on the thirteenth of the light fortnight of Chaitra: the fifty-six nymphs of the universe assisted at his birth, and his consecration was performed by Śakra, and the other sixty-three Indras. The name given by his father was Varadhamána, as causing increase of riches and prosperity, but Śakra gave him also the appellation of Mahávíra as significant of his power and supremacy over men and gods.

When arrived at maturity, Mahávíra was prevailed upon by his parents to marry Yasodá, daughter of the prince Samaravíra. By her he had a daughter, Priyadarśaná, who was married to Jamálí, a prince, one of the Saint’s pupils, and founder of a schism. Siddhártha and his wife died when their son was twenty-eight years old, on which Mahávíra adopted an ascetic life, the government devolving on his elder brother Nandivaradhaná. After two years of abstinence and self-denial at home he commenced an erratic life, and the attainment of the degree of a Jina.

During the first six years of his peregrination, Mahávíra observed frequent fasts of several months’ duration, during each of which he kept his eyes fixed upon the tip of his nose, and maintained perpetual silence. He was invisibly attended by a Yaksha, named Siddhártha, who, at the command of Indra, watched over his personal security, and where speech was necessary acted as spokesman. At Nálandá, a village near Rágagriha, Mahávíra acquired a follower named Gośála, so called from his birth in a cow-house, a
man of low caste and vulgar propensities, and who acts as a sort of buffoon. He is involved in repeated difficulties and not unfrequently receives a beating, but when free from fault, the Yakshas, who attend on Siddhártha, come to his aid, and destroy with fire the houses and property of his assailants. Amongst other enemies he provokes the followers of Varidhana Śūri, the disciple of Chandra-āchārya, a teacher of the Jain faith, according to the doctrines of Párvanāth. In the course of the dispute it appears that the followers of Párvanāth wore clothes, whilst Mahávīra was indifferent to vesture, and the latter consequently belonged to the division of the Jains called Digambaras, or those who go naked, whilst Párvanāth’s disciples were Śvetámbaras, dressed in garments.

1 Some curious and unintelligible things are related of this individual, which suggest a suspicion that the author had in view some of the oriental legends relating to Mani or Manes. The birth of Gośála in a cow-house may or may not refer to Christianity; but it is also observed that his father and mother carried about a Chitra paliñkā, a painted cloth or picture, which Gośála stole from them, and that when he adopted the service of Mahávīra, he abandoned the heresy of the picture, चित्रफलकपायण्डिपि विवाहाय.

2 They reply to Gośála’s enquiry: निर्येष्म्या पार्श्वभिया: वयम् “We are the pupils of Párvya, free from restraint” — to which he rejoins कचनु यूर्य निर्येष्म्या वस्त्रादियपायवाहिरिः। केवल जीविकाहितोतिः पायण्डिपिक्यो। वस्त्रादियसमर्हितो गृहिसमी पुष्पदे। घरानाथां हि वाहुमी निर्येष्म्यासाहृत्यशा: खलु॥ “How can you be free from restraint, encumbered with clothes and the like? these heretical practices are adopted merely for a livelihood: wholly unfettered by clothes and such things, and disregarding the body,
During the six years expended in this manner Mahávíra visits a number of places, most of which appear to be in Behár and the adjacent provinces, as Rája-griha, Srávasti near Oude, Vaiśáli, which is identified with the capital of Behár, and others.

Proceeding on his peregrinations Mahávíra voluntarily exposed himself to be maltreated by the Mlech-chha tribes of Vajrabhúmi, Suddhíbhúmi, and Lát, or Lár, the countries apparently of the Gónás, who abused and beat him, and shot at him with arrows, and baited him with dogs, to all which he offered no resistance, and indeed rejoiced in his sufferings; for, however necessary to personal purification, it is not the duty of a Jain ascetic to inflict tortures upon himself—his course of penance is one of self-denial, fasting and silence, and pain, however meritorious its endurance, must be inflicted by others, not himself. At the end of the ninth year Mahávíra relinquished his silence in answer to a question put by Gośála, but continued engaged in the practice of mortification and in an erratic life. His squire having learned from him the possession of the Tejalesya, or power of ejecting flame, and having learned from certain of the disciples of Párśvanáth, what is technically termed

the followers of such a teacher as mine is are the only persons exempt from restraint." Further confirmation of Mahávíra and his followers being Digambaras occurs in various places, especially in a passage where Gośála gets beaten, and almost killed by the women of a village in Magadha, because he is a naked Śramaṇa, or mendicant.
the Mahánimitta of the eight Angas, intending probably their scriptural doctrines, set up for himself as a Jina, and quitted his master.

Indra having declared that Mahávíra’s meditations could not be disturbed by men or gods, one of the inferior spirits of heaven, indignant at the assertion, assailed the Sage with a variety of horrors and temptations, but in vain. Mahávíra’s pious abstraction was unbroken. He then wandered about and visited Kauśambí, the capital of Satánika, where he was received with great veneration, and where his period of self-denial ended in perfect exemption from human infirmities. The whole of the time expended by him in these preparatory exercises was twelve years and six months, and of this he had fasted nearly eleven years. His various fasts are particularised with great minuteness, as one of six months, nine of four months each, twelve of one month, and seventy-two of half a month each, making altogether ten years and three hundred and forty-nine days.

The bonds of action were snapped like an old rope, and the Kevala, or only knowledge attained by Mahávíra on the north bank of the Réjupálíká, under a Sál tree, on the tenth of the light fortnight Vaisákha, in the fourth watch of the day, whilst the moon was in the asterism Hasta. Indra instantly hastened to the spot, attended by thousands of deities, who all did homage to the Saint, and attended him on his progress to Apápapuri, in Behár, where he commenced his instructions on a stage erected for the purpose
by the deities, a model of which is not uncommonly represented in Jain temples. The following is the introductory lecture ascribed to Mahāvīra by his biographer.

"The world is without bounds, like a formidable ocean; its cause is action (Karma) which is as the seed of the tree. The being (Jīva) invested with body, but devoid of judgment, goes like a well-sinker ever downwards by the acts it performs, whilst the embodied being which has attained purity goes ever upwards by its own acts, like the builder of a palace. Let not any one injure life, whilst bound in the bonds of action; but be as assiduous in cherishing the life of another as his own. Never let any one speak falsehood, but always speak the truth. Let every one who has a bodily form avoid giving pain to others as much as to himself. Let no one take property not given to him, for wealth is like the external life of men, and he who takes away such wealth commits as it were murder. Associate not with women, for it is the destruction of life: let the wise observe continence, which binds them to the Supreme. Be not encumbered with a family, for by the anxiety it involves the person separated from it falls like an ox too heavily laden. If it be not in their power to shun these more subtle destroyers of life, let those who desire so to do avoid at least the commission of all gross offences."

When Mahāvīra's fame began to be widely diffused, it attracted the notice of the Brahmans of Magadha, and several of their most eminent teachers undertook
to refute his doctrines. Instead of effecting their purpose, however, they became converts, and constituted his Guṇadhāras, heads of schools, the disciples of Mahāvīra and teachers of his doctrines, both orally and scripturally. It is of some interest to notice them in detail, as the epithets given to them are liable to be misunderstood, and to lead to erroneous notions respecting their character and history.

This is particularly the case with the first, Indrabhūti, or Gautama, who has been considered as the same with the Gautama of the Baudhās, the son of Māyādevī, and author of the Indian metaphysics. That any connexion exists between the Jain and the Brāhmaṇa Sage is, at least, very doubtful; but the Gautama of the Baudhās, the son of Śuddhodana and Māyā, was a Kshatriya, a prince of the royal or warrior caste. All the Jain traditions make their Gautama a Brahman, originally of the Gotra, or tribe of Gotama Kūshi, a division of the Brahmans well known, and still existing in the South of India. These two persons therefore cannot be identified, whether they be historical or fictitious personages.

Indrabhūti, Agnibhūti, and Vāyubhūti are described as the sons of Vasubhūti, a Brahman of the Gotama tribe, residing at Govara, a village in Magadhā: from their race, Hemachandra, in the Commentary on the Vocabulary, observes, they are all

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2 [Śi. 31. Weber, Ueber das Śatrunjaya Māhātmyam, p. 3–5.]
called Gautamas. Vyakta and Sudharmá were the sons of Dhanamitra and Dhammilla, two Brahmans of Kollaka, the former of the Bharadwája, and the latter of the Agnivaisya tribe. Mañóita and Mauryaputra were half-brothers, the sons of Vijayadeví by Dhanadeva and Maurya, two Brahmans of the Vásishtha and Káśyapa races, but cousins by the mother's side, and consequently, according to the custom of the country, it is stated, the one took the other's widow to wife upon his decease. Akampita was the son of a Maithili Brahman, of the Gautama tribe; Achalabhrátá, of a Brahman of Oude, of the Hárta family; Metárya was a Brahman of Vatsa, of the Kauhidínyya tribe; and Prabhása, a Brahman of the same race, but a native of Rájagriha in Behár. These are the eleven Gañadharas, or Gañádhipas, holders or masters of Jain schools, although, before their conversion, learned in the four Vedas, and teaching the doctrines contained in them.

These converts to Jain principles are mostly made in the same manner: each comes to the Saint, prepared to overwhelm him with shame, when he salutes them mildly by name, tells them the subject that excites their unuttered doubts and solves the difficulty, not always very satisfactorily or distinctly, it must be admitted; but the whole is an epitome of the Jain notions on those subjects which chiefly engage the attention of the Hindu philosophers.

Indrabhubtí doubts whether there be life (Jiva) or not—Mahávíra says there is, and that it is the vessel
of virtue and vice, or where would be the use of acts of virtue or piety.

Agnibhūti questions if there be acts (Karma) or not, to which Mahávíra replies in the affirmative, and that from them proceed all bodily pleasure and pain, and the various migrations of the living principle through different forms.

Váyubhūti doubts if life be not body, which the Sage denies, as the objects of the senses may be remembered after the senses cease to act, even after death, that is, in a succeeding state of existence occasionally.

Vyákta questions the reality of elementary matter, referring it with the Vedántis to illusion; the Sage replies that the doctrine of vacuity is false, illustrating his position rather obscurely by asking if there are no other worlds than the Gandharva, cities of dreams, or castles in the air.

Sudharmá imagines that the same kind of bodies which are worn in one life will be assumed in another, or that a human being must be born again amongst mankind; for as the tree is always of the same nature as the seed, so must the consequences of acts, in a peculiar capacity, lead to results adapted to a similar condition. This Mahávíra contradicts, and says that causes and effects are not necessarily of the same nature, as horn, and similar materials are convertible into arrow-barbs, and the like.

Mándita has not made up his mind on the subjects of bondage and liberation, (Bandha and Moksha); the Jina explains the former to be connexion with and
dependence on worldly acts, whilst the latter is total
detachment from them, and independence of them
effected by knowledge.

Mauryaputra doubts of the existence of gods, to
which Mahávíra opposes the fact of the presence of
Indra, and the rest around his throne. They cannot
bear the odour of mere mortality, he adds; but they
never fail to attend at the birth, inauguration, and
other passages of the life of a Jina.

Añampita is disposed to disbelieve the existence of
the spirits of hell, because he cannot see them; but
the Sage says that they are visible to those possessing
certain knowledge, of whom he is one.

Achalabhárata is sceptical as to the distinction
between vice and virtue, for which Mahávíra rebukes
him, and desires him to judge of them by their fruits:
length of days, honorable birth, health, beauty and
prosperity being the rewards in this life of virtue;
and the reverse of these the punishments of vice.

Mañjúra questions a future existence, because life
having no certain form must depend on elementary
form, and consequently perish with it; but Mahávíra
replies, that life is severally present in various ele-
mentary aggregates to give them consciousness, and
existing independent of them, may go elsewhere when
they are dissolved. He adds, in confirmation of the
doctrine, that the Srutis and Smritis, that is, the
scriptural writings of the Bráhmañas, assert the exis-
tence of other worlds.

The last of the list is Prabhása, who doubts if there
be such a thing as *Nirvāṇa*, that state of non-entity which it is the object of a *Jaina* saint to attain. The solution is not very explicit. *Nirvāṇa* is declared to be the same with *Moksha*, liberation, and *Karmakshaya*, abrogation of acts, and that this is real is proved by the authority of the *Veda*, and is visibly manifested in those who acquire true knowledge.

According to this view of the *Jain* system, therefore, we find the vital principle recognised as a real existence animating in distinct portions distinct bodies, and condemned to suffer the consequences of its actions by migrations through various forms. The reality of elementary matter is also asserted, as well as of gods, demons, heaven, and hell. The final state of the vital and sentient principle is left rather obscure, but as its actual and visible exemption from human acts is taught, it follows that it is exempt from their consequences or repeated births in various shapes, and therefore ceases to be in any sensible or suffering form. It is unnecessary to dwell longer on the subject here, as we shall have occasion to recur to it.

After the conversion of these *Brahmans* and their disciples, *Mahāvīra* instructed them further in his doctrines, and they again taught them to others, becoming the heads of separate schools. *Akampita* and *Achalabhrātā*, however, and *Metrāya* and *Prabhāsa* taught in common, so that the eleven *Ganādhipas* established but nine *Ganias* or classes*.

* [Schol. ad śī. 31, p. 292. Weber, l. l., p. 4.]
Having thus attained the object of his penance and silence, Mahávíra, attended by his disciples, wandered about to different places, disseminating the Jain belief, and making numerous converts. The scene of his labours is mostly along the Ganges, in the modern districts of Behár and Alláhábád, and principally at the cities of Kauśámbí and Rájagríha, under the kings Śásáníka and Śreńíka, both of whom are Jains. The occurrences described relate more to the disciples of the Saint than to himself, and there are some curious matters of an apparently historical character. There is also a prophetic account of Hemachandra himself, and his patron Kumára Pála of Guzerat, put into the mouth of Mahávíra; but these are foreign to our present purpose, which is confined to the progress of the Jain sage.

Mahávíra having completed the period of his earthly career, returned to Apápapuri, whither he was attended by a numerous concourse of followers of various designations. However fanciful the enumeration, the list is not un instructive, as it displays the use of various terms to signify different orders of one sect, and not, as has been sometimes erroneously supposed, the sect itself. Śrámánás, Sádhus and Śrácaks may be Jains, but they are not necessarily so, nor do they singly designate all the individuals of that persuasion. Víra’s train consists of Sádhus, holy men, fourteen thousand; Sádhwís, holy women, thirty-six thousand; Śrámánás, or ascetics, versed in the fourteen Púrvas, three hundred; Avaďíjñánás, those knowing the limits or laws,
one thousand and three hundred; Kevalis, or detached from acts, seven hundred; Manovits, possessors of intellectual wisdom, five hundred; Vādis, controversialists, four hundred; Śrāvakas, the male laity, one lakh and fifty-nine thousand; and Śrāvikās, female hearers of the word, double that number, or three lakhs and eighteen thousand. The only Gañadharas present were Gautama and Sudharma, the other nine having attained felicity, or having died before their master.

The period of his liberation having arrived, Mahāvīra resigned his breath, and his body was burned by Śakra and other deities, who divided amongst them such parts as were not destroyed by the flames, as the teeth and bones, which they preserved as relics; the ashes of the pile were distributed amongst the assistants: the gods erected a splendid monument on the spot, and then returned to their respective heavens. These events occurred on the day of new moon, in the month Kartik, when Mahāvīra was seventy-two years of age, thirty of which were spent in social duties, and the rest in religious avocations, and he died two hundred and fifty years after the preceding Jina, Pārśvanāth: no other date is given, but in the passage, in the prophetic strain above alluded to, it is mentioned that Kumāra Pāla will found Anahilla Pattan*, and become the disciple of Hemachandra, one thousand six hundred and sixty-nine years after the death of Mahāvīra.

* [formerly called Analavāla.]
The conversion of Kumára Pála occurred about A. D. 1174*, and consequently the last Jína expired about five hundred years before the Christian era. According to other authorities the date assigned to this event is commonly about a century and a half earlier, or before Christ six hundred and sixty-three¹, but Hemachandra is a preferable guide, although, in point of actual chronology, his date is probably not more to be depended upon than those derived from other sources.

The doctrines of the Jains, which constitute the philosophy of their system, it is not part of the present plan to discuss: but a few of the leading tenets, as derived from original authorities, may be here briefly adverted to. It is the more necessary to dwell on the subject, as the chief opinions of the sect of Jína, as described elsewhere, have for the most part been taken from verbal communication, or the controversial writings of the Brahmans.

An eternal and presiding first cause forms no part of the Jain creed, nor do the Jains admit of soul or spirit as distinct from the living principle. All existence is divisible into two heads—Life (Jína) or the

* [See Lassen, Ind. Alt. III, 567. Weber, l. l., p. 46.]

¹ Colonel Mackenzie, on the information of the Beligóla Jains, says Vardhamána attained beatitude 2464 years before the year 1891, which is 663 years before Christ. Mr. Colebrooke observes, that the Jains of Bengal reckon Vardhamána to have lived 580 years before Vikramaditya, which is A. C. 636.
living and sentient principle; and Inertia or Ajiva, the various modifications of inanimate matter. Both these are uncreated and imperishable: Their forms and conditions may change, but they are never destroyed; and with the exception of the unusual cases in which a peculiar living principle ceases to be subject to bodily acts, both life and matter proceed in a certain course, and at stated periods the same forms, the same characters, and the same events are repeated.

To proceed, however; according to the original authorities, all objects, sensible or abstract, are arranged under nine categories, termed Tattwas, truths or existences, which we shall proceed to notice in some detail*.

I. Jiva, Life, or the living and sentient principle, as existing in various forms, but especially reducible to two classes, those with, and those without mobility. The first comprises animals, men, demons, and gods—the second, all combinations of the four elements, earth, water, fire, air, as minerals, vapours, meteors, and tempests—and all the products of the vegetable kingdom. They are again arranged in five classes according to their possession of as many Indriyas, or sensible properties. The wholly unconscious bodies to ordinary apprehension, but which have a subtle vitality perceptible to saintly and super-human beings, have the property of form: such are minerals, and the like. Snails, worms, and insects, in general, have

* [Sarvadarśana Sangraha, p. 35 ff. Stevenson, the Kalpa Sūtra, p. 116 ff. Colebrooke, Essays, p. 245 ff. 296.]
two properties—form and face. Lice, fleas, and the like have three properties, or form, face, and the organ of smell. Bees, gnats, and the rest have, in addition to these, vision; whilst animals, men, demons, and gods have form, vision, hearing, smell, and taste. To these five predicates of vital beings two others are sometimes added, and they are said to be Sanjñināhī and Asanjñināhī, or, born by procreation, or spontaneously generated. Again, these seven orders are distinguished as complete or incomplete, making altogether fourteen classes of living things. According to the acts done or suffered in each condition, the vital principle migrates to an inferior or superior grade, until it is emancipated from bodily acts altogether. It is a peculiarity of the Jain notions of life, that it is always adapted to the body it animates, and diminishes with the gnat, and expands to the elephant, a notion that is treated with just ridicule by the Brahmans. Generically, it is defined to be without beginning or end, endowed with attributes of its own, agent and enjoyer, conscious, subtle, proportionate to the body it animates; through sin it passes into animals, or goes to hell; through virtue and vice combined it passes into men, and through virtue alone ascends to heaven; through the annihilation of both vice and virtue it obtains emancipation.

II. Ajīva, the second predicate of existence, comprises objects or properties devoid of consciousness and life. These seem to be vaguely and variously classed, and to be in general incapable of interpreta-
tion; but the enumeration is commonly fourteen, like the modification of vitality. They are Dharmástikáya, Adharmástikáya, and Ákáśástikáya, each comprehending three varieties. Kála, or time, is the tenth; and Pudgala, or elementary matter, in four modifications, completes the series.

It is not very easy to understand these technicalities, for the etymology of the words is of little avail. Astikáya indicates the existence of body, "Body is"; whilst Dharma signifies virtue, and Adharma, vice; but Dharma means also peculiar function or office, in which sense it seems to be here intended, thus—Dharmástikáya is defined to be that which facilitates the motion of animate or inanimate bodies, as water for fish. Adharmástikáya is that which impedes or stops their motion. Ákáśástikáya is the principle of repulsion, that which keeps bodies separate, or space: the varieties of these are only in degree, of little, more, and complete. Time is sufficiently intelligible, but the Jains indulge in modifications of it infinitely more extravagant than those for which the Hindus are reproached; thus after enumerating days, weeks, months, and years, we have the Palya*, or Palyopama, a period measured by the time in which a vast well, one hundred Yojans every way, filled with minute hairs so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century. A

* [See Hemachandra's Abhidh. 132, and p. 304.]
Ságaropama is one hundred million millions of Paśyas, and an Avasarpini and Utsarpini, which make up a great age, consists each of one hundred million millions of Ságaras. Pudgala is atomic matter, distinguished like the first three categories, by being combined in three degrees—little, much, and most, whilst it adds a fourth state, or that of Paramánu, primitive, subtle, indivisible, and uncombined.

III. The third Tattwa is Puňya, Good, or whatever is the cause of happiness to living beings: the subdivisions of this category are forty-two: it will be sufficient here to enumerate a few of the principal.

1. Uchchhajjagotra, high birth, rank, or the respect of mankind.

2. Manushyagati, the state of man, either as obtained from some other form of being or continuance in it.

3. Suragati, the state of divinity, Godhead.

4. Panchendriya, the state of superior vitality, or possession of five organs of sense.

5. Panchadeha, the possession of body, or form of one of five kinds:

   Audárika, elementary—that arising from the aggregation of elements, as the bodies of men and beasts.

   Vaikriya, transmigrated—that assumed in consequence of acts, as the forms of spirits and gods.

   Áhárika, adventitious, one assumed, such as that of the Púrvadharas, of one cubit in stature, when they went to see the Tirthankaras in Mahávidhákshetra.

   Taijasa, the form obtained by suppressing mortal wants, in which state fire can be ejected from the body.
Karmanya, the form which is the necessary consequence of acts. These two last are necessarily connected from all time, and can only be disunited by final liberation, or Moksha.

Other varieties of ‘Good’ are colour, odour, flavour, touch, warmth, coolness, and the like.

IV. Pāpa, or ‘Ill’, in contradistinction to the preceding, and implying that which is the cause of unhappiness to mankind: there are eighty-two kinds;

As the five Āvaranaḥs, or difficulties in acquiring as many gradations of holy or divine wisdom. Five Antarayaḥs, disappointments, or impediments, as not obtaining what is about to be presented, not being able to enjoy an object of fruition when in possession of it, and want of vigour though in bodily health. Four Darpanāvāsanās, obstructions, or impediments to information derivable from the senses, or the understanding or to the acquirement of divine knowledge. Five states of sleep, inferior birth, pain, as a condition of existence, as when condemned to purgatory, belief in false gods, defect of size or shape, and all the human passions and infirmities— as anger, pride, covetousness, &c., including, amongst the ills of life, laughter and love.

V. Āsrava is that source from which the evil acts of living beings proceed. The varieties are the five Indriyas, or organs of sense; the four Kashāyas, or passions; as wrath, pride, covetousness, and deceit; the five Avratas, non-observance of positive commands, as lying, stealing, &c. and three Yogas, ad-
dition or attachment of the mind, speech, and body to any act; *Kriyās*, or acts, of which twenty-six varieties are specified as those performed with any part of the body, or with the instrumentality of a weapon, or the like—those prompted by feelings of hate or wrath—those which are inceptive, progressive, or conclusive—those performed by oneself, or through another creature—those which are suggested by impiety, or unbelief in the doctrine of the *Tirthan karas*.

VI. The sixth *Tattwa* is termed *Samvara*, and is that by which acts are collected or impeded. There are fifty-seven varieties classed under six heads.

1. *Samiti*, keeping the attention properly alive, so as to see immediately if an insect is in the way, to refrain from uttering what should not be said, to distinguish any of the forty-two defects in food given as alms, taking or relinquishing any thing indifferently, and avoiding or abandoning unfit things.

2. *Gupti*, secrecy, or reserve of three kinds, or in mind, speech and person.

3. *Parishahā*, endurance or patience, as when a person has taken a vow of abstinence he must bear hunger and thirst; so he must endure heat and cold, when he practices the immoveable posture of *Jain* abstraction; if he is disappointed in what he has laboured or begged for, he must not murmur; and if he is reviled or even beaten, he must patiently submit.

4. *Yatidharma*, the duties of an ascetic; these are ten in number: patience, gentleness, integrity, and
disinterestedness, abstraction, mortification, truth, purity, poverty, and continence.

5. Bhávana, conviction or conclusion, such as that worldly existences are not eternal, that there is no refuge after death, that life is perpetually migrating through the eighty-four lakhs of living forms, that life is one or many: it also includes perception of the source whence evil acts proceed, and the like.

The sixth division of this class is Cháritra, practice or observance, of five sorts: Sámáyika, conventional, or the practice and avoidance of such actions as are permitted or prescribed; Chhedopasthápaniña, prevention of evil, as of the destruction of animal life; Pariháraviśuddhi, purification by such mortification and penance as are enjoined by the example of ancient saints and sages. Sulakshmasamparāya, the practices of those pious men who have attained a certain degree of eminence; and Yathákhýatam, the same after all the impediments and impurities of human nature are overcome or destroyed.

VII. Nirjará, the seventh Tattwa, is the religious practice that destroys mortal impurities, or, in other words, penance: it is of two kinds, external and internal; the first comprehends fasting, continence, silence, and bodily suffering; the second, repentance, piety, protection of the virtuous, study, meditation, and disregard, or rejection of both virtue and vice.

VIII. Bandha is the integral association of life with acts, as of milk with water, fire with a red hot iron ball; it is of four kinds: Prakṛiti, the natural dispo-
sition or nature of a thing; Sthiti, duration, or measure of time, through which life continues; Anubhága, feeling, or sensible quality; Pradeśa, atomic individuality. The characters of this principle are illustrated by a confection: 1. According to its natural properties it cures phlegm, bile, &c.; 2. it remains efficient but for a given period; 3. it is sweet, bitter, sour, &c.; and 4. it is divisible into large or small proportions, retaining each the properties of the whole mass.

The last of the nine principles is Moksha, or liberation of the vital spirit from the bonds of action; it is of nine sorts:

1. Satpadaprarúpaña. The determination of the real nature of things, the consequence of a finite course of progress through different stages of being and purification. It is attainable only by living creatures of the highest order, or those having the five organs of sense; by those possessed of the Trasakáya, or a body endowed with consciousness and mobility; by those beings which are engendered, not self-produced; by those which have reached the fifth Cháritra, or exemption from human infirmity; by those which are in the Ksháyika Samyaktwa, or that state of perfection in which elementary or material existence is destroyed; by those no longer requiring material existence; by those who have acquired the Kevalajñána, the only knowledge, and the Kevaladarśana, or only vision.

2. Dravyapramáña, as regulated by the fitness of the things or persons to be emancipated.

3. Kshetrapramáña, depending on the essentiality
of certain holy places at which only it can be obtained.

4. Sparśana, contact, or identity of the individuated living principle with that of the universe, or any part of it.

5. Kāla, the times or ages at which emancipation is attainable; or the periods spent in various transmigrations.

6. Antara, the difference of temperaments or dispositions.

7. Bhāga, the existence of the imperishable part of all living bodies in which the purified essences or Siddhas reside.

8. Bháva, the nature or property of that pure existence which has attained the Kevalajñāna, and other perfections essential to final liberation.

9. Alpabahutwa, the degree or ratio in which different classes of beings obtain emancipation.

From the details of these nine Tattwas the sum of the whole Jain system may be collected, but they form only the text on which further subtleties are founded, and they leave the end and scope of all the doctrine or the attainment of ultimate liberation singularly indistinct.

The Moksha of the Jains is exemption from the incidents of life, and above all from the necessity of

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1 Although termed मीचमेद्व as in the original authorities, these varieties are rather in the requisite conditions for attaining Moksha, than in the kind or sort of emancipation attained.
being born again; but in what state the living principle subsists after it is so exempted, does not very satisfactorily appear. In one state indeed the bodily individuality remains, or that of Jivanmukti, liberation during life, whilst from most of the subdivisions of Moksha, it follows that the Siddhas, the pure existences, correspond with our notions of spiritual beings, having an impassive and inappreciable form, variable at will, capable of infinite contraction or dilation, and wholly void of feeling or passion. This is not incompatible with their enjoyment of Nirvāṇa, another term for Moksha, and which, as Mr. Colebrooke observes, meaning literally, extinct or gone out as a fire, set as a heavenly luminary, defunct as a saint who has passed away, implies profound calm. “It is not annihilation,” he concludes*, “but unceasing apathy which they, ‘the Jains and Buddhas,’ understand to be the extinction of their saints, and which they esteem to be supreme felicity worthy to be sought by practice of mortification as well as by acquisition of knowledge.”

Besides the notions exhibited in the detail of the nine Tattwas, the Jains are known in controversial writings** by the title Saptavādīs, or Saptabhāṅgis, the disputers or refuters of seven positions: more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical

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* [Essays, p. 259.]

** [e. g. Sarvadarśana Saṃgr. pp. 41. 42.]
character which justifies another epithet which they acknowledge, of *Śyādvādīs*, or assertors of possibilities; the seven positions are the following:

1. A thing is; 2. it is not; 3. it is and it is not; 4. it is not definable; 5. it *is*, but is not definable; 6. it is not, neither is it definable; 7. it is and it is not, and is not definable. Now these positions imply the doctrines of the different schools, the *Śāṅkhya*, *Vedānta*, and others, with regard to the world, to life, and to spirit, and are met in every case by the *Jains* with the reply, *Śyādvā*, *It may be so sometimes*; that is, whatever of these dogmas is advanced will be true in some respects, and not in others; correct under some circumstances, and not under others; and they are therefore not entitled to implicit trust, nor are they irreconcilable. There is one inference to be drawn from this attempt to reconcile the leading doctrines of the principal schools, of some importance to the history of the *Jain* doctrines, and it renders it probable that they were posterior to all the rest. As this reasoning however has been opposed by Rāmānuja, it dates earlier than the twelfth century.

Liberation during life and, as a necessary consequence, exemption after it from future birth implies the abandonment of eight classes of *Karmas*, or acts, four of which are noxious and four innoxious; they are all included under the *Tattva Pāpa*, *III*, as above noticed, but are also more especially detailed. To the first order belong the following:

*Jnānāvaraṇa*, disregard of the various stages of
knowledge, from simple comprehension to the only true wisdom, as so many steps to final liberation;

_Darsanāvaraṇa_, disbelief in the doctrines of the Jain Saints;

_Mohantya_, hesitation in obeying the injunctions of the Jain code, or doubt as to their importance and the consequences of their neglect;

_Antarāya_, impeding or vexing those engaged in seeking liberation.

The second class comprises:

_Vedantya_, self-consciousness or sufficiency;

_Nāma_, pride of name; _Gotra_, pride of birth; and _Āyushka_, attachment to bodily existence.

These essential principles of the faith are common to all classes of Jains, but some differences occur in their Duties as they are divided into religious or lay orders, _Yatis_ and _Śrāvakas_. Implicit belief in the doctrines and actions of the _Tirthankaras_ is, of course, obligatory on both; but the former are expected to follow a life of abstinence, taciturnity, and continence, whilst the latter add to their moral and religious code the practical worship of the _Tirthankaras_, and profound reference for their more pious brethren. The moral code of the Jains is expressed in five _Mahāvrata_, or great duties: Restraining from injury to life, truth, honesty, chastity, and freedom from worldly desires. There are four _Dharmas_, or merits—liberality, gentleness, piety, and penance; and three sorts of restraint—government of the mind, the tongue, and the person. To these are superadded a number of minor
instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial, or even ludicrous tendency, such as to abstain, at certain seasons, from salt, flowers, green fruit, and roots, honey, grapes, and tobacco; to drink water thrice strained; never to leave a liquid uncovered, lest an insect should be drowned in it; not to deal in soap, natron, indigo, and iron; and never to eat in the dark lest a fly should be swallowed. Religious characters wear a piece of cloth over their mouths to prevent insects from flying into them, and carry a brush under their arms to sweep the place on which they are about to sit, to remove any ants or other living creatures out of the way of danger. Upon the whole, the doctrine of the Jaines is a system of quietism calculated to render those who follow it perfectly innoxious, and to inspire them with apathetic indifference towards both this world and the next.

The ritual of the Jains is as simple as their moral code. The Yati, or devotee, dispenses with acts of worship at his pleasure, and the lay votary is only bound to visit daily a temple where some of the images of the Tirthankaras are erected, walk round it three times, make an obeisance to the images, with an offering of some trifle, usually fruit or flowers, and pronounce some such Mantra, or prayer, as the following: "Namo Arihantānam, Namo Siddhānam, Namo Ar- yānam, Namo Upājyānam, Namo Lōe Sabbā Sahānām—Salutation to the Arhats, to the Pure Existences, to the Sages, to the Teachers, to all the Devout in the world." A morning prayer is also re-
peated: “Ichchhámi khamá Šamaño bandiyon, jo man jáye nisiáye; máthena vandámi—I beg forgiveness, oh Lord, for your slave, whatever evil thoughts the night may have produced—I bow with my head.” The worshipper then perhaps remains to hear read part of the Kalpasútra or Bhaktámará, or some narrative of one or other of the Tirthankarás, and the devotion of their followers, and proceeds to his daily occupations.

The reader in a Jain temple is a Yati, or religious character; but the ministrant priest, the attendant on the images, the receiver of offerings, and conductor of all usual ceremonies is a Brahman. It is a curious peculiarity in the Jain system, that they should have no priests of their own, but it is the natural consequence of the doctrine and example of the Tirthankarás, who performed no rites, either vicariously or for themselves, and gave no instruction as to their observance. It shews also the true character of this form of faith, that it was a departure from established practices, the observance of which was held by the Jain teachers to be matter of indifference, and which none of any credit would consent to regulate; the laity were, therefore, left to their former priesthood, as far as outward ceremonies were concerned.

The objects of worship are properly only the Tirthankarás, but the Jains do not deny the existence of the Hindu gods, and admit such of them as they have chosen to connect with the adventures of their saints, according to a classification of their own, to a share in the worship offered to their human superiors.
According to the Mythology which they have adopted and modified the Jains reckon four classes of divine beings whom they name Bhuvanapatis, Vyantaras, Jyotishkas, and Vaimanikas; the first comprises ten orders: the progeny of the Asuras, Serpents, Garuda, the Dikpālas, Fire, Air, the Ocean, Thunder and Lightning,—who are supposed to reside in the several hells or regions below the Earth. The second has eight orders: the Piśáchas, Bhūtas, Kinnaras, Gandharvas, and other monstrous or terrestrial divinities inhabiting mountains, woods, and forests, as well as the lower regions, or air. The third has five orders: the Sun, Moon, Planets, Asterisms, and other heavenly bodies. The fourth includes the Gods of present and past Kalpas. Of the first kind are those born in the Heavens, Saudharma, Ísāna, Mahendra, Brahma, Sanatkumāra, Śukra, and others to the number of twelve, or in the Kalpas, when Sudharmā and the rest were severally presiding Deities. The last class reside in two divisions of five and of nine heavens—the five termed Vijaya, Vaijayanti, &c.; the second termed Anuttara, because there are none beyond them, as they crown the triple construction of the universe. In the sovereignty of the hosts of heaven a great number of Indras are recognised, but of these two are always specified as the chief, Śukra and Ísāna, one regent of the north, the other of the south heaven: the former alone has eighty-four thousand fellow gods, each of whom has myriads of associates and attendants.
Above all these rank in dignity, and as objects of worship, the twenty-four Tirthankaras, or with those of the past and of the future periods seventy-two. Allusion is made by Hemachandra, in his life of Mahāvīra, to a hundred and one, and the same work specifies four Sāsvat or eternal Jinas, Rishabhānana, Chandrānana, Vārisena, and Vardhamāna. What is meant by them is not explained, and they are not recognised by all Jains.

The presence of Brahman ministrants, or the lapse of time and the tendency of the native mind to multiply objects of veneration, seems to have introduced different innovations into the worship of the Jinas in different parts of Hindustan; and in upper India the ritual in use is often intermixed with formulae derived from the Tantras, and belonging more properly to the Śaiva and Śaktta worship. Images of the Bhairavas and Bhairavis, the fierce attendants on Śiva and Kāli, take their place in Jain temples, and at suitable seasons the Jains equally with the Hindus address their adoration to Sarasvatī and Devī⁠¹.

¹ Thus in a Pujapaddhati procured at Mainpuri, where a Jain temple of considerable size stands, the Tirthankaras, as they are severally presented with offerings, are addressed; Om Śrī Rishabhaya Svasti—Om Hrim hūm; and Om Hrim Śrī Sudharmāchārya, Adigurubhya Namah, Om Hrim Hrām, Samajinaḥcaityalayaḥbhya Śrī Jīnendrebhya namah. There are also observances for regular Hindu festivals, as the Śripanchami, Akshayatritigā, &c., when Sarasvatī and other goddesses are invoked. Rules are given for the Ghata Sthdapana, when Śakti or Devī is supposed to be present in a water jar erected as her receptacle and em-
In the South of India, from the account given by Colonel Mackenzie, it appears that the Jains observe all the Brahmanical Sanskáras, or essential ceremonies. This is not the case in Upper India, and the only rites followed are the Initiation of the infant, twelve days after birth, by repeating a Mantra over it, making a circular mark with the sandal and perfumes on the top of the head; Marriage and Cremation, which are much the same as those of the Brahmins, omitting the Mantras of the Vedas. Śráddhas, obsequial ceremonies at stated periods, are not performed by the Jains in Upper Hindustan.

The festivals of the Jains are peculiar to themselves, and occur especially on days consecrated by the birth or death of some of the principal Tirthankaras, especially the two last, Párvanáth and Vardhamána. The places where these events occurred are also objects of pilgrimage, and very numerous assemblages of devout pilgrims occur at them at different seasons: thus, in Behár, a very celebrated place of resort is the scene of Párvanáth's liberation; the mountain Samet Śikhara, or Parasnáth, near Pachete\(^1\); and another of equal sanctity, the scene of Vardhamána's departure from earth, is at Pápapuri\(^2\), in the

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\(^1\) Described very fully, as previously noticed, in the Quarterly Magazine for December, 1827.

\(^2\) It is also written Apápapuri and Pávapuri, under which
same province. Pilgrims come from all parts of India to these places at all seasons, but the principal Melás are held at the former in Mágh, and in Kártik at the latter. On the western side of India the mountains of Abú¹ and Girinár are the great scenes of pilgrimage, being covered with Jain temples and remains. Rishabha Deva and Nemináth seem to be the favourite divinities in that quarter.

Besides these particular festivals, the Jains observe several that are common to the Hindus, as the Vasan-tayástrá, or spring festival, the Srípanchamí, and others; they also hold in veneration certain of the Lunar days, as the 2d, 5th, 8th, 11th and 12th; on these no new work should be undertaken, no journey commenced, and fasting, or abstinence at least, and continence should be observed.

The origin of the Jain faith is immersed in the obscurity which invests all remote history amongst the Hindus. That it is the most recent of all the systems pursued in Hindustan is rendered highly probable by the extravagances in which it deals, by the doctrines it opposes to those of all other schools, and by the comparatively recent date of many Jain authors of celebrity and of numerous monumental relics; but

¹ See Asiatic Researches, Vol. XVI. Jain Inscriptions at Abú.
at what period it actually took its rise it is not easy to determine. Mr. Colebrooke has suggested the probability of the Jain religion being the work of Pārśvanāth, in the account of whom there is a nearer approach to sober history and credible chronology than in the narratives of his predecessors. This would throw back the origin of the Jain faith to the ninth century before the Christian era, admitting the Jain chronology of Vardhamāna's existence; but it is difficult to concur in the accuracy of so remote a date, and whatever indirect evidence on the subject is procurable is opposed to such a belief.

It has been supposed that we have notices of the Jaina sect as far back as the time of the Macedonian

1 Major Delamaine observes, "the usual idea of the Jains being a modern sect may not be erroneous: the doctrines originating with Rhishabha, and continued by Arhatas, dividing at periods of schism into more distinct classes, of which the Jains or Śrāvakas, as now established, form one, and the modern Buddhists, as in Burma, Siam, Ceylon, Tibet, &c. another." T. R. A. S. I, 427.—"Were I disposed to speculate on the origin of the Jains from the striking coincidences of doctrine and religious usages between them and the Buddhists, I should be led to conjecture that they were originally a sect of Buddhists." Mr. Erskine, Bombay Trans. III, 502.—"It is certainly probable, as remarked by Dr. Hamilton and Major Delamaine, that the Gautama of the Jinas and of the Boddhas is the same personage, and this leads to the further surmise that both these sects are branches of one stock.—Both have adopted the Hindu Pantheon, or assemblage of subordinate deities, both disclaim the authority of the Vedas, and both elevate their pre-eminent saints to divine supremacy." Mr. Colebrooke, Trans. R. A. S. I, 521.
invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian. The nature of the expressions which those and other writers have employed has been canvassed by Mr. Colebrooke*, and shewn satisfactorily to establish the existence at that time of the regular Brahmins, as well as of other sects: what those sects were, however, it was no part of his object to enquire, and he has left it still to be ascertained how far it can be concluded that the Jainas were intended.

Much perplexity in the Greek accounts of the Brahmins Gymnosophists has, no doubt, occurred from their not having been acquainted with the subdivision of the priestly caste into the four orders of student, householder, hermit, and mendicant, and therefore they describe the Brahman sometimes as living in towns, sometimes in woods, sometimes observing celibacy, and sometimes married, sometimes as wearing clothes, and sometimes as going naked; contradictions which, though apparently irreconcilable if the same individuals or classes be meant, were appreciated by the shrewdness of Bayle more justly than he was himself aware of¹, and are all explained by the Āchāras,

* [and by Lassen, Ind. Alt., II, 700 ff., 710.]

¹ "It may be that they (the Brachmanes) did not follow the same institutes in all ages, and that with a distinction of time one might reconcile some of the variations of the authors who have spoken of them."—Article Brachmans, Note C. Harris (I, 454) also has rightly estimated the real character of the Ger-
or institutes of the Hindus, as affecting the various periods of life and corresponding practices of Brahmanical devotion.

As far, therefore, as the customs or observances of the Gymnosophists are described, we have no reason to conclude that any but the followers of the Vedas are intended, and the only part of the account applicable to any other sect is the term Germanes, or Sarmanes, or Samanæans, applied to one division of the Sophists or Sages. This name, as Mr. Colebrooke observes, seems to bear some affinity to the śramaṇas, or ascetics of the Jains or Bauddhas, but we can derive no positive conclusion from a resemblance, which may possibly be rather imaginary than real, and the object of which, after all, is far from being the individual property of any sect, but is equally applicable to the ascetic of every religious system. As distinct from the Brahmans, the Sarmanes will be equally distinct from the Jains; for the Brahmans, it is said by Porphyry, are of one race; and the Samanæans are selected from all the tribes, and consist of persons choosing to prosecute divine studies,—precisely the independent Sannyāsī or Gosāīn of modern times, few persons of which description belong to the order of the Brahmans, or are united with the rest by any community of origin or peculiarity of faith.

Again, another word has been adduced in corrobor-

manes, and concluded that they were nothing but Gioghis, from Pietro della Valle's description of the latter.
ration of the existence of the Jains, and it may be admitted that this is a better proof than the preceding, as the Pramāṇa are declared to be the opposers of the Brahmins, which is no where mentioned of the Sarmanaes. This expression is said to designate the Jains, but this is far from certain: the term is probably derived from Pramāṇa, proof, evidence, and is especially the right of the followers of the logical school, who are usually termed Prāmāṇikas: it is applicable, however, to any sect which advocates positive or ocular proof in opposition to written dogmas, or belief in scriptural authority, and is in that sense more correctly an epithet of the Baudhā sectaries than of the Jains, who admit the legends and worship the deities of the Purāṇas, and who hold it the height of impiety to question the written doctrines of their own teachers. The proofs from classical writers, therefore, are wholly inadequate to the decision of the antiquity of the Jains, and we are still entirely left to sources of a less satisfactory description.

All writers on the Jains entitled to our attention agree in admitting an intimate connexion between them and the Baudhās; the chief analogies have been above adverted to, and the inference of later origin is justly founded on the extravagant exaggerations of the system adopted by the Jains. Their identity of origin rests chiefly upon the name of Gautama, which appears as that of Varṛdhamaṇā’s chief pupil,

* [See Lassen, Ind. Alt. I., 835, Weber, Ind. Lit. 27.]
and as the legislator of the \textit{Bauddha} nations in the east. The dates also assigned to both are not far removed; the apotheosis of the \textit{Buddha Gautama} occurring five hundred and forty-three years before Christ, and the death of \textit{Mahávíra}, the preceptor of the \textit{Jain Gautama}, about the same time. That there is some connexion may be conceded, but for reasons already assigned it is not likely that the persons are the same; the \textit{Jains} have not improbably derived their \textit{Gautama} from that of their predecessors\footnote{[Weber, Ueber das \textit{Satrunjaya Máchátmyam}, p. 2–6.]}.

No argument for the antiquity of the \textit{Jains} is derivable from the account given of \textit{Rishabha} in the \textit{Bhágavata Puráña}\footnote{[V, 5, 28 ff. \textit{Vishúu Pur.}, p. 164, Note.]}\textsuperscript{**}. He was not a seceder from the true faith, although the mistaken imitation of his practices is said to have led others into errors, evidently intending the \textit{Jain} heresy. He is scarcely identifiable, in consequence, with the \textit{Jain Rishabha}, the first of the \textit{Tirthankaras}; but even if that were the case, no confidence could be placed in the authority, as the work is a modern compilation not exceeding, at the most, twelve centuries of antiquity. The refutation of \textit{Jain} doctrines in the \textit{Brahma Sútras}\footnote{[II, 2, 6.]}\textsuperscript{***} is a less questionable testimony of their early existence; but the date of that work is to be yet ascertained. \textit{Śākara Áchárya}, the commentator on the texts of \textit{Vyása}, affords a more definite approximation; but he
will not carry us back above ten centuries. It is also to be observed, that the objects of the attacks of the Sūtras and of Śāṅkara are philosophical and speculative tenets, and these may have been current long before they formed part of a distinct practical system of faith, as promulgated by a class of Baudhdhas, the germ of the Jains.

However, we may admit from these authorities the existence of the Jains as a distinct sect, above ten or twelve centuries ago; we have reason to question their being of any note or importance much earlier. The Baudhdhas, we know from Clemens of Alexandria, existed in India in the second century of the Christian era, and we find them not only the principal objects of Hindu confutation and anathema, but they are mentioned in works of lighter literature referable to that period, in which the Jains are not noticed, nor alluded to: the omission is the more worthy of notice, because, since the Baudhdhas disappeared from India, and the Jains only have been known, it will be found that the Hindu writers, whenever they speak of Baudhdhas, shew, by the phraseology and practices ascribed to them, that they really mean Jains: the older writers do not make the same mistake, and the usages and expressions which they give to Baudhā personages are not Jain, but Baudhā; with the one they were familiar, the other were yet unknown.

The literature of the Jains themselves is unfavourable to the notion of high antiquity. Hemachandra, one of their greatest writers, flourished in the end of
the twelfth century, and the compiler of the *Jain Purānas* of the Dekhan is said to have written at the end of the ninth. The *Kalpa Sūtra* professes to have been composed nine hundred and eighty years after the death of Mahāvīra, or fifteen centuries ago; but from internal evidence* it could not have been composed earlier than the twelfth or thirteenth century. Various eminent *Jain* authors were cotemporary also with *Munja* and *Bhoja*, princes of *Dhār*, in the ninth and tenth century**; and a number of works seem to have been compiled in the sixteenth century during the tolerant reign of *Akbār*.

Of the progress of the *Jain* faith in the Gangetic provinces of Upper India we have no very satisfactory traces. It may be doubted if they ever extended themselves in Bengal. Behār, according to their own traditions, was the birth-place of *Vardhamāna*, and Benares of *Pārśvanāth*; and temples and monuments of their teachers are common in both, particularly the former; but all those now existing are of very recent dates†, and there are no vestiges referable to an inter-

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* [Weber, *Ueber das Śatranjaya Māhātmyam*, p. 7–12, fixes the year 632 p. Chr. as the date of its composition.]

** [in the tenth and eleventh, according to Lassen, *Ind. Alt., III*, 843–54.]

† As late even as the eighteenth and nineteenth centuries. [See, however, *Journal of the Bombay Br. R. A.S.*, III, p. 38 ff.]—These dates are sometimes said to indicate the periods at which the temples were repaired, but the intelligent author of the *Visit to Mount Pārśvanāth* observes, "only in one instance is
mediate period between the last Tirthankara, and the eighteenth century. At Benares its princes professed the faith of Baudhā as late as the eleventh century, whilst during the same period, as is proved by inscriptions and the historical work of Chandrakāyi, the sovereigns of Kanoj and Dehli were of the orthodox persuasion. It is very doubtful, therefore, if the Jains ever formed a leading sect in this part of Hindustan. They were more successful in the west and south.

In Western Mārwār, and the whole of the territory subject to the Chālukya princes of Guzerat, the Jain faith became that of the ruling dynasty; but this occurred at no very remote period. The Mohammedan Geographer Edrisī states that the king of Nehrwdūlā*, the capital of Guzerat, worshipped Buddha; and we know from the writings of Hemachandra, that he was the apostle of the Jain faith in that kingdom—converting Kumāra Pāla, the monarch of Guzerat, to his creed. This is also an occurrence of the twelfth century, or about 1174. The consequences of this conversion are still apparent in the abundant relics of the Jain faith, and the numbers by whom it is professed in Mārwār, Guzerat, and the upper part of the Malabar Coast.

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there reason to suspect that the buildings are much older than the inscriptions announce. The most ancient Mundir at that place is reckoned to be but fifty years old."—Calcutta Magazine, December, 1827.

* [i. e. Analavāta, see p. 304 Note, and Lassen, Ind. Alt., III, 546.]
On the Coromandel side of the Peninsula the Jains were introduced upon the downfall of the Bauddhas, in the reign of Amoghavarsa, king of Tondai Manḍalām, in the ninth century or, according to some traditions, in the eighth. Farther south, in Madurā, the date of their introduction is not known, but they were in power in the eleventh century under Kuṇa Pāṇḍya. In this, and in the twelfth, they seem to have reached their highest prosperity, and from that period to have declined. Kuṇa Pāṇḍya became a Śaiva. Vishṇu Varreddhana, Rājā of Mysore, was converted from the Jain to the Vaishñava faith in the twelfth century, and about the same time the Lingavант Śaivas deposed and murdered Vījala, the Jain king of Kalyān*. The sect, however, continued to meet with partial countenance from the kings of Vijayanagar until a comparatively modern date.

The conclusions founded on traditionary or historical records are fully supported by the testimony of monuments and inscriptions—the latter of which are exceedingly numerous in the south and west of India. Most of these are very modern—none are earlier than the ninth century. An exception is said to exist in an inscription on a rock at Belligola, recording a grant of land by Chāmuṇḍa Rāya to the shrine of Gomatīśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varreddhamāna. This inscription, therefore,

* [Lassen, Ind. Alt., IV, 119 ff., 237 ff.]
if it exists, was written about fifty or sixty years be-
fore the Christian æra—but it is not clear that any
such record is in existence, the fact resting on the
oral testimony of the head Pontiff at Belligola: even,
if it be legible on the face of the rock, it is of ques-
tionable authenticity, as it is perfectly solitary, and
no other document of like antiquity has been met with.

The Mackenzie Collection contains many hundred
Jain inscriptions. Of these the oldest record grants
made by the princes of Homehi*, a petty state in
Mysore. None of them are older than the end of the
nineth century. Similar grants, extending through the
eleventh and twelfth centuries by the Veilâla sov-
eereigns of Mysore, are also numerous, whilst they
continue with equal frequency to the sixteenth and
seventeenth centuries, during the existence of the
sovereignty of Vijayanagar. Again, at Abû, under
the patronage of the Guzerat princes, we have a num-
ber of Jain inscriptions, but the oldest of them bears
date Samvat 1245 (A. D. 1189)¹; they multiply in the
thirteenth and fourteenth centuries, and are found as
late as the middle of the eighteenth—and, finally, in
Magadha, the scene of Varadhamâna's birth and
apotheosis, the oldest inscriptions found date no further
back than the beginning of the sixteenth century².

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* [See Journal R. As. Soc., III, 217, compared with Lassen,
Ind. Alt., IV, 239, Note.]


² Dr. Hamilton's Description of Jain Temples in Behár.—
From all credible testimony, therefore, it is impossible to avoid the inference that the Jains are a sect of comparatively recent institution, who first came into power and patronage about the eighth and ninth century: they probably existed before that date as a division of the Baudhhas, and owed their elevation to the suppression of that form of faith to which they contributed. This is positively asserted by the traditions of the south in several instances: the Baudhhas of Kânci were confuted by Akalanka, a Jain priest, and thereupon expelled the country*. Vara Pândya, of Madurâ, on becoming a Jain, is said to have persecuted the Baudhhas, subjecting them to personal tortures, and banishing them from the country. In Guzerat Baudhha princes were succeeded by the Jains. There is every reason to be satisfied, therefore, that the total disappearance of the Baudhhas in India proper is connected with the influence of the Jains, which may have commenced in the sixth or seventh centuries, and continued till the twelfth.

The inveteracy prevalent between kindred schisms is a sufficient reason for any enmity felt by the Jains towards the Baudhhas, rather than towards the Brahmanical Hindus. There is, indeed, a political leaning to the latter, observable in their recognition of the

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Trans. R. A. S., I, 525. To these may be added the inscriptions at Pârvanâth, and a number of inscriptions at Gwalior, copies of which were sent to Mr. Fraser, and which are all dated in the middle of the 15th century.

* [Journal As. Soc. Bengal, VII, 122. Lassen, IV, 239.]
orthodox Pantheon, in the deference paid to the Vedas, and to the rites derivable from them, to the institution of castes, and to the employment of Brahmans as ministrant priests. They appear also to have adapted themselves to the prevailing form of Hinduism in different places: thus at Abû several Jain inscriptions commence with invocations of Śiva\(^1\), and in the De-khan an edict promulgated by Bukka Ráya, of Vijaya-yanagar, declares there is no real difference between the Jains and Vaishñavas\(^2\). In some places the same temples are resorted to by Jains and Rámúnjiya Vaishñavas, and, as observed by Mr. Colebrooke, a Jain on renouncing the heretical doctrines of his sect takes his place amongst the orthodox Hindus as a Kshatriya or Vaiśya, which would not be the case with a convert, who has not already caste as a Hindu\(^3\). In the South of India, indeed, the Jains preserve the distinction of castes: in Upper India they profess to be of one caste, or Vaiśyas. It is very clear, however, that admission to the Jain communion was originally independent of caste\(^4\), and the partial adoption of it

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\(^1\) Major Delamaine notices that the mountain Gîrnâr is equally sacred to Hindus as to Jains, and that an ancient temple of Mahâ-deva is erected there.


\(^3\) Transactions Royal Asiatic Society, I, 549.

\(^4\) Mahâvîra himself was the son of a king, and should therefore be a Kshatriya. His chief disciples, Indrahûti, and the rest, were Brahmans. His especial attendant, Gośâla, was an outcast, and his followers, of both sexes, were of every caste.
or pretension to it, is either a spontaneous or politic conformity to the strong feeling on the subject which prevails amongst all Hindus.

These are the great outlines of the rise and progress of the sect as derivable from sources entitled to credit; but the Jains have amongst themselves records of sectarian value detailing the succession of different teachers, and the origin of various heresies. Some extracts from one of these attached to a copy of the Kalpa Sūtra may be acceptable.

The succession of teachers is always deduced from Mahāvīra, through his disciple Sudharmā. Of the rest all but Gautama died before their Master, as has been observed above, and Gautama survived him but a month, which he spent in penance and fasting. Sudharmā, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvāmi, the last of the Kevalis, or possessors of true wisdom: six teachers follow, termed Śrutakevalis, or hearers of the first masters, and then seven others, Daśapūrvis, from having been taught the works so named.3

3 The following are the names of the individuals alluded to in the text:

**Śrutakevalis.**

Prabhava Svāmī.
Śuyambhadra Sūrī.
Yashobhadra Sūrī.
Sambhūti Vijaya Sūrī.
Bhadrabāhu Sūrī.
Sthūlabhadra Sūrī.

**Daśapūrvis.**

Ārya Mahāgiri Sūrī.
Ārya Suhasti Sūrī.
Ārya Susthita Sūrī.
Indradima Sūrī.
Dinna Sūrī.
Sinhagiri Sūrī.
Vajrasvāmī Sūrī.
These are common to all the lists when correct. In the Belligota list they are omitted, and the successor of Jambusvámí is there named Verašína, who may have been, as Mr. Colebrooke remarks, a hundred degrees removed. The lists, subsequently, vary according to the particular line of descent to which they belong.

Of these persons the second Śrutsakevali is reputed to be the author of the Daśavaikikaliká, one of the standard works of the sect. Śrúhastí, the second Daśapúrví, was the preceptor of Sampratí Rájá, and the third, Sushtita, founded the Kote gachcha, or tribe. Vajrasvámí, the last, established a particular division called the Vajra Śákhá.

Of the succeeding teachers, or Súris, the title borne by the spiritual preceptors of the Jains, Chandrasúri, the second, is the founder of the family of that name, eight hundred and nine years, it is said, after the emancipation of Mahávíra. In his time, it is stated, the Digambaras arose; but we have seen that they were at least cotemporary with Mahávíra.

The 38th on the list, from Mahávíra inclusive, Udyotana Súri, first classed the Jains under eighty-nine Gachchas. The 40th Jínesvári who lived A. D. 1024, founded the Khartura family. With the 44th,

[A few variations occur in Hemachandra’s Abhidh., śí. 33 and 34, and in the list of Sthaviras, translated by J. Stevenson. See the Kalpa Sútra and Nava Tatva, p. 100 f.]

1 Major Tod gives a somewhat different account of the origin of this tribe. Khartra, he says, means true, an epithet of dis-
Jinadatta, originated the Ośvāl family, and the Madhyakhartara branch; he was a teacher of great celebrity, and impressions of his feet in plaster or on stone are preserved in some temples, as at Bhelupur in Benares; he lived in 1148. Other divisions, either of a religious or civil nature, are attributed to various teachers, as the Chitrabala Gachcha to Jinapati Sūri, in A. D. 1149; the Anchalika doctrine to Jīnēśvara in 1160; the Laghu Khartara family to Jinachandra in 1265; another Jinachandra, the 61st in the list, was cotemporary with Akbar. The list closes with the 70th Jīna, Harsha Sūri, with whom, or his pupils, several works originated in the end of the seventeenth century.¹

Admitting this record to have been carefully preserved, we have seventy-one persons from Mahāvīra, to whom a period of less than fourteen centuries can scarcely be assigned, and whose series would, therefore, have begun in the third century. It is not at all unlikely that such was the case, but no positive con-

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¹ Hemachandra, at the end of the Mahāvīra Charitra, after stating that Vajrāsvamī founded the Vajraśākhā, which was established in the Chandra Gachcha, gives the teachers of that family down to himself, Yasobhadra, Pradyumna, Viśvasena, Devachandra, and Hemachandra.
clusion can be drawn from a single document of this nature: a comparison with other lists is necessary, to determine the weight to be attached to it as an authority.

The Jains are divided into two principal divisions, Digambaras and Śvetámbaras; the former of which appears to have the best pretensions to antiquity, and to have been most widely diffused. The discriminating difference is implied in these terms, the former meaning the Sky-clad, that is, naked, and the latter the white-robed, the teachers being so dressed. In the present day, however, the Digambara ascetics do not go naked, but wear coloured garments; they confine the disuse of clothes to the period of their meals, throwing aside their wrapper when they receive the food given them by their disciples: the points of difference between the two sects are far from restricted to that of dress, and comprehend a list of no fewer than seven hundred, of which eighty-four are regarded as of infinite importance: a few of these may be here noticed.

The Śvetámbaras decorate the images of the Tirthankaras with earrings, necklaces, armlets, and tiaras

1 All the Dakkhin Jains appear to belong to the Digambara division. So it is said do the majority of the Jains in Western India. In the early philosophical writings of the Hindus the Jains are usually termed Digambaras, or Nagnas, naked. The term Jain rarely occurs, and Śvetámbara still more rarely if ever, as observed in the text; also VARDHAMÁNA, practically at least, was a Digambara.
of gold and jewels: the Digambaras leave their images without the foreign aid of ornament.

The Śvetámbaras assert that there are twelve heavens, and sixty-four Indras: the Digambaras maintain that there are sixteen heavens, and one hundred Olympian monarchs.

The Śvetámbaras permit their Gurus to eat out of vessels: the Digambaras receive the food in their open hands from their disciples.

The Śvetámbaras consider the accompaniments of the brush, waterpot, &c., as essential to the character of an ascetic: the Digambaras deny their importance.

The Śvetámbaras assert that the Angas, or scriptures, are the work of the immediate disciples of the Tirthankaras: the Digambaras, with more reason, maintain that the leading authorities of the Jain religion are the composition of subsequent teachers or Acháryas.

The advantage gained by the Digambaras in the last debateable matter, they lose, it is to be apprehended, in the next, when they assert that no woman can obtain Nirváñ, in opposition to the more gallant doctrine of their rivals, which admits the fair sex to the enjoyment of final annihilation.

These will be sufficient specimens of the causes of disagreement that divide the Jainas into two leading branches, whose mutual animosity is, as usual, of an intensity very disproportionate to the sources from whence it springs.
Besides these two great divisions, several minor sects are particularised as existing amongst the *Jains*. They appear, however, to be of no importance, as it has been found impossible to obtain any satisfactory account of the heresies they have adopted, or of their origin and present condition. Schism was contemporaneous with *Mahávíra*, and his son-in-law, *Jamáli*, founded a dissentient order. His follower, *Gośála*, was also the institutor of a sect, and an impostor into the bargain, pretending to be the twenty-fourth *Tirthankara*. *Vajrabanda*, the pupil of a very celebrated *Digambara* teacher, *Kunda Kúndó Áchárya*, founded the *Drávida* sect, according to some in the fifth, and to the others, in the seventh century. *Vajrasvámí* instituted the *Mahániśitha* sect, and *Jinendra Súri* founded the *Lampaka* sect, by which images were discarded. The sects now most often heard of, although little known, are the *Múla Sanghís*, who use brushes of peacock’s feathers, wear red garments, and receive alms in their hands: the *Kúshita Sanghís*, who make their images of wood and employ brushes of the tail of the *Yak*: the *Terah Panthís* and *Bis Panthís*, or followers of thirteen and of twenty, said sometimes to refer to the number of objects which are most essential to salvation, and at others, explained by a legend of the foundation of the heresy by a number of persons, such as the denomination implies. Both these are said to deny the supremacy of a *Guru*, to dispense with the ministration of a *Brahman*, and to present no perfumes, flowers, nor fruits to the images of the
Tirthankaras. The Bhishāna Panthis carry their aversion to external emblems still farther, and discard the use of images altogether. The Dundiyas and Samvegis are religious orders: the former affect rigorous adherence to the moral code, but disregard all set forms of prayer or praise, and all modes of external worship: the Samvegis follow the usual practices, but subsist upon alms, accepting no more than is indispensable for present wants.

The whole of the Jains are again distinguished into clerical and lay, or into Yatis and Śrāvakas: the former lead a religious life, subsisting upon the alms supplied by the latter. According to the greater or less degree of sanctity to which they pretend are their seeming purity and outward precision, shewn especially in their care of animal life: they carry a brush to sweep the ground before they tread upon it; never eat nor drink in the dark, lest they should inadvertently swallow an insect; and sometimes wear a thin cloth over their mouths lest their breath should demolish some of the atomic ephemera that frolic in the sun-beams; they wear their hair cut short, strictly they should pluck it out by the roots; they profess continence and poverty, and pretend to observe frequent fasts and exercise profound abstraction. Some of them may be simple enthusiasts; many of them, however, are knaves, and the reputation which they

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1 The Bis Panthis are said to be, in fact, the orthodox Digambaras, of whom the Terah Panthis are a dissenting branch.
enjoy all over India as skilful magicians is not very favourable to their general character: they are, in fact; not unfrequently Charlatans pretending to skill in palmistry and necromancy, dealing in empirical therapeutics, and dabbling in chemical, or rather alchemical manipulations. Some of them are less disreputably engaged in traffic, and they are often the proprietors of Maths and temples, and derive a very comfortable support from the offerings presented by the secular votaries of Jina. The Yatis, as above remarked, never officiate as priests in the temples, the ceremonies being conducted by a member of the orthodox priesthood, a Brahman, duly trained for the purpose. The Yatis are sometimes collected in Maths called by them Pośālas, and even when abroad in the world, they acknowledge a sort of obedience to the head of the Pośāla of which they were once members.

The secular members of the Jaina religion, or Śrāvakas, follow the usual practices of the other Hindus, but give alms only to the Yatis, and present offerings and pay homage only to the Tirthankaras; the present worship, indeed, is almost restricted to the two last of these personages, to Pārśvanāth, as commonly named Pāriśnāth, the twenty-third, and to Varddhamaṇa or Mahāvīra Svāmī, the twenty-fourth Tirthankara of the present age. The temples of these divinities are, in general, much handsomer buildings than those of the orthodox Hindus: they consist of a square or oblong room, large enough to admit a tolerably numerous assemblage, surrounded by an open portico:
on one side is a sort of altar-piece of several stages; on the centre of the upper tier sits the chief deity of the temple supported by two other Arhats, whilst the rest, or a portion of them, are ranged upon the inferior tiers: the steeple is also distinguishable from that of other temples, being formed of departments, which are intended, apparently, to represent leaves, and surmounted by a pole resembling a flag-staff terminating in a gilt knob: there are several of these temples in the chief cities along the Ganges, and no fewer than a dozen in Murshidábád, to which the circumstance of the Šet family being of the Jaina persuasion attracted a number of fellow worshippers. In Calcutta there are four temples, two belonging to each sect. In Behár are the temples of Párisnáth and the Pádukas, or feet of Varddhámána, and Vásútújya. Benares possesses several temples, one of which, in the suburb, called Belupuru, is honoured as the birth-place of Párśvanáth. The shrine comprises two temples, one belonging to the Švetámbaras, and one to the Digambaras. A temple of some size and celebrity occurs at Mainpuri, in the Doab, and most of the towns in that direction present Jains spires. The chief temples, however, are to the westward, and especially at Jaypur. The whole of Mewár and Márwár is strewed with remains of the sacred edifices of this sect.

The Jains of the South of India, as has been observed, are divided into castes: this is not the case in Upper Hindustan, where they are all of one caste, or, which is the same thing, of none. They are nevertheless equally tenacious of similar distinctions, and not
only refuse to mix with other classes, but recognise a number of orders amongst themselves, between which no intermarriages can take place, and many of whom cannot eat together. This classification is the *Gachcha* or *Got*, the family or race, which has been substituted for the *Varṇa*, the *Jāti*, or caste. Of these *Gachchas*, or family divisions, they admit eighty-four\(^1\),

\(^1\) The following are the appellations of the eighty-four *Gachchas*:

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<td>Agarwadl.</td>
<td>Bhungerinedl.</td>
<td>Śretiwdl.</td>
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<tr>
<td>Vanśwadl., or Ośwadl.</td>
<td>Gogayya.</td>
<td>Vidyaśya.</td>
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<td>Kathmora.</td>
<td>Por.</td>
<td>Bamārīya.</td>
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<tr>
<td>Kapola.</td>
<td>Kadaya.</td>
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and these again appear to comprehend a variety of subdivisions: some of the Gachchas comprehend a portion of Śrī Vaishnavaś, between which sect and the Jains in Upper India a singular alliance seems sometimes to prevail.

The condition of Jaina worship may be inferred from the above notices of its temples. Its professors are to be found in every province of Hindustan, collected chiefly in towns, where, as merchants and bankers, they usually form a very opulent portion of the community. In Calcutta there are said to be five hundred families; but they are much more numerous at Murshidábád. In Behár they have been estimated at between three and four hundred families. They are in some numbers in Benares, but become more numerous ascending the Doáb. It is, however, to the westward that they abound: the provinces of Mewár and Márwár being apparently the cradle of the sect. They are also numerous in Guzerat, in the upper part of the Malabar coast, and are scattered throughout.

Some of these are well known, but many of the others are never met with. The list was furnished by a respectable Yatti—but how far it is throughout genuine, I cannot pretend to say. It omits several Gachchas of celebrity, particularly the Chandra and Khartara.

1 According to Major Top, the Pontiff of the Kharatra Gachcha has eleven thousand clerical disciples scattered over India, and the single community of Ohwái numbers one hundred thousand families. In the West of India, the officers of the state and revenue, the bankers, the civil magistrates, and the heads of corporations, are mostly Jains.—Trans. R. As. Soc., Vol. II, 1, p. 263.
of the Hindus. 347

the Peninsula. They form, in fact, a very large and, from their wealth and influence, a most important division of the population of India.

BÁBÁ LÁLÍS.

The followers of BÁBÁ LÁL are sometimes included amongst the Vaishnavas sects, and the classification is warranted by the outward seeming of these sectaries, who streak the forehead with Gopichandana, and profess a veneration for RÁMA: in reality, however, they adore but one God, dispensing with all forms of worship, and directing their devotion by rules and objects derived from a medley of Vedanta and Súfi tenets.

BÁBÁ LÁL was a Kshatriya, born in Málvá, about the reign of Jehángír: he early adopted a religious life under the tuition of Chetana Svámi, whose fitness as a teacher had been miraculously proved. This person soliciting alms of BÁBÁ LÁL received some raw grain, and wood to dress it with: lighting the wood, he confined the fire between his feet, and supported the vessel in which he boiled the grain upon his insteps. BÁBÁ LÁL immediately prostrated himself before him as his Guru, and receiving from him a grain of the boiled rice to eat, the system of the universe became immediately unfolded to his comprehension. He followed Chetana to Lahore, whence being dispatched to Dwáraká by his Guru, to procure some of the earth called Gopichandana, he effected his mission in less than an hour: this miraculous rapidity,
the distance being some hundred miles, attesting his proficiency, he was dismissed by his Guru, in order to become a teacher. He settled at Dehanpur, near Sirhind, where he erected a Math, comprehending a handsome temple, and where he initiated a number of persons in the articles of his faith.

Amongst the individuals attracted by the doctrines of Bábá Lál, was the liberal-minded and unfortunate Dárá Shukoh: he summoned the sage to his presence to be instructed in his tenets, and the result of seven interviews was committed to writing, in the form of a dialogue between the Prince and the Pir, by two literary Hindus attached to the Prince's train, one Yadu Dás, a Kshatriya, and the other Raichand Brahma, the latter the Mirmúnshtí; the interview took place in the garden of Jaffar Khán Sáduh, in the 21st year of Shah Jehán's reign, or 1649: the work is entitled Nádir un nikát, and is written, as the name implies, in the Persian language. Some miscellaneous extracts from it may not be unacceptable, as they may not only explain the tenets of Bábá Lál, and something of the Vedánta and Ṣúsť doctrines, but may illustrate better than any description the notions generally prevailing of the duties of a religious and mendicant life. The interrogator is the Prince, Bábá Lál himself the respondent.

What is the passion of a Fakír?—Knowledge of God.
What is the power of an Ascetic?—Impotence.
What is Wisdom?—Devotion of the heart to the Heart's Lord.
How are the hands of a Fakír employed?—To cover his ears.
Where are his feet?—Hidden, but not hampered by his garments.
What best becomes him?—Vigilance night and day.
In what should he be unapt?—Immoderate diet.
In what should he repose?—In a corner, seclusion from mankind, and meditation on the only True.
What is his dwelling?—God's creatures.
His Kingdom?—God.
What are the lights of his mansion?—The Sun and Moon.
What is his couch?—The Earth.
What is his indispensable observance?—Praise and glorification of the Cherisher of all things, and the needer of none.
What is suitable for a Fakir?—_La, none; as _La Allâh_, &c. there is no God but God.
How passes the existence of a Fakir?—Without desire, without restraint, without property.
What are the duties of a Fakir?—Poverty and faith.
Which is the best religion?—Verse, "The Creed of the lover differs from other Creeds. God is the faith and creed of those who love him, but to do good is best for the follower of every faith."
Again, as Hâfiz says:
The object of all religions is alike,
All men seek their beloved,—
What is the difference between prudent and wild?
All the world is love's dwelling,
Why talk of a Mosque or a Church?
With whom should the Fakir cultivate intimacy?—With the Lord of loveliness.
To whom should he be a stranger?—To covetousness, anger, envy, falsehood, and malice.
Should he wear garments or go naked?—The loins should be covered by those who are in their senses; nudity is excusable in those who are insane. The love of God does not depend upon a cap or a coat.
How should a Fakir conduct himself?—He should perform what he promises, and not promise what he cannot perform.
Should evil he done to evil doers?—The Fakir is to do evil to none, he is to consider good and ill alike. so Hâfiz says:
"The repose of the two worlds depends upon two rules, kindness to friends and gentleness to foes."

What is the nature of the Takia (the pillow or abbacy)?—To commence with a seat upon it is improper, and at all times an erratic life is preferable; when the body is weakened by age or sickness, the Fakir may then repose upon his pillow: so situated, he should welcome every Fakir as his guest, and consider nothing but God to be his own.

Is it necessary for a Fakir to withdraw from the world?—It is prudent, but not necessary: the man in society who fixes his heart on God is a Fakir, and the Fakir who takes an interest in the concerns of men is a man of the world, so Maulâna Rûmî observes: "What is the world? forgetfulness of God, not clothes, nor wealth, nor wife, nor offspring."

What is the difference between nature and created things?—Some compare them to the seed and the tree. The seed and the tree are equivalent though related; although the same in substance, they are not necessarily co-existent nor co-relative. They may be also compared to the waves and the sea; the first cannot be without the second, but the sea may be without waves, wind is necessary to their product: so, although nature and created things are of one essence, yet the evolution of the latter from the former requires the interference of an evolving cause, or the interposition of a Creator.

Are the soul, life, and body merely shadows?—The soul is of the same nature as God, and one of the many properties of universal life, like the sea, and a drop of water; when the latter joins the former, it also is sea.

How do the Paramâtmâ (supreme soul) and Jiroidmâ (living soul) differ?—They do not differ, and pleasure and pain ascribable to the latter arises from its imprisonment in the body: the water of the Ganges is the same whether it run in the river's bed or be shut up in a decanter.

What difference should that occasion?—Great: a drop of wine added to the water in the decanter will impart its flavor to the whole, but it would be lost in the river. The Paramâtmâ, therefore, is beyond accident, but the Jiroidmâ is afflicted by sense
and passion. Water cast loosely on a fire will extinguish the fire; put that water over the fire in a boiler, and the fire will evaporise the water, so the body being the confining caldron, and passion the fire, the soul, which is compared to the water, is dispersed abroad;—the one great supreme soul is incapable of these properties, and happiness is therefore only obtained in reunion with it, when the dispersed and individualized portions combine again with it, as the drops of water with the parent stream; hence, although God needs not the service of his slave, yet the slave should remember that he is separated from God by the body alone, and may exclaim perpetually: Blessed be the moment when I shall lift the veil from off that face. The veil of the face of my beloved is the dust of my body.

What are the feelings of the perfect Fakir?—They have not been, they are not to be, described, as it is said: a person asked me what are the sensations of a lover? I replied, when you are a lover, you will know.

PRÁṆ NÁTHÍŚ.

These are also called Dhánis: they owe their origin to PRÁṆ NÁTH, a Kshatriya, who being versed in Mohammedan learning, as well as in his own, attempted to reconcile the two religions: with this view he composed a work called the Mahitáriyal, in which texts from the Korán, and the Vedas are brought together, and shewn not to be essentially different. PRÁṆ NÁTH flourished about the latter part of Aurangzeb’s reign, and is said to have acquired great influence with Chattrasál, Rájá of Bândelkhaṇḍ, by effecting the discovery of a diamond mine. Bândelkhaṇḍ is the chief seat of his followers, and in Punná is a building consecrated to the use of the sect, in one apartment
of which, on a table covered with gold cloth, lies the volume of the founder.

As a test of the disciple’s consent to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Musalman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions, is one and the same.

SÁDHS.

A full account of this sect of Hindu Unitarians, by the Reverend Mr. Fisher, was published in the Missionary Intelligencer some years ago, and some further notice of them is inserted in the Transactions of the Royal Asiatic Society¹, by Mr. Trant. They are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of Sádhs, Sádhus, Pure or Puritans.

The Sádhs are found chiefly in the upper part of the Doúb, from Farúkhábúd to beyond Dehlí. In the

* [I, 251 ff.]
former they occupy a suburb called Sádhwára, and are more numerous there than in any other town; their numbers are estimated at two thousand. There are said to be some at Mirzapore, and a few more to the South; their numbers, however, are limited, and they are chiefly from the lower classes.

The sect originated in the year of Vikramáditya 1714 (A. D. 1658), according to Mr. Trant, with a person named Bírbhán, who received a miraculous communication from one Udaya Dás, and in consequence taught the Sádh doctrines. Mr. Fisher calls Bírbhán the disciple of Jogí Dás, who commanding a body of troops in the service of the Rájá of Dholpur was left as slain on the field of battle, but restored to life by a stranger in the guise of a mendicant, who carried him to a mountain, taught him the tenets of the faith, and having bestowed upon him the power of working miracles sent him to disseminate his doctrines. These circumstances are rather obscurely alluded to in the original authorities consulted on the present occasion, but they agree with the above in considering Bírbhán an inhabitant of Brijhasír, near Nárnaul, in the province of Dehli, as the founder of the sect, at the date above mentioned. Bírbhán received his knowledge from the Sat Guru, the pure teacher, also called Úda ká Dás, the servant of the one God, and particularly described as the Málek ká Hukm, the order of the Creator, the personified word of God.

The doctrines taught by the super-human instructor of Bírbhán were communicated in Sabdus and Sákhis,
detached Hindi stanzas like those of Kabir. They are collected into manuals, and read at the religious meetings of the Sādhs: their substance is collected into a tract entitled Ādi Upades, first precepts, in which the whole code is arranged under the following twelve Hukms, or Commandments.

1. Acknowledge but one God who made and can destroy you, to whom there is none superior, and to whom alone therefore is worship due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. There is but one Lord, and the word of the Lord. He who meditates on falsehoods, practices falsehood, and commits sin, and he who commits sin falls into Hell.

2. Be modest and humble, set not your affections on the world, adhere faithfully to your creed, and avoid intercourse with all not of the same faith, eat not of a stranger's bread.

3. Never lie nor speak ill at any time to, or of any thing, of earth or water, of trees or animals. Let the tongue be employed in the praise of God. Never steal, nor wealth, nor land, nor beasts, nor pasture: distinguish your own from another's property, and be content with what you possess. Never imagine evil. Let not your eyes rest on improper objects, nor men, nor women, nor dances, nor shows.

4. Listen not to evil discourse, nor to any thing but the praises of the Creator, nor to tales, nor gossip, nor calumny, nor music, nor singing, except hymns; but then the only musical accompaniment must be in the mind.

5. Never covet any thing, either of body or wealth: take not of another. God is the giver of all things, as your trust is in him so shall you receive.

6. When asked what you are, declare yourself a Sadh, speak not of caste, engage not in controversy, hold firm your faith, put not your hope in men.

7. Wear white garments, use no pigments, nor collyrium, nor dentifrice, nor Mehandi, nor mark your person, nor your
forehead with sectarian distinctions, nor wear chaplets, or rosaries, or jewels.

8. Never eat nor drink intoxicating substances, nor chew pān, nor smell perfumes, nor smoke tobacco, nor chew nor smell opium, hold not up your hands, bow not down your head in the presence of idols or of men.

9. Take no life away, nor offer personal violence, nor giveDamnatory evidence, nor seize any thing by force.

10. Let a man wed one wife, and a woman one husband, let not a man eat of a woman's leavings, but a woman may of a man's, as may be the custom. Let the woman be obedient to the man.

11. Assume not the garb of a mendicant, nor solicit alms, nor accept gifts. Have no dread of necromancy, neither have recourse to it. Know before you confide. The meetings of the Pious are the only places of pilgrimage, but understand who are the Pious before you so salute them.

12. Let not a Sādāh be superstitious as to days, or to lunations, or to months, or the cries or appearances of birds or animals; let him seek only the will of the Lord.

These injunctions are repeated in a variety of forms, but the purport is the same, and they comprise the essence of the Sādāh doctrine which is evidently derived from the unitarianism of Kabīr, Nānak, and similar writers, with a slight graft from the principles of Christianity. In their notions of the constitution of the universe, in the real, although temporary existence of inferior deities and their incarnations, and in the ultimate object of all devotion, liberation from life on earth, or Mukti, the Sādhs do not differ from other Hindus.

The Sādhs have no temples, but assemble at stated periods in houses, or courts adjoining set apart for
this purpose. According to Mr. Fisher, their meetings
are held every full moon, when men and women col-
lect at an early hour, all bringing such food as they
are able, the day is spent in miscellaneous conver-
sation, or in the discussion of matters of common inter-
est. In the evening they eat and drink together, and
the night is passed in the recitation of the stanzas at-
tributed to Bīrbhān, or his preceptor, and the poems
of Dādū, Nānak, or Kabīr.

From the term they apply to the deity, Satnām,
the true name, the Sādhs are also called Satnāmīs;
but this appellation more especially indicates a dif-
ferrnt, although kindred, sect.

SATNĀMĪS.

These profess to adore the true name alone, the
one God, the cause and creator of all things, Nirguṇ, or
void of sensible qualities, without beginning or end.

They borrow, however, their notions of creation
from the Vedānta philosophy, or rather from the
modified form in which it is adapted to vulgar appre-
hension. Worldly existence is illusion, or the work
of Māyā, the primitive character of Bhavānī, the wife
of Śiva. They recognise accordingly the whole Hindu
Pantheon—and, although they profess to worship but
one God, pay reverence to what they consider mani-
festations of his nature visible in the Avatārs, parti-
cularly Rāma and Kūśiṇa.

Unlike the Sādhs also, they use distinctive marks,
and wear a double string of silk bound round the
right wrist. Frontal lines are not invariably employed, but some make a perpendicular streak with ashes of a burnt offering made to Hanumán.

Their moral code is something like that of all Hindu quietists, and enjoins indifference to the world, its pleasures or its pains, implicit devotion to the spiritual guide, clemency and gentleness, rigid adherence to truth, the discharge of all ordinary, social, or religious obligations, and the hope of final absorption into the one spirit which pervades all things.

There is little or no difference therefore in essentials between the Satnámits and some of the Vaishnáva unitarians, but they regard themselves as a separate body, and have their own founder Jagjívan Dáś. He was a Kshatriya by birth, and continued in the state of Gríhastha, or house-holder, through life: he was a native of Oude, and his Samádh, or shrine, is shewn at Katwa, a place between Lucknow and Ajúdhyá. He wrote several tracts, as the Jnán Prakáś, Mahápralaya, and Prathamá Grantha: they are in Hindi couplets; the first is dated in Samvat 1817, or A. D. 1761, the last is in the form of a dialogue between Śíva and Párvatí. The following is from the Mahápralaya.

"The pure man lives amidst all, but away from all: his affections are engaged by nothing: what he may know he knows, but he makes no enquiry: he neither goes nor comes, neither learns nor teaches, neither cries nor sighs, but discusses himself with himself. There is neither pleasure nor pain, neither clemency
nor wrath, neither fool nor sage to him. Jagjivanandās asks, does any one know a man so exempt from infirmity who lives apart from mankind and indulges not in idle speech?"

ŚIVA NÁRAYAṆÍŚ.

This is another sect professing the worship of one God, of whom no attributes are predicated. Their unitarianism is more unqualified than that of either of the preceding, as they offer no worship, pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. They also differ from all in admitting proselytes alike from Hindus or Mohammedans, and the sect comprises even professed Christians from the lower classes of the mixed population.

Admission into the sect is not a matter of much ceremony, and a Guru, or spiritual guide, is not requisite; a few Śiva Nárayaníś assemble at the requisition of a novice, place one of their text books in the midst of them, on which betel and sweetmeats have previously been arranged. After a while these are distributed amongst the party, a few passages are read from the book, and the sect has acquired a new member.

Truth, temperance, and mercy are the cardinal virtues of this sect, as well as of the Sādhs; polygamy is prohibited, and sectarial marks are not used: conformity to the external observances of the Hindus or Mohammedans, independently of religious rites, is
recommended, but latitude of practice is not unfrequent; and the Śiva Nārāyaṇīs, of the lower orders, are occasionally addicted to strong potations.

The sect derives its appellation from that of its founder Śivanārāyaṇ, a Rājput, of the Nerivāna tribe, a native of Chandāvan, a village near Ghāzīpur: he flourished in the reign of MOHAMMED Shāh, and one of his works is dated Samvat, 1791, or A.D. 1735. He was a voluminous writer in the inculcation of his doctrines, and eleven books, in Hindī verse, are ascribed to him. They are entitled: Lao or Lava Granth, Śāntvilās, Vajan Granth, Śāntsundara, Gurunyās, Śāntāchārī, Śāntopadeśa, Śabdāvall, Śāntparvāna, Śāntmahimā, Śāntsāgar.

There is also a twelfth, the Seal of the whole, but it has not yet been divulged, remaining in the exclusive charge of the head of the sect. This person resides at Balsande, in the Ghāzīpur district, where there is a college and establishment.

The Śivanārāyaṇīs are mostly Rājputs, and many are Sipāhīs: many of the Up-country Bearers also belong to the sect. The members are said to be numerous about Ghāzīpur, and some are to be met with in Calcutta.

ŚŪNYAVĀDĪS.

The last sect which it has been propose to noticed is one of which the doctrines are atheistical. There is no novelty in this creed, as it was that of the Chārvākas and Nāstikas, and is, to a great extent, that
of the Baudhhas and Jains; but an attempt has been recently made to give it a more comprehensive and universal character, and to bring it within the reach of popular attraction.

A distinguished Patron of the Śūnyavādīs was Dāyārām, the Rājā of Hatras, when that fortress was destroyed by the Marquis of Hastings. Under his encouragement a work in Hindī verse was composed by Bakhtāvar, a religious mendicant, entitled the Śūnisār, the essence of emptiness, the purport of which is to shew that all notions of man and God are fallacies, and that nothing is. A few passages from this book will convey an idea of the tenets of the sect.

“Whatever I behold is Vacuity. Theism and Atheism—Māyā and Brahm—all is false, all is error; the globe itself, and the egg of Brahmā, the seven Dwipas and nine Khaṇḍas, heaven and earth, the sun and moon, Brahmā, Viṣṇu and Śiva, Kūrma and Śesha, the Guru and his pupil, the individual and the species, the temple and the god, the observance of ceremonial rites, and the muttering of prayers, all is emptiness. Speech, hearing and discussion are emptiness, and substance itself is no more.”

“Let every one meditate upon himself, nor make known his self-communion to another; let him be the worshipper and the worship, nor talk of a difference between this and that; look into yourself and not into another, for in yourself that other will be found. There is no other but myself, and I talk of another from ignorance. In the same way as I see my face in
a glass I see myself in others; but it is error to think that what I see is not my face, but that of another—whatever you see is but yourself, and father and mother are non-entities; you are the infant and the old man, the wise man and the fool, the male and the female: it is you who are drowned in the stream, you who pass over, you are the killer, and the slain, the slayer and the eater, you are the king and the subject. You seize yourself and let go, you sleep, and you wake, you dance for yourself and sing for yourself. You are the sensualist and the ascetic, the sick man and the strong. In short, whatever you see, that is you, as bubbles, surf, and billows are all but water."

"When we are visited in sleep by visions, we think in our sleep that those visions are realities—we wake, and find them falsehoods, and they leave not a wreck behind. One man in his sleep receives some information, and he goes and tells it to his neighbour: from such idle narrations what benefit is obtained? what will be left to us when we have been winnowing chaff?"

"I meditate upon the Śānti Doctrine alone, and know neither virtue nor vice—many have been the princes of the earth, and nothing did they bring and nothing took they away; the good name of the liberal survived him, and disrepute covered the niggard with its shadow. So let men speak good words, that none may speak ill of them afterwards. Take during the few days of your life what the world offers you. Enjoy your own share, and give some of it to others: without liberality, who shall acquire reputation? Give
ever after your means, such is the established rule. To some give money, to some respect, to some kind words, and to some delight. Do good to all the world, that all the world may speak good of you. Praise the name of the liberal when you rise in the morning, and throw dust upon the name of the niggard. Evil and good are attributes of the body; you have the choice of two sweetmeats in your hands. Karna was a giver of gold, and Janaka as liberal as wise. Śivi, Hariśchandra, Dadhīcha, and many others, have acquired by their bounty fame throughout the world.”

“Many now are, many have been, and many will be—the world is never empty; like leaves upon the trees, new ones blossom as the old decay. Fix not your heart upon a withered leaf, but seek the shade of the green foliage: a horse of a thousand rupees is good for nothing when dead, but a living tattoo will carry you along the road. Have no hope in the man that is dead, trust but in him that is living. He that is dead will be alive no more: a truth that all men do not know; of all those that have died, has any business brought any one back again, or has any one brought back tidings of the rest? A rent garment cannot be spun anew, a broken pot cannot be pieced again. A living man has nothing to do with heaven and hell, but when the body has become dust, what is the difference between a Jackass and a dead Saint?”

“Earth, water, fire, and wind blended together constitute the body—of these four elements the world is composed, and there is nothing else. This is Brahma,
this is a pismire, all consists of these elements, and proceeds from them through separate receptacles."

"Beings are born from the womb, the egg, the germ, and vapour."

"Hindus and Musalmans are of the same nature, two leaves of one tree—these call their teachers Mullás, those term them Pañdits; two pitchers of one clay: one performs Namáz, the other offers Pújá: where is the difference? I know of no dissimilarity—they are both followers of the doctrine of Duality—they have the same bone, the same flesh, the same blood, and the same marrow. One cuts off the foreskin, the other puts on a sacrificial thread. Ask of them the difference, enquire the importance of these distinctions, and they will quarrel with you: dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to the truth, the doctrine of Dáyarám."

"I fear not to declare the truth; I know no difference between a subject and a king; I want neither homage nor respect, and hold no communion with any but the good: what I can obtain with facility that will I desire, but a palace or a thicket are to me the same—the error of mine and thine have I cast away, and know nothing of loss or gain. When a man can meet with a preceptor to teach him these truths, he will destroy the errors of a million of births. Such a teacher is now in the world, and such a one is Dáyarám."
The survey that has thus been taken of the actual state of the Hindu religion will shew, that its internal constitution has not been exempt from those varieties, to which all human systems of belief are subject, and that it has undergone great and frequent modifications, until it presents an appearance which, there is great reason to suppose, is very different from that which it originally wore.

The precise character of the primitive Hindu system will only be justly appreciated, when a considerable portion of the ritual of the Vedas shall have been translated, but some notion of their contents and purport may be formed from Mr. Colebrooke’s account of them\(^1\), as well as from his description of the religious ceremonies of the Hindus\(^2\). It is also probable that the Institutes of Manu, in a great measure, harmonise with the Vaidik Code.

From these sources then it would seem, that some of the original rites are still preserved in the Homa, or fire offerings, and in such of the Sanskáras, or purificatory ceremonies, as are observed at the periods of birth, tonsure, investiture, marriage and cremation. Even in these ceremonies, however, formulæ borrowed from the Tantras assume the place of the genuine texts, whilst on many occasions the observances of the Vedas are wholly neglected. Nor is this inconsistent with the original system, which was devised

\(^1\) Asiatic Researches Vol. VIII. [Essays, p. 1–69.]

\(^2\) Asiatic Researches Vol. VII. [Essays, p. 76–142.]
for certain recognised classes into which the Hindu community was then divided, and of which three out of four parts no longer exist—the Hindus being now distinguished into Brahmins and mixed castes alone—and the former having almost universally deviated from the duties and habits to which they were originally devoted. Neither of these classes, therefore, can with propriety make use of the Vaidik ritual, and their manual of devotion must be taken from some other source.

How far the preference of any individual Divinity as an especial object of veneration is authorised by the Vedas, remains yet to be determined; but there is no reason to doubt that most of the forms to which homage is now paid are of modern canonization. At any rate such is the highest antiquity of the most celebrated Teachers and Founders of the popular sects; and Basava in the Dekhan, Vallabha Svámi in Hindustan, and Chaitanya in Bengal, claim no earlier a date than the eleventh and sixteenth centuries.

Consistent with the introduction of new objects of devotion is the elevation of new races of individuals to the respect or reverence of the populace as their ministers and representatives. The Brahmins retain, it is true, a traditional sanctity; and when they cultivate pursuits suited to their character, as the Law and Literature of their sacred language, they receive occasional marks of attention, and periodical donations from the most opulent of their countrymen. But a very mistaken notion prevails generally amongst Europeans of the position of the Brahmins in Hindu
society, founded on the terms in which they are spoken of by Manu, and the application of the expression 'Priesthood' to the Brahmanical Order by Sir William Jones. In the strict sense of the phrase it never was applicable to the Brahmans; for although some amongst them acted in ancient times as family priests, and conducted the fixed or occasional ceremonials of household worship, yet even Manu* holds the Brahman, who ministers to an idol, infamous during life, and condemned to the infernal regions after death, and the Sanskrit language abounds with synonyms for the priest of a temple, significant of his degraded condition both in this world and the next. Ministrant Priests in temples, therefore, the Brahmans, collectively speaking, never were—and although many amongst them act in that capacity, it is no more their appropriate province than any other lucrative occupation. In the present day, however, they have ceased to be in a great measure the ghostly advisers of the people, either individually or in their households. This office is now filled by various persons, who pretend to superior sanctity, as Gosáins, Vairágis, and Sannyásis. Many of these are Brahmans, but they are not necessarily so, and it is not as Brahmans that they receive the veneration of their lay followers. They derive it, as we have seen, from individual repute, or more frequently from their descent from the founder of some particular division, as is the case with the

* [III, 152. See also Lassen, Ind. Alt., I, 794.]
Gokulastha Gosáins and the Gosvámís of Bengal. The Brahmans as a caste exercise little real influence on the minds of the Hindus beyond what they obtain from their numbers, affluence and rank. As a hierarchy they are null, and as a literary body they are few, and meet with but slender countenance from their countrymen or their foreign rulers. That they are still of great importance in the social system of British India, is unquestionable, but it is not as a priesthood. They bear a very large proportion to all the other tribes; they are of more respectable birth, and in general of better education; a prescriptive reverence for the order improves these advantages, and Brahmans are accordingly numerous amongst the most affluent and distinguished members of every Hindu state. It is only, however, as far as they are identified with the Gurus of the popular sects, that they can be said to hold any other than secular consideration.

Aware apparently of the inequality upon which those Gurus contended with the long established claims of the Brahmanical tribe, the new teachers of the people took care to invest themselves with still higher pretensions. The Áchárya or Guru of the three first classes is no doubt described by Manu* as entitled to the most profound respect from his pupil during pupilage, but the Guru of the present day exacts implicit devotion from his disciples during life**. It is

* [II, 192 ff.]
** [Many passages from modern Tantras, such as the Rudra
unnecessary here to repeat what there has been previous occasion to notice with respect to the extravagant obedience to be paid by some sectarians to the Guru, whose favour is declared to be of much more importance than that of the god whom he represents.

Another peculiarity in the modern systems which has been adverted to in the preceding pages is the paramount value of Bhakti—faith—implicit reliance on the favour of the Deity worshipped. This is a substitute for all religious or moral acts, and an expiation for every crime. Now, in the Vedas, two branches are distinctly marked, the practical and speculative. The former consists of prayers and rules for oblations to any or all of the gods—but especially to Indra and Agni, the rulers of the firmament and of fire, for positive worldly goods, health, posterity and affluence. The latter is the investigation of matter and spirit, leading to detachment from worldly feelings and interests, and final liberation from bodily existence. The first is intended for the bulk of mankind, the second for philosophers and ascetics. There is not a word of faith, of implicit belief or passionate devotion in all this, and they seem to have been as little essential to the primitive Hindu worship as they were to the religious systems of Greece and Rome. Bhakti is an invention, and apparently a modern one* of the

Yāmala, Gupta Sādhana Tantra, Vṛihau Nīla Tantra, and others, are quoted in the Praśastoshañi, fol. 49–55.]

Institutors of the existing sects, intended, like that of
the mystical holiness of the Guru, to extend their own
authority. It has no doubt exercised a most mischievous
influence upon the moral principles of the Hindus.

Notwithstanding the provisions with which the sec-
tarian Gurus fortified themselves, it is clear that they
were never able to enlist the whole of Hinduism under
their banners, or to suppress all doubt and disbelief.
It has been shewn in the introductory pages of this
essay, that great latitude of speculation has always
been allowed amongst the Brahmans themselves, and
it will have been seen from the notices of different
sects, that scepticism is not unfrequent amongst the
less privileged orders. The tendency of many widely
diffused divisions is decidedly monotheistical, and we
have seen that both in ancient and modern times at-
tempts have been made to inculcate the doctrines of
utter unbelief. It is not likely that these will ever ex-
tensively spread, but there can be little doubt that
with the diffusion of education independent enquiry
into the merits of the prevailing systems and their
professors will become more universal, and be better
directed. The germ is native to the soil: it has been
kept alive for ages under the most unfavourable cir-
cumstances, and has been apparently more vigorous
than ever during the last century. It only now re-
quires prudent and patient fostering to grow into a
stately tree, and yield goodly fruit.
INDEX.

Abhidhānachintāmāni p. 282.
Abhigamanam 45.
Abhinava gupta 29.
Abhinava sakhchidananda bhāratī 201.
Āchārya 201.
Abū 278, 323, 333, 335.
Abufazl 73, 155, 213.
Āchala bhūrītā 299, 301.
Āchārāngya 284.
Āchārya kālān 120.
Āchārya 37, 40, 120, 124, 340, 367.
Āchit 44.
Āchya prachya 140.
Adharma 246, 308.
Adhirājātikāya 308.
Adhīcāra 288.
Ādībhavānā prakṛiti 92.
Adīdēva 2.
Ādigranth 114, 268, 274.
Ādīlād 152.
Ādīnāth 214.
Ādipurāṇa 4, 121, 279.
Āditi 246.
Ādīpadeśa 354.
Advaita
Advaitāchārya 152, 154–6, 167.
Advaitānanda 190.
Āyama 281.

Aghoragaṇī 233, 264.
Aghorapānti 233.
Aghori 185, 231, 233.
Agni 18, 208.
Agnībhūtī 298, 300.
Agnihotra 6, 18.
Agnihotra brāhmaṇa 194.
Agni purāṇa 12, 249.
Agnīśávīya 239.
Agradaś 60, 61, 64.
Agrāvāpa 173.
Agraśāyaṇa 18.
Ākāhā 309.
Ahalyābādi 188.
Ahobilam 37.
Ajitaśāntistava 283.
Ajūr 18, 104.
Akalanka 334.
Akkampa 299, 301.
Ākāśa 26.
Ākāśāntikāya 308.
Ākāśātmika 32, 234, 235.
Ākbar 61, 62, 100, 103, 157, 221.
330, 338.
Akāśānti 49.
Ākṛitārtha 20.
Akṣhayatritīyā 321.
| Alakhnāmi 238. | Antarā 80. 314. |
| Alankāra 148. | Antarātmā 45. |
| Álef nāmah 77. | Antarāhya 310. 317. |
| Alemīr 178. | Antarāyāmī 45. |
| Allama 124. | Anubhāga 318. |
| Allaga 223. | Anuttara 320. |
| Amareśvara 228. | Anuvādānunayavivaraṇa 141. |
| Amoghavarsha 279. 332. | Ardāḥhya 225. |
| Amrītāshālamitapas 283. | Ardhā 45. |
| Anahīla patītan 304. | Ardhamadgadhī 289. |
| Ānanda rāma sāgara 76. | Arhata 5. |
| Ānanda tūrtha 139. 149. | Arjuna 121. 140. 164. |
| Ānandaśrīvakasandhi 283. | Arjunmāl 274. |
| Anantānand 56. | Arya suhasti sūri 336. |
| Anantēśvara 140. 149. | Arya susthita sūri 336. |
| Anasīgya 205. | Āśānand 55. 59. 61. 98. 100. |
| Andavāriṇī 40. | Āśāntastava 283. |
| Ānhaldrārā patītan 338. | Āśvamedha 18. |
| Aniruddha 45. | Asahyanavidhi 283. |
| Ankana 147. | Āsana 212. |
| Annapūriṇā 204. | Asanjñī 307. |
| Ānśānlī 160. 246. | Ashīādāśalālīkharīd 167. |
| Ānśānśārūpā 246. | Ashīāhnikamahotsava 283. |
| Ānśāruṇḍā 246. | Ashīāhnikavyākhyāna 283. |
| Ānśāruṇḍī 245. | Ashīāṅgadaṇḍavat 40. |
| Ashīami 129. |
INDEX.

Árava 310.
Astikāya 308.
Astipravāda 285.
Asthāl 49.
Asura 320.
Atisāya 289.
Atít 68. 204. 238.
Ātmapravāda 286.
Ātmārāma 214.
Atri 13. 205.
Aurengzeb 100. 215. 267.
Avadājnāni 308.
Avadhūta 55. 56. 185. 238.
Āvāraṇā 40. 310.
Avasarpini 288.
Āvāsyakavārikadveśīta 286.
Āvatāra 45. 160. 166.
Āvadhauta s. Avadhūta.
Āvrata 310.
Āvṛitti 148.
Ayodhyā 102.
Ayusākha 317.

Bābā Lāl 33. 70. 347–51.
Baber 73.
Badari 37. 200.
Badrināth 39.
Baghela 26.
Bāheraṇa 103.
Bakūdaka 231.
Bakhaḍāvalī 167.
Baiṭhak 120.
Bakhtāvar 360.
Bālā goḍaḷa 119. 121.
Bdlagor 157.
Balakē ki ramānī 76.
Bālā kṛishṇa 135.

Balarāma 45. 154.
Bālāvibodha 282.
Bali 252.
Baliya 182.
Balsande 359.
Bālvant sinh 97.
Bandā 74.
Bandha 300. 312.
Bandho 96.
Bandhogaḥ 118.
Bārah māsā 77.
Bārah vrata 282.
Bāsava 225–9. 365.
Bāsavaprāṇa 225. 226. 230.
Bāsavesvara 229.
Bāsavesvaraprāṇa 230.
Batuṅkāndith 28.
277. 280. 287. 290. 293. 315.
Beligola 305. 332. 333.
Bhadrabāhu sūri 386.
Bhūga 314.
Bhagavadgītā 15. 101. 121. 140.
Bhagavadgītābhāṣya 43. 141.
Bhāgavān 56. 115. 153.
Bhāgavatāśrayasya 131.
Bhāgavatāvīrīta 167.
Bhāgavatapurāṇa 3. 5. 12. 15.
16. 38. 41. 43. 94. 121. 122.
Bhāgavatasandarpa 167.
Bhāgavatātātparya 141.
Bhāgavatyaṅga 231. 234.
Bhāgavatyāṅgaavīrīta 281. 286.
INDEX.

Bhagodds 79. 95.
Bhairava 21. 25. 28. 196. 214.
217. 218. 255. 257. 258. 263. 321.
Bhairavatantra 249.
Bhairavi 257. 258. 321.
Bhairavitantra 262.
Bhajana 147.
Bhajanamrita 165. 168.
Bhakta 56. 68.
Bhaktamara 283. 319.
Bhaktamālā 9. 10. 34. 41. 47.
56–8. 60–3. 70. 72. 73. 98.
100. 105. 114. 117. 120. 132.
137. 158. 182. 190.
Bhaktamayastrōtra 283.
Bhakti 160. 161. 163. 164. 268.
Bhaktisiddhānta 167.
Bhāluki 214.
Bhāllavēya upanishad 145.
Bharadējā 13. 299.
Bharata 176. 292. 293.
Bhāratatātparyanirñaya 141.
Bhāratī 202. 203.
Bhāratī krṣṇa ṇaḍhāra 201.
Bhartṛihari 216. 218.
Bhartṛihari 216.
Bhāṛiga 12.
Bhāṛiga āspara 35.
Bhāskara 23.
Bhāskara ṇaḍhāra 150.
Bhāsmagnāñāna 6.
Bhāva 3.
Bhāva 114.
Bhavabhūti 210. 233.
Bhāvanā 312.
Bhāvanād 56.

Bhavānī 20. 79. 241. 356.
Bhavishyopurāṇa 12.
Bhūmā 140. 163.
Bhūmahankara 223.
Bhūmaśvara 223.
Bhīṣakaṇapanti 342.
Bhoga 127.
Bhoga 289.
Bhoja 206.
Bhūmi 145.
Bhūnidevi 36.
Bhūta 26. 257. 320.
Bhuvanapati 320.
Bhuvanēśvara 159.
Bījāka 77. 78. 80. 82. 83. 95. 213.
Bījāla rāja 226–9.
Bījīli khān 74. 162.
Bīndu 214.
Bīrchod 353. 356.
Bīr singha 74.
Bīṣ panti 341. 342.
Bonnadeva 228.
Bonnidevaya 228.
Brahma 4. 23. 124. 160. 175. 178.
232. 243. 244. 360.
Brahmā 2. 4. 13. 18. 19. 27. 43.
50. 79. 80. 85. 92. 123. 140.
143. 145. 147. 160. 175. 205. 219.
220. 241. 245. 247. 320. 360.
Brahmaloka 291.
Brahmadāpārāṇa 12. 220.
Brahma parabrahma 27.
Brahmapurāṇa 12.
Brahmarākṣaka 36.
Brahmasaṃpradāyī 31. 139–50.
Brahmasaṅhitā 153.
INDEX.

Brahmasūtra 328.
Brahmasūtrabhāskya 27.
Brahmaṇavarta ghālā 18.
Brahmavaivarttapurāṇa 12. 122.
174. 175. 242. 244-6. 248. 252.
Brahmavidya 211.
Brahmoṣṭhi dās 132.
Brajavīlās 123.
Bṛhiḍ aranyaka upanishad 27.
Bṛihṣasīr 353.
Bṛindavān 61. 63. 102. 120. 124.
130. 132. 135. 150. 157-60.
167. 169. 172. 174. 177. 179.
Bṛindavān dās 152. 153.
Buddhanātha 108.
Buddhanātha 215.
Bukka rāya 335.
Bûndelkhaṇḍ 351.

Chaitanya 54. 152-73. 182. 365.
Chaitanyachandrodaya 168.
Chaitanyakharitra 153.
Chaitanyakharitādmrīta 153. 158.
159. 163. 163.
Chaitanyakamangala 168.
Chakra 41.
Chakor 55.
Chakravartti 292.
Chakrī 15. 16.
Chālukya 331.
Chāmār 55. 113. 116. 117.
Champakastavana 283.
Chāmunḍā 233. 264.
Chāmunḍā rāya 382.
Chāmunḍārāyapurāṇa 279.
Chandr 120.

Chanchara 77.
Chāṇḍākāpūlika 214.
Chāṇḍāla 162.
Chāṇḍamūrtavaidika 43.
Chandovān 359.
Chāṇḍi pūḍha 12.
Chandra dehārya 294.
Chandragachcha 338. 346.
Chandrakavi 331.
Chandrānana 331.
Chandrajacharitra 283.
Chandrasāgarapaiññatti 281.
Chandrasekhara dehārya 201.
Chandra sūkha 337.
Charak vājā 25. 265.
Charaṇ dās 178-80.
Charaṇ dās 22. 178-81.
Charitra 278. 279.
Chōritra 312. 313.
Chārvāka 12. 22. 239.
Chātraśī 351.
Chaturāṣṭāyani 282.
Chaturāṣṭāyasthāna 282.
Chaturāṣṭāyaparvavahtra 284.
Chaturvinaśatadbākastava 283.
Chaturvinaśatiparāśa 279.
Chaudai 76.
Chaura 74. 76. 88. 95. 97. 105.
Chaurāngi 214.
Chauri 208.
Chautiṣās 77.
Chavāla rāya 37.
Chēt sīh 97.
Chelā 51. 102.
Chennabasava 226. 229.
Chennabasavaparāśa 290.
Chetanasvāmi 347.
INDEX.

Chhedopastāpaniya 313.
Chhinnamastakā 264.
Chhīpi 56.
Chidambaram 198.
Chirāghkesh 264.
Chit 44.
Chitaur 215.
Chitrabalā gachhōla 338.
Chitrakūṭa 63. 64.
Chitrnapaliākā 294.
Chitrāsenacharitra 283.
Chola 36. 37.
Churāmanā dās 96.
Churpatī 214.

Dadhīkha 362.
Daivakānanda 168.
Daitya 11.
Dākinī 255.
Dakshādī Jainia 339.
Dakshādī Vaiṣhāvīya 46.
Daksha 13. 212. 228.
Dakshiṇā 37. 251.
Dakshīdā 246.

Dakshinędhāra
Dakshinędhāri

Dakshinā
Dakshini
Dakshinędhāratantrarājja 251. 254.
Dakshinā bādarikāśrama 37.
Dāmaru 17.
Dāmodara 152. 159.
Dāmodara dās 132. 133.
Dāna kabīrī 97.
Dānakelikaumudī 167.

Dānāda 183. 198.
Dānādadhāri 204.
Dānādagrahaṇa 184. 237.
Dānādanāyaka 296.
Dānādī 18. 28. 32. 143. 150. 191–205. 231. 233.
Dārādā hook 348.
Dārāsana 2. 79. 86.
Dārāsanāvarana 317.
Dārāsanāvāsāna 310.
Dāryaddāśi 186.
Daśādīrīshtāntakathā 283.
Daśaharā 254.
Daśakshapaśvaratavidiśī 292.
Daśakumāra 25. 203.
Daśapūrī 336. 337.
Daśavaidoṣiṣṭasūtra 282. 283.
Daśavaidoṣiṣṭasūtraśiśī 282.
Daśānāmi gosādī 18. 32. 149. 191–205. 237–9.
Daśopanishad bhāshya 141.
Daś pādshāh kā granth 268. 274.
Daśratan 101.
Dāsya 163.
Datta 205.
Dattātreya 205. 249.
Dāyārām 360. 363.
Dehanpur 348.
Devachandāra 338.
Devāchārya 47.
Devdhiśeva 288.
Devānanda 47.
Devalpājia 228.
Devasena 246.
Devi 16. 57. 59. 60. 82. 137. 145.
321.
INDEX.

Ganapatya 86. 93. 94. 102. 104. 106.
Ganapati 256. 266. 267. 300. 320.
Gandharva 26. 300. 320.
Gangā 246.
Ganeshā 2. 20. 148. 175. 206.
Gangāmāthā 226. 327.
Gangāprasadā das 102.
Ganji bhakshī 32. 327.
Garbhagriha 180.
Guru 25. 320.
Garudapurāśa 12. 43. 145.
Gauraganoddeśadīpikā 168.
Gauḍīya 157.
Gautamaprabhā 282.
Gautameśa 224.
Gāyatrī 249.
Ghari 127.
Ghalasthāpana 321.
Ghānaśāyana 135.
Ghospara 171.
Girdhara 139.
Girahari 325.
Girī (Gīr) 302.
Girijāptra 28.
Girinār 323. 335.
Gītābhāṣya s. Bhagavadg. bk.
Gītagovinda 66.
Gītādīpārya 141.
Gītāvalī 64.
Gokul 120.
Gokulānāth 135.
Gokulāsthā gosādī 119. 157. 164.
Gokula 122. 147. 174. 175.
Gospā 123. 156. 157. 174. 175.
Gospāl 126. 131. 132. 160.
Gospāl champa 167.
Gospāl bhaṭi 158. 159.
Gospāl das 109.
Gospāl lāl 121.
Gospāl 41. 123. 129. 155. 164. 174.
Gospālchandana 41. 75. 140. 143.
151. 169. 180. 347.
Gospānāth 160. 173.
Gospāpāmārvitī 168.
Gorakh 214.
Gorakhā 86. 87. 214. 216.
Gorakh kṣetra 213.
Gorakhnāth 78. 206. 213-6.
Gorakhnāth ki gosādī 76. 213.
Gorakhpur 213. 215.
Gorakshakalpa 216.
Gorakshahasahasradāma 216.
Gorakshasātaka 216.
Gosādī 165. 167-9. 172. 176. 177. 239.
326. 366.
Gosālā 293-5. 335. 341.
Gosālī 73.
Got 345.
Gotra 317.
Gotama rishi 298.
Govardhana 298.
Gosādī 64.
Govinda 12.
Govinda deva 158.
Govinda das 68. 168. 273. 274.
Govinda pāda 201.
INDEX.

Govindji 169.
Govindaviruddhavali 167.
Govinda rae 135.
Govind sinc 267. 268.
Govind sinhli 33. 273.
Grihastha 151. 152. 154. 170.
Gudaras 32. 235.
Gudai dasi 186.
Guia 91. 123. 145. 246.
Gualalesasukhad 167.
Guptavacdhuta 262.
Gupti 311.
Guru 57. 71. 94. 95. 125. 131. 142.
143. 165. 170–2. 176. 178. 196.
Guru govid 273. 274.
Gurunyds 359.
Gurupiddharyya 164.
Gurupara 43.
Gurustava 283.
Gvdi 127. 171.

Hairamba 20. 263.
Hajipur 64.
Hansa 231.
Hansa kabir 97.
Hanuman 17. 46. 63. 99. 140.
215. 257.
Hanuman garh 99.
Hanuman ghafi 121.
Hanuman vans 60.
Hara 81.
Hari 34. 79. 115. 157. 165. 176.
245. 270. 271.
Hari dds 159. 161.
Haridra gaapati 20.

Haribhaktivilda 167.
Haridevdr 213. 239.
Hari krishna 272.
Harinanda 47.
Hari raya 272.
Harischandra 181. 362.
Harichandi 32. 181. 182.
Harita 13. 299.
Harivanka 177.
Harivansa 151.
Haryandand 59. 60.
Harsha si 338.
Hasta 296.
Hastarekhadivara 284.
Halha pradipa 209. 214. 216.
Halhayogi 216.
Hatras 360.
Hayagriva 293.
Himmet bahddhar 238. 239.
Hindola 77.
Hinguleswar pareati agrahdara 225.
Hiranyakarika 18.
Holl 25. 77.
Homa 287. 364.
Homch 333.

Ichchhdrupa 242.
Iyad 45.
Imandi bhdrati dharya 201.
Imandi sachiidnanda bhdrati
dharya 201.
Ikskuku 292.
Indra 11. 25. 203. 289. 293. 296.
301. 320. 340. 368.
INDEX.

Indrabhuti 298. 299. 335.
Indradēva sūri 336.
Indrīya 306. 310.
Íśāna 320.
Íśvara 19. 23. 44. 226.
Íśvaratīrtha dhārāya 201.
Ishīdevatā 30. 170.

Jabbālpur 96.
Jaffār khān sādhu 348.
Jagatprabhu 238.
Jagaddeva 228. 229.
Jagannāth 39. 65. 66. 95. 102. 128.
133. 135. 154. 155. 163. 172. 182.
Jagannāth dās 64.
Jagannāth maśa 153.
Jaggo dās 96.
Jagjivan dās 357. 358.
Jaimini 12. 29.
150. 227. 276–347. 360.
Jalakshālanavidhi 292.
Jamāl 103.
Jamālī 293. 340.
Jambudevaparānati 231.
Jambusvāmi 336. 337.
Janaka 362.
Jangama 17. 18. 32. 33. 218–31.
Jangama bāri 231.
Jannāshāmi 128. 129.
Japa 103.
Jati s. Yati.
Jāti 345.
Jayadeva 60. 65–7. 274.
Jehāngīr 65. 103. 347.
Jethān ber 121.

Jhāli 117.
Jhūlana 77.
Jina 288–93. 296. 300. 301. 305.
321. 343.
Jinachandra 338.
Jinābhigama 281.
Jinādatta 337.
Jinādattāryacanḍaḥ 280.
Jināpati sūri 341.
Jināpratimāsthāpanavidhi 282.
Jinasena dhārāya 279.
Jinendra sūri 341.
Jinesvara 338.
Jinesvari 387. 398.
Jitaśastra 299.
Jīva 89. 297. 299. 305. 306.
Jīva (name) 56. 158. 167.
Jivan dās 96.
Jivanmukti 315.
Jivanmuktiyokha 232.
Jivātmyā 44. 144. 350.
Jivāvīdhi 283. 286.
Jivāvyāyā 283.
Jivānādeva 120.
Jivānagkha dhārāya 201.
Jivānakāñña 2. 15.
Jivānaprakāśa 357.
Jivānapravāda 285.
Jivānapūjā 282.
Jivānantisūtra 281.
Jivānācarāna 316.
Jivāni 72. 73. 96.
Jivāttādharmākathā 234.
Jivānottama dhārāya 201.
Joār 83.
Jogānanda 56.
Jogi s. Yogi.
INDEX.

Jogi ñãs 258.
Jogiśvara 312.
Jvalámukhi 93, 253.
Jyotish 90.
Jyotishka 320.

Kalavíra chaíra s. Chauíra.
Kalavíra pání 76.
Kalavíra panthí 31, 68–98, 102, 103, 119.
Kaláda 123.
Kalakaya 298.
Kálkachakráśvara 214.
Kalá 246.
Kalá 308, 314.
Kalahára 77.
Kalá bhairava 4.
Kalánsá 246.
Kalánsarípíni 245.
Kalánsarípá 246.
Kalárípá 246.
Kalárípíni 245.
Kalávatí 175.
Kalí 246, 252, 254, 264.
Kalí gháí 254.
Kalikákkágayakathá 283.
Kalikáppúra 243, 248.
Kalikátantra 250.
Kaláya mardana 241.
Kalí yuga 34, 54, 192, 207, 210, 237, 249, 332.
Kalpa 390.

Kalpasútrasabálobodha 282.
Kalpasútrasadhánãta 282.
Kalysámandarastotra 283.
Kálúdyôpur 103, 226–8, 332.
Káma 25.
Kámi 96, 103.
Kámiánãth 96.
Kámáddalu 60.
Kána 290.
Kánavá 12.
Káñchi 28, 35, 37, 279, 334.
Kánuhúša 32, 263.
Kanaka 227.
Kánerí 214.
Kanká 211.
Kámpatlá 18, 206, 211, 213, 216–8.
Kanthada 214.
Kapála 214.
Kapálatantra 249.
Káptalika 21, 28, 264.
Kapila 12.
Kara (Monikpur) 101, 102.
Kará lingí 32, 236.
Karári 32, 264.
Karikála chola 36.
Káma 297, 300, 310.
Káma báí 274.
Karmagrantha 282.
Karmahina 15, 16.
Karmakáûá 2, 15.
Kármána 310.
Karmaksíhaya 302.
Karmastava 283.
Kàra 174, 362.
Kartá bholá 170, 171.
Kásauhínya 96.
Káshaíya 310.
Káshña sangha 341.
Káshña khasáda 4. 5. 9. 41. 195. 207. 219. 220. 247.
Káshñaýath 251.
Kásyapa 13. 290. 299.
Katantravibhramasútra 231.
Kátyúyana 13.
Káula 254. 255. 261–3.
Kauúdínaya 299.
Káuphya 170.
Káusúmbí 296. 303.
Kávacha 176.
Káverí 37.
Kávikarnápura 168.
Kávirája 157. 159.
Kávit 64. 180.
Kédárelá 224.
Kédárnáth 199. 224. 225. 230.
Kéralótpatti 198.
Késháva bhaúíla 151.
KesíraÁjáya 228.
Kèvalá 288. 296.
Kèvaláddásana 313.
Kèvalajnána 313. 314.
Kèvalá 288. 304. 336.
Kháki 31. 98. 99.
Khasáda 79. 360.
Khardá 157.
Khártara 337. 346.
Kháss grantha 76.
Khecharí mudrá 236.
Kii 60. 61. 98. 100.
Kíndúvílua 65. 67.
Kímmara 228. 320.
Kímmaráya 227.
Kolákila bommadeva 228.
Kolí 56.
Kollaka 299.
Kote gachcha 337.
Krákuchchhanda 290.
Krími kahída chola 36.
Káshña 4. 12. 16. 17. 20. 28. 37–9. 41. 45. 46. 54. 58. 62.
63. 66. 68. 115. 119. 121–4.
150–6. 159–79. 222. 244. 245. 356.
Káshña dás 10. 61. 98. 100. 153.
155. 156. 158. 159.
Káshña dás káviraÁja 168.
Káshña deca 120.
Káshñaikaráíamáíta 168.
Káshñaikárítana 168.
Káshñaíamáíta maháráíva 141.
Káshñaíyálu 120.
Káshñaánandí 102.
Káshákáríyasama 20.
Kríyá 311.
Kríyáúśídá 286.
Káshapánaka 22–4.
Káshátriya 2. 298. 335. 347. 357.
Káshákásamyaktva 313.
Káshapáesdra 281.
Káshetráparádána 313.
Káshetrasámasútra 282.
Kásh tákkarmá 288.
Kála 255. 261.
Kálaáudámaíni 250.
Kálaáíva 250. 255. 256. 261.
Kálaúí 55.
Kálaína 255.
Kálláka bhaúíla 193. 248.
Kumárita bhaúíla 24.
Kumára pála 308–5. 303.
<table>
<thead>
<tr>
<th>INDEX.</th>
<th>383</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuna pāhāya 332.</td>
<td>Madana mūra 200.</td>
</tr>
<tr>
<td>Kunda kuñḍa āchārya 341.</td>
<td>Madana mohana 62. 158. 159.</td>
</tr>
<tr>
<td>Kunj behāri 102.</td>
<td>Mādhava 175.</td>
</tr>
<tr>
<td>Kuṭichaṇa 231.</td>
<td>Mādhava 32. 182.</td>
</tr>
<tr>
<td>Kuvera 25.</td>
<td>Mādhiga bhalīa 139.</td>
</tr>
<tr>
<td>Laghu bhāgavata 167.</td>
<td>Mādha 182.</td>
</tr>
<tr>
<td>Laghu khartara 338.</td>
<td>Mādha dās 182.</td>
</tr>
<tr>
<td>Laghusangrahānīsūtra 282.</td>
<td>Mādhōji 182.</td>
</tr>
<tr>
<td>Lakṣmaṇa 17. 46. 141.</td>
<td>Madhurya 164.</td>
</tr>
<tr>
<td>Lakṣmaṇa āchārya 28.</td>
<td>Madhucaya 228.</td>
</tr>
<tr>
<td>Lakṣmaṇa bhalīa 120.</td>
<td>Madhva 140. 149.</td>
</tr>
<tr>
<td>Lakṣmī 35. 38. 41. 93. 119. 123.</td>
<td>142. 144. 147. 148.</td>
</tr>
<tr>
<td>145. 173. 175. 241. 245. 247. 255.</td>
<td>150. 179.</td>
</tr>
<tr>
<td>Lakṣmī nārāyaṇa 38. 50.</td>
<td>Madhvāchārya 29. 34. 139–50. 167.</td>
</tr>
<tr>
<td>Lakṣmīnīstotra 322.</td>
<td>Mādhavi 34.</td>
</tr>
<tr>
<td>Lāl dās 163.</td>
<td>Madhyakhartara 338.</td>
</tr>
<tr>
<td>Lāl ji 135.</td>
<td>Madhyamandira 139.</td>
</tr>
<tr>
<td>Lāmpaka 341.</td>
<td>Madhyamika 5.</td>
</tr>
<tr>
<td>Lāl 217. 295.</td>
<td>Madhyatala 140.</td>
</tr>
<tr>
<td>Lāva granth 359.</td>
<td>Mādīga rāya 225.</td>
</tr>
<tr>
<td>Līṅga 4. 5. 17. 149. 188. 191. 196. 218–23. 229.</td>
<td>Māgadhī 280.</td>
</tr>
<tr>
<td>Līṅgapurāṇa 12. 220.</td>
<td>Magar 72. 74. 95.</td>
</tr>
<tr>
<td>Līṅgavant 224. 230. 332.</td>
<td>Mahābhārata 5. 121. 122. 149.</td>
</tr>
<tr>
<td>Līṅgāyat 224. 225.</td>
<td>173. 212. 250.</td>
</tr>
<tr>
<td>Lokāyata 5. 22.</td>
<td>Mahādeva māchāya 227.</td>
</tr>
<tr>
<td>Māchāya 227. 228.</td>
<td>Mahāgaṇapati 20.</td>
</tr>
<tr>
<td>Madana 211.</td>
<td>Mahakāla 223.</td>
</tr>
<tr>
<td></td>
<td>Mahāmāyā 93. 243.</td>
</tr>
<tr>
<td></td>
<td>Mahāmbū 225.</td>
</tr>
<tr>
<td></td>
<td>Mahāmunīsvādhya 282.</td>
</tr>
</tbody>
</table>
Mahānand 56.
Mahānārayana upanishad 149.
Mahānaviṣṭha 296.
Mahāvīśūlha 341.
Mahāyana 50–3, 57. 59. 75. 96. 97.
101. 102. 151. 157. 159. 201. 214.
Mahāpandanna 281.
Mahāprabhu 167.
Mahāpralaya 357.
Mahāpūjā 148.
Mahāsiddha 214.
Mahāvidēha 292. 309.
328. 330. 333. 337. 338. 341. 343.
Mahāvīracharitra 283. 285. 286.
291. 338.
Mahāvīrastava 283.
Mahāvratā 317.
Mahendra 292. 320.
Mahesa 85. 244.
Mahitāriyal 351.
Mahopanishad 145.
Mail kojyay 37.
Maithili 25. 299.
Maithuna 266.
Mainpuri 344.
Makara 256.
Makhanpur 186.
Mālā 72. 104.
Malavisarjana 148.
Malaya 86.
Mālāk kā hukm 353.
Mallikārjuna 223.
Malūk dds 100–2.
Malūk ddsī 31. 100–2.
Mālva 347.
Man 81–9. 125.
Manasa 246.
Manasākṣekhā 167.
Mandana 202.
Mandana mūra 50.
Māṇḍīta 299. 300.
Mangala 77. 126.
Mangala chaṇḍikā 246.
Mangrela kabīrī 97.
Manovit 304.
Māṇasa 265.
Māṇe 61. 231.
Māṇe deva 158.
Mansūr ali khān 74.
Manthāna bhairava 214.
Mantra 39. 40. 55. 58. 75. 114.
162. 165. 171. 172. 176. 195.
250. 256–9. 318. 322.
Mantramahodadhī 250.
Māṇtriaka 252.
366. 367.
Manushyangati 309.
Marichi 291.
Mārkandeya muṇi 122.
Mārkandeyapurśa 12. 205.
Mārvārī 60. 104. 344. 346.
Masanaya 228.
Matī (madam) 37. 47–54. 96. 99.
102. 105. 120. 121. 135. 140.
142. 177. 181. 185. 186. 193.
199. 204. 216–8. 243. 248.
Matirajaya 228.
Mathurā (Muttrā) 120. 135. 136.
151. 154. 157. 159. 167. 169. 177.
Mathurānditha 8. 9. 38. 101. 120.
Mathurāndhitmya 167.
INDEX.

Mātri 255.
Matsya 256.
Matsyapurāṇa 12.
Matsyendranāth 214. 218.
Matsyendri 218.
Maulānā rāmi 350.
Maurya 299.
Mauryaputra 299. 301.
Māyā 80–2. 89. 92. 93. 123. 145.
   146. 166. 179. 240. 243–5. 269.
   296. 356. 360.
Māyā rām 67.
Meghadūtapādasamasya 283.
Melā 18. 97. 105. 173. 323.
Mena 214.
Mehdī 354.
Mertī 137.
Metārya 299. 301. 302.
Mevār 344. 346.
Mimāṃsa 12.
Mīrā bāī 137–9. 268. 274.
Mīrā bāis 31. 136–9.
Mohaniya 317.
Moksha 145. 166. 300. 302. 310.
   313–5.
Mokshamārga 282.
Mrīchēhakati 25.
Mrīgavati charitra 283.
Mrīgavati chaupai 283.
Mrīkanāda 12.
Mrītyu 246.
Mudrā 256. 257.
Mughor 109.
Mukti 13. 166. 355.
Mūlapantti 77. 96.
Mūlaprakṛiti 243. 245.
Mūlasanghi 341.

Muni 188.
Muni dattātreya 205.
Munja 380.
Murāri gupta 152.
Murshiddād 344. 346.
Nābhāji f. 10. 60–4. 94. 100.
Nādir un nikāt 348.
Nadīya 152–7. 173.
Nāga 32. 33. 99. 104. 185. 187.
   238. 275.
Nāyabodha 214.
Nāyarkof 253.
Nagna 339.
Nakhī 32. 234. 235.
Nātāiddā 293.
Nāma 317.
Nāma deva 120. 274.
Nānakarasia 147.
Nāmakirtana 164.
Nāmaskāra 150.
Nāmadvalī 284.
Namāz 363.
Namūrī 196. 220.
Namuehl 11.
Nānak putra 269.
Nānak shāh 69. 72. 137. 239.
   267–75. 355. 356.
Nānak shāhī 32. 267–76.
Nandana 292.
Nandi 225.
Nandīsūtra 281.
Nandi upapurāṇa 223.
Nandīvardhāna 293.
Narāhari 56. 59.
Nārada 43. 226. 240.
Nārādyapurāṇa 12. 43.
INDEX.

Náraiña 108-5.
Nárdaya 3. 13. 16. 38. 44. 123.
Nárdaya dds 9. 10. 95. 96.
Nárnaul 353.
Ndātika 359.
Ndālakalakshaña 167.
Navakārántabālabodha 282.
Navapattatapovidhi 283.
Navantica ganapati 20.
Navami 130.
Navatatvabālabodha 282.
Navatatvabodha 283.
NavatattapraKarana 282.
Navatattasālātra 282.
Nayusāra 291.
Nekrodhā 292. 293.
Neminātha 293.
Neminēsthastava 283.
Nemūrdārakṣhīkhaṇitro 283.
Nerivāna 359.
Nilā 145.
Nilādhara 66. 154. 155.
Nilkantha 230.
Nīmdvat 31. 129. 150-2.
Nimb 151.
Nimbāditya 34. 35. 150. 151.
Nimbārka 151.
Niranjana 186. 195. 214.
Nirguṇā 195.
Nirjard 312.
Nirnala 33. 274-6.
Nirādāna 302. 315. 340.
Nitisaneraha 282.
Nityānanda 54. 96. 152-7. 167.
Nityānanda 173. 190.
Nityānanda 214.

Nṛśinha 141.
Nṛśinha bhūratī déhārya 201.
Nṛśinha mūrtī déhārya 201.
Nṛśinhatapanaśya upamaśhad 200.
Nyāya 3. 12.

Omkāra 4. 81. 223.
Omkāramandatta 223.
Oṅvodī 338. 346.

Padā 61. 62. 64. 115. 265.
Padārtha 284.
Padma 41.
Padmādha tīrtha 142.
Padmapāda 202.
Padmapurāṇa 3. 4. 11. 12. 34.
Padmapurāṇa 43. 121. 283. 284.
Padmāvalī 167.
Padmāvat 56.
Padmāvatī 67.
Pāduka 344.
Pakṣhinātra 282.
Palaśā 86.
Palya 308.
Palyopama 308.
Pān 86. 126. 355.
Panchadeha 309.
Panchagangā ghati 48.
Panchamṛita 148.
Pānchādītra 43. 149.
Pānchādītrakā 15. 16.
Pānchādītratantara 16. 249.
Pānchāstikāya 282.
Pānchāyat 48.
Panchendriya 309.
Pānḍāram (pānḍāranga) 225. 238.
Pānḍūrādhyācharitra 230.
<table>
<thead>
<tr>
<th>Index Entry</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panjitréjí</td>
<td>281.</td>
</tr>
<tr>
<td>Pápa</td>
<td>310. 316.</td>
</tr>
<tr>
<td>Pápapuri s. Apápuri.</td>
<td></td>
</tr>
<tr>
<td>Parárdhýa</td>
<td>219.</td>
</tr>
<tr>
<td>Paramahansa</td>
<td>32. 185. 231-3.</td>
</tr>
<tr>
<td>Paramánand</td>
<td>50.</td>
</tr>
<tr>
<td>Paramáníu</td>
<td>309.</td>
</tr>
<tr>
<td>Paramapuruška</td>
<td>92.</td>
</tr>
<tr>
<td>Paramata káldnala</td>
<td>28.</td>
</tr>
<tr>
<td>Paramátud</td>
<td>43. 44. 123. 144. 160. 176. 350.</td>
</tr>
<tr>
<td>Parmásevara</td>
<td>82.</td>
</tr>
<tr>
<td>Párána</td>
<td>129. 130.</td>
</tr>
<tr>
<td>Párás</td>
<td>89.</td>
</tr>
<tr>
<td>Parásara</td>
<td>13.</td>
</tr>
<tr>
<td>Pariháraráviúddhí</td>
<td>312.</td>
</tr>
<tr>
<td>Paríkárma</td>
<td>285.</td>
</tr>
<tr>
<td>Parisháhí</td>
<td>311.</td>
</tr>
<tr>
<td>Pársí</td>
<td>89.</td>
</tr>
<tr>
<td>Párésanátha charitra</td>
<td>291.</td>
</tr>
<tr>
<td>Párésanátha dasávasíaha</td>
<td>282.</td>
</tr>
<tr>
<td>Párésanáthágítá</td>
<td>282.</td>
</tr>
<tr>
<td>Párésanáthanamaskóra</td>
<td>283.</td>
</tr>
<tr>
<td>Párésanáthastava</td>
<td>283.</td>
</tr>
<tr>
<td>Párésanáthastutí</td>
<td>283.</td>
</tr>
<tr>
<td>Párvatá</td>
<td>202.</td>
</tr>
<tr>
<td>Páshánáda</td>
<td>11. 33. 79.</td>
</tr>
<tr>
<td>Páshánádalana</td>
<td>168.</td>
</tr>
<tr>
<td>Páshánádi</td>
<td>150.</td>
</tr>
<tr>
<td>Páshupata</td>
<td>12. 17. 18. 29.</td>
</tr>
<tr>
<td>Páshupatí</td>
<td>18.</td>
</tr>
<tr>
<td>Páshupatíndhí</td>
<td>213. 215.</td>
</tr>
<tr>
<td>Pátanjala</td>
<td>206.</td>
</tr>
<tr>
<td>Pátanjali</td>
<td>29. 205. 212.</td>
</tr>
<tr>
<td>Pádevali</td>
<td>284.</td>
</tr>
<tr>
<td>Páthandrárambhákáälhiká</td>
<td>283.</td>
</tr>
<tr>
<td>Paurandaka</td>
<td>214.</td>
</tr>
<tr>
<td>Pávana</td>
<td>293.</td>
</tr>
<tr>
<td>Perumbur</td>
<td>36.</td>
</tr>
<tr>
<td>Phandák</td>
<td>274.</td>
</tr>
<tr>
<td>Pipá</td>
<td>55-8. 274.</td>
</tr>
<tr>
<td>Písha</td>
<td>320.</td>
</tr>
<tr>
<td>Pítámbara dās</td>
<td>68.</td>
</tr>
<tr>
<td>Pítha</td>
<td>200.</td>
</tr>
<tr>
<td>Píthí</td>
<td>26.</td>
</tr>
<tr>
<td>Pókher</td>
<td>18.</td>
</tr>
<tr>
<td>Pózála</td>
<td>343.</td>
</tr>
<tr>
<td>Prabhása</td>
<td>290. 301. 302.</td>
</tr>
<tr>
<td>Prabhávasvími</td>
<td>336.</td>
</tr>
<tr>
<td>Prabhú</td>
<td>156. 157.</td>
</tr>
<tr>
<td>Prabhúdeva</td>
<td>214.</td>
</tr>
<tr>
<td>Prabhulingalá</td>
<td>230.</td>
</tr>
<tr>
<td>Prabhodhachandrodaya</td>
<td>6. 9. 21. 264.</td>
</tr>
<tr>
<td>Prádesa</td>
<td>313.</td>
</tr>
<tr>
<td>Prádynumna</td>
<td>45. 338.</td>
</tr>
<tr>
<td>Práhláda</td>
<td>274.</td>
</tr>
<tr>
<td>Prájápati</td>
<td>192.</td>
</tr>
<tr>
<td>Prájnasúktamuktávalí</td>
<td>282.</td>
</tr>
<tr>
<td>Prákrtíkhándá</td>
<td>242. 244.</td>
</tr>
<tr>
<td>Prámáhá, prámadníka</td>
<td>327.</td>
</tr>
<tr>
<td>Prámdm</td>
<td>40.</td>
</tr>
<tr>
<td>Prámpáváya</td>
<td>286.</td>
</tr>
<tr>
<td>Prámá nthí</td>
<td>351.</td>
</tr>
<tr>
<td>Práma nthí</td>
<td>33. 351. 352.</td>
</tr>
<tr>
<td>Prásáda</td>
<td>116. 134. 163. 268. 275.</td>
</tr>
<tr>
<td>Prásáda mantra</td>
<td>256.</td>
</tr>
<tr>
<td>Pránavyákárana</td>
<td>285.</td>
</tr>
<tr>
<td>Prásmottararatnamál</td>
<td>282.</td>
</tr>
</tbody>
</table>
Prathamagrantha 357.
Pratikramaṇaśutra 282.
Pratikramaṇaṇaśi 282.
Pratishthā 246.
Prativeda deva 292.
Premebhaktichandra 168.
Pṛthu rāja 158.
Priya duṣaṇa 73.
Priyadarśiṇa 293.
Priyamitra 292.
Pudgala 308, 309.
Pūjā 148, 363.
Pūjāpaddhāti 285, 321.
Pūjyapāda 214.
Pūjyapadda charitra 280.
Purīya 309.
Pūrva 3, 12, 13, 27, 30, 43, 123.
124, 141, 145, 150, 190, 212.
220, 244, 247, 249, 274, 278.
279, 327, 330.
Pūrva dās 101.
Pūrva gir 203, 205.
Puri 202.
Pūrṇābhisheka 256.
Pūrṇābhishikta 20.
Pūrṇāśakti 154.
Pūrṇāśaktimān 154.
Puruska 245.
Purusottama 44.
Purusottama bhāratī dehārya 201.
Purusottamājī 135.
Pārva 285, 303.
Pārvavāra 309.
Pūrvagata 285.
Pūrvaśūnyogha 285.
Pūrvaprajña 139.

Pushpottara 292.
Pushṭi 246.
Rādhā 12, 20, 38, 54, 63, 68,
119, 123, 126, 151, 154, 155.
159, 167, 169, 173–8, 245.
Rādhā dāmodara 159.
Rādhā ramāṇa 159.
Rādhā ramanī 169.
Rādhā mādhava 168.
Rādhā sūdhānīnī 177.
Rādhā vallabha 173.
Rādhikā 176.
Rādhikālī 169.
Rādhiya 156.
Rāga 64.
Rāgamaya koṇa 167.
Rāghavānand 47.
Ragunātha 56, 59, 99, 125.
Ragunāth bhaṭṭi 158, 159.
Ragunāthā dās 156, 158, 159, 167.
Rai chand 348.
Rai dās 55, 56, 113–7, 274.
Rai dāsī 31, 113–8.
Rājagriha 291, 293, 295, 299, 303.
Rajas 145, 246.
Rājasa 12, 13, 252.
Rājendra gir 239.
Rāma 4, 16, 17, 20, 38, 39, 54.
58, 63, 64, 67, 68, 80–2, 85–7.
141, 142, 223, 347, 356.
Rāmachandra 46, 54, 102, 168, 270.
Rāmachandra bhāratī dehārya 201.
Rāmacharana 68.
Rāmaini 77, 79–81, 240.
| Ramnand | 46-8, 54-61, 67. 70. 71. 73. 78. 91. 98. 100. 103. 113. 114. 118. 155. 159. 173. 179. 185. 206. 274. |
| Ramnandi | 16. 31. 38. 46-68. 100. 101. 103. 109. 184. |
| Ramnand ki goshthi | 76. |
| Ramnigha | 15. 18. 29. 34-46. 47. 57. 119. 144. 167. 173. 184. 205. 316. |
| Ramnugija | 16. 31. 34-46. 54. 55. 128. 129. 139. 150. 310. |
| Ramardya | 272. |
| Ramardyi | 32. 272. |
| Ramashara panda | 171. |
| Ramdrama | 203. |
| Ramati ram | 186. |
| Ramavat | 31. 46-68. 74. 119. |
| Ramayana | 64. 149. 190. |
| Ram dds | 56. 134. 162. |
| Ramchudil pad | 172. |
| Ramnasa | 223. |
| Ramravara | 37. |
| Ramguruvali | 64. |
| Ramjil | 67. |
| Ramnadh | 39. |
| Ramesh | 102. |
| Ramsendhi | 102. |
| Rainakchehbo | 37. 134. 137. 138. |
| Rangayasa | 138. 134. |
| Rasa | 163. |
| Rasamaya kakik | 168. |
| Rasamrita sindhu | 167. |
| Rasendra linga | 29. |
| Ras yatra | 128. 130. |
| Rath yatra | 128. 155. |
| Rati | 163. |
| Ratnachuramanichaup | 283. |
| Ratnachurupakhyana | 283. |
| Radhibhojananishtha | 282. |
| Radripujya | 148. |
| Raudra | 17. |
| Rayaprasasutra siddhanta | 282. |
| Rayapseni | 281. |
| Rekhta | 77. 78. 268. |
| Rigbhishya | 141. |
| Rigveda | 241. |
| Rigupdlik | 296. |
| Rishabha | 290. 29e. 324. 328. |
| Rishabhadeva | 323. |
| Rishabhdevapurana | 279. |
| Rishabhana | 321. |
| Rishabhastava | 283. |
| Rohintapas | 233. |
| Rudra | 13. 34. 35. 50. 147. |
| Rudraksha | 224. 236. 262. |
| Rudrapur | 24. |
| Rudrasampradaya | 119-36. |
| Rudrayamalatantra | 18. 249. 250. 258. |
| Rukhara | 32. 236. |
| Rukmini | 37. |
| Sabda | 76. 78. 80-2. 180. 353. |
| Sabddaval | 76. 359. |
| Saica | 11. 13. 15. 17. 28-32. 36. 46. 68. 99. 128. 129. 145-50. 155. 185-255. 266. 274. 321. 332. |
| Saiva ndga | 238-40. |
| Saiva pura | 210. |
| Sakaityana | 280. |
| Sakini | 255. |
| Sakra | 293. 304. |
INDEX.

Śákti 12. 16. 21. 28. 30. 32. 92.
Śakti (m.) 12.
Śakti (f.) 4. 16. 20. 25. 30. 38.
263. 264. 321.
Śaktimán 253.
Śaktipújá 46.
Śaktisodhana 258.
Śaktisútra 281.
Śákyā 290.
Śádābhādā charitra 253.
Śambhu 191. 264.
Śambhugrānt 274.
Śambhunāth 213.
Śākara 13. 143. 194.
Śākara bhārati deňār 201.
Śākara dēňār gosān 150.
Śākara charitra 197.
Śākara deňār 14. 18–20. 23. 25.
27. 28. 57. 141. 143. 147. 149.
190. 194–205. 249. 263. 328. 329.
Śākara deňār-giṣyā 14. 17. 18. 50.
194. 197. 201. 212. 249. 253.
264.
Śākarakathā 197.
Śākkha 41.
Śākha 13.
Śākhahā śāda 175.
Śāntāchāri 359.
Śānti 163.
Śāntijinastava 283.
Śāntipura 152. 156.
Śāntimahīma 359.
Śāntopadeśa 359.
Śāntparāvāna 359.
Śānttsāgāra 359.
Śānttsudara 359.
Śānttvālā 359.
Śāradātilaka 250.
Śāradāśī 43.
Śāranika 296. 303.
Śātāviśabhāva 232.
Śātāruśādana 291.
Śātārnayamadhāmya 283. 284.
Śātārnayastava 283.
Śat sa 64.
Śayana 127.
Śayamāṇḍra śūri 336.
Śesha 25. 25. 36. 175. 360.
Śīkha 290.
Śīkha sāngat 270. 274.
Śīlopadesāmālā 283.
Śiva 2–5. 11–3. 17. 18. 27. 29.
30. 34. 36. 79. 80. 92. 99. 123.
264. 335. 356–60.
Śīvagītā 18. 249.
Śīvānārūṣa 359.
Śīvānārūṣa 33. 358. 359.
Śīvāpurāṇa 12. 220.
Śīvāpur 62. 130.
Śīvarahasya 18. 249.
Śīvasanhitā 18. 249.
Śīvatāntra 248.
Śīve 362.
Śráddhā 322.
Śramaṇa 295. 303. 326.
Śrāvaka 278. 284. 303. 304. 317.
324. 342. 343.
Śrāvakārādhana 282.
Śrāvāna 88.
Šravasti 295.
Šrāvakā 304.
Śvetāścāra 308.
Śrī 34. 41.
Śrī ākṣara āchārya 182–4.
Śrī āśāand 56. 185.
Śrī bhāshya 43.
Śrī chakra 258.
Śrī gosin ji 185.
Śrīhallā 153.
Śrī keśava āchārya 36.
Śrī māhādevi 198.
Śrī nāth 190.
Śrī nāth deśā 186.
Śṛṅga-gīri (Śṛṅgeri) 199. 201. 203.
Śṛṅgāra 126.
Śrī nived 159.
Śṛṇḍaḥacaritra 283.
Śṛṇḍipanchāmi 321–3.
Śrī rādhāvallabhā 177.
Śṛṅgāra 36. 37.
Śṛṅga-vanātha 36.
Śṛṅga-vanātha 56.
Śṛṇḍaḷa 223. 225.
Śṛṇḍaṣṭaṛddha 34. 35.
Śṛṇḍaṣṭaṛddhāyī 31. 34.
Śṛṇḍarāṇi-dārapaṇa 108.
Śṛṇḍarāpa 159.
Śrī vaśiśṭhāva 31. 38. 46. 68. 96. 131. 139. 143. 184. 346.
Śruta-takevalī 336. 337.
Śruta-gopala 91. 95.
Śruti 143. 149. 248. 301.
Śuddhiḥśāmi 295.
Śuddha-dana 298.
Śūdra 2. 251. 258.
Śukadeva 240.
Śukra 320.
Śūnā 361.
Śūnāśā 380.
Śūnyavādī 33. 359–63.
Śveta 210. 211.
Śvetalokita 211.
Śvetāśīka 211.
Śvetāśāva 211.
Śvetāśya 211.
Śyāmabandhā 131.
Śyāmārahasya 250. 254–6. 262.
Sābhā 189.
Sāchī 153.
Sāchchhīdānanda bhārati āchārya 201.
Śādha 33. 351–6. 358.
Śādhana 164.
Śādhana 181. 182.
Śādhnāpanthi 12. 181. 182.
Śādhan 90. 91. 303.
Śādhushacaritra 283.
Śādhushamachāri 282.
Śādhwhandana 283.
Śādhkaśāranāvaidhi 282.
Śādhkāra 353.
Śādhkārī 303.
Śādopākāramauktāvalī 282.
Śāgara 202. 309.
Śāgaropama 308.
Śahajī bāi 180.
Śahaj prakāś 180.
Śāheb dūs 96.
Sāhuja 170.
INDEX.

Sākhi 75, 77, 78, 82-5, 88, 101, 358.
Sakhi bhāva 32, 177, 178.
Sākhya 168.
Sād 296.
Sādāyāman 15, 39, 50, 54, 116, 117.
140, 149, 179, 181.
Sādāyāna 149.
Sāmanā 50, 95, 99, 180, 357.
Sāmaradvīpa 293.
Sāmarpana 125, 131.
Sāmanavānda 284.
Sāmaveda 241.
Sāmaya 76.
Sāmasyika 312.
Sāmbhātu vijaya sūri 336.
Sāmeśākara 322.
Sāmita 311.
Sāmprādāya 34, 139.
Sāmpratī vādā 337.
Sāmvarana 311.
Sāmvarata 13.
Sāmvegī 342.
Sāmvyāktyādhyāyana 282.
Sāmvyāktyakamandala 283.
Sāmyogī 204.
Sāmyogī atti 237.
Sāraka 34, 35, 35, 140, 163, 175.
240.
Sānaka sampradāya 31, 150-2.
Sānananda dehārīya 201.
Sāndana 154, 158, 167, 168.
Sānkatmāra 320.
Sāndeja sāgara 180.
Sāndhyā 127.
Sāndīla 62.
Sāngameśvara 226, 228, 229.
Sāngameśvara svāmī 226.
Sāngati 268.
Sāngarhiṇī sūtra 281, 282.
Sānjñī 307.
Sānkalpa 129.
Sānkhya 3, 12, 123, 206, 243, 316.
Sānkṛanti 266.
Sāmnāyika 149.
Sāmyadya 32, 33, 37, 120, 141.
142, 182-4, 187, 188, 192, 195.
-7, 217, 231, 237-9, 326, 367.
Sānkrāma 282, 364.
Sāntāna ganapati 20.
Sāntārakāvita 282.
Sāptabhangi 315.
Sāptami 129.
Sāptavāda 315.
Sāptavinsatisādhulakśaṇa 282.
Sārangī 218.
Sārangīdhār 218.
Sāranulilāmūrtī 230.
Sāravati 20, 33, 123, 199, 202.
203, 241, 245, 255, 321.
Sārudha 182.
Sārūpya 149.
Sārṣṭhī 149.
Sārvājna 288.
Sārvārya 64.
Sārvadāranāsangrāha 5, 6, 14.
29, 38, 45, 130, 144, 147, 149.
306.
Sāt guru 358.
Satī 182.
Satnām 356.
Satnāmi 33, 96, 356-8.
Satpadaprārāpana 313.
Sattva 145, 246.
Sāttvika 12, 13, 252.
INDEX.

Satyakáma 45.
Satyasanakalpa 45.
Satyapraváda 285.
Saudharma 291. 320.
Sandaryá lakahí 200.
Saugata 5. 22.
Saura 19. 28. 33. 266.
Saurapdáta 32. 265. 266.
Sautrántika 5.
Sávitrí 245.
Sáyunija 145. 166.
Secander lodí 73.
Secander sháh 72. 73.
Sená 56. 118. 274.
Senáí 31.
Senápanthí 118
Seoprasád dás 102.
Setumjodhar 234.
Sévásakhévání 177.
Sháh jehán 61. 63. 65. 348.
Sháhjehánábádd 63.
Shashíhí 246.
Sháipdáar 231.
Shaítrinsatkarwañadá 282.
Sheikh medár 186.
Sheikh ferid deadin 274.
Shir sháh 73.
Shodaásakaránapújá 322.
Siddha 26. 32. 216. 315.
Siddháchalahapújá 283.
Siddhánta 255. 280. 281.
Siddhántarahasya 131.
Siddhántására 167.
Siddhapáda 214.
Siddhártha 292. 293.
Sidráj 338.
Sindúrprákrítalá 282.
Sinhagírí súri 336.
Sinhagírítávára dháryá 201.
Súdá 17. 20. 38. 46. 54. 58. 63.
46. 67. 99. 119. 141. 173.
Sitál sính 8.
Sitdpádri 186.
Smáránásútra 282.
Smártá brdhmañá 120. 129. 195.
196.
Smúñi 13. 128. 301.
Smúñikótataranga 35.
Shánadvídhi 283.
Soláh áná mantra 171.
Soláh nirñáya 180.
Soma 25. 205.
Somándth 220–3.
Someśvara 220.
Sparána 314.
Spashthadádyaka 170.
Stava 176.
Stavamdád 168.
Stavánúrtitalahari 168.
Sthánánya 293. 286. s. Tháñánya.
Sthiti 313.
Stotrabhadlyá 48.
Sthúlabhadra súri 336.
Subdhíni 131.
Subrahmaníyá 140. 149.
Sudámdá 175. 275.
Sudhármd 299. 300. 304. 320. 336.
Sugorangisútra 281.
Sukásti 337.
Suhotra 211.
Sukara 141.
Sukhánamí 56.
Sukhásura 56.
INDEX.

Sūkhara 32. 236.
Sukhadema 180.
Sukhamiddāna 76. 78. 81. 90. 95.
Sukhsāgar 157. 171.
Sūkṣma 45.
Sulakshnasampardya 312.
Suragati 309.
Surananda 214.
Sūrapaśīñati 281.
Surāsura dhārāya 201.
Sūr dās 60–2. 68. 115. 268.
Sūr dāsi 62.
Suresvara 202.
Sūri 337.
Sursurndana 55. 56. 59.
Sūrya 20.
Sūryapati 266.
Sūryasiddhānta 28.
Sūsthita 387.
Sutāra 211.
Sutakrāshāki 32. 272.
Sūtra 285.
Sūtrabhadrya 141.
Sūtrakrītīngya 284.
Svētāīla 141.
Svadhā 241. 246.
Svadhāyāya 45.
Svadhā 246.
Svāmaī 201.
Svarga 18. 93. 166.
Svarṣagānapati 20.
Svarūpa 155.
Svasti 246.
Svēchchhaṃmayya 244.
Sydddeśi 316.
Sydddeśi 316.

Tādi 21.
Taittīsa 309.
Tāksāli 96.
Taksār 72.
Tamas 145. 246.
Tāmasa 11–13. 43.
Tan 125.
Tān sen 137.
Tantra 3. 27. 30. 190. 205. 248–
51. 253. 255. 256. 261. 264.
321. 364.
Tantrasāra 141.
Tāntrakā 26. 248. 249.
Tapas 147.
Tapta 147.
Tātparyanirnaya 13. 141.
Tattva 306. 311. 312. 315.
Tattvaviveka 144.
Tegh bahādur 273.
Tejalesya 295.
Teraḥ paṇthi 341. 342.
Tāhkur dās 102.
Tāhkur gosāin 168.
Thamba 104.
Thāndāṅgi śūtra 281.
Ṭīkā 52. 72.
Tilaka 170. 266.
Tīrtha 202. 203.
291. 300. 311. 317–22. 328.
331. 339–43.
Tīrthapājā 148.
Tītirī 13.
Todādāri 37.
Toḍār mahāl 62.
Toṇḍai maskalam 332.
<table>
<thead>
<tr>
<th>INDEX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udhayaparva 212.</td>
</tr>
<tr>
<td>Udhyotana sūri 337.</td>
</tr>
<tr>
<td>Ugra 17.</td>
</tr>
<tr>
<td>Ujjvala-nilamaṇi 167.</td>
</tr>
<tr>
<td>Ukhara 32. 236.</td>
</tr>
<tr>
<td>Uṃā 93. 248.</td>
</tr>
<tr>
<td>Upādēna 45.</td>
</tr>
<tr>
<td>Upadeśa 162.</td>
</tr>
<tr>
<td>Upadeśamālā 283.</td>
</tr>
<tr>
<td>Upadeśāmṛita 167.</td>
</tr>
<tr>
<td>Upadhānavidhi 282.</td>
</tr>
<tr>
<td>Upāsanāyin 12.</td>
</tr>
<tr>
<td>Upānga 285.</td>
</tr>
<tr>
<td>Upanīṣad 15.</td>
</tr>
<tr>
<td>Upāsakadāka 281. 284. 286.</td>
</tr>
<tr>
<td>Upāsanachandramārīta 165. 168.</td>
</tr>
<tr>
<td>Upasargahārastotra 283.</td>
</tr>
<tr>
<td>Upasthāna 148.</td>
</tr>
<tr>
<td>Uṛddhābāhu 33. 135. 234. 235.</td>
</tr>
<tr>
<td>Uṣanas 13.</td>
</tr>
<tr>
<td>Utsarpini 309.</td>
</tr>
<tr>
<td>Uttara 37.</td>
</tr>
<tr>
<td>Uttarapurāṇa 279.</td>
</tr>
<tr>
<td>Uttarādhyāyanagītā 282.</td>
</tr>
<tr>
<td>Uṭṭhāpana 127.</td>
</tr>
<tr>
<td>Vādī 204.</td>
</tr>
<tr>
<td>Vaiḍīka 248. 251.</td>
</tr>
<tr>
<td>Vaibhāṣikā 5.</td>
</tr>
<tr>
<td>Vaiḍīyaṇḍī 223.</td>
</tr>
<tr>
<td>Vaiṣṇava 309.</td>
</tr>
<tr>
<td>Vaikhanasa 15. 16.</td>
</tr>
<tr>
<td>Vaikunṭha 16. 34. 123. 145. 149. 156. 166.</td>
</tr>
<tr>
<td>Vaikunṭhapurī 231.</td>
</tr>
<tr>
<td>Vaimāṇika 320.</td>
</tr>
<tr>
<td>Vairāgya 32. 33. 46. 54. 55. 57.</td>
</tr>
</tbody>
</table>

| Trailokyadīpikā 281. 284. |
| Trailokyaśadra 281. |
| Trasākṣya 313. |
| Tretāyuga 215. |
| Triḥbhangiśadra 281. |
| Tridāśi 6. |
| Tridāśiḥ 183. 184. 192. |
| Trilochana 120. |
| Trimūrti 19. |
| Trīṃśatādhyāṇa 43. |
| Tripiṭka 36. |
| Tripūrīśhka 292. |
| Tripūrādra 194. 195. |
| Tripūrakumāra 28. |
| Tripūrārī 79. |
| Trīśodā 292. |
| Trishashāhāśādākāyupurushachārita 283. |
| Trīśūla 17. |
| Tryambaka 224. |
| Tulasī 15. 39. 41. 42. 54. 59. 75. 131. 151. 169. 170. 179. 180. 246. |
| Tulasī dās 60. 63. 64. 68. |
| Tūrīya yantra 23. |
| Tūṅgabhadra 199. |
| Tūṣṭi 246. |

| Ucchākhāśika gaṇapati 20. 263. |
| Ucchākharotra 309. |
| Uda kā dās 353. |
| Uddāsi 32. 239. 267–71. 274. 275. |
| Uddāsina 169. 170. |
| Udaya dās 353. |
| Udayapur 137. 138. |
| Uḍīpi 140–2. 148. 150. |
| Udeśarttana 148. |
INDEX.

98. 154. 160. 188-7. 196. 208. 217. 237. 239. 367. 
Vairāgī nāga 239.
Vaisāllī 235.
Vaisādhvāva 4. 5. 9. 11. 12. 15. 16. 28-31. 34-158. 192. 196. 205. 237. 239. 240. 254. 255. 265. 266. 274-6. 332. 335. 347. 357.
Vaisādhvāva of Bengal 31. 152-78.
Vaisākhā purāṇa 147.
Vaisākhā vārdhāna 168.
Vaisāshika 12.
Vaiśāya 2. 175. 335.
Vajana granth 359.
Vajrabandha 341.
Vajralāmūtī 295.
Vajrāśākha 337. 338.
Vajrāsvāmī sūri 336-8. 341.
Vakratuṃḍa 267.
Vallabha (āchārya) 54. 119. 120.
Vallabhāchārī 31. 48. 119-36.
Vādā 251.
Vāmācārī 250. 252. 254. 263.
Vāmanapurāṇa 12.
Vāmanatraya 249.
Vāmi s. Vāmācārī.
Vana asaśāya 202.
Vanaśāya 212.
Vānaprasatha 192.
Vānāṣa gurū 96.
Vārdhāpurāṇa 12. 43. 249.
Vāra pāṇiṣṭha 334.
Vārdhāha sūri 294.
Vārhaspatya 5. 22.
Vārīśena 321.
Vārīśa 345.
Vārīśhāvanasandhi 283.
Vārāhitū 55.
Vārīttī 124. 132. 190.
Vārūṇa 25.
Vasant 77.
Vasantā vitala 141.
Vasantā yātra 323.
Vasantotṣava 25.
Vāsishṭha 13. 284.
Vāsishṭha 299.
Vāstradānakathā 283.
Vasu 26.
Vasubhūti 298.
Vasudeeva 122.
Vāsudeva 4. 13. 15. 33. 45. 292.
Vasundhāra 246.
Vāsṇapījya 344.
Vatea 299.
Vātsālāya 164.
Vāyu 140.
Vāyubhūti 298. 300.
Veda 1. 3. 4. 6. 11. 13. 20. 27. 30. 79. 81. 82. 120. 141. 143. 145. 147. 149. 151. 161. 162. 176. 191. 212. 220. 241. 248- 52. 255. 256. 274. 281. 287. 299. 302. 322. 324. 326. 335. 351. 364.
Vedantīya 317.
INDEX.

Vedántapradípa 43.
Vedántaesdra 43.
Vedántika 44. 300.
Vedárthasangraha 43.
Vedavyása 140.
Vellála 333.
Vellála ráya 36.
Venkala dchárya 43.
Vetála 26.
Vibhava 45.
Vibhishána 274.
Vibhúti 186. 194. 195. 224.
Vichárāramañjari 232.
Vidayadhāmadhava 158. 167.
Vidura 162.
Vidyápati 168.
Vidyáranva 203.
Vihári 168.
Vijala ráya 226. 332.
Vijaya 320.
Vijayadevi 299.
Vijayanágará 332. 333. 335.
Vijayanti 320.
Vijñhatá 45.
Vijnánévára 203.
Vikrama 66.
Vikramáditya 216. 279. 305. 353.
Vílása 214.
Vímala 103.
Vináritya 45.
Vinayapatriká 64.
Vindhyadvásini 253.
Vipákaśruta 285.
Vipaśyí 290.
Víra 257.
Virabhadra 212.
Vrajás 45.

Vírakta 54. 104. 134. 151. 184. 240.
Víraktarú káyga 230.
Víraśaíva 225-7.
Vírapáksa 214.
Vírabhánandí 292.
Víšhnú 2-5. 11. 12. 15. 16. 19.
27-30. 36-41. 43-5. 54. 58.
61. 69. 74. 80. 82. 85. 92. 99.
115-9. 121-3. 126. 132. 137.
141-50. 152. 160. 166. 181.
183. 186. 205. 237. 241. 245.
247. 255. 292. 360.
Vískhánapada 101. 132.
Vískhánpuráña 12. 43. 121. 153.
Vískhúsmriti 13.
Vískhúsvámi 34. 35. 119.
Vískhúvardáhana 37. 332.
Vískhádevaita 43.
Víšoka 45.
Víšránta ghatí 99.
Vístarkárti 104.
Víśvabálá 290.
Víśvadeva 50.
Víśvanátha chakravartí 168.
Víśvarúpa 154.
Víśvasena 333.
Víśveśvara 188. 189. 219. 224.
Vitala deva 36.
Vitala náth 135.
Vitarañéa dchárya 201.
Vívádhóprajnapti 281.
Viváhapáññatti 281.
Vrajavílaśavarnána 167. s. Broj vildás.
Víddhayavana 284.
Víddháti dharma 282.
Víhannárdiśuyapárañána 42.
INDEX.

Yakṣa 26. 293. 294.
Yama 25. 41. 138.
Yamasmṛiti 18.
Yāmalatantra s. Rudrayāmalatantra.
Yaśodbhadra sūryī 336. 338.
Yaśoddā 122. 293.
Yathākhyāta 312.
Yatidharma 311.
Yoga 45. 96. 145. 161. 194. 204–9. 212. 214. 244. 250. 310.
Yogadehāra 5.
Yogendra 163.
Yogi 18. 21. 32. 33. 86. 87. 99. 176. 196. 205–13. 239. 240.
Yogini 255. 257.
Yugalabhaktā 169.
Zanndr 236.

Yādavagiri 37.
Yaduvās 348.
Yadhundhī 135.
Yājnavalkya 13. 208.
ERRATA.

Page 10 l. 8 read: taken. p. 62 l. 22 read: good.
- 12 - 23 - Brahma. - 68 - 22 - Sírá.
- 18 - 3 - Siva. - 114 - 1 - Śikhs.
- — — 6 - by. - 139 - 21 - Madinga.
- — — 8 - Rahasya. - 141 - 17 - superintendence.
- 22 - 8 - Śínya. - 149 - 17 - initiated.
- — — 10 - Chārvākas. - 181 - 8 - outcast.
- 23 - 8 - Kánchí. - 197 - 13 - descendants.
- — — 13 - Śákta. - 199 - 3 - have.
- — — 14 - Gúdras. - 215 - 12 - Tretá.
- — — 21 - Káncuñiyas. - 216 - 20 - caste.
- 34 - 3 - less. - 235 - 20.21 - Gúdras.
- 35 - 16 - Brahíma. - 246 - 16 - Sattwa.
- 36 - 3 - Kánchi. - 249 - 3 - Puráña.
- 37 - 3 - Rájá. - — — 5 - Tantras.
- 51 - 1 - control. - 275 - 22 - Pridáda.
- 60 - 22 - Márvá. - 379 - 7 - Gúdras.
<table>
<thead>
<tr>
<th>Borrower No.</th>
<th>Date of Issue</th>
<th>Date of Return</th>
</tr>
</thead>
</table>

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Please help us to keep the book clean and moving.