



twelve days together. At the time of the marriage ceremony, learned bramhūns were employed in reading the formulas from the shastrūś!

Amongst men of sense the performance of the ceremonies of worship before the image of this monkey is attended with a degree of disgrace. I have heard of a quarrel between two bramhūns, one of whom was paid by a rich Hindoo to repeat the ceremonies of Hindoo worship before the image of Hūnooman, daily, at his house: amidst the quarrel the other said, 'Thou refuse of bramhūns! thou gainest a subsistence by worshipping a monkey.'

*Stories of this god.*—When Hūnooman first saw the rising sun, thinking it a ripe fruit, he leaped up to the residence of the god of day, and seized his chariot: Indrū fearing Hūnooman would swallow the glorious luminary, with his thunderbolt smote him to the earth, where he lay lifeless. His distracted mother applied to his father Pūvūnū, who, enraged at the loss of his son, retired into an inaccessible chasm, and bound up the wind, till both men and gods began to perish. Brūmha, Vishnū, Shivū, and other gods now petitioned Pūvūnū; but he refused them the privilege of breathing, unless they would make Hūnooman immortal. Brūmha then bestowed on Hūnooman the water of life, and Pūvūnū restored to men and gods the vital air.—When ten years old, Hūnooman was possessed of immense strength. He brought a stone, from a mountain, sixteen or twenty miles in circumference, and threw it into a pool of water where a number of sages were at worship. This raised the water, so that the sages, who had closed their eyes in the act of meditation, began to sink. After a few struggles they regained the land, and again sat down with closed eyes to their work. Hūnooman next took out the stone, and the waters retired; and when the sages put out their hands to take up water for worship, they were again disappointed. Opening their eyes, they saw the water had sunk exceedingly; and following it, again closed their eyes, and sat down. Hūnooman again flung in the stone, and the sages began to sink. He continued to repeat these frolics, till the sages, discovering the culprit, took away his strength. The sagacious monkey now began to flatter the sages; brought them fruits, &c. from the forest, and performed, with agility, every act of menial service. After three years they blessed him, and assured him that, when he should see Ramū upon mount Kishyūmōōkū, he should obtain twice his former strength.—On a certain occasion Hūnooman was resolved to put the strength of Bhēēmū to trial, as he was reputed to be so tremendous a giant: and lengthening his tail, he threw it across the path. As the Hindoos never stride across a person's body, or even his shadow, Bhēēmū requested Hūnooman to take up his tail: but he complained he was grown old and could not. At last Bhēēmū stooped to lift it out of his way; he tried at the end, and





then at the middle, but found, giant as he was, he could not lift up this monkey's tail. Overcome with astonishment, he began to praise Hūnooman, and at length prevailed on him to promise that he would help the Pandūvūs in their expected war with Dooryodhūnū.

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SECT. III.—*The Dog.*

Carries Kalū-Bhoirūvū, a form of Shivū, and therefore receives the worship of the Hindoos whenever his master is worshipped.\* I have heard also that there are many Hindoos in the west of Hindoost'hanū, who pay their devotions to the dog, and become his disciples. Though the dog is thus placed amongst the objects of worship, he is mentioned in the Mūhabharūtū as an unclean animal: every offering which he approaches is rendered unacceptable to the gods, and every one who touches him must purify himself by bathing.

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SECT. IV.—*The Shackal.*

THE Tūntrūs mention an incarnation of Doorga in the form of the shackal, when she carried the child Krishnū over the Yūmoona, in his flight from king Kūngsū. All the worshippers of the female deities adore the shackal as a form of this goddess, especially the vamachārēēs, who present offerings to him daily. Every worshipper lays the offerings on a clean place in his house, and calls the god to come and partake of them. As this is done at the hour when the shackals leave their lurking places, one of these animals sometimes comes and eats the food in the presence of the worshipper: this will not appear wonderful when it is considered, that the same animal finds food placed for him in this place every day. In temples dedicated to Doorga and other deities, a stone image of the shackal is placed on a pedestal, and daily worshipped. When a shackal passes a Hindoo, he must bow to it; and if it pass on the left hand, it is a most lucky circumstance.

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SECT. V.—*Other Animals worshipped.*

THE elephant, the lion, the bull, the buffalo, the rat, the deer, the goat, &c. are worshipped at the festivals of the gods whom they respectively carry, that is, of Indrū, Doorga, Shivū, Yāmū, Gūnēshū, Pūvūnū, and Brūmba.

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





## CHAPTER XI.

## THE WORSHIP OF BIRDS.

SECT. I.—*Gūroorū*.<sup>a</sup>

THIS god, with the head and wings of a bird,<sup>b</sup> and the rest of his body like that of a man, is called the king of the birds, and the carrier of Vishnoo. Vinūta, the wife of Kūshyūpū, the progenitor of gods and men, laid an egg,<sup>c</sup> and became the mother of this bird-god. As soon as Gūroorū was born, his body expanded till it touched the sky; all the other animals were terrified at him; his eyes were like lightning; the mountains fled with the wind of his wings, and the rays which issued from his body set the four quarters of the world on fire. The affrighted gods sought the help of Ūgneē, conceiving that Gūroorū must be an incarnation of the god of fire.

In consequence of a dispute betwixt Vinūta, the mother of Gūroorū, and Kūdroo, the mother of the serpents, respecting the colour of the horse procured at the churning of the sea, a continual enmity has subsisted betwixt the descendants of these females; and Gūroorū once obtained permission from one of the gods to devour all the serpents he could find.<sup>d</sup>

The story of Gūroorū's becoming the carrier of Vishnoo is thus related in the Mūhabharātū:—His mother in the above dispute having laid a wager, and being the loser, was reduced to a state of servitude to her sister; and the serpents, wishing to become immortal, promised to liberate his mother on condition that Gūroorū should bring Chūndrū, (the moon;) whose bright parts, the Hindoos say, are filled with the water of immortality. Before Gūroorū departed, he asked his mother for some food. She advised him to go to the sea shore, and gather up whatever he could see; but conjured him to beware of eating a bramhūn: adding, 'Should you at any time feel a burning heat in your stomach, be sure you have eaten a bramhūn.' Thus instructed, he began his journey: at his flight the three worlds were agitated like the sea at the great deluge. Passing by a country inhabited by fishermen, he at one inspiration drew in houses, trees, cattle, men, and other

<sup>a</sup> Some suppose Gūroorū to be a large species of vulture, and others the gigantic crane.

<sup>b</sup> Gūroorū in some degree resembles Mercury, viz., in his having wings, and being the messenger of Vishnoo, as Mercury was of Jupiter.

<sup>c</sup> Jupiter is said to have been enamoured of the goddess Nemesis in the shape of a goose; and that she laid an egg, from which was born Helena.

<sup>d</sup> When the Hindoos lie down to sleep, they repeat the name of Gūroorū three times, to obtain protection from snakes.





animals; but, among the inhabitants swallowed, one was a bramhūn, who caused such an intolerable burning in his bowels, that Gūroorū, unable to bear it, called, in the greatest haste, for him to come out. The bramhūn refused, unless his wife, a fisherman's daughter, might accompany him; to which Gūroorū consented. Pursuing his journey, Gūroorū met his father Kūshyāpū, who directed him to appease his hunger at a certain lake where an elephant and a tortoise were fighting. The body of the tortoise was eighty miles long, and the elephant's one hundred and sixty. Gūroorū with one claw seized the elephant, with the other the tortoise, and perched with them on a tree eight hundred miles high; but the tree was unable to bear the ponderous weight, and unhappily thousands of pigmy bramhūns were then worshipping on one of its branches. Trembling lest he should destroy any of them, he took the bough in his beak, continuing to hold the elephant and tortoise in his claws, and flew to a mountain in an uninhabited country, where he finished his repast on the tortoise and elephant. Gūroorū, having surmounted astonishing dangers, at last seized the moon, and concealed it under his wing: but on his return was attacked by Indrū and other gods, all of whom, however, except Vishnū, he overcame; and even he was so severely put to it in the contest, that he came to terms with Gūroorū, who was made immortal, and promised a higher seat than Vishnū, while Gūroorū on his part became the carrier of Vishnū. Since this time Vishnū rides on Gūroorū; while the latter, in the shape of a flag, sits at the top of Vishnū's car.

Gūroorū is worshipped at the great festivals before the different images of Vishnū; but has no separate time of worship. His image is placed in the temples dedicated to various forms of Vishnū; and some persons receive his name as their guardian deity, and repeat it daily.

Gūroorū's two sons, Sūmpatee and Jūtayoo, once flew, as a trial of strength, up to the sun; but the wings of Sūmpatee were burnt off. Gūroorū resides in Kooshū-dwēēpū, one of the seven islands into which the Hindoos divide the earth.

*Names.*—Gūroomūt, or, he who is clothed with feathers.—Gūroorū, he who swallows [serpents, and throws up their bones.] Türkshyū, the father of Gūroorū.—Voinūtēyū, from Vināta.—Khūgēshwūrū, the lord of the feathered tribes.—Nagantūkū, the destroyer of the serpents, (nagūs.)—Vishnū-rūthū, the carrier of Vishnū.—Soopūrnū, he whose feathers are of the colour of gold.—Pūnnūga-shūnū, the devourer of the serpents.

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## SECT. II.—Uroonū.

THE elder brother of Gūroorū, is the charioteer of Sōōryū, the





sun ; and is worshipped with his master, as well as at the festivals of other gods. The image of this god is that of a man without thighs.

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### SECT. III.—*Jutayoo.*

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

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### SECT. IV.—*Shŭnkŭrŭ Chillŭ, or the Eagle of Coromandel.*

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

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### SECT. V.—*Khŭnjŭnŭ or the Wag-tail.*

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

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### SECT. VI.—*Other Birds worshipped*

THE peacock, the goose, and the owl,\* are worshipped at the festivals of Kartikŭ, Brŭmha, and Lŭkshmēē.

\* If, however, the owl, the vulture, or any other unclean birds, perch upon the house of a Hindoo, it is an unlucky omen, and the effect must be removed by the performance of the following expiatory ceremony : ' If a vulture, a heron, a dove, an owl, a hawk, a gull, a kite, a Bhasha, or a Pundura, should settle upon a house, the wife, or a child, or some other person belonging to the master of the house, will die, or some other calamity will befall him within a year afterwards. To prevent this, the house, or its value in money, must be given to bramhŭns ; or a peace-offering of an extraordinary nature must be offered : viz., five productions of the cow, the five gems, the five nectareous juices, the five twigs of trees, and the five astringents, are to be put into a pot of water ; the guardian deities of the quarters of the universe must then be worshipped, and an hundred and eight oblations of clarified butter must be made with a sacrificial piece of the wood of the Khadira tree, while the prayer of Mrityoonjŭyŭ is repeated. The oblation, called the mŭha-vyadhae homŭ, is to be performed at the commencement, or at the end of this ceremony. Oblations of clarified butter, at each of which the gayitree is repeated, are then to be made to Vishnoo, the nine planets, Udbhootŭ, and the house-hold gods ; which being done, the bramhŭns must be entertained with clarified butter and rice milk. The sacrificial fees must then be paid, and water sprinkled with appropriate incantations ; when an assurance that all has been duly performed being given, a prostration is made to the bramhŭns, and the benediction received from them.'





## CHAP. XII.

## THE WORSHIP OF TREES.

TREES are worshipped by the Hindoos as the forms of particular gods: the ūshwūtū and vūtū are representatives of Vishnū, and the vīlwū that of Shivū. The devout Hindoos worship them, water their roots, plant them near their houses, &c. The Hindoo females, who are never seen in the streets, plant a sacred tree within the compound, that they may not lose the merit of watering it in the sultry months. The female shōōdrūs, to honour the wives of bramhūns, carry water to these trees, and on a fortunate day make offerings to them.

SECT. I.—*The Toolūsee.*<sup>a</sup>

THE Hindoos have no public festival in honour of this plant; but they occasionally prostrate themselves before it, repeating a form of prayer or praise: they have great faith also in the power of its leaves to cure diseases, and use it with incantations to expel the poison of serpents. They plant it also before their houses, and in the morning cleanse the place around it with water and cow-dung; and in the evening place a lamp near it. Throughout the month Voishakhū they suspend a large pot over it filled with water, and let the water drop upon it through a small hole. Whenever any of these plants die, it is considered a sacred duty to commit them to the river; and when a person is brought to the river side to die, his relations plant a branch of the toolūsee near the dying man's head. A pillar, hollow at the top, is erected by many Hindoos, in which they deposit earth, and set the plant. They walk round these pillars and bow to the plant; which actions are declared by the shastrūs to be very meritorious.

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

<sup>a</sup> Basil, Ocimum gratissimum, and O. sanctum. The myrtle was sacred to Venus.

<sup>b</sup> Apollo changed the youth Cyparissus into a cypress tree. Daphne was changed into a laurel.



SECT. II.—*Other sacred Trees.*

The ũshwŭttŭ,<sup>c</sup> vŭtŭ,<sup>d</sup> vŭkoolŭ,<sup>e</sup> hŭritŭkŕŕ,<sup>f</sup> amŭlŭkŕŕ,<sup>g</sup> vilwŭ,<sup>h</sup> and nimbu<sup>i</sup> trees receive divine honours from the Hindoos, and are set apart with the same ceremonies as are common at the setting up of an image of the gods. These ceremonies take place either at the time of planting the tree, or after the person has watered and nourished it for some time. An individual who consecrates an ũshwŭttŭ or a vŭtŭ, considering these trees as continuing to flourish many years, says, 'Oh ! Vishnoo ! grant that, for planting this tree, I may continue as many years in heaven as this tree shall remain growing in the earth !' The person expects too, that as he has set apart this tree to afford shade to his fellow creatures, so after death he will not be scorched by excessive heat in his journey to Yŭmŭ, the regent of death.

<sup>c</sup> *Ficus religiosa*. This and other trees are never injured, nor cut down, nor burnt by devout Hindoos. I was once informed by a brahmŭn, that his grandfather planted one of these trees near his house, which has now spread its branches so widely, that, as my informant affirmed, 2,000 persons may stand under it ; and so much is this tree revered by his family, that they do not suffer its withered branches to be burnt.

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| <sup>d</sup> <i>Ficus Indica</i> , vulgarly called the banyan tree. |  |
| <sup>e</sup> <i>Mimusops eleagi</i> .                               | <sup>f</sup> <i>Terminalia citrina</i> . |
| <sup>g</sup> <i>Phyllanthus emblica</i> .                           | <sup>h</sup> <i>Ægle marmelos</i> .      |
| <sup>i</sup> <i>Melia azodaracta</i> .                              |  |





## CHAP XIII.

## THE WORSHIP OF RIVERS.

RIVERS are to be placed among the objects of Hindoo worship:<sup>k</sup> they are of both genders, Nūḍḍ and Nūḍēē. The worship of these rivers is performed at auspicious seasons, as laid down in the shastrū, and at some of the great festivals. Certain places also of these rivers are peculiarly sacred, and draw to them great numbers of devotees; as, the source of the Ganges; the union of the Ganges, the Yūnoona, and the Sūrūswūtēē at Prūyagū;<sup>l</sup> the branching of this united river into three streams at Trivénēē; the place where the Ganges disembogues itself into the sea, &c. Their waters are used for food, bathing, medicine, religious ceremonies, &c. and formerly when a Hindoo king was crowned, they were poured upon his head as a part of his consecration.

SECT. I. *Gūnga*.

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

The grandfather of Bēēshmū was one day performing religious austerities near the Ganges, when the goddess fell in love with him, and, in order to persuade him to a union, went and sat upon his right knee. He told her that the left knee was the proper place for the wife, and the right for the son: that therefore she should not become his, but be united to his son: whose name was Santūnoo. After Santūnoo and Gūnga had been married some time, she was about to leave him; but consented to stay, on condition that she might kill all her children at their birth. When the first child was born, she threw it into the river, and so on to the seventh inclusive. As she was destroying the eighth, Santūnoo forbid her, in consequence of which the child was saved, but she abandoned her paramour. The whole of this was to fulfil a curse pronounced by Vishnū on the eight gods named Ūshtū-vūsoo.

<sup>k</sup> The notion of certain rivers being sacred, seems to have prevailed amongst other heathen nations. Hence Naaman the Syrian said, 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?'

<sup>l</sup> It is ascertained, that there are six places of this name, five of which are situated on the river Ulūkānunda.—See Asiatic Researches, vol. xi.





The Ramayānū, Mūhabharātū, and the Gūnga-khūndū, a part of the Skūndū pooranū, give long accounts of the descent of Gūnga from heaven :—Sūgūrū, a king, having no children, entered upon a long course of austere devotions ; in the midst of which Bhrigoo appeared to him, and promised, that from the eldest queen should be born sixty thousand children, and from the other only a single child. After some time, the queen was delivered of a pumpkin ! which the king in anger dashed to the ground, when the fruit was broken, and, to his astonishment, he saw children rising from it ; and, calling sixty thousand nurses, put each child into a pan of milk. The other wife had a son, whom they called Ūngshooman. After these sons were grown up, the king resolved to perform once more the sacrifice of a horse before his death, and committed the victim to the care of his sixty thousand sons. The person who performs this sacrifice one hundred times, succeeds to the throne of heaven. On this occasion the reigning Indrū was alarmed, this being Sūgūrū's hundredth sacrifice. To prevent its taking effect, therefore, he descended to the earth, and assuming another form, privately carried off the horse, which he placed in patalū, near to Kūpilū, a sage. The sixty thousand sons, after searching throughout the earth in vain, began to dig into patalū,<sup>c</sup> where they found the horse standing by the side of Kūpilū, who was absorbed in his devotions. Incensed at the old man, whom they supposed to be the thief, they began to beat him ; when, awaking from his abstraction of mind, he reduced them all to ashes. The king for a long time heard no more of his sons ; but at length Narūdū informed him of the catastrophe. He then sent his son Ūngshooman down to the sage, who delivered up the horse, and informed the king, that if he could bring the goddess Gūnga from heaven,<sup>d</sup> his sons might be restored to him. The king offered the sacrifice, and placing Ūngshooman on the throne, took up his residence in a forest as a hermit, where he died. Ūngshooman, in his turn, making his son Dwileepū his successor, died also in a forest. Dwileepū had two wives, but no children ; he therefore abdicated the throne, and embracing the life of a hermit, sought of the gods a son, and the deliverance of the sons of Sūgūrū. Shivū promised him, that by means of his two queens a son should be born. These women lived together, and after some time the youngest had a son, whom they called Bhūgēerūthū,<sup>e</sup> who, however, was only a mass of flesh. Though greatly moved at the sight of such a child, they preserved it, and in time it grew up to manhood. One day Ūstū-vūkrū, a moonee, who was

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

<sup>d</sup> Or, as it is explained, if he could perform the funeral rites for these sixty thousand persons with the efficacious waters of the Ganges, they would be delivered from the curse, and ascend to heaven.

<sup>e</sup> This story is so extremely indelicate, that it is impossible to translate it.





hump-backed, and wriggled in walking, called to see these females ; when Bhūgēerūt'hū, in rising to salute the sage, trembled and wriggled in such a manner, that Ūshtū-vūkrū, thinking he was mocking him, said, ' If thou canst not help wriggling thus, be a perfect child ; but if thou art mocking me, be destroyed.' The boy immediately became perfect, and the sage gave him his blessing. When Bhūgēerūt'hū was grown up, he addressed his prayers to different gods for the restoration of his sixty thousand relations—but in vain ; at length Brūmha, moved by his piety, gave him a single drop of the water, and Vishnū giving him a shell which he blew, Gūnga followed him. As she had to fall from heaven to earth, Bhūgēerūt'hū was afraid lest the earth should be crushed by her fall : wherefore Shivū, standing on mount Himavūt, caught Gūnga in his bunch of matted hair, and detained her there for some time ; but at length suffered one drop to fall on the mountain : and from thence, on the tenth of the increase of the moon in Jyoisht'hū, the goddess touched the earth, and whichever way Bhūgēerūt'hū went blowing the conch, there Gūnga followed him.

Several very curious circumstances happened to Gūnga as she passed along. In one place she ran near Jūnhoo, a sage, and washed away his mendicant's dish, the flowers for worship, &c. upon which he, in anger, took her up, and swallowed her. At the intreaties of Bhūgēerūt'hū, however, the sage let her pass out at his thigh, on which account Gūnga received the name of Janhūvēē.

On they went, till Gūnga asked Bhūgēerūt'hū where these sixty thousand relations were whom she was to deliver. He being unable to inform her, she, to make sure of their deliverance, at the entrance of the sea, divided herself into one hundred streams, and ran down into patalū ; where, as soon as the waters of Gūnga touched their ashes, they were delivered from the curse, and ascended in chariots to heaven.

When Gūnga was brought from heaven, the gods, conscious that their sins also needed washing away, petitioned Brūmha on the subject, who soothed them by promising that Gūnga should remain in heaven, and descend to earth also. This goddess, therefore was called Mūndakinee in heaven, Gūnga on earth, and Bhogūvūtēē in patalū.

All casts worship Gūnga, yet most of the ceremonies at the time of the daily ablutions, with the exception of some forms of praise to this goddess, are in the name of Shivū and other gods. The Hindoos particularly choose the banks of this river for their worship, as the merit of works performed here, according to the promise of

<sup>1</sup>The mouths of the Ganges.



the shastrus,<sup>5</sup> becomes exceedingly augmented. In Voishakhū, Jyoisht'hū, Kartikū, and Maghū, the merit is greater than in other months; and at the full moon in these months is still more enhanced. In every month, on the first, sixth, and eleventh of the moon, and at its total wane also, bathing in Gūnga is much recommended.

On the third of the moon in Voishakhū, a few Hindoos perform the ceremonies of worship by the side of the river, under the expectation that the benefits will be undecayable: such is the promise of the smritee shastrū.

On the 10th of the moon's increase in Jyoisht'hū, in the forenoon, the Dūshūhūra festival is held, in commemoration of Gūnga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at the most sacred places of the river, bringing their offerings of fruit, rice, flowers, cloth, sweetmeats, &c., and hang garlands of flowers across the river, even where it is very wide. After the people have bathed, the officiating bramhū ascends the banks of the river with them; and after repeating sūngkūlpū,<sup>a</sup> places before him a jar of water, and sitting with his face to the north or east, performs what is called ghūū-st'hapūnū.<sup>1</sup> After this, the bramhū performs other ceremonies, as asūnū shoodhee,<sup>k</sup> ūngū-nyasū,<sup>l</sup> kūrangū-nyasū,<sup>l</sup> bhoot-shōōdhee,<sup>m</sup> dig-vūndhūnū,<sup>n</sup> bhōōt-otsarūnū,<sup>o</sup> &c. then the worship of the five gods; of the nine planets; of the regents of the ten quarters, &c. To this succeeds meditation, manūśū,<sup>p</sup> &c.; the priest next presents the offerings, which may be sixty-four, or eighteen, or sixteen, or ten, or five, or merely flowers and water, according to the person's ability. To these offerings, the worshipper must add sesamum, clarified butter, and barley-flour. The officiating bramhū next performs the worship of Narayūnū, Mūhēshwūrū,<sup>q</sup>

<sup>5</sup> 'He who thinks upon Gūnga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven.—At the hour of death, if a person think upon Gūnga, he will obtain a place in the heaven of Shivū. —If a person, according to the regulations of the shastru, be going to bathe in Gūnga, and die on the road, he shall obtain the same benefits as though he had actually bathed.—There are 3,500,000 holy places belonging to Gūnga: the person who looks at Gūnga, or bathes in this river, will obtain all the fruit which arises from visiting all these 3,500,000 holy places.—If a person who has been guilty of killing cows, bramhūns, his gooroo, or of drinking spirits, &c. touch the waters of Gūnga, desiring in his mind the remission of these sins, they will be forgiven.—By bathing in Gūnga, accompanied with prayer, a person will remove at once the sins of thousands of births.'—*Gūnga-Vākya-Vuice*.

<sup>a</sup> An incantation, at the time of repeating which the person promises to attend to certain ceremonies.

<sup>1</sup> The ceremonies performed at the setting up of an image. Here the jar of water is the image, before which the worship of any of the gods may be performed.

<sup>k</sup> Purifying the seat. <sup>l</sup> Ceremonies accompanied with motions of the fingers.

<sup>m</sup> Purifying the five elements of which the body is composed. <sup>n</sup> Binding the ten quarters, to prevent evil spirits from arriving to defile the worship.

<sup>o</sup> Driving away the evil spirits. <sup>p</sup> Going over all the ceremonies in the mind.

<sup>q</sup> Shivū.





Brūmha, Sōōryū, Bhūgōērūt'hū, and Himalūyū; then the worship of the inhabitants of the waters, as the fish, the tortoises, the frogs, the water-snakes, the leeches, the snails, the mūkūrū, the shell-fish, the porpoises, &c. The offerings, after having been presented to the inhabitants of the waters, are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings presented. After this, the names of certain gods are repeated, with forms of praise; the fee is presented to the priest, the brambhūns are entertained, and the offerings sent to the houses of brambhūns. At the close of these ceremonies the people perform obeisance to Gūnga, and then depart. Great multitudes assemble on the banks of the river on these occasions, and expect much both in this life and hereafter from this act of worship. If a person, placing on his head ten fruits of any kind, thus immerse himself in the Ganges on this day, the sins of ten births will be removed.

In this month also clay images of Gūnga are set up in domestic temples, and worshipped, and the next day thrown into the river. In some places clay images of this goddess are preserved in clay temples, and worshipped daily. Persons escaping dangers on water present offerings to Gūnga, as well as to Vūroonū, the Indian Neptune; as mariners, having escaped the dangers of the sea, used to offer a sacrifice to Venus.

On the thirteenth of the decrease of the moon in Choitrū, the people descend into the water, and with their hands joined immerse themselves; after which the officiating brambhūn reads a portion of the shastrū, describing the benefits arising from this act of bathing. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnū, &c., and then immerse themselves again. Gifts of rice, fruits, and money are offered to

\* This strongly reminds us of the lines of Juvenal, Satire xv.

Who has not heard, where Egypt's realms are nam'd,  
What monster gods her frantic sons have fram'd?  
Here Ibis gorg'd with well-grown serpents\*, there  
The crocodile † commands religious fear:  
Where Memnon's statue magic strings inspire  
With vocal sounds that emulate the lyre;  
And Thebes (such, Fate, are thy disastrous turns!)  
Now prostrate o'er her pompous ruins mourns;  
A monkey-god ‡, prodigious to be told!  
Strikes the beholder's eye with burnished gold:  
To godship here blue Triton's scaly herd,  
The river progeny is there preferr'd||:  
Through towns Diana's power neglected lies,  
Where to her dogs§ aspiring temples rise:  
And should you leeks or onions eat, no time  
Would expiate the sacrilegious crime.  
Religious nations sure, and blest abodes,  
Where every orchard is o'errun with gods!

† See Gurooru. ‡ The Hindoos throw their children to the alligators. — § Hunooman.

|| See the account above, § See a preceding article.



the poor, the bramhūns, and the priest. On this occasion groups of ten or twelve persons stand in the water in one spot, for whom one bramhūn reads the formulas. These groups are to be seen extending themselves very far along the river. At the moment of the conjunction of the moon (on the thirteenth of its decrease) with the star Śhūtūbhisha, this festival is called the Great Varoonēē. The merit arising from bathing at this lucky moment is supposed to be very great; the people fast till the bathing is over. When there is a conjunction as above, and the day falls on a Saturday, the festival is called the Great, Great Varoonēē.\*

The pooranūs declare, that the sight, the name, or the touch of Gūnga takes away all sin, however heinous; that thinking of Gūnga, when at a distance, is sufficient to remove the taint of sin; but that bathing in Gūnga has blessings in it of which no imagination can conceive.

So much is this river revered among the Hindoos, that many bramhūns will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it.† Some persons perform a journey of five or six months to bathe in Gūnga, to perform the rites for deceased relations, and to carry this water to place in their houses, for religious and medicinal uses. The water of this river is used also in the English courts of justice to swear upon, as the koran is given to Mūsūlmans, and the New Testament to Christians; but many of the most respectable Hindoos refuse to comply with this method of making oath, alleging that their shastrūs forbid them in these cases to touch the water of the Ganges,‡ the shalgramū, or a bramhūn. When such cases occur in the courts, the judges very candidly permit the person, if of good character, to give his evidence in a way consistent with his peculiar prejudices, as, after bathing, &c. and standing with his face to the east. The Hindoo courts formerly admitted a person's evidence without an oath; and when a cause could not be determined by evidence thus given, they resorted to the ordeal. It is not uncommon for one Hindoo to say to another, 'Will you make this engagement on the banks of Gūnga?' The other replies, 'I engage to do what I have said; but I cannot call Gūnga to witness it.' If a person utter a most audacious lie, while near or upon the Ganges, the person to whom he is speaking says, 'Are you

\* At the time of many of the festivals, the sides of the Ganges, in many places, are gaily illuminated; and lights fastened on boards, plantain stalks, &c. or put in earthen pots, are floated down the stream.

† In the work called Valmūkshee-moonsee, amongst many other forms of praise to be offered to Gūnga, is the following:—'O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure; while the emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him, is nothing.'

‡ Many persons refuse to contest causes in which large sums are at stake, under the fear that they may be constrained to make oath on the waters of the Ganges.





not afraid of uttering such a falsehood in the presence of Gunga? A third person perhaps adds, as a continuation of the reproach—'Not he; he has been guilty of discharging his urine into Gūnga, even at Prūyagū.'

Morning and evening the Hindoos visit and look at this river to remove the sins of the night or of the day; when sick they smear their bodies with the sediment, and remain near the river for a month perhaps. Some of course recover, and others die: a Hindoo says, that those who have a steady faith and an unwavering mind, recover; the rest perish.

The Hindoos are extremely anxious to die in the sight of the Ganges, that their sins may be washed away in their last moments. A person in his last agonies is frequently dragged from his bed and friends, and carried, in the coldest or in the hottest weather, from whatever distance, to the river side; where he lies, if a poor man, without a covering day and night till he expires: with the pains of death upon him, he is placed up to the middle in the water, and drenched with it. Leaves of the toolūsee plant are also put into his mouth; and his relations call upon him to repeat, and repeat for him, the names of Ramū, Hūree, Narayūnū, Brūmha, Gūnga, &c. In some cases the family priest repeats some incantations, and makes an offering to Voitūrūnēē, the river over which the soul, they say, is ferried after leaving the body. The relations of the dying man spread the sediment of the river on his forehead or breast, and afterwards with the finger write on this sediment the name of some deity. If a person should die in his house, and not by the river side, it is considered as a great misfortune, as he thereby loses the help of the goddess in his dying moments. If a person choose to die at home, his memory becomes infamous. The conduct of Raja Nūvū-krishnū of Nūdēēya, who died in his bed-room about the year 1800, is still mentioned as a subject of reproach, because he refused to be carried to the river before death. 'Ah! Ah!' say the superstitious, when a neighbour at the point of death delays the fatal journey to the river, 'he will die like Raja Nūvū-Krishnū.'

Dead bodies are brought by their relations to be burnt near this river; and when they cannot bring the whole body, it is not uncommon for them to bring a single bone and cast it into the river,\* under the hope that it will help the soul of the deceased.

\* Many persons, whose relations die at a distance from the Ganges, at the time of burning the body preserve a bone, and at some future time bring this bone and commit it to Gūnga, supposing that this will secure the salvation of the deceased. The work called Kriya-yogāsārū contains the following curious story:—A bramhūn, who had been guilty of the greatest crimes, was devoured by wild beasts; his bones only remained. A crow took up one of these bones, and was carrying it over Gūnga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Gūnga, the bramhūn sprang to life, and was ascending to heaven, when the messenger of Yāmū, the judge of the dead, seized him, as a great sinner. At this



In the eastern parts of Bengal, married women, long disappointed in their hopes of children, make an offering to Gūṅga, and enter into a vow, that if the goddess will give them two children, they will present one to her : and it is not uncommon for such women to cast the first child into the river as an offering ; but it is said, that at present some relation or religious mendicant stands ready to preserve the life of the child. The mother cannot take it again, but this person adopts and provides for it. These offerings are made on the tenth of the moon in Jyōisht'hū, and on the 13th of Choitrū.

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. The shastrū encourages this.\* It is a sin for a bramhūn, but an act of merit in a shōōdrū or a dūndēē, if he be in worldly trouble, or afflicted with an incurable distemper. The Gūṅga-Vakya-Vūlee says, 'Should any person have eaten with another who is degraded for seven successive births ; or have committed the five sins, each of which is called mūha-patūkū ; should he have eaten the food which has been touched by a woman in her courses ; or have constantly spoken falsely ; or have stolen gold, jewels, &c. ; should he have killed the wife of his friend ; or have injured bramhūns, or friends, or his mother, &c. ; or have committed the sins which doom a man to the hell called Mūharourūvū ; or have committed those sins for which the messengers of Yāmū constantly beat a person ; or have committed multitudes of sins in childhood, youth, and old age ;—if this person bathe in Gūṅga at an auspicious period, all these sins will be removed : he will also be admitted into the heaven of Brūmbha, the Pūrūm-hūngsee ; be put in possession of the merits of the man who presents a lac of red cows to a bramhūn learned in the four védūs ; and afterwards will ascend and dwell at the right hand of Vishnōo. After he has enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, be very honour-

time Narayānū's messengers interfered, and pleaded, that the sins of this man, since one of his bones had touched Gūṅga, were all done away. The appeal was made to Vishnōo, who decided in the bramhūn's favour. The bramhūn immediately went to heaven.

\* The Skūndū pooranū declares, that by dying in the Ganges, a person will obtain absorption into Brūmbū. The same work contains a promise from Shivr, that whoever dies in Gūṅga shall obtain a place in his heaven.—The Bhūvishyū pooranū affirms that if a worm, or an insect, or a grass-hopper, or any tree growing by the side of Gūṅga, die in the river, it will obtain absorption into Brūmbū.—The Brūmbū pooranū says, that whether a person renounce life in Gūṅga, praying for any particular benefit, or die by accident, or whether he possess his senses or not, he will be happy. If he purposely renounce life, he will enjoy absorption, or the highest happiness ; if he die by accident, he will still attain heaven.—Mānōo says, 'A mansion with bones for its rafters and beams ; with nerves and tendons for cords ; with muscles and blood for mortar ; with skin for its outward covering ; filled with no sweet perfume, but loaded with faeces and urine ; a mansion infested by age and by sorrow, the seat of malady, harassed with pains, haunted with the quality of darkness, and incapable of standing long ; such a mansion of the vital soul let its occupier always cheerfully quit.'





able, &c. He who shall doubt any part of this, will be doomed to the hell called Koomblhēē-pakū, and afterwards be born an ass. If a person, in the presence of Gūnga, on the anniversary of her arrival on the earth, and according to the rules prescribed in the shastrūś, present to the bramhūns whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, from visiting all the holy places, &c.; his body will be a million times more glorious than the sun; he will obtain a million of virgins, and multitudes of carriages, palankeens, &c. covered with jewels; he will dwell for ages in heaven, enjoying its pleasures in company with his father; as many particles of dust as are contained in the land thus given away to the bramhūns, for so many years will the giver dwell in happiness in Vishnō's heaven.

Every real Christian must be deeply affected on viewing the deplorable effects of this superstition. Except that part of the rig-védū which countenances the burning of women alive, no writers ever gave birth to a more extensive degree of misery than those who have made the Ganges a sacred river. Thousands, yea millions of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expense of time, and money spent in making offerings to the goddess; expensive journeys are undertaken by vast multitudes to obtain the water<sup>a</sup> of this river, (some come two or three months' journey for this purpose,) or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. What the sick and dying suffer by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the *sacred* water in their last moments, is beyond expression. In short, no eyes, but those of Omniscience, can see all the foul deeds done upon and by the sides of this river; and the day of judgment alone can bring all these deeds to light. The bramhūn will then see, that instead of Gūnga's having removed the sins of her worshippers, she has increased them a million-fold.

#### SECT. II.—*Other deified Rivers.*

THE Godavūrēē, the Nūrmāda, the Kavērēē, the Atrēyēē the Kūrātōya, the Bahooda, the Gomūtēē, the Sūrūyoo, the Gūndūkēē, the Varahēē, the Chūrmūn-wātee, the Shūtūdroo the Vipasha, the Goutūmēē, the Kūrmūnasha, the Shonū,<sup>a</sup> the Oiravūtēē, the Chūndrūbhaga, the Vitūsta, the Sindhoo, the Bhūdra-vūkasha, the Pūnūsa, the Dēvika, the Tamrūpūrnēē, the Toongūbhūdra, the Krishna, the Vétrūvūtēē, the Bhoirūvū, the Brūmhū-pootrū,<sup>b</sup> the Voitūrūnēē, and many other rivers, are mentioned in the Hindoo shastrūś as sacred.

<sup>a</sup> Many thousands perish by the dysentery, and others through want, in these journeys.

<sup>b</sup> This is a male river.

<sup>c</sup> Ditto.





At the full moon in Asharhū, many thousand Hindoos assemble at Prūtapū-gūrū, a place to the west of Lucknow, and bathe in the Godavūrēē, or in the remains of it, (for at this season of the year this river is nearly dried up.)

On the last day of Choitrū, a large assembly of Hindoos meet at Modūphūrū-poorū, about sixteen miles from Patna, where the Gūndakēē, the Sūrūyoo, and the Ganges meet.<sup>b</sup> The assembly remains eight days, and a large fair is held on the spot, at which horses, camels, and other beasts, and also children, are bought and sold: the price of a boy is from ten to twelve rupees; that of a girl is less.

On the same day a large concourse of Hindoos, some say as many as 20,000, principally women, assemble at Ūyodhya, to bathe in the Sūrūyoo.

On the 14th of the decrease of the moon in Phalagoonū, an equal number of people are said to meet on the banks of the Sūrūyoo at Būhūrūm-ghatū, near Lucknow: but they do not bathe in the river, the water of which is very filthy, but in a sacred pool adjoining.

On the banks of the Yūmoona, on the second of the moon in Kartikū, and on the eighth of the decrease of the moon in Bhadrū, vast crowds of Hindoos assemble in different places to bathe.

The Brūmhū-pootrū receives the same honours on the eighth of the increase of the moon in Choitrū. At a place three days' journey from Dacca 50 or 60,000 people assemble, and sacrifice pigeons, sheep, and goats, casting them into the river. Children are also cast into the river here by their mothers, but are generally rescued and carried home by strangers. Superstitious people say, that on this day the river gradually swells so as to fill its banks, and then gradually sinks to its usual level.

The Voitūrūnēē, in Orissa, is also placed among the sacred rivers, and on the thirteenth of the decrease of the moon in Chōitrū, great multitudes of Hindoos, (six or seven hundred thousand,) assemble at Yajū-poorū, near the temple of Jūgūnnat'hū, and bathe in this river.

Many other rivers receive the same honours; and I could have greatly enlarged this account, in detailing their fabulous histories, and in noticing the superstitious ceremonies of this deluded people on their banks: but what I have here inserted, and the preceding account of Gūnga, must suffice.

<sup>b</sup> There are several causes why particular places of these rivers are esteemed peculiarly sacred. Some of these causes are given in the shastrū, and others arise from tradition. One instance of the latter occurs respecting Vaidyātātē, a place near Serampore, where Nīmae, a religious mendicant, performed his devotions, and where at present, at a conjunction of particular stars, multitudes assemble to bathe.

<sup>c</sup> See Asiatic Researches.





## CHAP. XIV.

## THE WORSHIP OF FISH.

VISHNOO, having been incarnate in the form of a fish, is worshipped on certain occasions, or rather a form of praise is repeated in honour of this incarnation.

In the preceding account of Gūṅga it will also be seen, that the finny tribes of that river are worshipped at the festivals in honour of this goddess.

I am informed, however, that female Hindoos, residing on the banks of the Pūdmā, on the 5th of the increase of the moon in Maghā, actually worship the Ilishū fish, when they first arrive in the river, with the usual ceremonies, and after that partake of them without the fear of injuring their health.

## CHAP. XV.

## THE WORSHIP OF BOOKS.

THE Hindoos have deified their shastrūs, which, on different occasions, they worship with the same ceremonies as an idol, anointing the book with perfumes, and adorning it with garlands.

At the reading of any part of the védūs, the Chundēē, and other works, the book to be read is always addressed as an idol. At such times the worshipper thus prays to the book : 'Oh ! book ! thou art the goddess of learning, bestow learning upon me.'

When an individual employs a bramhūn to recite to his family and neighbours the Mūhabharātū, Ramayānū, Shrēēbhagūvūtū, or any other pooranū, the worship of the work recited is performed on the first and last days at considerable length, many offerings being presented : each day's recital is also preceded by a short service paid to the book.

At the festival in honour of the goddess Sūrūswūtēē any one of the shastrūs is adopted and worshipped, joined with the pen and inkstand.

The followers of Vishnoo, and especially the mendicant voiragēēs, pay a still greater reverence than the regular Hindoos to the books they esteem sacred. These books relate to the amours of Krishnū, or to the mendicants Choitūnyū and Nityanūndū.

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



CHAP. XVI.

THE WORSHIP OF STONES.

*The ShalgramĪ<sup>a</sup>.*

THIS is the ætites, or eagle-stone, of which there is a great variety, and to which many virtues were ascribed by the ancients. When I shewed a picture of the eagle-stone to a bramhūn who was sitting with me, without informing him what it was, he exclaimed — 'This is the shalgramĪ' and added, (jocularly,) 'Oh! then, Englishmen will be saved, as they have the shalgramĪ amongst them.'

This stone, black, hollow, and nearly round, is said to be brought from mount Gündūkee, in Nepaul. It is added, that in this mountain there are multitudes of insects which perforate the masses of stone, so that pieces fall into the river Gündūkū in the shape of the shalgramĪ, from whence they are taken with nets. Common ones are about as large as a watch. They are valued according to their size, their hollowness, and the colours in the inside; and from these circumstances they are called by different names. The chief sorts are called Lūkshmēē-Narayūnū, Rūghoonat'hū, Lūkshmēē, Jūnārdūnū, Vamūnū, Damodūrū,<sup>b</sup> &c. These different shalgramĪs are worshipped under their different names. The first is sometimes sold for as much as two thousand rupees. The Hindoos have a notion, that whoever keeps in his house this celebrated stone, and a shell called dūkshina-vūrtū,<sup>c</sup> can never become poor; but that the very day in which any one parts with one of them,; he will begin to sink into poverty. Almost every respectable bramhūn keeps a shalgramĪ, as do some shōōdrūs. The bramhūn who does not keep one is reproached by his neighbours.

The reason why this stone has been deified is thus given in the Shrēē-bhagūvūṭ:—Vishnoo created the nine planets to preside over the fātes of men. Shūnēē (Saturn) commenced his reign by

<sup>a</sup> From sharī and gramĪ, which indicates that this stone makes the place excellent in which it is preserved, as the Mīhabharātū is said to purify the places in which it is read: hence bramhūns are forbidden to enter a village where the Mīhabharātū is not found, as such place is pronounced unclean.

<sup>b</sup> The Hindoos say, that this last shalgramĪ requires large offerings of food to be presented to it; and that a bramhūn, who had begged one of them, and neglected to feed it sufficiently, was brought to ruin, this god having swept away nearly his whole family by death. Many stories of this kind are related of this stone. Though a single grain of rice was never known to be eaten by an image, yet the Hindoos firmly believe this and similar stories, against all the evidence of their senses for hundreds of years together. Gopalī, a learned bramhūn employed in the Serampore printing-office, declared that one of these stones had been placed in his house by a relation, who attributed his family misfortunes to its powers.

<sup>c</sup> A shell, the convolutions of which turn to the right. Vishnoo is said to hold a shell of this kind in his hand.



proposing to Brūmha, that he should first come under his influence for twelve years. Brūmha referred him to Vishnoo, but this god, equally averse to be brought under the dreaded influence of this inauspicious planet, desired Saturn to call upon him the next day, and immediately assumed the form of a mountain. The next day Saturn was not able to find Vishnoo, but discovering that he had united himself to mount Gūndūkēē, he entered the mountain in the form of a worm called vūjṛū-kēētū.<sup>c</sup> He continued thus to afflict the mountain-formed Vishnoo for twelve years, when Vishnoo assumed his proper shape, and commanded that the stones of this mountain should be worshipped, and should become proper representatives of himself; adding, that each should have twenty-one marks in it, similar to those on his body, and that its name should be shalgramū.

The worship of any of the gods may be performed before the shalgramū, and it is often adopted as the representative of some god. It claims no national festival, but is placed near the image worshipped, and first receives the devotions of the Hindoos. The shalgramū is also worshipped daily by the bramhūns, after morning ablutions: they first bathe or wash the stone, reading the formulas; and then offer flowers, white lead, incense, light, sweetmeats, and water, repeating incantations: the offerings, after remaining before it a short time, are eaten by the family. In the evening, incense, light, and sweetmeats are offered, preceding which a bell is rung, and a shell blown; and the whole is closed by the priest's prostrating himself before the stone.

During the month Voishakhū, bramhūns suspend a pan of water every day over the shalgramū, and, through a small hole at the bottom, let the water fall on it, to preserve it cool during this month, which is one of the hottest in the year. This water is caught in another pan placed beneath, and drank in the evening as holy water. When the country is in great want of rain, a bramhūn in some instances places the shalgramū in the burning sun, and sits down by it, repeating incantations. Burning the god in the sun is said to be a sure way of obtaining rain.

Some persons, when sick, employ a bramhūn to present single leaves of the toolūsee plant, sprinkled with red powder, to the shalgramū, repeating incantations. A hundred thousand leaves are sometimes presented. It is said, that the sick man gradually recovers as every additional leaf is offered. When a Hindoo is at the point of death, a bramhūn shews him the marks of the shalgramū, the sight of which is said to secure the soul a safe passage to Vishnoo's heaven.

In a work called *Shalgramū-nirnūyū* an account is given of the proper names of the different shalgramūs; the benefits arising

<sup>c</sup> Literally, the thunder-bolt worm.



from their worship; the kinds of shalgramūs proper to be kept by persons in a secular state, and also by the religious.

A separate room, or house, or a particular spot in the room where the family dwell, is assigned to this god. Some persons keep one, others ten, others a hundred, and some even as many as a thousand of these stones.

The shalgramū is rendered impure by the touch of a shoodrū<sup>d</sup> and in such cases must be purified by rubbing it over with cow-dung, cow's urine, milk, ghēē, and curds. If a small part of the shalgramū be broken off, the owner commits it to the river. The bramhūns sell these stones, but trafficking in images is dishonorable.

[The shalgramū is the only stone deriving its deity from itself: all other stones worshipped are made sacred by incantations. For an account of them, see a succeeding article relative to the Hindoo images.]

## CHAP. XVII.

### A LOG OF WOOD WORSHIPPED.

#### *The Pedal.*

THIS is a rough piece of wood, (termed dhénkee,) generally the trunk of a tree, balanced on a pivot, with a head something like a mallet; it is used to separate the rice from the husk, to pound brick-dust for buildings, &c. A person stands at the farthest end, and with his feet presses it down, which raises up the head; after which he lets it fall on the rice, or brick-ends. One of these pedals is set up at almost every house in country places.

The origin of this worship is thus given:—A religious guide, being called upon to give the initiating incantation to one of his disciples, commanded him to repeat the word dhénkee, dhénkee. Narūdū, the god of the dhénkee, pleased with the disciple, visited him, riding on a pedal, and gave him as a blessing another incantation, by which he immediately became perfect, and ascended to heaven.

The pedal is worshipped at the time of marriage, of investiture with the poita, of giving the first rice to a child, and at any other particular time of rejoicing. The women are the worshippers. It is also worshipped in the month Voishakhū by all castes of females, not excepting the wives of the most learned bramhūns; who consecrate it by putting red, white, or yellow paint, and also some rice, dōorva grass, and oil on its head.

About twenty years ago, the raja of Nūlū-danga, Mūhéndrū-dévū-rayū, spent three hundred thousand rupees in a grand festival in honour of this log of wood. At the close of the festival, the raja took a firebrand, and set all the gilded scenery on fire, and thus finished this scene of expensive folly and wickedness.

<sup>d</sup> So are all other images that have been consecrated.





BOOK II.  
OF THE TEMPLES, IMAGES, PRIESTS, AND CEREMONIES  
OF THE HINDOOS.

CHAPTER I.  
OF THE TEMPLES.

THE Hindoo temples in Bengal, though different in shape, are nearly of the same description of architecture: they are very inferior, it is true, to the sacred edifices in Europe; but some of these buildings are in a better style than might have been expected from a people so little advanced in the arts.

SECT. I.—*Of different Kinds of Temples.*

The *Mündirū*,<sup>a</sup> dedicated to the lingū, is a double-roofed Gothic building, the body square, but the upper part short and tapering to a point. It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators. The centre room contains the lingū; in the others are placed the utensils for worship, the offerings, &c.—Small square temples for the lingū, with flat roofs, are erected in rows facing the houses of rich men, or before a college, a consecrated pool of water, another temple, or a flight of steps descending into the river. Similar temples in honour of Gūneshū are to be seen in some places. Very small temples like the *Mündirū*, only three or five cubits high, and containing a lingū about a foot in height, have been erected at Benares.

The *Déoolū*<sup>b</sup> temples, sacred to Jūgūnnat'hū, rise from the foundation in a gradual slope like a sugar loaf, with an iron image of Gūroorū on the pinnacle. These temples, made of brick, are ascended by a flight of steps, and contain only one room.

The *Pūnchū-rūtnū*<sup>c</sup> temple has two or three rooms, and a single-arched roof, with a large pinnacle or turret on the dome, and a smaller one on each corner. It is dedicated to the different forms

<sup>a</sup> *Mündirū* means any edifice of brick or stone; but custom has appropriated it almost exclusively to the temples of the lingū.

<sup>b</sup> Corrupted from *devalayū*, i. e., *devū*, a god, *alāyū*, a house.

<sup>c</sup> Having five turrets.



of Vishnool, as Radha-bullābhū, Gopalū, Mūdūnū-mohūnū, Govindhū, &c. The temple called *Nāvū-rātnū*<sup>d</sup> dedicated also to the various forms of Vishnool, has a double roof like the Mūndirū, with a small turret on each corner of the lower roofs, and on the upper one a larger turret to crown the dome. It contains four or five rooms. At Ūgrū-dwēepū, the temple of Gopēē-nat'hū has different houses attached to it; one for cooking, another for the utensils used in worship; another is a store-house for the offerings, and two others are open rooms for the accommodation of visitors and devotees.

The *Vishnool-mūndirū*, having one room, with a partico in front, is a flat-roofed building, erected either within or without the wall which encloses a Hindoo house, or at a little distance from the owner's house; and sometimes by the side of the Ganges, when the person's house is near the river. A few temples may be seen, having three rooms; one of which is the god's hall of audience, another his dining room, and the third his room for sleeping.

Another kind of temple, with a flat roof, is often erected by rich Hindoos adjoining to their houses, and called *Chāndēē-mūndirū*, and is designed for the image of Doorga or Kalēē. This is built on four sides, with an area in the middle. The image is placed at the north end, with its face to the south; the two sides, and the north end, in most cases, contain upper rooms with porticos beneath. The room which contains the image is about ten cubits long and sixteen broad: the other rooms are open in front with arched doorways; and in these the visitors sit to see the ceremonies of worship, hear the singing, &c.

The *Yorū-bangala* is made like two thatched houses or bangalas, placed side to side; and has what is called in England a double-pitched roof, generally covered with tiles or bricks. The front is open without doors. These temples are dedicated to different gods, but are not now frequently built in Bengal.

The Hindoos have another sacred edifice, called *Rasūmūnchū*, in which the image of Krishnū is annually placed and worshipped. This building is octagonal, with eight turrets at the corners, and a steeple in the centre supported by pillars; and consists of one room, open on all sides, and elevated five or six feet from the ground. On the nights of the rasū festival, the image is brought and placed in this elevated open room, there worshipped, and afterwards carried back to the temple adjoining to the owner's house. The *Dolū-munchu* is a similar building, but is sometimes made larger.

A great number of small clay and thatched buildings are erected in Bengal, in which the images of Siddhēshwūrēē, Krishnool,

<sup>d</sup> Having nine turrets.





Ramū, &c. are set up. The roofs of these buildings are sloping, like the huts of the poor in Europe.

Images of some of the inferior deities are placed under trees, and these trees become as it were temples for worship.

In some few towns a number of different temples are built in a square. I once saw a *Dēvalūyū* of this kind at Chanchra, in Jessore, which contains twenty-one temples and as many gods. One thousand acres of ground are attached to this place; one bramhūn perform the ceremonies; six others cook for these gods; four others gather flowers, and bring the articles for the daily worship. Nimaee-mūlikū, a goldsmith of Calcutta, built and endowed this place. Similar *dēvalūyūs* are to be seen at Krishnū-nūgūrū, Gūnga-vasū, Shū-nivasū, Būrdhū-nūgūrū<sup>f</sup>, Natorū, Poonté<sup>g</sup>, Somra<sup>h</sup>, Bhōo-koilasū, Gooptū-para, and at many other places in Bengal.—Raja Chūndrū-rayū, of Patūlee, is said to have built two hundred of these *dēvalūyūs*, at each of which two or three hundred people are daily fed. The relict of raja Tilūkū-chūndrū, of Burdwan, erected one hundred and eight temples in one plain, and placed in them as many images of the lingū; attaching to them eleven bramhūns and inferior servants, and endowing the temples with estates to the amount of the wages of the attendants.

Before many temples is seen a roof, supported by pillars, under which portions of the shastrūs are recited or sung, and at other times animals for sacrifice slaughtered. In general, however, the singing and dancing at the festivals take place under an awning in the open air, near some temple, or near the person's house who bears the expense. The long periods of dry weather in this climate render this practicable; nor would the heat allow of such large assemblies meeting in houses, even if buildings sufficiently large could be constructed. This accounts for the Hindoo temples being so small in the inside: many of them, especially those of the lingū, are only large enough to contain the image, the offerings, the utensils of worship, and the officiating priests.

Much of the wealth of the Hindoo kings was formerly expended in building temples, and supporting splendid festivals. At present, those who erect these temples in Bengal are principally the head-servants of Europeans, who appropriate part of their gains to these acts of supposed merit.<sup>i</sup>

<sup>e</sup> These belong to Girūeshū-chūndrū, the raja Nūvī-dwēpū.

<sup>f</sup> This first place is in Moorshūdadādī, and belongs to raja Vishoonat'hū, as does that at Natorū.

<sup>g</sup> This belongs to raja Bhoovīnū-thakoorū.

<sup>h</sup> This place is the property of Ram-sūnkūrū-rayū, a voidyū.

<sup>i</sup> The capitol, or temple of Jupiter Capitolinus, was raised in consequence of a vow made by Tarquinius Priscus in the Sabine war.



The expense of erecting one of these temples, if a single room, amounts to about two hundred rupees; and the wages and daily offerings to one image are about three rupees per month. Some give the bramhūn who officiates twelve annas, and others a rupee monthly, with his food and clothes. Sometimes the offerings are given to him, but in other cases they are presented to the bramhūns of the village alternately, and the priest has money given him in their stead. These offerings frequently consist of a pound of rice, a pint of milk, half an ounce of sugar, and two plantains. The quantity, however, is not prescribed; and other things are added by the wealthy.

### SECT. II.—*Dedication of Temples.*

WHEN a Hindoo has erected a temple, he appoints a day to dedicate it to some god. The following account of the dedication of one hundred and eight temples to Shivū, some years ago, at Talitū, in the district of Burdwan, by the mother of Tējūsh-chūndrū, the raja of Burdwan, will give an idea of the manner in which this ceremony is performed.

The foundation of these temples being about to be laid, a place was dug in the earth about a cubit square, into which water was poured, and a brick placed in the hole; after which the worship of the household god, (Vishnoo,) of Vūroonū, and the lingū, was performed. At the close of the worship, a flower was thrown into the water, the floating of which to the right was considered as a good omen, and decided the point that the temple should be raised on that spot. The following prayer was then addressed to this brick: 'As long as the earth and mountains remain, so long do thou remain immoveable.' After the temples were nearly finished, many bramhūns and the relations of the queen were invited, and on an auspicious day the ceremony of consecration was performed. An altar was raised before each temple, and four priests chosen for each altar; who, purifying them, performed the worship of the five gods,\* the nine planets, the ten guardian deities of the earth, and of Shivū, Vishnoo, and Doorga. To this succeeded the burnt-sacrifice. One hundred and eight officiating priests then celebrated the worship of Shivū, while sitting at the doors of the temples. A person, in the name of the queen, next made a present to the builder, and hinted to him that she now wished to consecrate these temples to Shivū. The trident of Shivū was next worshipped, and fixed on the steeple. The princess then, sitting in an enclosure below the steps of one of the temples, in the presence of one of the priests and her attendants, devoted these temples to Shivū, saying, 'O Shivū! I present to thee these one hundred and eight temples, made of brick: may I be rewarded

\* Br īmha, Vishnoo, Shivū, Gūnéshū, and Sōōryū.





with an everlasting residence in heaven.' In making this offering, a number of minute ceremonies took place. The princess next sent one of her relatives to perform the worship of Indrū near a bamboo, bearing a trident, with a flag fastened thereto. The same person, after professing to animate one hundred and eight wooden images of the bull, worshipped them, and placed them in the temples thus dedicated. A representative of the princess next walked round the temples three times:—(the princess herself began to perform the ceremonies of circumambulation, but being very corpulent, she resigned it to one of the priests.)—One hundred and eight priests, bringing garlands<sup>1</sup> and the other articles used in worship, now performed the worship of the lingū in the temples. At the close of these ceremonies, the princess presented a rupee to each of the four hundred and thirty-two officiating bramhūns, and one hundred and eight rupees to her own private priest, who also obtained the offerings. She also presented twelve kinds of offerings to Shivū, among which were vessels of gold, silver, and other metals, cloths, &c. An entertainment to the bramhūns succeeded, and at length the guests were dismissed with presents from among the offerings, or in money, from ten to fifty rupees each bramhūn. One hundred thousand rupees, it is said, were expended upon these buildings.<sup>m</sup>

The ceremonies are nearly similar to the above when idols are dedicated and set up in temples; when pools or trees are consecrated to the public use; when cars are presented to some god; and when a person is finishing the ceremonies of a vrātū or vow.

### SECT. III.—*Endowment of temples.*

THE worship in some temples is conducted, and the offerings supplied by the family which has erected the temple; but in others by a hired bramhūn, who receives monthly wages: the offerings are in general distributed among the bramhūns of the village.

To a temple particularly celebrated, rich men make grants of houses, sometimes of whole villages; and of lands, orchards, pools, &c. to a large amount; and the produce of these grants is applied to the uses of the temple.

The temple of Radha-būllūbhū at Būllūbhū-poorū, about twelve

<sup>1</sup> At the time of worship the priest always puts upon the image a garland of flowers. This seems to have been practised among other idolaters: for when the priest of Jupiter came to worship Paul and Barnabas, (Acts xiv. 13.) he brought oxen and garlands. No doubt the latter were intended to be put upon the heads or necks of the apostle and his companion, the persons about to be worshipped.

<sup>m</sup> Tējūsh-chūndrū has since built one hundred and eight temples at Umbika and dedicated them to Shivū.



miles north of Calcutta, has been endowed with lands, houses, &c. to the annual amount of 3,000 rupees, by Raja Mūvū-Krishnū; which is divided among sixteen families of bramhūns.

The temple of Jūgūnnathū at Mūhēshū, about the same distance from Calcutta, has been endowed with lands, &c. to the annual amount of 1,400 rupees, by Raja Anūndū-Chūndrū-Rayū.

The temple of Gopēē-nathū at Ūgrū-dwēēptī has been endowed with lands, &c. to the annual amount of 6 or 7,000 rupees, by Raja Krishnū-Chūndrū-Rayū.

The temple of Jūgūnnathū in Orissa has been endowed by several rich Hindoos: Raja Ram-Krishnū-dēvū gave two villages, the rents of which bring in about 4,000 rupees annually: Nimoo-mūllikū of Calcutta gave daily one rupee, or 365 annually; and his children continue the donation. Other rich men make similar annual presents. It is supposed that not less than 100,000 rupees a year are drawn from the Hindoos by the bramhūns of this temple.

## CHAP. II.

### OF THE IMAGES.

THE images of the Hindoo gods are made either of gold, silver, quicksilver mixed with the powder of tin, brass, copper, iron, mixed metal,<sup>a</sup> crystal, stone, wood, or clay.<sup>b</sup> The common workmen in gold, silver, brass, &c. make these images.

The images made of gold are generally those of Doorga, Lūksh-mēē, Radha, Krishnū, and Sūrūswūtēē; which are kept in private houses, and worshipped daily. These images must not be less in weight than one tola;<sup>c</sup> they are generally three or four.

The image of Shēētūla is often made of silver, kept in the house, and worshipped daily. It is as heavy as ten or twelve rupees.

<sup>a</sup> Containing, as the Hindoos say, eight ingredients, viz., gold, silver, tin, copper, iron, zinc, lead, and brass.

<sup>b</sup> The shastrūs allow images to be made of no other substances than these. The image of Shūnee alone is made of iron.

<sup>c</sup> Three tolas are rather more than one ounce. At Kidderpoorū, adjoining to Calcutta, is a golden image of Pūtitū-pavūnēē, two cubits high. Near Serampore, is a golden image of Jūgūdhatrēē, about a cubit and a half high.





The images of Shivū only are made of quicksilver and crystal. They are very small, and are kept in the houses of the rich, and used for daily worship.

Small brazen images of many of the gods are kept in private houses, and worshipped daily. These are very small, weighing only an ounce or two.

Very small copper images of Sōōryū, and of Shivū riding on a bull, are preserved in private houses, and worshipped daily.

The images of mixed metal are those of Radha, Doorga, Lūkshmēē, Shivū, &c. The images of any of the gods may be made with this mixed metal; and may be worshipped either in private houses or in temples.

The images of all the gods and goddesses may be made of stone: the greater number are placed in temples; a few small ones are found in private houses. All images of stone are worshipped daily: the greater number are of the lingū, or the various forms of Vishnōo. A few exist of the lingū nine or twelve cubits high.<sup>a</sup> The mendicant followers of Vishnōo carry small images of Krishnū with them in their peregrinations, which are from one to two cubits high. All the stone images in Bengal are of black marble; but there are some at Benares which are white. The sculpture on these stones is in much the same state of perfection as that to be seen in the oldest churches in England. These stones are brought into Bengal from the upper provinces, and cut by men who are to be found in all the great towns, and to whom it is an employment. Some stone images are miraculously found under ground.\* See p. 125.

The nimbū<sup>†</sup> tree supplies the images of Vishnōo in his different forms; also of Doorga, Radha, Lūkshmēē, Shivū, Gūroorū, Choi-tūnyū, &c. None of the wooden images are kept in private houses, but in separate temples. They are generally from one to three cubits in height.

All the images which, after worship, are thrown into the water, are of clay baked in the sun, about four cubits high: the images of the lingū, made daily and worshipped, are immediately thrown away. In some places, clay images of Kartikū, twenty-one cubits high, are set up, and after the festival committed to the river. The images of Doorga, Siddhēshwūrēē, Ūnnū-pōōrna, Krishnū, Pūnchanūnū, Shūst'hēē, Mūnūsa, Dūkshinū-rayū, &c. are however constantly preserved in temples. The Hindoo potters are the prin-

<sup>a</sup> An image of the lingū is set up at Benares, which six men can hardly grasp.

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

\* Melia azadarachta.



cipal god-makers, though many other castes, and even Mūsulmans, follow this employment. The maker first takes a board, and raises upon it a little frame-work, to which he fastens bamboos covered with straw, for the back-bone, the arms, legs, &c. Round these he lays clay mixed with cow-dung, chaff, and straw, which he suffers to dry. Having made the head of clay, he lays it to dry, and afterwards joins it to the trunk very carefully. He again clothes the body, arms, and legs, with more cow-dung and clay, and covers the whole with a cloth, that it may not crack. When ready, he carries it to the person's house who may have ordered it, and, according to the size, obtains two, four, seven, or eight rupees for it. Sometimes the maker paints it at his own house, which costs two, three, four, or five rupees more.

The evening before the consecration, the person at whose temple this image is to be set up, brings twenty-two different articles, among which are fruits, flowers, gold, silver, rice, a stone, turmeric, sugar, cow-dung, clarified butter, a shell, peas, red powder, &c. With all these things the officiating brāhmīn touches the forehead and other parts of the image, repeating incantations. This is called ūdhivasū, or inviting the goddess to come and dwell in the image. The next day, eyes and a soul (prāṇ) are given. No one reverences the image till this work is done.

When an image of Doorga is to be consecrated, in addition to the above ceremonies, a plantain tree is brought, and bathed either in the house, or in the river. At this time the service occupies about an hour: after which the tree is clothed like a woman, with two vilwū fruits for breasts; and nine sorts of leaves, smeared with red paint, are hung round the neck. The trees, from which these leaves are taken, are said to have assisted in different wars the deities whose images accompany that of Doorga. The Hindoo shastrū make no hesitation in giving tongues to stones, or making trees into soldiers. It may be allowed in a romance; yet the modern Hindoos are silly enough to believe most gravely that all this is the very truth. They say, 'Why not? God can do every thing.'

If a woman, a dog, or a shōōdrū touch an image, its godship is destroyed, and the ceremonies of deification must be again performed. A clay image, if thus defiled must be thrown away. There are degrees of impurity imparted by the touch of different animals. Breaking the hand or foot of an image is an evil omen. If an image be unequal in any of its parts, or if the eyes be made to look upwards or downwards, and not straight forwards, something evil will befall the owner. If it be set up with ease, the spectators declare, that god himself is pleased.

*Godship of Images tried.*—By performing a ceremony called





shora, it is imagined, a person may obtain the power of ascertaining whether the deity dwell in an image or not. In this ceremony, which must be repeated during fifteen days and nights, the devotee bathes an image of the goddess Vipūrēstū-prūtyūngira with milk, curds, clarified butter, cow's dung, and cow's urine; worships it, having on red garments; and repeats the initiating incantation of this goddess ten thousand times. In the night, he walks round the image, in a triangular manner, one hundred and eight times, prostrating himself after every circumambulation. On the last day, the ceremonies are continued to a greater extent, and the burnt-sacrifice is added. When such a person bows to an image, if the deity dwell not in it, it will break to pieces. A person of Krishnū-nūgūrū is mentioned as having obtained this power: he bowed to an image of Mūdūnū-Mohūnū, at Vishnū-poorū; when the image became bent in the neck, and continues so to this day. At Réboona, a village near Balasore, several stone images are said to have been broken by a man named Kalaparhū, who bowed to them.

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### CHAP. III.

#### OF THE PRIESTS.

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*The Poorohitū.*—Every bramhūn may perform the ceremonies of his religion. The priest, called a poorohitū, is, however, called in to assist in the shraddhū, the ten ceremonies called sūngskarū, in those at the offering of a temple, at the different vrūtās, at the festivals, and at a burnt-sacrifice; and he is sometimes called to fast, and bathe, in the name of another. A man of property in some cases, unwilling to fast himself, gives his poorohitū a rupee to do it for him; and, in the cold weather, he gives him a fee, to bathe for a month, and perform the ceremonies connected with bathing, instead of himself. Some rich men retain a family priest, who receives the fees and separate presents of cloth, sweetmeats, rice, fruits, &c. as his reward.

Any bramhūn, who is acquainted with the different formulas of worship, may become an officiating priest. In some cases, one person is priest to a thousand families; but he employs assistants, and gives them a stipulated share of the perquisites. If the priest do not arrive in time, or if he blunder in performing the ceremonies, the person employing him reproves him. When several families have the same priest, and wish to perform certain ceremonies on the same day, the priest is sure to offend, and never fails to be told of his partiality to one family, and neglect of the other. These priests are generally very avaricious, and take care



to have their full share of the presents at the close of a ceremony. The amount of the fees depends upon the ability and generosity of the person who employs the priest; who is not unfrequently very much dissatisfied with what he receives, and complains to others, that 'the duties at such a man's house are very heavy, but that he gives only a very trifling fee, and no more of the offerings than a crow might eat.' This man subsists upon the fees and offerings, engaging in no other employment.

The higher orders despise a bramhūn who becomes priest to shōōdrūs, and refuse to eat with him. Such a person can only be priest to one caste, and is called the joiners' bramhūn, or the blacksmiths' bramhūn, &c.

The yogēes, (mostly weavers,) the chandalūs, and the basket-makers, have priests of their own castes, and not from among the bramhūns.

The shastrūs point out the proper qualifications of a poorohitū, which are similar to those of a spiritual guide, mentioned in a following article. Some enjoy this office by hereditary succession. When a person, immediately after the performance of a religious ceremony in his family, meets with success in his connections or business, he not unfrequently attributes his prosperity to his priest, and rewards him by liberal presents. On the other hand, if a person sustain a loss after employing a new priest, he lays it at the door of the priest. If at a bloody sacrifice the slayer happen to fail in cutting off the head at one blow, the priest is blamed for having made some blunder in the ceremonies, and thus producing this fatal disaster.

*The Acharyū.*—The person who taught the védūs used to be called acharyū; and at present the bramhūn, who reads a portion of them at the time of investiture with the poita, is called by this name; as well as the person who reads the formularies at a sacrifice. This latter person is generally the poorohitū, but he then assumes the name of acharyū. A considerable number of bramhūns are qualified to discharge the duties of an acharyū; and any one thus qualified may perform them, without any previous consecration or appointment. Twenty or thirty rupees is the amount of the fee of the acharyū at festivals.

*The Sūdūshyū.*—The Sūdūshyū regulates the ceremonies of worship, but is not employed on all occasions: he is however generally engaged at the festivals; at the first shradhū after a person's death; at the dedication of images, temples, flights of steps, ponds, &c. At the reading of the pooranūs also he attends, and points out where the reading or the copy is defective. He receives a fee of ten or fifteen rupees, and sometimes as much as one hundred and fifty. On extraordinary occasions, five or ten sūdūshyūs are employed.





*The Brāmha* sits near the fire at the time of a burnt-offering and supplies it with wood. The fee to this person is five rupees in cases where the Sūdūshyū receives fifteen; to which is added a gift of rice, &c.

*The Hota* throws the clarified butter on the fire in the burnt-offering, repeating the proper formulas. He receives the same fee as the acharyū.

The four last-mentioned persons divide the offerings presented to Ūgnee, and are worshipped at the commencement of a sacrifice; when rings, poitas, clothes, seats of cloth, or wood, pillows,\* awnings, brass and copper vessels, &c. are presented to them.

The Hindoo priests wear their usual dress during the performance of any ceremony.

*Other priests.*—A number of persons are employed as assistants to the priests: as, the Vuroo, who gathers flowers to present to the image, sweeps the temple, &c. The person who buys and collects the things for the offerings is called Ūdhikarēē; he who performs the ceremonies of worship is called Pōōjūkū; he who cooks for the image, Pachūkū; he who recites the pooranū in an assembly is called Pat'hūkū; he who holds the book and corrects the reading and the copy, Dharūkū; he who hears the words, as the representative of the person who is to enjoy the merit arising from the hearing of these stories, is called Shrota; and he who repeats in the evening the meaning of what has been read in the day, Kūt'hūkū.

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## CHAP IV.

### OF THE WORSHIP IN THE TEMPLES.

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THE daily ceremonies in the temples erected in honour of Shivū are as follows:—In the morning the officiating brambhūn, after bathing, enters the temple<sup>b</sup> and bows to Shivū. He then anoints the image with clarified butter or boiled oil;<sup>c</sup> after which he bathes the image with water which has not been defiled by the touch of a shōōdrū, nor of a brambhūn who has not performed his ablutions, by pouring water on it, and afterwards wipes it with a napkin. He next grinds some white powder in water, and, dipping

- \* The rich Hindoos sit with a large pillow placed at their backs.
- <sup>b</sup> Pulling off his shoes at the bottom of the steps.
- <sup>c</sup> The Greeks used to smear the statues of their gods with ointments, and adorn them with garlands.





the ends of his three fore-fingers in it, draws them across the lingū, marking it as the worshippers of Shivū mark their foreheads. He next sits down before the image, and, shutting his eyes, meditates on the work he is commencing; then places rice and dōrva grass on the lingū; next a flower on his own head, and then on the top of the lingū; then another flower on the lingū; then others, one by one, repeating incantations; he then places white powder, flowers, vilwā leaves, incense, meat offerings, and a lamp before the image; also some rice and a plantain: he next repeats the name of Shivū, with some forms of praise; and at last prostrates himself before the image. These ceremonies, in the hands of a secular person, are concluded in a few minutes; a person who has sufficient leisure spends an hour in them. In the evening the officiating bramhūn goes again to the temple, and after washing his feet, &c. prostrates himself before the door; then opening the door, he places in the temple a lamp, and, as an evening oblation, presents to the image a little milk, some sweetmeats, fruits, &c. when, falling at the feet of the image, he locks the door, and comes away.

At the temple of Shivū, on the 14th of the increase of the moon in Phalgun, in the night, a festival in honour of Shivū is kept: the image is bathed four times, and four separate services are performed during the night. Before the temple, the worshippers dance, sing, and revel all night, amidst the horrid din of their music. The occasion of this festival is thus related in the Bhūvish-wū-pooranū:—A bird-catcher, detained in a forest in a dark night, climbed a vilwā tree under which was an image of the lingū. By shaking the boughs of the tree, the leaves and drops of dew fell upon the image; with which Shivū was so much pleased, that he declared, the worship of the lingū on that night should be received as an act of unbounded merit.

The worship at the temples in honour of the different forms of Vishnōo, is nearly the same as that at the temples of the lingū. Very early in the morning the officiating bramhūn, after putting on clean apparel, and touching the purifying water of the Ganges, comes to the temple to awake the god. He first blows a shell and rings a bell; then presents water and a towel, and mutters certain prayers, inviting the god to awake, &c. The offerings made to the forms of Vishnōo are much greater in quantity than those presented to Shivū. About noon, fruits, roots, soaked peas, sweetmeats, &c. are presented to the image; and after this, that which answers to the English idea of dinner, consisting of boiled rice, fried herbs, spices, &c. Vishnōo neither eats flesh, fish, nor fowl. After dinner, betle nut, &c. in leaves of the betle vine, are given to be chewed. The god is then

\* It is reported of some Hindoo saints, that when they went to the temple to awake the god, while repeating the words of the shastrū used on these occasions, the doors always flew open of themselves; reminding us of the European superstition, that the temple of Cybele was opened not by hands, but by prayers.





left to sleep, and the temple is shut up. While he sleeps the bramhūns eat the offerings. In the evening, curds, butter, sweetmeats, fruits, &c. are presented, and at this hour people come to the temple to look at the god and make their obeisance. After the setting of the sun, a lamp is brought into the temple, and a small quantity of milk, sweetmeats, &c. are offered. The priests wave a lamp of five lights before the image, ring a small bell, present water to wash the mouth, face, and feet, and a towel<sup>a</sup>. After the offerings have continued before the god about ten minutes, they are withdrawn, as well as the lamp, and the god is shut up in the dark all night.

<sup>a</sup> When I enquired into the meaning of these ceremonies, I was informed, that they were in imitation of the service paid to Krishnū when he used to return from tending the cattle:—water to wash himself, a towel, lights to examine where the thorns had entered his feet or any other parts of the body, a bell to testify their joy that he has arrived in safety, and some food to refresh him after the fatigues of the day in following the herds.



## BOOK III.

### OF THE STATED PERIODS OF WORSHIP, AND VARIOUS DUTIES AND CEREMONIES.

#### CHAP. I.

##### OF THE TIMES OF WORSHIP.

##### SECT. I.—*Lunar Days.*

THE eighth, eleventh, fourteenth, and fifteenth lunar days, both of the increase and decrease of the moon in each month, are considered as fortunate days. At the full moon in Asharhū, Kartikū, Maghū, and Voishakhū, religious ceremonies are peculiarly meritorious, especially gifts to learned brāmhūns; but on the third lunar day in Voishakhū, their merit is imperishable. Bathing in the Ganges on the tenth lunar day in Jyoishthū, is extremely meritorious. The second lunar day in Asharhū, and the eleventh in Shrivūnū, are auspicious times for religious ceremonies. The performance of the shraddhū during the decrease of the moon in Bhadrū is a work of great merit. On the seventh, eighth, and ninth lunar days of Ashwinū, eleventh in Kartikū, the fifth lunar day in Maghū, the thirteenth in Phalgunū, and the seventh in Choitrū, and at the full moon in Poushū, very great benefits flow from religious acts. On all these days the Hindoos are particularly occupied in the different ceremonies of their religion.

##### SECT. II.—*Weekly Ceremonies.*

SOME Hindoos fast every Sunday, and perform the worship of their guardian deity Sōōryū. Others, to fulfil a vow, fast on a Monday,\* performing the worship of Shivū. Others, who suppose themselves to be under the baneful influence of the planet Saturn, fast on a Saturday, and endeavour to propitiate this god by acts of devotion.

\* It is rather singular, that both in the European and Hindoo Mythology, the two first days of the week should be called after the same gods: Rāvee-varū, Sunday, from Rāvee, the sun; and Somū-varū, Monday, from Somū, the moon.



SECT. III.—*Monthly Ceremonies.*

THE Shyama festival is held monthly by certain Hindoos. The shraddhū should be repeated monthly. Some persons, not able to attend to the weekly ceremonies connected with their vows, perform them monthly.

SECT. IV.—*Annual Festivals.*

THE festivals of Doorga, Shyama, Jūgūddhatrēē, Kartikū, Mūlish-mūrdinēē, Rūtūntēē, Ūnnū-pōorna, Phūlūbarēē, Shivū, Krishnū, Gūnēshū, &c. are held annually. Two festivals of Shivū and nine of Krishnū are annual.

The following account of the Hindoo festivals in each month of the year is taken from the Tit'hee-tūttwū :—

*Voishakhū.*—On the third lunar day, (the anniversary of Gūnga's descent,) the worship of Gūnga, of the mountains Koilasū and Himalūyū, of Bhūgēērūt'hū, and of Shivū. On the twelfth lunar day the bathing and worship of Vishnū.

*Jyōish't'hū.*—On the tenth lunar day, (the anniversary of the birth of Gūnga,) the worship of Mūnūsa, and of the nagūs, (serpents.) At the full moon, the bathing of Jūgūnnat'hū; and on the fourteenth of the wane of the moon, the worship of the goddess Savitrēē.

*Asharhū.*—On the second lunar day, the drawing of Jūgūnnat'hū's car, with the worship of this god, and of Būlūramū and Soobhūdra. On the tenth, the return of the car, and the worship of these three gods. The next day is the anniversary of Vishnū's lying down to sleep.

*Shravānū.*—At the full moon, the dolū festival. On the eighth of the wane, (the anniversary of the birth of Krishnū,) the worship of this god, of his father, Jūshoda, Robinēē, Chūndika, Būlūramū, Dūkshū, Gūrgū, Brūmha, Lūkshmēē, and Shūst'hēē.

*Bhadrū.*—On the seventh lunar day, the worship of Shivū and Doorga; and on the seventh, the worship of Mūnūsa, before small sheaves of dōorva grass. On the twelfth, the worship of Indrū, before a kind of flag-staff made with a tree called dūmūnū. On the fourteenth, the worship of Ūnūntū. The shraddhū is performed every day during the wane of the moon.

*Ashwinū.*—From the first to the ninth lunar day, the worship of Doorga. At the full moon, the worship of Lūkshmēē, and the game of Chūtoorajee; and on the last day of the moon, the Shyama festival.



*Kartikū.*—On the first lunar day, the worship of king Bālēē ; and on the second that of Yūmū, and the feasting of own brothers by their sisters.<sup>b</sup> On the eighth, the worship of Gūroorū ; and on the ninth, that of Jūgūddhatrēē. At the full moon, the rasū festival, and the worship of Shyama before a picture. At the entrance of the sun into a new sign, or on the last day of Kartikū, the worship of Kartikū.

*Ugrūhayānū.*—On the sixth lunar day, the worship of Kartikū ; and on the seventh, eighth, and ninth, that of Mūhishū-mūrdinēē. On the fourteenth that of Goūrēē ; and on the seventh of the wane of the moon, the offerings to the dead.

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

*Magh.*—On the fourth, the worship of Goūrēē ; on the fifth, that of Sūrūswūtēē, and of the inkstand ; on the sixth, that of Shūst'hēē ; on the seventh, that of Sōōryū ; and on the eighth ; that of Bhēēshmū. On the eighth of the decrease of the moon, the offerings to the dead ; and on the fourteenth, the anniversary of the rise of the lingū.

*Phalagoonū.*—On the eighth, the worship of Mūngūlū-chūndika ; and at the full moon, the dolū festival.

*Choitrū.*—On the sixth, the worship of Kartikū ; on the eighth, that of Vishnoo with ūshokū flowers ; on the ninth, the anniversary of the birth of Ramū. On the seventh, eighth, and ninth, the worship of Doorga ; and on the ninth, that of Ūnnū-pōorna. On the fourteenth, the worship of Kamū-dévū. On the thirteenth of the decrease of the moon, the worship of Gūnga. On the entrance of the sun into a new sign at the close of this month, the presenting of water, rice, &c. to bramhūns.

#### SECT. V.—Daily Ceremonies.

The shastrū prescribe daily duties towards the gods, deceased ancestors, strangers, and the cow. The worship of Vishnoo, before the shalgramū ; of Shivū, before the lingū ; of a person's guardian deity, before the shalgramū or water ; and of any image constantly preserved, is performed daily. If the family of a bramhūn, where such an image is set up, has become unclean by the death of one of its members, or by any other cause, they do not omit the daily worship, but invite another bramhūn to perform the ceremonies. Sometimes a person makes a vow to

<sup>b</sup> The smritee shastrū ordain this custom. The manner of keeping it is as follows :—The sisters mark the foreheads of the brothers with white powder, and present them with garments, poitas, &c. and provide a great feast. It is said that Yūmū and his sister Yūmoona established this custom.





perform for a certain time the daily worship of Vishnoo, Shivū, and his guardian deity. Bathing also, and repeating the names of the gods, with or without a bead-roll, especially the name of a person's guardian deity, are acts of daily worship. The daily shraddhū is performed by very few; but at the time of bathing, in the ceremony called tūrpūnū, the Hindoos pour out water from a copper vessel, or from their hands, for their deceased ancestors. Some religious acts are performed daily for three or four months together: as during the time of Vishnoo's sleeping, (viz., from the twelfth or fifteenth of the moon in Asharhū, to the twelfth or fifteenth in Kartikū,) a person vows that no razor shall come on his head; that he will abstain from flesh, fish, salt,<sup>c</sup> peas, oil, curds not made at home, &c.; that he will not visit at the house of a shōōdrū, nor eat there nor any where else more than once a day. During this period he engages particularly to attend to his daily duties, as bathing, repeating the name of his god, &c.

Agreeably to the directions of the Anhikū-tūttwū, the daily duties of a bramhūn, walking in strict conformity to the rules of his religion are as follows:—

He must divide the day, from five o'clock in the morning till seven at night, into seven equal parts. The duties of the first part are thus described:—first, awaking from sleep, and rising up in his bed, he must repeat the names of different gods and sages, and pray that they would make the day prosperous. He must then repeat the name of Ūrjoonū, and pray to him, that whatever he may lose during the day may be restored to him<sup>d</sup>; and then the names of any persons celebrated for their religious merit. Next the names of Ūhūlya<sup>e</sup>, Dropūdēē<sup>f</sup>, Sēēta<sup>g</sup>, Tara<sup>h</sup>, and Mundodūre<sup>i</sup>. After this, he must meditate with his eyes closed on the form of his spiritual guide, and worship him in his mind, repeating these two incantations: Oh! \* \* \* \*! according to thy commands I descend from my bed.'—'Oh! \* \* \* \*! I know what is right, but I do it not: I know what is wrong, but I forsake it not: But do thou reside within me, and whatever thou commandest I shall do.' Then follows another incantation, and obeisance to Hūree. He now descends from his bed, placing first his right foot on the ground. On going out, if he see a Shrotriyyū bramhūn, a beloved and excellent wife, fire, a cow, an Ūgnihoṭrēē bramhūn, or any

<sup>c</sup> Rock salt may be eaten.

<sup>d</sup> It is said that when Ūrjoonū was king, there were no robberies; or if such a thing did happen, by repeating his name, the loser was sure to find his property again.

<sup>e</sup> The wife of Goutāma: she was guilty of adultery with Indrū.

<sup>f</sup> The wife of Yoodhisht'hirū and his brothers.

<sup>g</sup> The wife of Ramū.

<sup>h</sup> The wife of Balēē and Soogrēvū, two monks.

<sup>i</sup> The wife of Ravānū.





other bramhūn, the day will be auspicious. If he see a wicked or naked person, a wretched woman, distilled spirits, or a man with a great nose, the day will be inauspicious. By repeating the names of Kūrkotūkū,<sup>k</sup> Dūmāyūntē,<sup>l</sup> Nālū,<sup>m</sup> and Ritoopūrnū,<sup>n</sup> no quarrel will arise during the day. He must then, after discharging wind, washing his mouth, &c. go at least a hundred and ten yards from his house into the field; and taking water, choosing a clean place, scattering some grass to the S. W., tying a turban round his head, remaining silent with his face to the north, refraining from spitting, and holding his breath, perform the offices of nature. His poita must remain on his right ear till he has washed his hands. It is unlawful to attend to the offices of nature on a road, in the shade, where cattle graze, in the fire, or water, in a ploughed field, where dead bodies are burnt, upon a mountain, on the ruins of a temple, on an ant-hill, in a ditch, or by the side of a river.<sup>o</sup> After this, he must go to a more clean spot, and taking some good earth, cleanse the left hand ten times, then both hands seven times, and the back of the left hand six times; then his nails; then wash his hands; each foot three times, and then rinse both feet. If he perceive any evil smell remaining on his hands or feet, he must wash them again. If the bramhūn have no water-pot, he must wash himself in this manner in a common pool or river, and take care that he come out of the water clean. His water-pot must neither be of mixed metal, copper, nor gold: an earthen pot must be thrown away as soon as used. If the pot be of brass or silver, he must scour it well after he return. If a bramhūn attend not to these modes of cleansing, all his other religious actions will be void of merit.<sup>p</sup>

The bramhūn must next attend to his morning ablutions. Taking a dry towel, he must go to a pool or river, and placing the cloth on the ground, wet his feet and hands; then perform achūmūnū, by taking up water in the palm of his right hand three times, and drinking it as it runs toward his wrist; then with his right hand touch his lips, nose, eyes, ears, navel, breast, forehead, and shoulders, repeating an incantation; wash his hands again and perform achūmūnū, repeating an incantation; then sitting to the N. or E. before sunrise, cleanse his teeth with the end of a green stick,<sup>q</sup> about six or seven inches long. If he clean his

<sup>k</sup> A serpent. <sup>l</sup> The wife of king Nālū. <sup>m</sup> A king. <sup>n</sup> Another king.

<sup>o</sup> So little is this regarded, that almost all the lower orders of Hindoos go to the Ganges.

<sup>p</sup> One of the things, in the conduct of Europeans, which gives most offence to the Hindoos, is the omitting these modes of cleansing.

<sup>q</sup> On the 1st, 6th, 8th, 10th, and 14th days of the increase and wane of the moon, and at the full and new moon; on the last day of the calendar month: on a fast day, and on the day of performing a shraddhū; it is unlawful for a bramhūn to clean his teeth with a stick. If he should do this on these days, he will sink into a dreadful hell. *If the Bible had laid down rules and penalties like these, what occasion for ridicule to unbelievers!*





teeth after sunrise, in the next birth he will be born an insect feeding on ordure. He must now wash from his face the mark on his forehead made the day before; then scrape and wash his tongue, taking care that the blood does not flow. If in cleansing his teeth he should make them bleed, he becomes unclean, and is disqualified for performing any religious ceremony on that day. If, however, he make his teeth bleed by the side of the Ganges, he does not become unclean.

He must next gather flowers for worship on the banks of a pool or river. If any one forbid him, he must willingly desist; if any are given him by a bramhūn, he must receive them; but not if a shōōdrū offer them: if a person have them to sell, he must give him what he asks. If in carrying these flowers to the side of the water, a person of mean cast touch them, or he touch any unclean thing, he must throw them away. If a person of any cast make a bow to him while the flowers are in his hand, he must also throw them away.\*

Returning to the river, and sitting in silence, he must rub himself all over with mud; then descending into the river as high as his breast, with his face towards the east or north, he must repeat certain incantations, by which (in his imagination) all other sacred rivers will flow into that in which he stands, as well as other holy places; he must afterwards repeat many incantations, and perform moodra, viz., certain motions by twisting his fingers into several curious shapes; then, dividing his hair behind, and bringing it into his hands before, with his thumbs he must stop his ears; with the three first fingers of each hand cover his eyes, and with his two little fingers his nostrils, and then immerse himself three or four times; then with his hands joined throw up water to his head; then repeat other incantations; then, taking up water with his joined hands, he must offer it three times to the sun; then washing his body, and repeating certain prayers, that he may ascend to some heaven, or receive some temporal good, he must again immerse himself in the water. After this he must ascend to the side of the river, and wipe his body with a towel; then repeat certain forms of praise to Gūnga, Sōōryū, Vishnoo, and other gods; then put dry and newly-washed cloth round his loins; and sitting down cleanse his poita by rinsing it in the water; then taking up some earth in his hand, and diluting it with water, put the middle finger of his right hand in this earth, and make a line betwixt his eyes up to the top of his forehead; then draw his three first fingers across his forehead; make a round dot with his little finger in the centre at the top of his head, another on

\* The meaning of this is, that the sin of the person who made the bow being transferred to the bramhūn, the sin, instead of entering the fire said to lodge in a bramhūn's hand, by which it would be consumed, enters the flowers, and they thereby become unclean. If a bramhūn, with flowers in his hand, meet a shōōdrū who is ignorant of the rules of the shastrū, he forbids him to bow to him; but in general, the lower orders know this custom.





the upper part of his nose, and another on his throat; then with his three first fingers make marks across his breast and arms; then make dots on his sides, and another on the lower part of his back. After this he must take up water in his right hand three times, and drink it.

To this succeeds the morning *sūndhya*, in which the person must offer many prayers; pour out water to different gods; repeat certain forms of praise in honour of the sun, which he must worship; and repeat the *gayātrī*: then take up water with his *kosha*,<sup>\*</sup> and pour it out to his deceased ancestors; after which he must return home, and read some part of the *védū*.<sup>†</sup>

After this, if the *bramhūn* be a house-keeper, he must seek the provisions for his family for the day. If he be diligent in discharging social duties, he will obtain heaven; but if not, he will sink into hell.

About eleven o'clock, taking the flowers, his *kosha* and *kooshee*, some seeds of sesamum, leaves of the *vilvū* tree, blades of the *kooshū* grass; and a towel, he must proceed to the river. Placing these things by the side of the river, he must prepare a place for worship; take some proper earth, and cleanse it, so that neither insects, hair, nor any thing impure remain; and then make the earth into a ball, lay it down, and wash his own body, rubbing himself with his towel. Then he must descend into the water up to the middle, and perform his ablutions as in the morning. After bathing, he must ascend to the side, wipe himself, put on a dry piece of cloth, (not a black one;) sit with his face to the east or north; tie a lock of hair into a knot, and having repeated a prayer, the whole of his hair in a knot; mark his forehead as in the morning; then perform the ceremony called *achūmūnū*; and then the *sūndhya*. After this he must make an image of the *lingū* with the pure earth which he has prepared; and laying it aside, descend into the water, or sit by it, and pour out water (containing a few seeds of the sesamum) from his *kosha* to three or four of the gods, repeating incantations: then to certain sages, and deceased ancestors, viz., to three generations on the father's and three on the mother's side, (males.) If a *bramhūn* do not present drink-offerings to deceased relations, all his works of merit lose their virtue.

The next thing is the act of worship, (*pōōja*;) in which the *bramhūn* must sit with his face to the north, and placing the *lingū* towards the same point, bathe it by sprinkling it with water; then, closing his eyes, sit for some time in the act of meditation, (*dhyānū*;) after which, placing some flowers on his own head, he

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

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





must perform the worship of Shivŭ ; then meditate on the image, and placing flowers on the lingŭ, repeat other incantations, to communicate a soul (pranŭ) to the lingŭ ; then another prayer to bring Shivŭ himself into his presence ; and then perform a ceremony called yonee-moodra, which consists of five curious motions with the hands ; then he must offer to the lingŭ a morsel of silver or gold ; or, if he be poor, water, reading prayer. He must after this offer water for the god's feet ; also a little dry rice, and a few blades of dōorva-grass, with a prayer ; then a number of raw vegetables. He must next repeat the name of Shivŭ a certain number of times ; offer water, and repeat an incantation, (offering water or flowers,) and worship Shivŭ in his eight forms,\* repeating eight incantations ; then follow forms of praise in honour of Shivŭ, during which he must prostrate himself before the lingŭ ; and afterwards make a drumming noise with his thumb or fingers on the right cheek, and beat against his sides with his arms. If he has been worshipping by the side of the Ganges, he must throw the lingŭ into the river ; or if by the side of a pool or any other river, he must throw away the lingŭ on the land. To this should succeed the worship of Vishnoo before the shalgramŭ, or before water. Next that of Sōōryŭ, Ūgnee, Doorga, Brūmha, the gayātrēē, the spiritual guide, the nine planets, the ten guardian deities of the earth, and lastly of the person's guardian deity. The offerings in this last act of worship are the same as in the worship of the lingŭ, but the prayers are more numerous.

When all these ceremonies have been performed by the side of a pool, or a river, the worshipper, having presented the burnt-offering, must return to his house, perform the daily shraddhŭ, and offer to the gods plantains, dry rice, peas, sweetmeats, cocoanuts, &c.

The day's work must be closed by entertaining several poor bramhŭns, or other guests who may be in his house. If no guests should arrive, about three o'clock in the afternoon he must sit down to dinner ; which may consist of boiled rice, fried fruits, split peas, greens, sour curds, or milk, but neither fish nor flesh. First, he must offer the whole food to his guardian deity, sprinkling water on the rice, and repeating incantations ; and then put morsels of the different articles of his food in five places on a clean spot ; which, after sprinkling with water, he must offer to the five winds, Nagŭ, Kōōrmŭ, Krēēkātŭ, Dēvŭ-dŭttŭ, and Dhŭnŭn-jŭyŭ. After this, drink a little water, repeating an incantation ; and then put a little rice into his mouth with his right hand at five different times, and repeat incantations, containing the names of five airs which the Hindoos say are lodged in the body ; he may then, remaining in silence, finish his repast ; afterwards drink a little water, wash his hands and mouth, and cleanse his teeth. After

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





washing his feet, he must sit upon a mat of kooshū-grass, and chew betle-nut, mixed with some or all of the following articles; lime, treacle, catechu, cardamums, cloves, nutmeg, mace, camphor, coriander seed, &c. Before he begins to chew the betle, he must offer it with prayers to his guardian deity. If he do not chew betle, he must eat fruit of the *terminalia citrina*, and repeat the name of Vishnōo once.

To this must succeed the evening sūndhya, either in his own house or by the side of the river. The ceremonies are the same as those already described. After this, repeating the name of his guardian deity during two hours, he may take a little refreshment, as sweetmeats, milk, plantains, curds, or something of the same nature; and about ten retire to rest.

At present, those bramhūns who live without secular employment spend about four hours daily in worship; an hour in the morning, two at noon, and one in the evening. Such a person's first act in the morning, as he rises, is to repeat the name of his guardian deity; after which he goes into a field with a pan of water, and returning, bathes; then taking the water of the Ganges, he sits down in his house, or by the river, and pours out drink-offerings to his deceased ancestors; repeat certain forms from the védū, the meaning of which he himself does not understand; worships Shivū with the usual forms of praise, as, 'Oh! Shivū! thou art every thing; thou unitest all the gods in thyself; thou canst do all things,' &c. during which he offers with proper forms water, flowers, &c. to the god; and then repeats for some time the name of his guardian deity. At noon, after bathing, he repeats certain forms from the védū; and worships Shivū, his guardian deity, and other gods, with the usual forms and offerings; pours out drink-offerings to deceased ancestors, and repeats the name of his guardian deity. At this time, the worshipper prays for any thing he may be anxious to obtain, as the health of his child, a lucrative situation, &c., but this is done only when sickness, poverty, or any other necessity, forces a person to express his complaints to his god. The worship in the evening is similar to that in the morning.

Bramhūns in employment unite the first and second services together in the morning, and finish the whole in half an hour; confining themselves to the repetition of the name of their guardian deity, the forms from the védū, including the gayātrēē, and pouring out a drink-offering to deceased ancestors. Most of these persons omit the evening service altogether.

Though these ceremonies are in general performed in the house, the family do not unite in them: during their performance, the family business is transacted, and the children play as usual; the worshipper himself not unfrequently mixes in conversation, or gives directions respecting matters of business. The children sometimes





sit as spectators, so that by the time they grow up, they learn the different forms of daily worship.

The women, though not allowed to touch a consecrated image, (beasts, women, and shōōdrūs are forbidden,) worship the gods daily in their own houses, or by the river side, (repeating certain forms from the Tūntrū shastrūs,) before an earthen image of the lingū, or the water of the Ganges: if they should worship before a consecrated image, they must keep at a respectable distance from the idol. Some merely repeat a few forms while standing in the water, bow to the god without an image, and thus finish the religion of the day; others spend half an hour in these ceremonies, and females who have leisure, an hour or more.

The shōōdrūs in general repeat the name of their guardian deity while bathing, and this comprises the whole of their daily religion: yet rich men of the lower castes spend an hour in religious ceremonies, in the house or by the side of the river.

As there is nothing of pure morality in the Hindoo writings, so in the ceremonies of this people, nothing like the rational and pure devotion of a Christian worshipper is to be found. In performing their daily duties, as might be expected from a ritual possessing little meaning and no interest, the Hindoos are sometimes precise, and at other times careless; muttering forms of praise or prayer to the gods, while their attention is drawn to every surrounding object. To expect that services like these would mend the heart, is out of the question.

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## CHAP. II.

### APPOINTED RITES AND CEREMONIES.

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#### SECT. I.—*Form of Initiation into the Hindoo Religion.*

EVERY Hindoo receives an initiating incantation from some bramhūn,\* who then becomes his spiritual guide, (gooroo:) the principal thing in this incantation is the name of some god, who becomes his (ishtë) chosen deity, and by repeating whose name he is to obtain present and future happiness.

When the ceremony of initiation is to be performed, an auspicious day is chosen, which is preceded by a fast. On the morning of the day appointed, the disciple bathes; after which, entreating the priest to sit down, he presents him with some cloth, kourees, betle-nut and a poita: after which he performs the ceremony called

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



sūṅkūlpū, in doing which he first takes in his joined hands a small copper dish, with some water in it; lays a plantain, some flowers, sesamum, kooshū-grass, rice, &c. upon it; and then says, 'For the removal of all my sins, and to obtain happiness after death, I take the incantation from my gooroo.' The gooroo then performs, at some length, the worship of the god whose name is to be given; to which succeeds the burnt-offering. He next thrice repeats, in the right ear of the disciple, the incantation: after which the disciple presents a fee of from one to twenty rupees, and worships the feet of the gooroo, presenting sweetmeats, cloths, flowers, fruits, and other offerings commonly presented to the gods. He next repeats certain forms, and in his meditation brings into his mind that his spiritual guide is in fact his guardian deity, from whom he is to receive salvation. Another fee is then given; after which the disciple drinks the water in which the gooroo's feet have been washed, and prostrates himself at his feet; when the spiritual guide, putting his right foot on his head, and stretching forth his right hand, gives him a blessing. The gooroo is then feasted, with other brambhūns. Two or three persons only are permitted to be present at this ceremony.

The above incantation is called vēējū mūntrū.<sup>b</sup> It generally consists of a single sound: as, when it is to be taken from the name of a god, a consonant is taken out of this name, and a vowel added to it: thus, when Krishnū is about to become the chosen god of a person, the gooroo takes the consonant k, and adds to it a, or oo, or some other vowel, and then the mūntrū becomes ka, or koo. Very frequently the sound ũng is united to a consonant, to form the initiating incantation, of which there are many specimens in the Tāntrū-sarū. It is probable that no meaning was ever intended to be attached to these sounds.

## SECT. II.—*Duties of a Disciple to his Spiritual Guide, (Gooroo.).*

THE following article respecting the qualifications of a gooroo is taken from the Tāntrū-sarū:—A spiritual guide must be free from the following faults: he must not be subject to his passions, so as to become an adulterer, a thief, &c.; be born of a good family; possess suavity of manners; be attentive to religious duties; honourable in the eyes of others; always keep his body pure; be ready in religious ceremonies; faithful in the discharge of the duties of his caste; wise, able to keep in order as well as to cherish his disciples; learned in the shastrū, &c. From a gooroo thus qualified it is proper to receive the initiatory rites. A person who is a glutton, who has the leprosy, is blind of one or both eyes; very small in stature, or who has whitlows; whose teeth stand

<sup>b</sup> The original incantation, or that which gives rise to works of merit, wealth, the desire of happiness, and absorption.





out ; who is noisy and talkative ; subject to his wife, or whose toes or fingers are unnaturally unequal, or of an improper number ; an asthmatic person, or in other respects diseased, is disqualified.

The following are the duties of a disciple to his preceptor, as given in the Tūntrū-sarū :—A disciple must be docile ; keep his body pure ; be obedient in receiving all that the shastrūs make known ; be capable of understanding what he is taught, &c. If the disciple consider his gooroo as a mere man, and not the same as his guardian deity, he will sink into misery. A pupil must worship his father and mother, as those who gave him birth ; but he must honour his gooroo in a superior degree, as he who rescues him from the path of sin, and places him in the way of holiness ; the gooroo is in fact the disciple's father, mother, and god ; if even Shivū be offended with a disciple, his gooroo is able to deliver him. The disciple must promote the welfare of his gooroo by all his actions ; if he injure him, in another birth he will become a worm feeding on ordure. If a disciple renounce the initiating incantation, he will die ; if he reject his gooroo, he will become poor ; if both, he will fall into the hell Rourūvū ; if he, leaving his guardian deity, worship another god as his guardian deity, he will sink into torments. A disciple must honour his gooroo's son and grandson as he honours the gooroo. Whether the spiritual guide be learned or ignorant, a vile or a holy person, a disciple has no other resource, no other way to happiness, but his gooroo. Other shastrūs prescribe, that the disciple shall make prostration to the gooroo three times a day, if he live in the same village, viz., in the morning, at noon, and in the evening. If he meet him at any time, he must prostrate himself at his feet, and receive his blessing. When a gooroo dies, a disciple becomes unclean.

When the gooroo arrives at the house of a disciple, the whole family prostrate themselves at his feet, and the spiritual guide puts his right foot on the heads of the prostrate family. One of the family washes his feet, and all afterwards drink some of the dirty water with which his feet have been washed ; the water which remains is preserved. Others present to him flowers, or anoint his body with oil, or bathe him by pouring water on his head. After they have all bathed, they again worship the gooroo's feet, by presenting flowers, sweetmeats, &c. repeating incantations. The gooroo is then entertained. Of the little that he leaves, each one seizes a morsel with eagerness. At length he departs with presents according to the disciple's ability. Some give a piece of cloth, others from one to ten rupees. The disciple sometimes sends presents to his gooroo's house.

As a proof how rigidly many of the Hindoos adhere to the commands of the shastrū on this subject, it may not be amiss to record the following circumstance :—In the year 1804, Hūree-Tūrkū-Bhōōshūnū, a bramhūn of Calcutta, aged about 60, was



ANECDOTE OF A DYING GOOROO.

carried to the river side, at the point of death ; and while there one of his disciples, Ūbhūyū-chūrūnū-Mitrū, a kaist'hū, went to see him. The disciple asked his dying gooroo if there was any thing that he wished from him. The gooroo asked him for 100,000 rupees. The disciple hesitated, and said he could not give so much. The gooroo then asked him what he was worth. He said, he might be worth about 100,000, but it was not all in rupees. The gooroo asked him to give his children half this sum. This the disciple surrendered ; and then asked him what else he could do for him. He pretended not to want any thing else, but his youngest son then present was in want of a pair of gold rings for his wrists, and which he had been unable to give him. The disciple had a son standing near who had on a pair. These rings, worth about five hundred rupees, were immediatly taken off, and put on the wrists of the old gooroo's son. The disciple again asked what else he could do for him. The gooroo requested him to give his eldest son a piece of ground in Calcutta. He gave it. This land was worth twenty thousand rupees. The disciple again asked, if there was any thing further he could do to please him. The old fellow made apologies, but at length requested him to make a present of five thousand rupees towards the expences of his shraddhū.\* This was added. The next morning the gooroo died. His wife was burnt with his body. At the time of his shraddhū, the disciple added another five thousand rupees towards defraying the expenses. This man's memory is execrated by all the Hindoos ; who say, he would certainly have gone to hell, if his wife had not burnt herself with him.—Since this event, Ūbhūyū-chūrūnū died at Mūtra ; and his widow, taking his clog and stick, renounced life at Calcutta, on a funeral pile prepared for the purpose.

At present, the office of spiritual guide is often hereditary, and of course is frequently in the hands of persons really disqualified. Neither do the modern Hindoos pay much regard to the qualifications of their teachers : these guides too are equally careless respecting their disciples ; they give the incantation, and receive in return reverence and presents. To become a religious guide it is only necessary to be a bramhūn, and be acquainted with the incantations. In many cases, indeed, the wives of bramhūns become gooroos to their own children, as well as to others, both male and female. It is considered as a happy circumstance to receive the form of initiation from a mother. Among the followers of Choitūnyū, some shēōdrūs are gooroos.

The business of a religious guide is very profitable. Some obtain a thousand disciples ; and all are ambitious of guiding the rich. Upon a moderate calculation, the gooroo of a thousand disciples receives in presents much more than a thousand rupees an-

\* ites for the repose of the soul.





nually. A poor man generally gives his gooroo a rupee a year, or if he visit him twice a year, two rupees. One or two of the Gosaees, descendants of Choitūnyū, have two or three thousand disciples.

Instances of disputes between a spiritual guide and a disciple are not uncommon: in which case the former does not fail to curse such a disobedient disciple in terms like these: 'May your posterity perish.' 'May all your wealth evaporate.' The disciple is exceedingly alarmed at the curse of his gooroo, and if in a short time any of the family die, his neighbours ascribe it to this curse. If the children do not choose their father's gooroo, he curses the family. If a bramhūn consider himself as having claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the bramhūn goes to their house, and refuses to eat till they consent. The family dare not eat till the gooroo has eaten.—On some occasions, the gooroo is called in to adjust family differences. If two brothers quarrel about an estate, an appeal is made to the gooroo, who generally gives his judgment in favour of the brother who can afford the greatest bribe.

The gooroos or not distinguished by any particular dress, and many pursue secular employment.

I have heard of some religious guides who, taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female disciples; and others of these demi-gods are guilty of crimes which they expiate on a gallows.

*Assistant Gooroo.*—These persons are sometimes employed in teaching the disciple how to worship his guardian deity. If the chief gooroo be a female, or be ignorant of the proper incantation, the assistant gooroo is called in.

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### SECT. III.—*Religious Austerities, (Tūpśya.)*

THOSE religious works which require bodily sufferings, are, in general, denominated tūpśyas. Among other acts which fall under this description, are,—severe abstinence; repeating the name of an idol, and sitting in particular postures, for a long time; a person's surrounding himself with five fires;<sup>a</sup> and the severities practised by ascetics. These works of severity towards

<sup>a</sup> In January 1812, the author witnessed the performance of some uncommonly severe acts of religious austerity, in the suburbs of Calcutta. A number of Hindoo mendicants had erected huts near one of the descents into the Ganges, and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders with their legs upward, repeating the names of the gods in silence, and counting their bead-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities in the night, by standing up to the neck in the Ganges for two or three hours, counting their beads.





the body are not done as penances for sin, but as works of extraordinary merit, producing large rewards in a future state.

#### SECT. IV.—*Burnt Sacrifices (Yāgnā.)*

IN these sacrifices, the following ceremonies are commanded by the shastrū :—The names of deceased ancestors for six generations must be repeated in the morning before the sacrifice ; to this succeeds the appointment of the sacrificial priests ; then a ceremony for the success of the sacrifice, in which the priest, taking up dry rice, scatters it on the ground, repeating incantations ; after this, sūnkūlpū, in which the person, repeating the name of the day, month, &c. declares that he is about to perform this ceremony to obtain such and such benefits ; lastly follows a sacrifice of mustard seed to drive away evil genii and enemies. On the altar are placed things necessary for the different ceremonies, as pans for water, branches of the mangoe tree, fruits, flowers, garlands, sandal wood, toolūsee \* and vilwū † leaves, dōōrva and koosbū grass, rice, seeds of sesamum, curds, red lead, small twigs of sacred trees to be burnt, a mortar and pestle, spoons, meat offerings, garments, &c. The priest sitting on the altar worships certain gods ; after which the altar is set in order for the sacrifice, and the fire prepared ; the worship of Ūgnee then takes place, at the commencement of which the priest repeats a prayer from the védū to this purport : ‘ Oh ! Ūgnee ! thou who sittest on a goat, and hast seven columns of fire ; thou art energy itself ; thou art the mouth of the gods.—I worship thee ; come.’ One of the priests next purifies, with incantations, the vessels, the wood for the sacrifice, and the clarified butter ; he then boils the rice, and afterwards performs the burnt-sacrifice either with clarified butter, the flesh of some animal, pieces of wood, vilwū leaves, flowers of the kūrūvēērū ‡ or the water-lily, boiled rice, seeds of sesamum, or fruits. To this succeeds a burnt-sacrifice to certain gods, with rice, clarified butter, sugar, curds, milk, flesh, and other articles, and a sacrifice to the nine planets, and to all the gods whom the priest can remember. An atonement for any mistake which may have occurred is next made by a burnt-offering of clarified butter. The officiating priest must then put on the fire a new poita, cloth, flowers, a plantain, betle, and rice ; when the sacrificer, standing behind the priest, must put his right hand on his shoulder, while the latter pours clarified butter on the fire, till the flame ascends to a great height. If the flame be free from smoke, and surround the altar in a southerly direction, the blessings sought by the sacrificer will be obtained. After this, the priest, sprinkling some water on the fire, dismisses the god Ūgnee. The sacrificer now presents fees to the priests, and the

\* Ocymum gratissimum.

† Ægle marmelos.

‡ Nerium odorum.





whole ends with a feast to the bramhūns, and the dismissing of the guests with presents.

I have obtained from several works accounts of the following burnt-sacrifices :—

*The sacrifice of a MAN!!*—First, a covered altar<sup>a</sup> is to be prepared in an open place near the house of the offerer; sixteen posts are to be erected, six of vilwū, six of khūdirū, and four of oodoombūrū; a golden image of a man, and an iron one of a goat, are then to be set up; and also golden images of Vishnōo and Lūkshmēē, a silver one of Shivū, with a golden bull on which Shivū rides, and a silver one of Gūroorū. Brass pans are also to be provided for holding water, &c. Animals, as goats and sheep, are to be tied to the posts, one of the khūdirū posts being left for the man who is to be sacrificed. Fire is next to be procured with a burning-glass, or with flint, or brought from the house of a devout bramhūn. The priest, called brūmha, sits on a seat of kooshū grass at one corner of the altar with an alms' dish in his hand, and consecrates the different utensils. The priest, called hota, then performs certain minute ceremonies, and lays blades of kooshū grass all round the fire on the altar; to which succeeds the burnt-sacrifice to the ten guardian deities of the earth, to the nine planets, to Roodrū, Brūmha, Vastoo-poorooshū, and Vishnōo: to each of the two latter clarified butter is to be poured on the fire a thousand times. Next follows another burnt-sacrifice, and the same sacrifice to sixty-four gods, beginning with Douvarikū. After this, in the name of all the gods above-mentioned, is made the burnt-sacrifice with the flesh of the other animals tied to the different posts. To this succeeds the human sacrifice. The victim must be free from bodily distemper, be neither a child nor advanced in years.<sup>1</sup> After slaying the victim, the hota, with small pieces of flesh, must offer the sacrifice to the above-mentioned gods, walking round the altar after each separate offering.

In the third book of the Mūhabharūtū, a story is related respecting a king of the name of Somūkū, who obtained from the gods a hundred sons in consequence of having offered a human sacrifice.

The Ramayūnū contains a story respecting Mūhēē-Ravūnū, who attempted to offer Ramū and Lūkshmūnū, when in patālū, as a sacrifice to Bhūdra-Kalēē, in order to obtain success in war for his father Ravūnū.

Another story is contained in the Ramayūnū, that Ūmvūrēeshū,

<sup>a</sup> The Hindoo altar may have brick-work around it, but in the inside it is to be filled up with pure earth. In the centre some persons make a hole for the fire, and others raise on the centre a small elevation of sand, and on this kindle the fire.

<sup>1</sup> These victims were formerly bought for sacrifice.



king of Ūyodhya, once resolved on offering a human victim ; which, after being prepared, was stolen by Indrū. The king traversed many countries unable to obtain another victim, till at last Kichēēkū sold his second son to him, for 'heaps of the purest gold, jewels, and a hundred thousand cows.' The father refused to sell his eldest son, and the mother would not give up the youngest. The second son, after he had been sold, claimed the protection of the sage Vishwa-mitrū, who directed each one of his sons to give himself up to be sacrificed instead of this youth : but they all refused ; when Vishwa-mitrū cursed them, and gave this youth an incantation, by repeating which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Rig-vēda ; when Indrū delivered him, and bestowed on the king the blessing he sought by this sacrifice. The Shrēēbhagūvūtū gives a similar story respecting an ascetic, Jūrū-Bhūrūtū ; but in this case the goddess worshipped burst from the image, rescued the devotee,<sup>1</sup> and destroyed those who were about to sacrifice him.

The Institutes of Mūnoo contain the following paragraph :—  
'The sacrifice of a bull, *of a man*, or of a horse, in the kūrēē age, must be avoided by twice-born men ; so must a second gift of a married young woman, whose husband has died before consummation : the larger portion of an eldest brother, and procreation on a brother's widow or wife.'

However shocking it may be, it is generally reported amongst the natives, that human sacrifices are to this day offered in some places in Bengal. At a village called Kshēērū, near the town of Burdwan, it is positively affirmed, that human sacrifices are still offered to the goddess Yoogadya, a form of Dōorga ; at Kirēētū-kona, near Moorshūdūbad, to Kalēē ; and at many other places. The discovery of these murders in the name of religion is made by finding the bodies with the heads cut off near these images ; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice.

About seven years ago, at the village of Serampore, near Kūtwa, before the temple of the goddess Tara, a human body was found without a head ; and in the inside of the temple different offerings, as ornaments, food, flowers, spirituous liquors, &c. All who saw it knew that a human victim had been slaughtered in the night ; and search was made after the murderers, but in vain.

At Brūmha-nēētūla, near Nūdēēya, is an image of Mūnūsa, before which the worship of Dōōrga is performed. It is currently reported, that at this place human victims are occasionally offered, as decapitated bodies are found there.

<sup>1</sup> This man observed a voluntary silence, and refused all intercourse with human beings, that he might avoid injuring any one.





Ramū-nat'hū-Vachūspūtēē, the second Śūṅgskritū pūṇḍit in the College of Fort-William, once assured me, that about the year 1770, at the village of Sōmūra, near Gooptipara, he saw the head of a man, with a lamp placed on it, lying in a temple before the image of the goddess Siddhēshwūrēē, and the body lying in the road opposite the temple. A similar fact is related respecting an image of Bhūrga-Rhēma at Tūmlookū, where a decapitated body was found.

At Chit-poorū, and at Kalēē-ghatū,<sup>1</sup> near Calcutta, it is said, that human sacrifices have been occasionally offered. A respectable native assured me, that at Chitpoorū, near the image of Chitrēshwūrēē, about the year 1788, a decapitated body was found; which, in the opinion of the spectators, had been evidently offered on the preceding night to this goddess.

The following story respecting raja Krishnū-chūndrūrayū is believed by a great number of the most respectable natives of Bengal:—A brūmhūcharēē of Kritūkona, after repeating (jūpū) the name of his guardian deity for a long time, till he had established a great name as a religious devotee, at length had a dream, in which he supposed that his guardian deity told him to make a number of offerings to her, which he understood to mean human sacrifices; and that then she would become visible to him, and grant him all his desires. He was now very much perplexed about obtaining the necessary victims; and, as the only resource, he applied to Krishnū-chūndrū-rayū, and promised, that if he would supply the victims, he should share in the benefits to be derived from this great act of holiness. The raja consented to this, and built a house in the midst of a large plain, where he placed this brūmhūcharēē; and directed some chosen servants to seize persons of such and such a description, and forward them to the brūmhūcharēē. This was done for a considerable time, (some say for two or three years,) till at length the brūmhūcharēē became weak and emaciated through the perpetration of so many murders; and the raja began to suspect that there must be some mistake in the business. He consulted a learned man or two near him, who declared that the brūmhūcharēē had very likely mistaken the words spoken to him in his dream, for that these words might

<sup>1</sup> About the year 1800, according to Ubhūyū-chūrinū, a learned bramhūn, who has assisted the author in this work, two Hindoos cut out their own tongues, and offered them to the idol at Kalēē-ghatū. Both these men came from Hindoost'hanī: one of them was seen by my informant lying on the ground after the action, the blood running from his mouth. At Jwala-mookhū, to the N. W. of Delhi, from time immemorial, infuriated Hindoos have cut out their tongues, and offered them to Sītēē, to whom this place is sacred, and where the tongue of this goddess is supposed to have fallen, when Shivū threw the members of her body into different parts of the earth. In the inside of the temple at this place (which appears to be part of a burning mountain) fire ascends, exhibiting to this degraded people a constant miracle. The same person informed the author, that two diseased persons, who had gone to the idols at Tarūkeshwūrī and at Mūoola in Bengal, some years ago, despairing of a cure, sacrificed themselves to these idols by stabbing themselves, and letting the blood fall into the pans placed to receive the blood of slaughtered animals.



mean simple offerings of food, &c. A thousand victims are said to have been thus butchered.

*The sacrifice of a Bull.*—In this sacrifice four altars are required for offering the flesh to four gods, Lūkshmēē-Narayānū, Ōoma-mūhēshwūrū, Brūmha, and Ūnūtū. Before the sacrifice, Prit'hivēē, the nine planets, and the ten guardian deities of the earth, are worshipped. Five vilwū,<sup>m</sup> five khūdirū,<sup>n</sup> five pūlashū,<sup>o</sup> and five oodoombūrū<sup>p</sup> posts are to be erected, and a bull tied to each post. Before the burning of the flesh, clarified butter is burnt on one altar, and afterwards small pieces of the flesh of the slaughtered animals on the four altars. The succeeding ceremonies are common to all burnt-sacrifices. This sacrifice was formerly very common. The Pūdmū-pooranū and Mūhabharūtū contain accounts of a great sacrifice of a bull performed by Rūntee-dévū.

*The sacrifice of a Horse, (Ushwū-médhū.)*—The animal must be of one colour,<sup>q</sup> without blemish, of good signs, young and well-formed. On an auspicious day, the sacrificer must touch the head of the horse with clay from the Ganges, sandal wood, a pebble, rice not cleansed from the husk, leaves of dōōrva grass,<sup>r</sup> flowers, fruits, curds, clarified butter, red lead, a shell, lamp-black, turmeric, mustard, gold, silver, metal, a lamp, a looking-glass, and other things, repeating the prescribed formulas. The horse is next bathed with water, in which has been immersed a ball composed of the bark of different trees, and spices; and afterwards superbly caparisoned. The god Indrū is then invoked by a number of prayers, and invited to come and preserve the horse, which is about to be let loose. A paper is next fastened on the forehead of the horse, containing an inscription in Sāṅskritū to the following purport: 'I liberate this horse, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrifice, bringing tribute.' The horse is then liberated, and runs at liberty for twelve months, followed by servants belonging to the sacrificer. At the close of the year, he is brought and bound; and at the time appointed, a proper place is chosen and cleansed, and an altar of earth, walled round with bricks, sixteen cubits square, and one cubit high, is built, with a roof over it resting on posts. At the east end a hole is made, and lined with bricks, to contain the fire; or a small terrace of sand may be raised on the altar for receiving the fire. Under the roof is suspended a canopy, with elegant curtains on all sides. A rope is fastened round the

<sup>m</sup> *Ægle marmelos.*

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

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

<sup>p</sup> *Ficus glomerata.*

<sup>q</sup> A white horse is preferred.

<sup>r</sup> *Agrostis linearis.*

<sup>s</sup> The pooranūs give accounts of dreadful wars both among gods and men to obtain this horse.





posts of the altar; also branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, accompanied with presents, and the reading of different formulas, appoints to their different work in the sacrifice, the acharyū, the sūdūsyū, the brūmha,<sup>†</sup> the hota,<sup>‡</sup> and the oodgata, the latter of whom repeats portions of the Samu-védū, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground; six of vilwū, six of the khūdirū, six of pūlashū, one of piyalū,<sup>§</sup> and two of devū-daroo.<sup>¶</sup> Each post is to have eight points at the top, to be covered with painted cloth, and encircled with garlands. The six pūlashū posts are to be put into the ground with their heads bent towards the altar. The horse is to be tied to one of the khūdirū posts; and thirty animals and birds for sacrifice to the other posts. All these animals and birds are to be purified by sprinkling water on their faces, and by repeating incantations. A silver image of Gūroorū with gold feathers, and sixteen gold bricks, are then to be brought; after which the sacrificer and his wife are to wash the feet of the horse, and caparison him afresh. A fan of deer's skin is provided to blow the coals; also some kooshū grass, with piles of thin twigs of the fig or the pūlashū tree; a large pestle and mortar for bruising the rice; a bowl made of the fig-tree for holding the holy water; a wooden spoon to stir the boiling rice; another large one with two holes in the bowl to pour the clarified butter on the fire; another kind of spoon to pour the boiled rice on the fire; a pan of water, having on its top some branches, fruits, and flowers, with the image of a man painted on it, and smeared over with curds, &c.; round the neck of the pan a piece of new cloth is to be tied, and five articles, viz., gold, silver, a pearl, a coral, and a gem, put into the pan; five smaller pans of water are also to be placed near the other, ornamented without in the same manner. The horse is then killed by the hota, who divides the flesh into pieces, and casts it on the fire, adding clarified butter, and repeating the formulas. When the serum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes. The other animals are to be next sacrificed, amidst the repeating of incantations. These sacrifices are offered to Brūmha, Vishnoo, Shivū, and the ten guardian deities of the earth. At the close of these ceremonies, the hota casts a small quantity of curds on the fire towards the north-east; sprinkles a little water on the face of the sacrificer and his wife; bathes them by pouring upon them water from the large pan, repeating incantations; and marks their foreheads, shoulders, throats, and breasts with the ashes from the burnt curds.<sup>\*</sup> This sacrifice was performed by many of the

<sup>†</sup> He must sit within a cubit of the fire.

<sup>‡</sup> In this sacrifice sixteen hotas are employed. <sup>§</sup> Chironjia sapida. <sup>¶</sup> Pine, or fir.

<sup>\*</sup> The manners of the Hindoos at the time this sacrifice used to be offered, must have been very different from what they are now: a Hindoo female of rank never appears at present in a public assembly, permitting another man to mark her forehead with paint, &c.





Hindoo kings, as mentioned in several pooranūs. He who performed one hundred was entitled to the throne of Indrū, the king of the gods.

*The sacrifice of an Ass.*—The sacrifice is to be performed by a dūndēē, or other religious mendicant, as an atonement for some fault, by which he has lost his station as a devotee. After the fire is prepared, Noiritū is worshipped: the sacrificer then anoints the ass with turmeric, bathes it, and ties it to a vilwū post; and afterwards purifies it by repeating incantations and sprinkling it with water. A burnt-sacrifice with clarified butter is then offered to the ten guardian deities of the earth; and the ceremonies by which a person is created a dūndēē are repeated. The relapsed mendicant is now placed near the altar; the ass is slain, and its flesh offered to Noiritū in the burnt-sacrifice; after which the staff is put into the hand of the dūndēē, who addresses petitions to the god Ūgnee, and to the dūndēēs who are present. He next performs the sacrifice, thinking on Brūmha, and then closes the whole by dismissing Ūgnee; or, in other words, he quenches the fire by pouring curds upon it. This sacrifice is supposed to be effectual to all spiritual purposes, but it does not restore the dūndēē to his rank among the same class of mendicants.

*Sacrifice at the birth of a Son.*—A father, on first visiting his son, is commanded to take a piece of gold in his hand; and with fire produced by rubbing two pieces of wood together, to offer a sacrifice to Brūmha, and then anoint the forehead of the child with the clarified butter left on the fingers at the close of the sacrifice. The mother must sit near the altar, and receive the scent of the offerings, having the child in her arms. To secure the strength of the child, clarified butter and curds must be burnt, and prayers repeated. The father must also bind a string of seven or nine threads, and five blades of dōorva grass, round the wrist of the child; and sprinkle water on its forehead with blades of kooshū grass. He must also present oil and betle to ten or twelve married females, and entertain them at his house. This ceremony is never performed at present.

*Sacrifice after Death.*—The sagnikū bramhūns, who burn the bodies of the dead with the fire kindled at their birth, are directed to make this sacrifice. First, a burnt-offering is made with clarified butter; then the corpse, being washed, is laid upon the altar, and the person officiating puts some of the clarified butter to the mouth of the deceased; after which the fire is made to surround the body, and a prayer is repeated, that all the sins collected in this body may be destroyed by this fire, and the person obtain an excellent heaven.

*Sacrifice to the nine Planets.*—Most of the formulas in the preceding sacrifices are used in this. The only differences belong





to the wood and food burnt, to the images of the planets, the dress of the priests, and to the fees presented at the close of the ceremony. This sacrifice is made to remove the supposed baneful influence of an evil planet. The author once witnessed this ceremony at Calcutta.

*Other sacrifices.*—Beside these, many other sacrifices are mentioned in the Hindoo writings; I select the names of a few.—Rajū-sōōyū, offered by the kshūtriya kings to atone for the sin of destroying men in war.—Ūgnishtomū, a sacrifice to Ūgne.—Jyotishtomū, to obtain a glorious body; and Ayooshtomū, to obtain long life.—Sūrpūgnū, to destroy snakes.—Mūha-vrūtū, to obtain the heaven of Brūmha. At the close of this sacrifice, a bramhūn and his wife are brought out, worshipped, feasted, and loaded with presents.—Poundūrēēkū, performed with the flowers of the water-lily dipped in clarified butter, in order to obtain Vishnū's heaven.—Ūtiratrū, performed in the last stages of the night, to the god Brūmha.—Vishwū-jatū, to obtain universal conquest.—Oindrū-dūdhee, performed with curds, made from milk taken from the cow while the calf is kept at a distance with a twig of the pūlashū tree; the whey to be given to a horse.—Prūja-yagū, performed by a king for the good of his subjects.—Ritoo-yagū, attended to for six years, the time being varied according to the six seasons.—Survū-dūkshinū; so called because the fees to the officiating bramhūns, at the close of the sacrifice, amount to the whole property of the sacrificer.\*—Nūvūshūś-yshtee, a sacrifice with first fruits to obtain good harvests.

#### SECT. V.—*Burnt-Offerings, (Homū.)*<sup>b</sup>

THIS is a particular part of the sacrifice called yūgnū, but at present it is often performed separately. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, dōōrvū-grass, vilwū leaves, and the tender branches, half a span long, of the ūshwūtū'hū,<sup>c</sup> the doomvūrū,<sup>d</sup> the pūlashū,<sup>e</sup> the akūndū,<sup>f</sup> the shūmēē,<sup>g</sup> and the khūdirū,<sup>h</sup> trees. Clarified butter alone is sufficient, but any or all of these things may be added.<sup>i</sup>

\* One of the gifts proper to be presented to bramhūns is a person's whole property! See a succeeding article, Danū. Here the fee at the close of a sacrifice is a person's all! Such is the rapacity of these priests of idolatry.

<sup>b</sup> From hoo, to offer by fire.

<sup>c</sup> Ficus religiosa.

<sup>d</sup> Ficus racemosa.

<sup>e</sup> Butea frondosa.

<sup>f</sup> Asclepias gigantea.

<sup>g</sup> Mimosa albida.

<sup>h</sup> Mimosa catechu.

<sup>i</sup> The flesh of goats may be used in the homū; but it is not customary at present.



The person who wishes to perform this ceremony, provides a bramhūn acquainted with the usual forms, and on the day before the service observes a fast. The next day he rises early and bathes, performing in the morning his usual worship: then coming home, he begins the ceremony in the presence of his friends, with the assistance of the bramhūn whom he has chosen. First he sits down, either in the house or before the door, with his face towards the east, and makes a square altar of four cubits with clean dry sand; upon which, with a blade of kooshū-grass, he writes the proper incantation. He then takes a little straw in each hand, lights that in his left, and throws the other away. He repeats this action again, and then laying down the wisp of lighted straw on the altar, repeating incantations, lays upon it the wood, and worships the god Ūgnee (fire.) Having already provided clarified butter, and placed twigs, half a span long, by his side, he takes up one of them at a time, and, dipping it in the clarified butter, lays it on the fire, repeating a prayer. He may offer either eight twigs, twenty-eight, one hundred and eight, two hundred and eight, or three hundred and eight, and so on till he be satisfied, or till he think the gods have had clarified butter enough.\* At the close, he puts or pours upon the fire, plantains, the leaves of the piper betle, and sour milk. He does this, as they say, to cool the earth, which, being a goddess, is supposed to have sustained some harm by the heat of the fire. Finally, he makes presents, and entertains bramhūns.

#### SECT. VI.—*Bloody Sacrifices, (Būlee-danū<sup>1</sup>)*

THE reader will have observed, that for the burnt-sacrifices animals were slain, and offered on the altar. In these sacrifices (Būlee-danū) animals are slain, but the flesh is offered raw, and not burnt on the altar: this is the difference between the two sacrifices. Among the things proper for sacrifice are *men*, buffaloes, goats, sheep, horses, camels, deer, fish, and birds of various kinds. At present only buffaloes, goats, and sheep are offered.

When an animal (for example, a goat) is sacrificed, the following forms are used.—First, the animal is bathed either with or in water; and then brought before the idol; when the officiating bramhūn paints its horns red, and whispers an incantation in its right ear; after which, taking the right ear of the goat in his left hand, with a blade of kooshū grass he sprinkles the head of the animal with water, and repeats many incantations: the goat is then worshipped, and fed with the offerings; after which, it is led out,

\* The god Ūgnee was once surfeited with clarified butter, and to relieve him Urjoonū burnt a whole forest containing medicinal plants.

<sup>1</sup> From Būlee, a sacrifice, and da, to give. The shastrū include all offerings under the name būlee; but at present this term is confined to the offering of the flesh of animals.





and fastened to the stake. The instrument of death is next brought, bathed, smeared with red lead during the repetition of an incantation, worshipped, and made to touch a burning lamp, that its edge may not be blunted by the power of any incantation. The officiating bramhūn next puts the instrument and a flower into the hand of the slayer, (perhaps the blacksmith,) who places the flower in his hair, and prostrates himself before the idol. Then laying down the weapon, he binds his cloth firmly round his loins, and waits at the post, in the excavation of which the neck of the goat is to be placed, till the bramhūn has anointed the post with red lead, and placed a saucer containing a plantain to catch the blood. The goat's neck is now fastened in the excavation of the post, with its head on one side and the body on the other. One man pulls its head by the cord round its neck, which has been smeared with red lead, and another pulls the body. The officiating bramhūn sprinkles the neck with water, and divides the hair on the neck; after which he goes into the presence of the idol, and offers a cloud of incense; and then he and all present, putting their loose garment around their necks, rise, and stand before the idol with joined hands: and while they remain in this attitude, the executioner, at one blow,<sup>m</sup> strikes off the head. The man who holds the body suspends it over the dish containing the plantain, and the blood runs into it; after which he lays the body down. The officiating bramhūn pours some water on the head, which another person holds in his hand, and afterwards places it before the idol, fastening it on each side with two sticks put into the ground to prevent its moving. The slayer then going to the body, cuts a morsel of the flesh from the neck, and casts it among the blood preserved in the dish, which is now carried and placed before the idol. The doors are then shut; a light made with clarified butter is placed on the head, and the head is offered to the idol with appropriate prayers. The whole of the blood is next offered, and afterwards divided into four parts and offered, which closes the ceremony.

#### SECT. VII.—*Bathing, (Snanā).*<sup>n</sup>

BATHING, as an act of purification, always precedes and sometimes follows other ceremonies. It may be performed by pouring

<sup>m</sup> A person in the east of Bengal, who was accustomed to lay aside part of his monthly savings to purchase offerings for the annual worship of Doorga, was exceedingly alarmed during the festival one year, when the person who was to cut off the head of the sacrifice (a buffalo) failed to sever the head from the body at one blow. Leaving the sacrifice struggling and half killed, he went up to the image, and with joined hands cried out, 'Oh! mother! why art thou displeased with me? What have I done?' His female relations came into the temple, and wept before the image in the most bitter manner. The spectators began to reason upon this dreadful circumstance, imputing the failure in slaughtering the buffalo to different causes according to their fancies. One opinion, among the rest, was, that the owner of the image was in no fault, but that the goddess was angry because the officiating bramhūn had let fall saliva upon the offerings while reading the formulas.

<sup>n</sup> From shua, to purify or bathe.





water on the body in or out of doors, or by immersing the body in a pool or river.

A bramhūn bathes in the following manner :—he first rubs his body with oil, and takes with him to the river a towel, a brass cup called a kosha, flowers, leaves of the vilwū tree, and a few seeds of sesamum. Some take along with them a little rice, a plantain or two, and sweetmeats. Arriving at the river side, the bramhūn, hanging a towel round his neck, makes a bow, or prostrates himself before the river; then rising rubs his forehead with the water, and offers praise to Gūnga. If he has omitted his morning duties, he performs them now. After this he makes a clay image of the lingū: then descends into the water, and immerses himself twice, having his face towards the north or east. Rising, he invokes some god, and, with his forefinger making circles in the water, prays, that all the holy places of the river may surround him at once, or rather that all the fruit arising from bathing in them may be enjoyed by him. He again immerses himself twice, and, rising, cleanses his body, rubbing himself with his towel. He then comes up out of the water, wipes his body, and repeats many forms of prayer or praise. This is what properly belongs to bathing; but it is succeeded by repeating the common forms of worship, for which the person made preparations in bringing his kosha, flowers, leaves, sesamum, making the lingū, &c.

Bathing, in cases of sickness, may be performed without immersing the head in water, by rubbing the arms, legs, and forehead, with a wet cloth; or by changing the clothes; or by sprinkling the body with water, and repeating an incantation or two; or by covering the body with the ashes of cow-dung.

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SECT. VIII.—*Drink-Offerings to the Gods and deceased Ancestors*  
(*Tūrpūnū*).<sup>p</sup>

THE Hindoos, at the time of bathing, present water daily to the gods, the sages, yūkshūs, nagūs, gūndhūrvūs, ūpsūrūs, ūsoorūs, vidyadhūrūs, pishachūs, siddūs, and to their deceased ancestors.<sup>q</sup> This they call tūrpūnū; which should be performed three times a day: those who use the kosha take up water in it, putting in sesamum, repeating the proper formulas, and then pouring out the water into the river or pool where they are bathing. Those who

<sup>p</sup> A Hindoo considers those clothes defiled in which he has been employed in secular concerns.

<sup>p</sup> From Tripū, to satisfy.

<sup>q</sup> Seeds of sesamum are also presented to deceased ancestors, and, among the gods, to Yāmū, the regent of death.





perform this ceremony without the kosha, take up water with their hands, and, repeating a prayer, present it to the gods, by pouring it out from the ends of the fingers; to parents, by letting it fall betwixt the fingers and thumb of the right hand; and to the sages, by pouring the water out at their wrists. For those who have died in a state of extreme poverty, and have no one to perform the ceremonies for the repose of the soul, instead of pouring it out of the hands, they offer the libation by wringing the cloth with which they bathe. If the person bathe in any other water, and not in the Ganges, he cannot use sesamum, but performs the ceremony with water alone.

SECT. IX.—*The Ceremonies of Worship, (Pōōja.)*

THE following ceremonies in the presence of the idol are what the Hindoos call pōōja.—Previously to entering on this act of idolatry, the person bathes; returning home,\* he washes his feet, spreads a blanket or some other proper thing to sit upon, and then sits down before the idol, having the articles necessary for worship before him: a kosha, or metal bason, and a koshee, or smaller one; a small wooden stand, a metal plate, an iron stand to hold five lamps, a censor, a brass stand with a small shell placed on it, a metal plate on which to place flowers, a metal bowl into which the water and flowers are thrown after they have been presented to the idol, a metal jug for holding water, a metal plate to be used as a bell; a shell, or sacred conch,† which sounds like a horn; with a number of dishes, cups, and other utensils for holding rice, paint, incense, betle, water, milk, butter, curds, sweetmeats, flowers, clarified butter, &c. Having all these articles ready,‡ the worshipper takes water from the kosha with the koshee, and letting it fall into his right hand, drinks it; he then takes a drop more, and then a drop more, repeating incantations. After this with the finger and thumbs of his right hand he touches his mouth, nose, eyes, ears, navel, breast, shoulders, and the crown of his head, repeating certain forms. He then washes his hands, makes a number of motions with his fingers, and strikes the earth with his left heel three times, repeating incantations. When this is done, he flirts the first finger and thumb of his right hand, waving his hand towards the ten divisions of the earth; closes his eyes, and repeats incantations to purify his mind, his body, the place where he sits, as well as the offer-

\* These ceremonies are frequently performed by the river side.

† Both men and women, on entering a temple, often blow the conch or ring the bell, to entertain the god.

‡ In general when the worship is performed in the house, a bramhūn's wife, against the arrival of her husband from bathing, sets in proper order all the articles used in worship:—flowers, water, utensils, &c.



ings about to be presented, (which it is supposed may have become unclean, by having been seen or touched by a cat, a dog, a shakkal, a shōōdrū, or a Mūsūlman.) Next, he takes a flower, which he lays on his left hand, and, putting his right hand upon it, revolves in his mind the form of the god he is worshipping. He then lays the flower on his head, and, joining his hands together, closes his eyes, thinks upon the form of the god, that he has a nose, eyes, four arms, four heads, &c. and then recites the outward forms of worship in his mind. He now presents the offerings; first, a square piece of gold or silver, as a seat for the god, inviting him to come and sit down, or visit him; and then, asking the god if he be happy, repeats for him, 'Very happy.' After this, he presents water to wash the feet; takes up water with the koshee, and pours it into the metal bowl; and presents at once rice, a vilwū leaf, eight blades of dōōrva grass, paint, and water, with incantations. He then presents water to wash the mouth, curds, sugar, honey; then water to wash the mouth again, and water to bathe in, with prayers; then cloth, jewels, gold, silver, ornaments, bedsteads, curtains, a bed, pillow, cloth, printed cloth; clothes for men, women, or children; shoes, brass drinking cups, candlesticks, and whatever would be proper presents to the bramhūns.<sup>a</sup> After this paint, either red or white, is presented on a flower; then eight or ten flowers; leaves of the vilwū tree; a necklace of flowers; incense of three kinds, and a lighted lamp, with incantations. After the bloody sacrifices, the offerings are presented, comprising rice, split peas, different kinds of peas, shaddockes, pomegranates, pine-apples, netted custard-apples, another species of custard-apples, bread fruit or jakūs, mangoes, water-melons, cucumbers, plantains, oranges, ginger, cocoanuts, almonds, raisins,<sup>\*</sup> guavas, dates, jambūs, jujubes, wood-apples, melons, sugar-canes, radishes, sweet-potatoes, kesoōru,<sup>†</sup> water, milk, curds, another sort of curds, cream, butter, sour-milk, clarified butter, sugar, sugar-candy, &c. &c. After presenting the offerings, the person repeats the name of a god for some time, and then prostrates himself, (the spectators doing the same;) putting the cloth round his neck, and joining his hands, he offers praise to the god, and prostrates himself again. The dinner follows, consisting of fried greens, and several other dishes made up of kidney, beans, vartakēē,<sup>\*</sup> cocoanuts, &c. fried together; split peas, and several kinds of fried herbs or fruits; four kinds of fish; boiled and fried goats' flesh, vension, and turtle; different fruits, repared with treacle; rice and milk boiled with sugar; things prepared

<sup>a</sup> It must not be supposed that all these articles are presented daily by the Hindoos. This account describes what is performed at festivals. In the daily worship, flowers, leaves, sacred grass, a little rice, &c. are presented.

<sup>\*</sup> These and several other articles are imported from foreign countries; and though they have been prepared by the hands of the unclean, yet the Hindoos make no difficulty in presenting them to their gods, and afterwards eating them.

<sup>†</sup> The root of *scirpus maximus*

<sup>\*</sup> *Solanum melongena*.





with pounded rice; curds, sweetmeats, &c. The fish, flesh, fried greens, and every thing of this kind is eaten with boiled rice. A dish called kéchooree, consisting of rice, split peas, clarified butter, turmeric, and spices, boiled together, is also presented; and then water to drink. With every article of food a separate prayer is offered. Water is next presented to wash the mouth, and a straw to pick the teeth, with prayers; then the burnt-offering is made, and a present of money given. At last the person prostrates himself before the object of worship, and then retires to feast on the offerings with other brahm̃ns. This is a detail of the form of worship on a large scale, at which time it occupies the officiating brahm̃n two hours.

#### SECT. X.—*Meditation (Dhyānũ.\*)*

IN this act of devotion, the worshipper (of Shivũ for instance) closes his eyes, places his arms before him, and repeating the names of the god, ruminates thus:—‘His colour is like a mountain of silver; his body shines like the moon; he has four arms; in one hand he holds an axe, in another a deer, with another bestows a blessing, and with the other forbids fear; he has five faces, and in each face three eyes; he sits on the water-lily; the gods surround him, and celebrate his praise; he is clothed with the skin of a tiger; he was before the world; he is the creator of the world; he removes fear from every living creature.’ While he meditates on the offerings, he proceeds thus:—‘Oh! god, I give thee all these excellent things;’ (recounting in his mind the names of all the offerings, one by one.)

Both these forms of meditation are constantly used at the time of worship, (pōjã.) Many things are related in the pooranũs respecting the meditation known to ascetics, who, by the power of dhyānũ, discovered things the most secret.

#### SECT. XI.—*Repeating the Names of the Gods, (Jāpũ).<sup>b</sup>*

THE Hindoos believe that the repetition of the name of God is an act of adoration; some add that the name of God is like fire, by which all their sins are consumed: hence repeating the names of the idols is a popular ceremony among the Hindoos.

In this act the worshipper, taking a string of beads, repeats the name of his guardian deity, or that of any other god; counting by his beads 10, 28, 108, 208, and so on, adding to every 108 not

\* From dhyoi, to think.

<sup>b</sup> To speak.





less than one hundred more. This act is not efficacious, however, unless the person keep his mind fixed on the form of the idol. Many secular persons perform jüpū without beads, by counting their fingers.

It is said that a person obtains whatever he seeks by persevering in this act of adoration. If he be desirous of a wife, or of children, or of money, (say a lac of rupees;) or seek recovery from sickness, or relief from misfortune; he begins to repeat the name of his god, and believes that he soon becomes subject to his wishes. Jüpū makes an essential part of the daily worship of a Hindoo: some mendicants continue it day and night, year after year, except when eating, sleeping, bathing, &c.

The Tūntrū-sarū contains the following account of the consecration of the bead-roll:—The person sits down on the floor of his house, and taking some green, red, black, yellow, and white paint, draws a water-lily on the floor, upon which he places a small brass dish; and upon this, nine leaves of the ūshwūt'hū tree, and upon the leaves a string of beads, cow's urine, cow-dung, sour-milk, milk, and clarified butter, mixing them together, and repeating an incantation: he then places honey, sugar, sour-milk, milk, and clarified butter, upon the bead-roll, repeating another incantation; then some red lead and spices; and then, with incantations, he gives the bead-roll a soul, (pranū,) and according to the usual forms worships it, and offers a burnt-offering to the god whose name he intends to repeat with this string of beads.

#### SECT. XII.—*Forms of Praise to the Gods, (Śūvā.)*

FORMS of praise to the gods constitute a part of the daily worship of the Hindoos. They spring not from emotions of gratitude, but are repeated as acts of merit, to draw down favours on the obsequious worshipper.—In this act, the person draws his upper garment round his neck, joins his hand in a supplicating manner, and repeats the forms of praise with a loud voice. *Examples:*—‘Oh! Shivā! thou art able to do every thing! Thou art the preserver of all! Thou art the fountain of life!’—To Kartikū: ‘Thou art the god of gods; therefore I come to thee, to enquire how I may repeat the praise of Shēētūla, that she may remove swellings on the body.’—To Shēētūla: ‘I salute Shēētūla, the goddess, for she can remove the fear of boils.’

The Hindoos say, that by praise a person may obtain from the gods (who are fond of flattery) whatever he desires. The forms are taken from the shastrūs, though on some occasions, a person may recite words of his own invention.



SECT. XIII.—*Forms of Prayer to the Gods, (Kūvūchū.)*

THESE prayers are principally found in the Tūntrūs ; a few in the pooranūs. They relate to the welfare of the petitioner here and hereafter ; and are given by a spiritual guide to his disciple. *Examples* :—‘ O ! Hūnooman ! when I go eastward, do thou preserve me ! O ! son of Pūvūnū ! when I proceed southward, do thou keep me ! O ! beloved son of Késhūrēē ;<sup>c</sup> when I go westward, do thou preserve me. O ! Kamūgnū !<sup>d</sup> keep me from danger when I go northward. O ! Sagūrū-parūgū !<sup>e</sup> save me when I descend. O ! burner of Lūnka ! (Ceylon,) deliver me from all danger. O ! counsellor of Soogrēēvū ! preserve my head.’ In this manner the person addresses petitions to this monkey-god, as for his head, so for the preservation of every member of his body, from the forehead to the toes.

He who repeats this form twelve times beneath the ūrkū tree, will obtain long life, be the strongest man on earth, and the goddess of fortune will never forsake his dwelling. If he repeat this kūvūchū seven times, at midnight, standing in water, he will be able to drive away from his body every kind of disease : if at any time, in any place, he will obtain beauty, eloquence, wisdom, strength, victory, patience, and be free from fear and disease. If any one bind this kūvūchū (as a charm) on his arm, he will obtain every desire of his heart.

SECT. XIV.—*Petitions and Vows, (Kamūnū and Manūnū.)*

THE Hindoos are continually resorting to their gods for particular favours : if a person wish for a son,<sup>f</sup> or any other blessing, he takes rice, plantains, and sweetmeats, and goes to some idol ; and after worshipping it, and presenting offerings, asks the god to bless him with a son. This petition is called kamūnū ; after putting up which he vows, that if the god grant his request, he

<sup>c</sup> Késhūrēē was married to the mother of Hūnooman, (if marriages take place among monkies,) and Hūnooman was the illegitimate son of Pūvūnū.

<sup>d</sup> This monkey-god is called by this name, as the destroyer of evil desire ; from kamū, desire, and hūn, to destroy.

<sup>e</sup> Sagūrū, sea, parūgū, the crosser ; alluding to his leaping across the sea to Ceylon.

<sup>f</sup> Not only the Hindoos, but the Mūsūlmāns also are much attached to charms. I once saw a Mūsūlmān woman dropping slips of paper into the river, and, upon inquiry, found that they contained some sacred words, and that the woman was presenting these papers to the river-saint, Khajakhéjūr, in hopes of obtaining relief from sickness, service, or the like.

<sup>g</sup> The Hindoos in general never pray for daughters, because they do not bring much honour to the family : they are expensive, and they can do nothing for the family when the father is dead ; whereas a son preserves his father's memory, performs the ceremonies for the repose of his soul, and nourishes the family by his labours.





will offer to him two goats, or present him with two loads<sup>b</sup> of sweetmeats : this vow is called *manūñ*.

In this manner the Hindoo asks for different blessings from his god ; such as to become the servant of some European, or to have sickness removed, or for riches, a house, a wife, or for a son to be married. A woman prays for a husband who is absent. A mother prays that her sick child may recover. Thus the poor Hindoo carries his property to dumb idols, and knows nothing of the happiness of casting all his cares on that glorious Being, ' who careth for him.' The vows made at such times are various. One promises to sacrifice a goat, a sheep, or a buffalo ; another to present sweetmeats, or cloth, ornaments, money, rice, a house, a necklace, one hundred water-lilies, one thousand *toolūsee* leaves, or a grand supper. All these offerings come to the *brahmūns*.<sup>i</sup>

If the god do not grant the requests and regard the vows made at these times, the worshipper sometimes vents his rage in angry expressions ; or, if the image be in his own house, he dashes it to pieces. Such an enraged worshipper sometimes says, ' Oh ! thou forsaken of the goddess Fortune, thou blind god ; thou canst look upon others, but art blind to me.' ' The gods are dying,' says another, ' otherwise my five children would not have died ; they have eaten my five children at once.' ' After having worshipped this god so faithfully, and presented so many offerings, this is the shameful manner in which I am requited.' Words like these are common ; but this is in times when the passions of the worshippers are touched by the death of a child, or by some dreadful misfortune ; and those who treat the gods so roughly are generally of the lower orders.

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#### SECT XV.—*Vows, (Vrātū.)*

CERTAIN ceremonies, performed at stated times, frequently by females, are called by the name *vrātū*. The following is an example of one of these ceremonies :—At the fifth of the increase of the moon, in the month *Maghū*, what is called the *Pūñchūmēe-Vrātū* is performed. On the day before the commencement of this ceremony, the woman who is to perform it, eats food without salt, and only once in the day ; refrains from anointing her body with oil ; eats rice that has not been made wet in cleansing ; and puts

<sup>b</sup> That is, as much as a man can carry, at twice in the way the bearers carry water ; who put a bamboo yoke on the shoulder, and suspend a jar of water from each end of the bamboo.

<sup>i</sup> The *shastrī* has declared that no gifts are to be received from the hands of *shōōdrīs*, except land or virgins. If, however, a *brahmūn* have received a forbidden gift, he is directed to offer it to *Vishnū*, and then distribute it among *brahmūns*, repenting, for the removal of his sin, the *gayātrē* one hundred and eight times, or more.