



of himself ; who is without affection ; who rejoiceth not either in good or evil ; who, like the tortoise, can restrain his members from their wonted purpose ; to whom pleasure and pain, gold, iron, and stones are the same.' 'The learned,' adds Krishnū, 'behold Brūmhū alike in the reverend bramhūn, perfected in knowledge ; in the ox, and in the elephant ; in the dog, and in him who eateth of the flesh of dogs' The person whose very nature, say they, is absorbed in divine meditation ; whose life is like a sweet sleep, unconscious and undisturbed ; who does not even desire God, and who is thus changed into the image of the ever-blessed ; obtains absorption into Brūmhū.\*

The ceremonies leading to absorption are called by the name of tūpūshya, and the person performing them a tūpūshwē. Forsaking the world ; retiring to a forest ; fasting, living on roots, fruits, &c. remaining in certain postures ; exposure to all the inclemencies of the weather, &c.—these, and many other austere practices, are prescribed, to subdue the passions, to fix the mind, habituate it to meditation, and fill it with that serenity and indifference to the world, which is to prepare it for absorption, and place it beyond the reach of future birth.

The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, instead of producing any good effects, drew men away from the practice of all the social duties included in the second table, 'Thou shalt love thy neighbour as thyself ;' and left the mind a prey to pride, moroseness, and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme : one tūpūshwē is represented as hanging for hundreds of years with his head downwards ; another, as living on leaves ; another, on air ; another, as surrounding himself with four fires, and enduring intolerable heat and thirst ; another, as standing up to the neck in water ; Valmēekū, it is said, stood in one posture, repeating the name of Ramū, till the white ants (termed bellicosus) surrounded his body with a case of earth, and devoured the flesh from his bones.

These tūpūshwēes are supposed to have been the authors of the most ancient of the Hindoo writings ; in some of which, it is admitted, sentiments are to be found which do honor to human nature. But it is equally certain that these sages were very little affected by these sentiments ; and perhaps the same might be

\* Some of the followers of Vishnū (voishnūvās) are not pleased with the idea of absorption, or of losing a distinct and conscious state of existence. They are represented as praying :—'O Vishnū ! we do not wish for absorption ; but for a state of happiness in which we shall for ever see and serve thee as our lord ; in which thou wilt continue as our beloved master, and we as thy servants.' Agreeably to this prayer, they believe that devoted voishnūvās after death will be freed from future birth, and remain for ever near Vishnū in the heaven of this god.



said of almost all the heathen philosophers. Vūshisht'bhū inflicted on himself incredible acts of severity; but in the midst of his devotions he became attached to a heavenly courtesan, and cohabited with her 5,000 years.<sup>p</sup> Pūrashūrū, an ascetic, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vyasū, the author of the Mūhabharātū.<sup>q</sup> The father of Rishyā-shringū cohabited with a deer, and his son had deer's horns.<sup>r</sup> Kūpilū, an ascetic, reduced king Sagūrū's 60,000 sons to ashes, because they mistook him for a horse-stealer.<sup>s</sup> Brigoo, in a fit of passion, kicked the god Vishnū on the breast.<sup>t</sup> Richēēkū, for the sake of a subsistence, sold his son for a human sacrifice.<sup>u</sup> Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men.<sup>x</sup> Ourvū, another sage, in a fit of anger, destroyed the whole race of Hoihūyū with fire from his mouth; and Doorvasa did the same to the whole posterity of Krishnū.<sup>y</sup> Javalee, an ascetic, stands charged with stealing cow's flesh at a sacrifice: when the beef was sought for, the saint, to avoid detection, turned it into onions; and hence onions are forbidden to the Hindoos.<sup>z</sup> The pooranūs, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices.

As it respects the modern devotees, none of them expect absorption: they content themselves with performing the popular ceremonies, and thus fall under the censures of Krishnū, who says, 'Numbers prefer a transient enjoyment of heaven to eternal absorption.' It is true, now and then a poor wretch is seen naked, covered with ashes, and his hair clotted with dirt, whose vacant, brutish looks indicate that he is approaching a state of complete abstraction, and that he may soon hope to enter into this perfect state, viz., to live in a world full of wonders, without a single passion left to be affected by them. Yet even this abstraction, or contempt of the world, if it can deserve such a name, is brought on by shunning the presence of man, and continually smoking intoxicating herbs.

<sup>p</sup> Mūhabharātū.<sup>q</sup> Ibid.<sup>r</sup> Ramayānū.<sup>s</sup> Mūhabharātū.<sup>t</sup> Shrēe-bhagūvātū.<sup>u</sup> Ramayānū.<sup>x</sup> Ibid.<sup>y</sup> Ramayānū.<sup>z</sup> Shrēe-Bhagūvātū.<sup>z</sup> Ibid.

# CHAP. IV.

## OF FUTURE PUNISHMENTS.

THE ShrĒĒ-bhagŪvŪtŪ contains the following account of the punishments endured in different hells:—The person guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisrŭ, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the védŭ and bramhŭns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The bramhŭn, bramhŭnĕĕ, brŭnhŭcharĕĕ, voishyŭ, or king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods; and he who devours any animal, without having slain it in sacrifice; are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another caste, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all castes, is to be punished by being continually cast down from lofty trees. The bramhŭn who commits adultery with the wife of a bramhŭn, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False-witnesses are to be cast from rocks 800 miles high.<sup>b</sup>

I here insert the names of some of the Hindoo hells:—Tamisrŭ, or the hell of darkness; Ūndhŭ-tamisrŭ, the hell of great darkness; Rourŭvŭ, a hell full of animals called Rooroo; Mŭha-rourŭvŭ, a similar but more dreadful hell; Koombhĕĕ-pakŭ, a hell of boiling oil; Kalŭ-Sŏŏtrŭ, a hell of burning copper; Ūsipŭtrŭ-vŭnŭ

<sup>b</sup> It is to be understood, that punishments in hell may be prevented in many cases by offering the appointed atonement. Punishment by the magistrate is also considered as an atonement, exempting the culprit from sufferings in a future state. *What good news this would be to English malefactors who die by the hands of the executioners—if they could believe it.*



a wilderness in which criminals are punished by the thorns of the talū-tree ; Shookrū-mookhū, a hell where criminals are bitten by animals having the faces of swine ; Undhū-kōōpū, a hell dark and full of reptiles ; Krimēe-bhojūnū, where criminals become worms feeding on ordure ; Sündūngshū, where sinners are burnt with hot iron ; Tūptū-shōōrmee, in which adulterers are tormented in the embraces of a red hot-iron female image ; Vūjrū-kūntūkū-shal-mūlee, where men are thrown on trees full of dreadful thorns ; Voitūrūnēē, a river full of filth ; Pēōyodū, a similar hell ; Franū-nirodhū, where sinners are pierced with arrows ; Vishūsūnū, where they are beaten with clubs, &c. ; Lala-bhūkshū, where they are fed with saliva, &c. ; Sharū-méyadūnū, in which dogs continually bite the wicked ; Ūvēē-chimūyū, where false witnesses are thrown headlong upon a hard pavement ; Patūnū, where sinners are pinched with hot tongs ; Ksharū-kūrdūmū, where they are hurled into mire ; Rūkshyogūnū-bhojūnū, where cannibals feed on the flesh of sinners ; Shōōlūpōt'ū, where the wicked are punished by spears and birds of prey ; Dūndū-shōōkū, where snakes with many heads bite and devour sinners ; Ūvūtū-nirodhūnū, where offenders are punished in darkness with the fear of the approach of wild beasts ; Ūpūrya-vūrtūnū, where the eyes of sinners are picked out by birds of prey ; and Sōōchōē-mookhū, where sinners are pricked with needles. Beside these, the Shrēē-bhagūvūtū says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrū, and the nature of their guilt.

The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these ;—' I have committed a shocking crime, and I must endure great and long-continued torments : but what can I do ? There is no remedy now.' Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramhūns, or in religious ceremonies. If he be poor, he bathes in the Ganges with more constancy, or goes on pilgrimage to different holy places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments, and with him fourteen generations of his family ; the man who swears by the waters of the Ganges involves himself and family in the same sufferings.\* If a Hindoo at the time of worship put a stalk of dōōrva grass on the lingū, he and seven generations sink into hell.

*Emancipation of the wicked, a story, from the Māhabharātū.*—Ravūnū at one time had conquered the three worlds, heaven, earth,

\* I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the gods.



and patalū ; and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind ; and he immediately resolved to pay a visit to Yūmū. Before his arrival, it was announced that Ravūnū was coming : Yūmū, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. Ravūnū, however, pushed forward, and found Yūmū all submission. The conqueror, before his return, resolved to visit the place of the damned : but on his arrival, he was petrified with horror at the cries of the miserable wretches ; and, reflecting on what he saw, said, 'I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty.'—He immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. Ravūnū then commanded 'the spirits from the fiery deep,' and, with his twenty arms, began to drag them up ; but as fast as he landed them on the side, they fell in again : still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lūnka, (Ceylon.)



## BOOK V.

## HINDOO SAINTS, OR MENDICANTS.

THE Hindoo shastr̥s have described four different states (ashr̥m̥) into which it is proper for each bramh̥m to enter, viz : Br̥mh̥chary̥,<sup>a</sup> Grih̥st̥h̥,<sup>b</sup> Van̥-pr̥st̥h̥,<sup>c</sup> and Br̥mh̥-gnan̥ē,<sup>d</sup> and it appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man. While the youth continues in a state of instruction, he is called a Br̥mh̥char̥ē, and the daily duties of this state are laid down for him ; after marriage he becomes a Grih̥st̥h̥, and performs the several duties of civil life as a householder ; at the age of fifty he renounces the world, and enters a forest ; and lastly, by the power of religious austerities, he becomes perfectly insensible to all human things, and is absorbed in divine meditation.

The duties of a bramh̥n student are laid down at large by M̥n̥oo and other writers. When the youth is about to leave this state, and to enter on the duties of a householder, he takes a staff in his hand, and pretends to leave the house, and go into a forest, to read the véd̥s, and to obtain his food by begging :—but the parents stop him, saying, ‘Oh! child, return ; thou shalt not go into the wilderness : we will supply thee with alms. Besides, become a householder, marry, and perform the duties of a Grih̥st̥h̥.’ From the first to the twelfth day, the face of the boy is not to be seen by any sh̥ōdr̥, nor is he to see the face of a person of this caste.\* He bathes early in the morning with a cloth over his face as he passes through the streets, one person going before and another behind him ; and if a sh̥ōdr̥ should approach they direct him to pass another way, as a Br̥mh̥char̥ē is going to bathe. He must eat only once a day ; abstain from flesh, fish, &c. ; and perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he bathes, and casts his staff into the stream, repeating incantations, intimating that he renounces the state of the Br̥mh̥char̥ē, and becomes a Grih̥st̥h̥. On this day some persons, for the sake of obtaining a few rupees, permit their son to receive alms from the hands of a female sh̥ōdr̥, who, from that time, calls this child the son of her alms. Having no

<sup>a</sup> A student.      <sup>b</sup> A householder.

<sup>c</sup> A hermit ; from van̥, a forest, and pr̥st̥h̥, going.

<sup>d</sup> A person possessed of divine knowledge.

\* It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it seeks all occasions to degrade and wound the feelings of the sh̥ōdr̥. How different the Holy Scriptures : ‘Honour all men.’

son of her own, she visits the child, and takes him as a visitor to her own house, where she feasts and clothes him. I have heard of very large sums being given to the child of a bramhūn, when he has thus become the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son; especially as he is the offspring of a bramhūn. In a short time after the child has thus resolved to enter the state of a Grihst'hū, he is generally married. The duties assigned to him by the shastrūś as a householder are, the daily offerings to the manes, and of clarified butter in the burnt-offering; the daily worship of the shalgramū, and the cow; the raising of offspring; his daily business; the feeling of strangers; the hearing of the shastrūś, bathing, repeating the names of the gods, the worship of the gods, &c.

The next state is called Vanū-prst'hū, or, that of a hermit; for which order Mūnōo gives the following directions:—'When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and, departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat; with green herbs, roots, and fruit; let him perform the five great sacraments, introducing them with due ceremonies. Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage. Let him be constantly engaged in reading the védūś; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately: but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the best season, let him sit exposed to five fires; four blazing around him, with the sun above: in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers: in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having repositied his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. Or the hermit may bring food from a



town, having received it in a basket of leaves, in his naked hand, or in a potsherd; and then let him swallow eight mouthfuls. A bramhūn, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence.'

The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tūpūshwēē in the shastrūs. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of the lowest order of day-labourers. When I asked a learned bramhūn, whether there were not some instances of persons, from religious motives, renouncing the world and becoming mendicants, he said, there might be, but he did not know of a single instance.

These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state; and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach a bramhūn, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranūs, are too offensive ever to reach a European ear. Even the god Shivū, one of the greatest tūpūshwēēs of all the Hindoo ascetics, was once so captivated, says the Mūhabharātū, with the charms of the goddess Mohinēē, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred,

are seen in bodies, having leaders to guide them.<sup>c</sup> Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramū, and stone images of Krishnū, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes when bowing before the image of the lascivious Krishnū.

I here subjoin a brief account of the different orders of religious mendicants, as they exist at the present day :—

*Voishnūvūs or Voiragēēs.*—All the followers of Vishnoo are called Voishnūvūs. The term voiragēē denotes a person destitute of passions. Most of the mendicant voiragēēs are the followers of Choitūnyū, and have what are called Gosaees at their head. Persons of this sect take new wives (voiraginēēs) from among the female disciples of the Gosaees : these are generally unchaste women, who enter into this order when their youth is fled. The Gosaees have a form of marriage peculiar to themselves,<sup>d</sup> the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name : she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitūnyū. Many wandering voiragēēs sing the praises of Krishnū and Choitūnyū before the doors of persons where they beg ; a few continue in a secular state, rear and sell calves, or lend money on exorbitant interest.<sup>e</sup> The voiragēē mendicants are much more social in their manners than any other tribe of Hindoo wanderers ; they generally remain in towns, and mix with the inhabitants. The voiragēēs contend as strongly with the followers of the deities who receive bloody offerings, as a Christian could do against idolatry.<sup>f</sup>

*Sūnyasēēs.*—These mendicant worshippers of Shivū are very numerous in Bengal, but are not much honoured by their countrymen. They smear their bodies with the ashes of cow-dung, wear a narrow cloth tied with a rope round their loins, and throw a cloth, dyed red, over their bodies. The artificial hair worn by some of

<sup>c</sup> At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sūnyasēēs and an equal number of Voiragēēs meet at Hāridwarī, and fight, to determine who shall descend and bathe in Gūnga first. The Sūnyasēēs say, 'Gunga descended from the bunch of hair on the head of our god Shivū ; therefore we will bathe first.' The Voiragēēs reply, 'Gunga descended from the foot of our god Vishnū, therefore the right to bathe first is ours.'

<sup>d</sup> The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

<sup>e</sup> As much as 75 per cent. is given in some cases ; but 36 per cent. is commonly given.

<sup>f</sup> When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, 'True, we need not complain of others ; the uproar is in our own house.'



these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sūnyasēes profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

*Ramatū.*—This class of mendicants, worshippers of Ramū, is formed of persons born in the western provinces of Hindoost'hanū. With a rope or an iron chain they tie a shred of cloth very close round their loins; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatūs make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

*Nimatū.*—Another kind of devotees, having a different spiritual head from the Ramatūs. In dress, ceremonies, &c. they are the same.

*Naga.*—These persons are in almost every respect the same as the Ramatūs, except in the mark on the forehead.

*Nanūkū-pūnt'hēes.*—A description of mendicants, followers of Nanūkū, though this order was founded by a Shikh named Soot'hara.

*Yadoo-pūnt'hē.*—A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal, but, many wander up and down in the Punjab.

*Kūvēerū-pūnt'hēes.*—Kūvēerū, a Mūsulman, was the founder of this order of mendicants: they renounce secular affairs, worship Ramū, and live on alms; they pretend to desire neither the merit of works, nor riches, nor future happiness; but, practising the ceremonies of their sect, leave the present and future to God.

*Sukēē-bhavū.*—These mendicants, born in the western provinces, and composed of bramhūns and other castes, are followers of Krishnū; and though men, put on the dress and ornaments, and assume the manners of women, professing the same attachment to Krishnū as the milk-maids are said to have had when Krishnū was on earth. They paint and adorn with flowers an image of Krishnū, and dancing around it, in imitation of the milk-maids, worship it daily.

*Khelanta-yogē.*—These mendicants profess to have made a vow to imitate Shivū in dress and manners: many of them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.



*Yāṅmū.* These followers of Shivū wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

*Kanū-pata-yogē.* Other followers of Shivū; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shūrevūres*, who are regarded as Bouddhūs, profess to be extremely anxious to avoid destroying animal life, even in its most diminutive forms; hence they carry besoms with them to sweep the road, lest they should tread on an insect.

*Ughorū-pīnt'hē.* These mendicants, born in the western parts of Hindoost'hanū, wander about naked or nearly so, carrying in the left hand a human skull containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging.

*Brāmhūcharēes.* The three superior castes may enter into this order, the members of which subsist by begging; reside at temples, or holy places; wear red clothes; and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference betwixt a brāmhūcharē and a dūndē lies in the former having no staff in his hand. The time of one of these mendicants is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala. All the brāmhūcharēes drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

*Dūndē.* This name is given because these devotees receive a staff (dūndū) when they first enter this order. The brāmhūns, on meeting with a person of this order, prostrate themselves before him. The dūndē shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body; abstains from fish, flesh, oil, common salt, and rice which has been welted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manūsū<sup>k</sup>) on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waves of the Ganges. The dūndē does not beg his food, nor cook with his own hands; but is a guest at the houses of brāmhūns. If a householder hear that a dūndē is come into the village, he goes to him and invites him

<sup>k</sup> In performing this ceremony, Vishwamitrū spent 1,000 years without breathing.



to become his guest. A dūndēē blesses a person who is prostrate at his feet, by pronouncing the name of Narayānū. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a dūndēē, he is freed from mortal birth, and is said to become Vishnōo, and after death to obtain absorption in Brūmhū. Some bramhūns, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dūndēēs do not burn, but bury their dead, repeating incantations.

*Oordhoo-vahoo.* These persons belong to the order of Sūnya-sēēs. To fulfil a vow to Vishnōo,<sup>1</sup> they hold up the right arm till it cannot be brought into its natural position again.<sup>m</sup> For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold up the arm till death, and others to hold it up for certain number of years. The longer it is held up, the greater merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter; and in about two months, by degrees, the arm obtains its former position, and in time become as strong as before. When this vow is fulfilled, the worship of Vishnōo is performed, and a fee given to the head priest of the sūnyasēēs. It is supposed, that on the road from Jūgūnnat'hū's temple in Orissa to Benares, not less than two hundred of these mendicants may be seen.

*Mounēē.* These devotees enter into a vow of perpetual silence. They generally reside on the banks of the Ganges, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or their disciples collect food by begging. They should eat only once a day.

*Pārūm-hūngsū.* A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the shastrū. They pretend to be destitute of all regard to visible objects; they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing and yet subsist on alms; eat any thing given them; disregard all outward purifications; and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the shastrūs require, viz., that their minds do not wander after worldly things, and that they live in a state of pleasure: but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at Kalēē-ghatū, near Calcutta. Instead

<sup>1</sup> The directions respecting this vow are contained in the smritēē shastrūs.

<sup>m</sup> Until the arm has become stiff, they tie it up in the night.



of dwelling in forests according to the directions of the shastrū, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pūndit with whom I wrote this, acknowledged that pride was the reigning principle in these modern pūrāṇ-hūṅgsūs.

*Mūha-poorooshū* and *Siddhū-poorooshū*. The most distinguished Hindoo saints have had the former name assigned to them which signifies, The Great. *Siddhū-poorooshū* implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle he pleases.

When I enquired of a koolinū bramhūn with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple of Shivū in the neighbourhood. He had never married; sought no earthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head; but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear; that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

In January, 1806, the author visited what the natives call Gūnga-Sagūrū, (Sagūrū island.) Near two huts made of heavy logs of dried wood on the sands, he found two voiragēēs who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the voiragēēs sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on; his hair tied in a large bunch at the top of his head; a rope round his waist, upon which was tied a piece of the bark of the plantain tree, which in part only covered his nakedness; and a shred of cloth also tied round his head; except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ramū. He declaimed against a worldly state: told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy: if he had food, it was well; if not, he contented himself with the name of Ramū. When asked what he proposed to himself by this mode of life, he professed that he had neither desires nor hopes; and



that he did not become a *yogēe* to expiate sin. He gave us, from a hole in the sand before his hut, some tolerably sweet water, for which we offered him a reward: but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of *ganja* was a proof that all passion was not extinct in him; but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a rupee was given to him, he asked what he could do with it; and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of *Kopilū*, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an *Oordhū-vahoo*, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head; and were without any covering except the bark of some tree, and a shired of cloth drawn up betwixt the legs. At a distance, they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner? He said, 'for three years.' To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two head-rolls made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said that they would take him also.



After rising in the morning, as we learnt from the young yogĒĒ, each of these ascetics repeats the name of some god, using his bead-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes and goes through the ceremonies (sūndhya) ordained by the shastrū to be performed three times a day; then he prepares the offerings, worships his idol, and again repeats its name for sometime. At mid-day he eats; then returns to the repetitions of the name of his god till the evening sūndhya; and after this he continues repeating the name of the idol till he falls asleep.

The following story is universally credited among the Hindoos in the neighbourhood of Calcutta:—Some years ago, a European, with his Hindoo clerk, Varanūshee-ghoshū, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw something which appeared to be a human being, standing in a hole in the earth. He asked the clerk what this could be; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came; but it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean. The clerk said, he had learnt from his shastrū, that there existed such men, called yogĒĒs, who were destitute of passions, and were incapable of pain. After hearing this account, the European ordered the clerk to take the man home. He did so, and kept him some time at his house: when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life; but he took no interest in any thing. At length the clerk, wearied with keeping him, sent him to the house of his spiritual teacher at Khūrdū. Here some lewd fellows put fire into his hands; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogĒĒ went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him: they embraced each other, and—(as is said)—were seen no more.

I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicity; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, it will appear, that not less than 2,000,000 rupees, or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to



support themselves by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, and the filthy songs they sing, lead to every species of impurity, and to perpetual acts of private plunder.

Many of the more enlightened Hindoos, especially the bramhūns, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gūnga-Govindū-Singhū, a person of the writer caste, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragēē mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive presents, have medical attendance when sick, &c. at all the temples which he erected and dedicated to the different forms of Krishnū.

BOOK VI.

HINDOO RELIGIOUS SECTS.

CHAP. I.

ACCOUNT OF THE REGULAR HINDOO SECTS.

THERE are three principal sects among the regular Hindoos, the Soivŭs, the Voishnŭvŭs, and the Shaktŭs.

The *Soivŭs* receive the initiatory rites by which Shivŭ becomes their guardian deity; they imprint on their faces and bodies the marks by which this sect is distinguished,\* and profess the most devoted regard to this god, trusting in him for protection, &c. Their daily worship is performed before an image of the lingŭ, either at home or by the side of a river, using those forms and offerings which are peculiar to the sect. They have no festivals, but once in the year they keep a fast in honour of Shivŭ, which is accompanied by the worship of this god at the temples of the lingŭ. In the month Voishakhŭ they present to this idol the leaves of the vilwŭ, a favourite tree sacred to Shivŭ, and pour libations of milk on the lingŭ. Some Soivŭs, at this auspicious season, plant shrubs near the lingŭ, and sit before it repeating the name of Shivŭ. It is an act of great merit among this sect to repeat the name of their idol, with a necklace made of the seeds of the roodrakshŭ; as well as to visit Benares, (Kashēē,) a place sacred to Shivŭ. The persons belonging to this sect are principally bramhŭns; but the Soivŭs are not numerous in Bengal. Mendicant Soivŭs are very rarely seen: these persons cover themselves with ashes, wear large necklaces made of roodrakshŭ seeds, and wander to Benares and other places sacred to this god.

The *Voishnŭvŭs* observe the rites, and receive the distinguishing mark<sup>b</sup> of their sect, regarding Vishnŭ in all his forms (as Ramŭ, Krishnŭ, Jŭgŭnnat'hŭ, &c. &c.) as their protector. They reject all animal food, even fish, and wear only white garments. Nearly one half of the Hindoo population of Bengal are Voishnŭvŭs, composed principally of the lower orders: great numbers are religious mendicants. Almost all the Hindoos in the province of Orissa are Voishnŭvŭs. The followers of Choitŭnyŭ, having the Gosaees at their head, continue a distinct branch of this sect. The distinguishing vice of this sect is impurity, as might be expected from the character of Krishnŭ, their favourite deity, and from the obscene nature of the festivals held in his honour. The Shrēē-bhagŭvŭtŭ is the

\* See p. 12.

<sup>b</sup> See p. 8.



book which the few bramhūns to be found among the Voishnūvūs read: those less learned read a number of books written in Bengalee, all relating to the actions of Krishnū or Choitūnyū.

The *Shaktīs* are the worshippers of Bhūgūvūtēē, (Doorga,) including all the forms of this goddess. They have their peculiar rites, marks on their bodies, formulas, priests, and festivals. The generality of those who join this sect are bramhūns. In their outward dress the *Shaktīs* resemble the *Soivūs*; but the latter in their principles approach nearest to the Voishnūvūs, especially in their mutual objection to the destruction of animal life. None of the *Shaktīs* embrace a life of mendicacy. They derive the principles of their sect, and the forms used in their religious ceremonies, from the *Tūntrūs*, by which works spirituous liquors are placed among the proper offerings to Bhūgūvūtēē; and numbers of her worshippers, offering libations to the goddess, drink to intoxication. The *Vamacharēēs* belong to this sect.

Beside these three principal sects among the Hindoos, the *shastrūs* mention two others, the worshippers of the sun (*Sourūs*) and of Gūnēshū (*Ganūpūtyūs*.) Very few Hindoos, however, in the province of Bengal, are to be found, who have chosen these gods as their guardian deities.

The religious mendicants of the same sect differ so much from each other in dress and certain ceremonies, that they might be supposed to belong to different sects; but any remarks on these shades of difference are rendered unnecessary by the preceding chapter. I shall therefore proceed immediately to notice the three most important schisms among the Hindoos, those excited by *Boddhū*, *Nanūkū*, and *Choitūnyū*.

## CHAP. II.

### ACCOUNT OF THE BOUDDHĪS.

It is a question not perhaps completely decided, whether the religion of *Boddhū*, now spread over the Burman empire, Siam, Ceylon, Japan,<sup>a</sup> Cochin-China, and the greater part of China itself,<sup>b</sup>

<sup>a</sup> Kämpfer says, on the authority of the Japanese historians, that the *Boddhū* doctrine was carried into Japan about the year 63.—See page 365

<sup>b</sup> The Abbe Grosier (Book vii. c. ii. p. 312) gives the following account of the doctrine of *Bo*, in which the principles of *Boddhū* are clearly to be distinguished:—“Nothing is the beginning and end of every thing that exists: from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate

be not in reality the ancient religion of India, and the bramhinal superstition the invention of later times, and raised to predominancy by the superior influence of the bramhũns with the princes of Hindoosthanũ. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Booddhũ maintain at this day ; and it is indisputable, according to the Hindoo writings, that these two sects were numerous before the appearance of Booddhũ.

About 700 years before the commencement of the Christian era, Vēērũ-Vahoo, of the race of Goutũmũ, a person attached to one of these sects, destroyed his sovereign Bodhũmũllũ, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Mũhēā-pũtēā, or the lord of the earth, was the name of the third of these monarchs ; and as most of the writers on this subject agree in placing the era of Booddhũ in the sixth century B. C., it seems reasonable to suppose, that Booddhũ was the son or near relation of Mũhēē pũtēē. If not connected with this family, why should the family name of this race, Goutũmũ, be one of the most common names of Booddhũ ? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Booddhũ was not the son of one of the Mũgũdhũ kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Témee Jétũ, a history of one of the incarnations of Booddhũ, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic against every possible artifice and persuasion of his loyal parents. The author has been favoured with a translation of this work, by Mr. F. Carey, of

or inanimate ; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple : it remains continually in a state of rest ; has neither virtue, power, nor intelligence : besides, its essence consists in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle ; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing ; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection ; in a word, it is in indolence and immobility, in the cessation of all desires and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consist. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god Fo.'



Rangoon, and has added it at the close of this account. If then it be admitted, that Bouddhū was a person of royal descent, that he chose an ascetic life,<sup>c</sup> and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture: he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

This sect being thus established by Mūhēē-pūtee, the eleven Bouddhū monarchs who succeeded him, and who reigned 291 years, may reasonably be supposed to have done what the bramhūns charge them with, to have obliterated the religion of their opponents.

It is certain, however, that the learned adherents of the bramhīnical religion did not remain silent spectators of what they deemed the triumph of atheism.<sup>d</sup> They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted: but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhūs, the bramhūns were obliged to confine themselves to verbal contentions.

At length Dhoorūndhūrū, of the race of Mūyōōrū, destroyed Adityū, the last Bouddhū king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhūs.<sup>e</sup>

<sup>c</sup> The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerity, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honors which they conceive are due 'to gods come down in the likeness of men.' This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this, the author conjectures, we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of *Bouddhū*, of *Nanūkū*, and of *Chaitanyū*, all of whom appear to have been religious mendicants.

<sup>d</sup> A story respecting these times is still current among the Noiyayikū sect:—The wife of the last Bouddhū monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhūs as having exterminated his worship, and all traces of a deity: at length Vishnoo, by a voice from heaven, assured her, that he would appear in the forms of two learned men, Bhūttū and Oodhūyānācharjyū, and restore his worship. Another story related by the same sect is, that Oodhūyānācharjyū, unable to turn the Bouddhūs by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain; and the Bouddhūs in the act of falling crying out, 'There is no God,' and Oodhūyānācharjyū, 'God exists.' The challenge was accepted: the Bouddhūs perished, and their opponent fell unhurt.

<sup>e</sup> In opposition to this, it is said, 'If the conjectures of Sir William Jones, relative



One or two facts tend to prove, that the bramhūns were not much more mild and tolerant than other persecutors :—though a number of *Joinūs* are scattered up and down in various parts of Hindoost'hanū, scarcely a vestige of the Bouddhū superstition is to be found, and all its adherents are seen in the adjoining countries.—The fact respecting these persecutions is, however, placed beyond all doubt by the Prayūshchittū-vivékū, a Hindoo work on atonements ; from which we learn, that Oodūyūnachariyū, a learned bramhūn, and a fierce combatant against the Bouddhūs, actually burnt himself to death on a chaff-fire, (kooshūanūlū,) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhū bramhūns.

To avoid the malice of their enemies, therefore, the Bouddhūs emigrated to the neighbouring countries, and gave to the uncivilized inhabitants those doctrines, for which they had been unsuccessfully contending on the plains of Hindoost'hanū.

We have no authentic documents to prove how long this persecution lasted ; but it is a pretty current opinion among the most learned Būrmans, that the religion of Booddhū was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorūndhūrū,) it will appear to have continued 188 years.

There is a tradition among the Cingalese, that one of the kings of Hindoost'hanū, immediately after Booddhū's death, collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Booddhū's principal disciples, all the doctrines taught by Booddhū in his lifetime. The Cingalese admit that they received their religion from the hands of a stranger ; and it is probable that it was propagated in the Būrman empire soon after its reception in Ceylon, that is, about 450 years after Booddhū's death. The Būrmans believe, that six hundred and fifty years after that event, in the reign of Mūhamoonee, Booddhū-ghoshū, a bramhūn, was deputed to Ceylon, to copy the work Vishooddhimargū, which includes all the Jatūs, or histories of the incarnations of Booddhū : and it is fabled, that the iron stile with which he copied this work, was given him by a heavenly messenger ; though others will have it that Bodhee-sūt wū gave it to him.

These Jatūs are said to have amounted to five hundred and fifty books ; some of which are, however, lost. A work called the

to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of the Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddha.—*Asiatic Researches*, vol. vi. p. 165:

† A native of Ceylon assured the author, that the Cingalese considered it to be about 2,500 years since the death of Goutāmū. Mr. Felix Carey informed him, on the authority of the Būrman history, that in 1813 it was 2,357 years since the birth of this god. In an account published in the *Asiatic Researches*, vol. vi. p. 265, it is said, that in 1795, Booddhū had been deified 2,362 years.



Ten Jatūs is now the best known, and is held in the highest veneration. The names of these Jatūs are, Témeé, Jññūkū, Soobūrnū-ramū, Némee, Mūhoshūt'ha, Bhōōridūtū, Olūndū-koomarū, Narūdū Vidoorū and Vésūntūra.

Since the above period, many Būrmans have translated and commented on these writings. In a work entitled 'The Great History of the Būrman and Pegu kings,' it is recorded, that during the Thioorū kshātriya dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Būrmans are believed to possess works of greater antiquity than these Jatūs, on history, poetry, medicine, astronomy, grammar, &c. whether borrowed from the Sāṅgskritū, or the productions of the Bouddhū set, time must disclose.\*

It is a singular circumstance, that the Bouddhūs should have chosen for their hero, like the Hindoos for Vishṇoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

The Bouddhūs do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit: that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kūlpū, they assign five deities, four of whom have already appeared, including Goutūmū, or Booddhū, whose exaltation continues five thousand years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Booddhū took only 24,000 devotees to heaven with him.

The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

\* Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Būrmans, inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

The Bouddhūs are taught, that there are four superior heavens which are not destroyed at the end of a kūlpū; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes; and then thirty-two chief hells; to which are to be added, one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution; who has obtained the knowledge of things past, present, and to come through one kūlpū; who can make himself invisible; go where he pleases; and who has attained to complete abstraction, will enjoy absorption.\*

Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual.

The Bouddhūs believe, that at the end of a kūlpū the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: 'If a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kūlpū.'

Booddhū, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Booddhū, he says, 'I take refuge in Booddhū; I take refuge in his doctrine; I take refuge in his followers.'

There are five commands given to the common Bouddhūs: the first forbids the destruction of animal life; the second forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for superior classes, or devotees, which forbid dancing, songs, music festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tiger with a person's own flesh.

The temples erected in honor of Booddhū, in the Būrman

\* The Hindoo idea of absorption is, that the soul is received into the divine essence: but as the Bouddhūs reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (*Asiatic Researches*, vol. vi. p. 180.) Nirvanū 'implies (that is, among the Būrmans) exemption from all the miseries incident to humanity, but by no means annihilation.

<sup>1</sup> When the author asked a *Joinū* why, since the object of their worship was neither creator nor preserver, they honored him as God, he was answered, that it was an act of homage to exalted merit.



empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth, or sixth terrace. These piles are generally of solid brick work, but some are filled up with earth or rubbish; lime-stone is seldom used, generally earth or brick-dust. Those who can afford it have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaister, the gold-leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions, and monsters of various descriptions, facing the four quarters, or on each side of the gate-ways, are to be seen attached to most temples.

Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Booddhū are placed. Umbrellas and stone pots, in imitation of those used by Goutūmū as a mendicant, are also placed near temples.

The temples of Booddhū in Ceylon are very large, some of them capable of containing 3,000 people. Many of them have verandahs all round. The hall containing the image is very spacious.

The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, betle-nut, &c. repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple, as, at laying the foundation; at setting up the image; at fixing the umbrella; at the purification; and at the consecration. These feasts are sometimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and a great concourse of people entertained. Offerings of various kinds are presented to Booddhū and the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

Booddhū, as seen in many temples, appears seated upon a



throne placed on elephants, or encircled by an hydra; or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jēvūñkūrū, a mendicant, who had 400,000 disciples, and who foretold the deification of Booddhū, is to be seen, in an erect posture, having four mendicants behind him with begging dishes in their hands, and Soomédhū, a form of Booddhū, lying prostrate before him, in a posture of reverence.

It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

The priests are the schoolmasters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish to embrace a secular life after he has been some time in the college, he is at liberty to do so.

Boys of five years of age and upwards are admitted into the Burman seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days; at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand; and in this manner he is committed to his tutor.

The student is to observe the following rules; to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c. from flowers and perfumes, elegant accom-



modations, the use of gold and silver. Should he fail in keeping these prohibitions he is disqualified for farther advancement. An obedient disciple, at the end of twenty years, is admitted into the order of priests.

To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years entitles them to the rank of a priest of the first order, and empowers them to have colleges and disciples under them.

A Būрман college is built in the style of a palace by some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pougan.

Beside their colleges, there are other sacred edifices among the Būrmans, enclosed by a wall, and intended for the accommodation of learned men, who meet to consult each other on religious matters. In some instances, an image of Goutūmū is set up in a conspicuous part of the building.

The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger, if necessary. The common people are never suffered to sit upon a priest's mat or bed.

The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd, whether they have any objection to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions; as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After many formulas have been repeated, he is clothed in white; and the eight utensils, composing the whole property of a priest, are hung around him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

The four quarters of the moon or festival days among the Cingalese. A temporary shed being erected on these occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude; the one speaks in the Pālee, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.



Formerly, it would seem that religious feasts were held monthly among the Bürmans: as, the water feast; that for presenting drink-offerings to the images of BooddhÛ; that for watering the trees of the *Ficus Indica*; the interrogatory feast; one in honour of the priests; another in honour of GūneshÛ; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of BooddhÛ. At present, the Bürman feasts are held at the full and change of the moon only. At these times all public business is suspended; the people pay their homage to Goutūmū at the temples, presenting to the image rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the BooddhÛ writings.

According to the religion of BooddhÛ, there are no distinctions of caste. Polygamy is not forbidden by the BooddhÛ doctrine, and it is not uncommon for a man to have a plurality of wives. The Bürmans burn their dead with many ceremonies, especially the bodies of the priests.

Respecting the Hindoo deities, the BooddhÛs believe that Brūmha is the head of the Brūmhacharēēs, and lives with them in one of the higher heavens; the Vishnoo, Shivū, Kartikū, and Soomūna, are the chief ministers of Indrū, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the BooddhÛs dislike the Hindoo religion more than they do Mahometanism.

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*The Substance of the Témeé Jatū, an Account of the Incarnation of BooddhÛ.*

Translated from the Bürman, by Mr. F. Carey.

THE divine one, while remaining in the Jatū forest, began to relate his celebrated departure into the forest, and, in reciting the encomium, uttered this Jatū of king Témeé.

Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhūgūvū. Bhūgūvū said, 'O mendicants! why are you assembled?' They replied, 'We are conversing on this subject.' He rejoined, 'O mendicants, this is not the only time of my departure; formerly, to accomplish unattained austerities, let it not surprise you that I left my kingdom, and departed into the forest.' Having said this, he remained silent. The mendicants entreating, Bhūgūvū revealed to them the history of the Jatūs:—

'O ye mendicants! in the kingdom of Kashēekū, and in the



city of Varanūsōē, (Benares,) formerly reigned Kashīē Raja, a king who possessed every excellent quality, and had sixteen thousand wives. The citizens said among themselves, 'Our sovereign has neither son nor daughter to preserve his family from extinction;' they therefore assembled in the presence of the king, and, observing the rules laid down in the Kooshū Jatū, thus addressed him: 'O king! supplicate for a son.' The king, calling his sixteen thousand wives, said, 'Supplicate ye for a son.' Chūndra, and the other sixteen thousand wives, having feasted the gods, made supplication, but obtained neither son nor daughter. This queen, Chūndra-dévēē, perfected in holy rites, was the daughter of Mūrdū rāja. The king said, 'O spouse, do thou also entreat for a son.' The queen, at the full moon, remained fasting, and, while reposing upon a sofa, and reflecting upon her virtuous deeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Thus saying, she repeated her vows. Through her piety, the angel, having been made acquainted with the queen's desires, said, 'Chūndra-dévēē supplicates for a son; I will certainly now grant her this blessing.' Looking around for a proper person to be incarnate in her womb, he beheld Booddhū-sūtwū. This person had reigned over the kingdom of Varanūsēē during twenty years; after death he fell into Ooshnūdū-nirūyū, where he was punished eighty thousand years; he was next born in Tavūtingsa, where he spent his life, and at death possessed an inclination to ascend to the higher heavens of the gods. The angel, going to him, said, 'O thou great one, produced in the world of mortals, by thee works of merit shall be accomplished, and much people be made happy. The queen of Kashēē prays for a son; wilt thou consent to be incarnate in her womb? He added, 'There are also five hundred sons of the gods on the point of transmigration, who are willing to be reproduced.' Booddhū-sūtwū consented; and having transmigrated with the five hundred sons of the gods, he was conceived in the womb of Chūndra-dévēē; the other gods, in those of the wives of the nobles. At that time the womb of Chūndra-dévēē shone as with refulgent gems; and knowing that she had conceived, she sent information of it to the king, who ordered attendants on her person. At length she was blessed with a son, replete with every excellence. On the same day also, in the houses of the nobles, the five hundred sons of the gods were born. At the time of the birth, the king, surrounded by his assembled nobles, remained in the palace yard, when they addressed him thus: 'O sovereign, to thee a son is born.' The king was filled with affection towards his first-born, which, penetrating through flesh and bone, adhered to the marrow: in this manner he was filled with affection, and his mind became composed. The king then said to his nobles, 'To me a son is born: are ye pleased?' They answered, 'What dost thou say? Before, we were without a sovereign; now he is born, and we have obtained a ruler.'

The king thus commanded his chief officer: 'It is my son's prerogative to have attendants; go thou to the houses of the nobles, and see who have been born to-day.' The chief officer found the five hundred sons, and, returning, related to the king what he had seen. The king sent garments to each of the five hundred children; and also five hundred nurses. He also gave to Booddhū-sūtṭwū, four times sixty small-breasted, honey-like, milk-producing nurses, having rejected all women in whom there was any defect.

If an infant sit upon the lap of a very tall woman to draw the breast, its neck grows long; if upon the lap of a short woman, it grows hump-backed; if upon the lap of a thin woman, her thighs injure it; if upon the lap of a very corpulent woman, it straddles or trembles when it walks; if upon the lap of a very long-breasted woman, it becomes flat-nosed. A very black woman's milk is cold; an asthmatic woman's milk is sour; a woman who has an obstruction in the throat, has acrid or bitter milk. Therefore, rejecting all faulty nurses, and having given four times sixty small-breasted, honey-like, milk-producing nurses, and paying great homage to the infant, the king bestowed a reward upon Chūndra-dévēē; when she, receiving the favour, returned it again to her lord.

Upon the day the child was named, the king caused the prognosticating brahm̃s to be called, and, making large presents to them, enquired concerning the child's destiny. The brahm̃s examined the marks on the child, and said, 'O most illustrious sovereign, this child is replete with every propitious and excellent quality; he is qualified to govern not only this single island, but the two thousand surrounding islands; nor do we perceive the least evil in his destiny.' The king was pleased, and proceeded to name the child. Upon the day of his birth it rained all over the kingdom of Kāshēēkū. On that day the heart of the king, and the hearts of all his subjects, became tranquil. The child too was born wet, and was therefore called Tēnee.

When the child was a month old, the nurses, embracing him, brought him to the king; who, viewing his beloved child, kissed its head, and, causing it to be placed upon his lap, remained satisfied.

At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip; another to be cast into prison; another to be pierced with a spear; and the other to be placed upon a shōōlēē.\* Mūha-sūtṭwū, hearing the words of the father, was afraid; and trembling, reflected thus: 'My father, obliged to be a king, has committed many weighty and hell-deserving deeds.'

On the following day, the nurses caused him to be laid under the white umbrella, upon an adorned pleasure-abounding bed;

\* An instrument upon which the criminal is impaled.



where, after reposing for a short time, he opened his eyes, and beholding the white umbrella, and the great splendour of his apartment, he became exceedingly afraid, more than before. While reflecting how he came to this abode of cruelty, by the strength of his former knowledge he perceived, that he had come from the heavens of the gods; looking still further back, he remembered that he had been burning in hell; looking back to a still more remote period, he recognized himself as a king of that place, (Benares,) and said to himself: 'Having reigned twenty years in Varanūsē, I was punished eighty thousand years in hell; and now I have sprung to birth again in this place, in this abode of thieves. To four culprits yesterday my father spoke harsh, hell-exposing words. Now undoubtedly I must reign again, and be again cast into hell, where I must endure great affliction.' Terror fell upon Mūhasūtṃ, thus reflecting, and his resplendent body withered like a lotos rubbed between the hand; and while considering by what means he could be emancipated from this abode of thieves, he fell asleep. In the mean time the goddess, his mother, thus consoled him: 'O child, Témee-koomarū, be not sorrowful, doubtful, nor fearful: thou desirest to be released from this abode of thieves; therefore, though not lame, thou makest thyself to appear as one lame; though not deaf, thou makest thyself deaf; though not dumb, thou makest thyself as one dumb.' Booddhū-sūtṃ, having derived consolation from the words of the goddess, repeated the second stanza: 'O goddess, I will do what thou hast commanded.'

The king, having appointed the five hundred youths to remain with his son as a guard, they cried for the breast; but Mūhasūtṃ, affrighted at the idea of being cast into hell, exclaimed, 'Though I be even parched up to-day, death is preferable to being cast into hell.' Thus reflecting, he neither cried nor wept. The nurses made known the fact to Chūndra-dévē, and she related it to the king. From that time, they let the child fast beyond the usual period, and sometimes omitted to give him nourishment for the whole day: though the dread of falling into hell, however, though exhausted, he neither cried nor wept. Then the mother, saying, 'My son is hungry,' gave him the breast herself; but though she nourished him at intervals during a whole year, she could not understand his intentions.

The nobles afterwards, reminding the king, that children of the age of one year take a liking to sweetmeats; and, adding, we will try Booddhū-sūtṃ with them; caused the five hundred youths to be seated by him, and placing various sorts of sweetmeats before him and them, retired to a secret place. The other youths, leaping and scrambling, devoured the sweetmeats; but Booddhū-sūtṃ warned himself, saying, 'O thou Témee-koomarū, desiring hell, dost thou wish for this food? Filled with horror, he did



not even look upon it. Thus they tempted him with sweetmeats for a whole year, but were unable to look into his heart.

[The work then goes on to relate, that the next year they endeavour to excite his desires by setting various fruits before him, but in vain. The following year they put playthings before him; and for another year great varieties of food. They next endeavoured during a year to affright him with fire; during another with a furious elephant; during another with serpents: but he remained destitute of fear as well as of desire. At the age of eight, they endeavoured to amuse him with dances; at nine to terrify him with swords; at ten with loud noises from shells; at eleven with a horrid drum; at twelve with extraordinary lights in his bed-room; at thirteen they covered him with molasses, and let the flies torment him; at fourteen they almost suffocated him with offensive smells; at fifteen they scorched him with fire; at sixteen they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years with the sixteen great temptations, and tried him with many other smaller temptations; but they were still unable to enter into his designs.]

Then the king, dejected, caused the destiny-foretelling bramhũns to be called, and said to them: 'At the time of my son's birth, you said, 'This child is replete with every fortunate and virtuous mark; neither is there any evil token whatever in him:' but behold he is born lame, dumb, and deaf; your words are not verified.' The bramhũns replied, 'O sovereign! there is nothing unknown to the wise. If we had said, the son born to the king is stupid, it would have created thee pain of mind; therefore we did not mention the matter.' Then the king asked what was proper to be done. The bramhũns answered, 'Great sovereign, while this youth remains in the palace, we perceive three evils may happen; one to the king's life, another to the white umbrella, another to the queen: therefore, without delay, put the unfortunate horses to the unfortunate chariot, and placing him therein, carry him out by the west gate to the burying-ground, and, having dug a square hole, bury him.' The king, through the dread of these evils, adopted this advice.

Chũndra-dévêē, informed of these designs, went alone to the king, and having made obeisance, said, 'O sovereign, thou conferredst a blessing upon me, and I, having received it, committed it to thee: now give it me again.' The king replied, 'Take it, O queen.' She then said, 'O king, give the kingdom to my son.' The king replied, 'It is out of my power; thy son is an idiot.' The queen replied, 'O sovereign, though thou hast decreed not to give him the kingdom in perpetuity, give it him for seven years only.' The king replied, 'I cannot, O queen:' but she renewed her petitions, lowering each of them till she solicited for a reign only of seven days; and this was granted.



Immediately the mother, decorating her son, thus addressed him: 'O Témee-koomarū! the kingdom is thine.' Then causing proclamation to be made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head. After being thus conveyed round the city, she caused him to be laid upon a noble bed; and he sought her beloved son, during the whole night, thus: 'O son, Témee-koomarū! in attending on thee for sixteen years, my eyes smart with weeping; my heart is as though it were pierced through. I know thou art not lame, &c. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days.

On the sixth day, the king, having called his charioteer, thus addressed him, 'O Soonūndū, charioteer, to-morrow, early in the morning, uniting the unfortunate horses to the unfortunate chariot, take the youth, and cause him to be carried out by the west gate; and after having dug a square hole in the burying-ground, cast him into it, and with the back of the spade break his skull: thus causing him to die, cover him with dust; and having accomplished the work of increasing the earth, bathing, come away.' The queen, having overheard what passed, was filled with sorrow, and going to her son, addressed him, 'O son, Témee! thy father, the king of Kashōēkū, has issued orders to bury thee early to-morrow morning. O son! early to-morrow thou wilt die.' Hearing this, Mūha-sūtwū thus gratulated himself: 'O Témee-koomarū; thy sixteen years are now accomplished!' But his mother's heart was pierced through with sorrow. Témee added, 'I have attained to the consummation of my desires;' but he refrained from speaking to his mother.

Early in the morning, the charioteer, having harnessed the horses to the chariot, through the power of the god, and Mūha-sūtwū's austerities, he put the fortunate horses to the fortunate chariot; then, stopping the chariot at the king's door, he entered the inner apartments, and saluting the queen Chūndra, he thus addressed her: 'O queen! be not wroth; it is the king's command.' Thus saying, with the back of his hand having put away the queen, who was sleeping with her son enfolded in her arms, he took up the youth as a garland of flowers, [viz., gently or carefully as a person would carry tender flowers,] and descended from the palace. At this time Chūndra-dévēē, smiting her breast, and weeping aloud, remained in the place-yard. Mūha-sūtwū, beholding his mother, said to himself silently, 'My mother will die from the anguish of her mind.' But correcting himself, he added, in his own mind, 'If I speak, the efforts of sixteen years will certainly become abortive.'

The charioteer having put Booddhū-sūtwū into the chariot, said, 'I will go out at the west gate;' but through the merit of

Booddhū-sūtwū's austerities, the charioteer, deluded by the gods, turned the chariot, and driving it out at the east gate, was precipitated to the distance of twenty four miles at once. The charioteer, seeing before him a thick forest, mistook it for the burying-ground; and thinking it an excellent place, drove the chariot to one side of the road, halted, and descended. He now stripped Mūha-sūtwū of his garments, tied them up, and laid them in a suitable place: then with a spade he began to dig a square grave, at no great distance from the chariot. At this moment Booddhū-sūtwū reflected thus: 'Now is my time for exertion; it is true, I have not moved hand nor foot for sixteen years, but I will now see if I do not possess strength.' He arose, rubbed his arms and legs, descended from the chariot, and then walking backward and forward several times, found he possessed strength sufficient to go the distance of eight hundred miles in one day. He then said, 'Should the charioteer contend with me, I will see whether I possess strength to wrestle with him or not;' and laying hold of the hinder part of the carriage, threw it, as though it had been a child's plaything, so that it continued twirling round and round.

After this, Témeo's guardian deity, taking the raiments of the gods, and calling Vishwū-kūrmū, the son of the gods, thus addressed him: 'O Vishwū-kūrmū, go thou to Témeo-koomarū, the son of the king of Kashēekū, and array him.' Vishwū-kūrmū descended, bearing ten thousand pieces of cloth, and bound them round Booddhū-sūtwū's head; and thus, with the garments of the gods and mortals, arrayed him like a dévū.

Booddhū-sūtwū, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, invoking, uttered the third stanza: 'O charioteer! why art thou digging that grave in such haste? O thou! dost thou hear what I say? what wilt thou do with that grave?' The charioteer, hearing the above words, without looking up, said, 'To the king has been born a son who is dumb, lame, and destitute of understanding; and the king has commanded me to bury him in the wilderness.' Mūha-sūtwū said, 'I am neither deaf, nor dumb, nor lame. O charioteer! if thou bury me in this wilderness, thou wilt do a bad action. Behold my thighs, my arms; hear me speak, O charioteer! By burying me in this wilderness, thou wilt commit an evil act.' The charioteer asked himself, 'Who can this personage be, who has continued praising himself from the time of his arrival?' then beholding his features exquisitely beautiful, he continued, 'Who can this person be? Is he a man, or a god?' and added the following stanza: 'Art thou a god, or a gundhūrvū or the dévū Pooründūrū! Who art thou? Whose son? How shall I know thee?' Mūha-sūtwū, describing himself in humble language, recited this stanza: 'I am neither a god, nor a gundhūrvū, nor Pooründūrū: I am the son of the king of Kashēekū, for whom



thou art digging this grave; the son of that king by whom thou art nourished. O charioteer! undoubtedly it is an evil thing for thee to bury me in this wilderness. He who cuts the branches of the tree under the shade of which he sits and sleeps, is a worthless person.'

Although he spoke thus, the charioteer would not believe him to be Booddhū-sūtwū. The latter therefore said, 'I will convince him by a godlike acclamation.' Then, by a dreadful vociferation, echoing through the thick forest, he proceeded to utter the stanza descriptive of the blessings of friendship: 'O charioteer! he who does not act unfaithfully towards his friend, has abundance of food, not only in his own house, but wherever he may happen to go. He who wrongs not his friend, to whatever country, town, or city he may go, will be revered by all. He who acts not the treacherous part toward his friend, thieves will not injure him; nor can kings disregard him; and he will excel all his enemies. He who is a faithful friend, is beloved in the assembly, and becomes chief among his relatives. He who deceives not his friend, but honours him, becomes honourable, and renowned in noble deeds. He who acts not treacherously towards his friend, being a worshipper of others, is venerated; saluting others, he is saluted, and obtains glory and renown. He who deals faithfully with his friend, shines like flame, is glorious as the gods, nor is he forsaken of the deity of prosperity. He who deceives not his friend, his cattle increase, and whatever he plants in his field flourishes and bears fruit. He who does not wrong his friend, should he fall from a high mountain or tree, and die, he will attain his place. He who acts not the impious part toward his friend, can never be hurt by his enemies: but stands firm like a well-rooted tree, upon which the wind has no effect.' Thus Booddhū-sūtwū, in the above stanza, set forth meritorious actions.

The charioteer then left off digging the grave, and, going to the chariot, missed the robes and ornaments. He then returned, and looking round recognized Booddhū-sūtwū, at whose feet he fell, and lifting up his joined hands, uttered the following stanza:—'Come, let me receive thee; it is right that thou shouldst inherit thine own house. O thou king's son! what art thou doing in this wilderness?' Mūha-sūtwū replied, 'I have no desire for the kingdom, nor for relations nor riches: father and mother have rejected me; the inhabitants of the towns and villages have rejected me; the youths have discarded me; my mother has sent me away; my father has cast me off; I myself have become a mendicant, nor have I the least inclination for objects of sense. Undoubtedly the prudent attain the object of their desires: I am Vépūkū the Brūmbūcharēē. To me, who have left every thing, what cause of dread or fear can there be?' The charioteer replied, 'Possessing such melodious and excellent speech,

wherefore didst thou not speak when with thy father and mother? Mūha-sūtwū answered, 'I ruled twenty years at Varanūsēē, in consequence of which I was tormented eighty thousand years in hell. Dreading a similar calamity, I did not permit myself to be reinstated in the kingdom. On this account too, I forbore speaking to father or mother. My father, seating me upon his knee, commanded four culprits to be punished in the following manner:—'Kill one; bind the other; having pierced one, anoint him with painful corrosives; impale the other.' Hearing these severe commands, I was induced, though not dumb, to feign dumbness; though not lame, to put on the appearance of lameness, and remain besmeared in my own excrements. O charioteer, what wise man, for his sustenance, will perpetrate the five crimes? Know, O charioteer! that I am a brāmhūcharēē. Certainly the deliberate have their desires accomplished; I am a brāmhūcharēē. To me, having departed into the wilderness, what cause of fear?'

The charioteer, hearing this, said within himself, 'This youth has cast away a splendid kingdom as a putrid carcase, and has entered this wilderness as a mendicant. Of what use will the world be to me? I also will embrace the life of a mendicant.' Thus reflecting, he uttered the following stanza:—'O king's son! I will enter upon the life of a hermit with thee. O prince! I prefer a hermitage; call me to join thee.' Mūha-sūtwū said, 'Verily, I will make him a mendicant immediately.' But, reflecting again, he said, 'Neither my father nor mother will come here; and this chariot, these horses, ornaments, and robes, will surely be destroyed in this place. They will say, has not this youth become a cannibal, and devoured the charioteer?' Perceiving a way to promote the welfare of his father and mother, and being desirous of making it appear, that the horses, chariot, ornaments, &c. were a debt due by the charioteer, he uttered the following stanza:—'O charioteer! take back the chariot; and, cancelling the debt, return.' The charioteer then reflected thus within himself: 'While I am gone to the town, should Mūha-sūtwū retire to any other place, and his father, hearing of his son's welfare, say, 'Shew him to me, and should I be unable to produce him, the father will punish me; I will therefore receive a pledge of him that he go not to any other place.' He then uttered the following stanza: 'Success to thee; I will comply with thy solicitations; but attend to this my request: remain here until I bring the king. I am not certain whether he will be pleased at the sight of thee.' Mūha-sūtwū replied, 'O charioteer! I will act according to thy word; I have a desire to see my father; return to the town. Inform my relatives of my welfare, and tell my father and mother, that I have sent them my salutation.'

<sup>1</sup> The Hindoo shastrās, as well as the Bouddhā, mention five 'mortal sins,' viz. stealing five tolas of gold, crim. con. with the wife of a spiritual guide, slaying cows and brāmhūns, and drinking spirituous liquors.



Saying this, Mūha-sūtwū bowed his head like a golden plantain tree, and observed the five touches, (that is, he caused his thighs, arms, and forehead to touch the earth,) placing his face towards the town of Varanūsēē. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

At this moment Chūdra-dévēē, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer returning by himself, with eyes full of tears, wept; and looking towards him, said within herself, 'Having killed the son of my bosom, this charioteer is returning to us. Has he killed my son? Has he performed the ceremony of increasing the earth?' Beholding the charioteer approach after having murdered her darling son, she said again within herself, 'Will not the merciless enemies rejoice? O charioteer! when thou killedst my son, was he dumb, or lame, or how? Did he weep? Pray tell me. When thou interredst my dumb and lame son, how did he make any resistance with his hands and feet? Pray tell me.'

The charioteer replied, 'O queen, permit me to approach, and I will inform thee of all that I have heard and seen concerning the king's son.' Chūdra-dévēē answered, 'O charioteer! fear not: what thou hast heard and seen respecting the king's son, relate to me, without hesitation.' The charioteer replied, 'The queen's son is neither dumb nor lame, he has a clear voice; but dreading to be made king, he has resorted to ingenious arts: he recollected his former existence, when, after reigning twenty years in Varanūsēē, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his instalment, and for this reason also he spake neither to father nor mother. He is complete in every member, of full and even stature, of excellent speech and wisdom, and is on the road to heaven. If thou desirest to see thy beloved son, come; I will certainly take thee to the place of his abode. Come without delay; it becomes thee to hasten.'

The dévū, acquainted with the youth's desire of becoming a mendicant, sent for Vishwū-kūrmū, and said: 'O Vishwū-kūrmū, son of the gods, the youth Témeē is anxious to become a hermit; build him a house of leaves, and prepare for him every implement necessary for a priest.' Vishwū-kūrmū, by his own might, formed a delightful residence in the twelve miles-extending forest; dug a pool and a well; created trees which bore fruit out of their season; and near the hermitage of leaves made a walk four and twenty cubits in length, and strewed beautiful crystal-like sand upon it. Having prepared all the implements necessary for a priest, he added, 'Whosoever desires to become a priest, let him receive these implements!' And having driven away all noxious animals, and birds of unpleasant voice, he returned.

Mūha-sūtwū, observing what Vishwū-kurmū had done, and knowing that the devū had designed it for him, entered the abode. Having cast off his former garments, he girded himself with those made from the bark of a tree, threw a leopard's skin over his shoulders, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, he caused the lustre of his priesthood to appear; and while walking to and fro, exclaimed, 'This is bliss! How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit. In the evening he seated himself at the head of the walk, and taking of the fruit of the trees which bare out of their season, and boiling them in tasteless water, without either salt or acid, as on immortal food, he fed upon this, in the pot given him by the devū. Thus, reflecting upon the four doctrines of Brūmha, he took up his residence in this grove.

The king of Kashēekū, after hearing the words of the charioteer, called the chief officer of the army, and said, 'Put the horses to the chariot, harness the elephants, blow the conches, beat the large well-braced drum, and the harmonious small drum; and let the inhabitants of my kingdom attend me: I will go to instruct my son.'

The king sent before him the four orders of warriors, amounting to eighteen ūkshouhinēes.<sup>m</sup> Three days elapsed before they were arranged; and on the fourth day the sovereign of Kashēekū left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamūrū, the diadem, the scimitar, and the white umbrella, with the gold-adorned shoes, and ascend the chariot.' The king then departed, and quickly arrived at the place where his son Témeé was. Beholding the king approach surrounded with swords, and shining like a flame, Témeé enquired after the welfare of his father, his sisters, his mother, the inhabitants of the kingdom, &c. He asked also respecting the vehicles, the granaries, and treasuries; and farther, whether the king did not delight in inebriating liquors; whether he delighted in vows, in virtue, and in bestowing alms.

The king, out of respect to Mūha-sūtwū, would not sit upon his throne; his son therefore prepared a seat of leaves: upon this too he refused to sit, and placed himself on the ground. Mūha-sūtwū, seeing his father thus seated, entered his hut of leaves, and brought forth some of the boiled leaves with which he wished to entertain his sire, and repeated the following stanza: 'O sovereign, partake of my saltless prepared food of leaves; thou art my guest.'

<sup>m</sup> A complete army is composed of one ūkshouhinē, or 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants. According to this account, therefore, this king of Benares had an army 3,936,600 strong.



The king replied, 'I cannot eat leaves; it is not my food; I eat the soup of clean flesh, and rice.' Still, out of reverence to Mūha-sūtwū, he received a small quantity of the food in his hand, and thus addressing him in affectionate language, 'O child, I do not feed upon such food,' seated himself. The queen, Chūndra-dévēē, surrounded with her maidens, came by a straight road to the residence of Booddhū-sūtwū, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Booddhū-sūtwū's feet, worshipped him; then arising, with her eyes full of tears, she seated herself in a suitable situation. The king said, 'O queen! beholdest thou the food of thy son?' and putting a little of it into her hand, he gave the remainder by little and little to his concubines, all of whom said, 'O sir, dost thou live upon such food as this? (putting it on their heads;) thou performest very severe austerities.' Thus saying, and worshipping him, they seated themselves. The king said, 'O beloved youth, this food astonishes me; thy dwelling alone is an astonishment to me. How is it that thou, subsisting upon such coarse food, hast such a beautiful appearance?' Mūha-sūtwū said, 'Because, O king, I sleep upon this bed of leaves, my countenance appears so beautiful: no instruments of defence, used for the protection of kings, are placed over me; but on account of my serene repose, my countenance is of this beautiful hue. I feel no remorse for what is past, no concern about what will occur, and I am resigned to what happens; therefore my countenance appears gay: the foolish, because they are anxious about what may happen, and sorry for what is past, wither away as a plucked green reed.'

The king, reflecting, 'I am come here to anoint my son, and invite him to the kingdom,' said, 'O son! I will bestow upon thee the elephant-drivers, the charioteers, the horsemen, and arrayed footmen, with delightful horses: I will also give thee the maidens adorned with all sorts of ornaments; raise up progeny by them, and thou shalt become our sovereign: virgins well versed in dancing and singing, and perfected in this wilderness. I will bring thee adorned daughters of other kings, and after thou hast raised a numerous progeny, thou mayest become a priest. Thou art young and tender, it is good for thee to reign. What art thou doing in this wilderness?'

Here commence the virtuous sayings of Booddhū-sūtwū:—'O sir! a youth ought to perform virtuous acts; the young may become ascetics; a youth's becoming a priest is extolled even by the sages. I will perform virtuous actions; I have not the least desire to be installed in the kingdom. I have seen a youth, the beloved son of much anxiety, who could but just say 'father, mother,' die before he reached maturity. I have beheld the life of beautiful young maidens consume away, being rooted up (by death) as the sprout of a bamboo, when plucked. Men and women, even when



young, die : if therefore the young die, who can confide in life ? Even as the life of fish in a scarcity of water is very short, so the life of mortals shortens by every passing night : of what avail then is youth ? Men are constantly harassed, constantly surrounded ; they pass away without seeing good : therefore why wilt thou install me in the kingdom ?

The sovereign of Kashēēkū said, ' O son, inform me who harass mankind ; who agitate mankind ; and what is it that passes away without profit.' Booddhū-sūtwū replied, ' Death harasses mankind ; increasing age surrounds them. This know, O sire ! that as the thread grows less and less by every insertion of the shuttle, so the life of man dwindles away. As the waters of an overflowing river never re-ascend, so the days of man never return. An overflowing river carries away all the trees near its banks, so all mankind are borne away by increasing age and death.'

The king, hearing the virtuous sayings of Booddhū-sūtwū, became very dissatisfied with human life ; and being desirous of becoming a hermit, said, ' I will not return to the city : I will certainly cause my son to return, and the white umbrella to be given to him.' Thus reflecting, and being desirous of enticing his son to accept the kingdom, he said, [Here the same offers are repeated of horses, footmen, elephants, virgins, &c.]

To shew his disregard of the kingdom, Mūha-sūtwū replied, ' O sire ! why temptest thou me with perishing wealth, dying women, and youthful bloom ? O king ! what is love, the pleasant look, present delight, anxiety in pursuit of wealth, sons, and daughters, and wives, to me, who am released from the bonds of iniquity ? I know that death will not forget me ; therefore, of what use are pleasures and riches ? As the shedding of ripe fruit is a constant evil, so to mankind death is a continual cause of anxiety. Of many people seen in the morning, how few are to be seen at night ; and of the many seen in the evening, how few are to be seen in the morning ! Virtuous deeds ought to be practised to-day, for who can tell but we must die to-morrow ; nor is there any possible escape from the arrows of death. O sire ! thieves long after riches : I am freed from the bonds of iniquity. Return, return, O king ! I have no desire for the kingdom.'

Hearing these sayings, the king, as well as Chūndra-dévēē, with the sixteen thousand maidens, and all the nobles, were desirous of becoming mendicants. The king made proclamation, ' Whosoever wishes, let him come to my son, and become a priest.' This he also caused to be published by the sound of the drum throughout the city. The inhabitants of the town, then, leaving their articles of merchandize in the market, and their houses open, quitted the town, and went out to the king ; who thus, with many of his subjects, embraced a forest residence with Mūha-sūtwū. The hermitage grant-



ed by the angel was filled with people to the extent of six miles; Mūha-sūtwū also put his house of leaves in order: the women he placed in the interior, because women are apt to be afraid; to the men he assigned the yard.

All the people, taking of the fruit which had fallen on the ground, eat thereof, and performed the rites of ascetics. Mūha-sūtwū, by the power of his devotions being raised in the air, delivered virtuous and mellifluous sayings.

At that time a neighbouring monarch, hearing that the king of Varanūsēē had departed from the city, and had entered the wilderness as a hermit, said to himself, 'I will take possession of his kingdom:' upon which he left his own capital, and entering the city of Varanūsēē, beheld it richly adorned. Ascending the palace, and struck with its gems, he said to himself, 'There must be some evil here, or the king of Kashēekū would not have left this wealth.' Thus reflecting, he called seven persons who had been left behind, and enquired of them, 'Did any disaster befall your sovereign in this town?' The drunkards replied, 'No, O king!' The king enquired, 'Why, then, did he forsake it?' They replied, 'Témeē, the son of our sovereign, would not accept the government; but feigning himself deaf, dumb, &c. departed from the city, and entered the forest, to perform the rites of an ascetic: on which account our sovereign, accompanied by a great multitude, left this city, to practise the rites of an anchorite near his son.' The illustrious monarch, hearing what they said, was overjoyed, and said, 'I also will become a hermit: by what gate did your sovereign depart?' They replied, 'By the east gate.' The king, accompanied by his attendants, departing out at the east gate, went toward the banks of the river. Mūha-sūtwū, informed of his approach, came from the forest, and, by the power of his devotion being seated in the air, declared the mellifluous sayings; on hearing which, this king also, with his army, became hermits under Mūha-sūtwū. In like manner, three other kings left their kingdoms, with an intention of taking Varanūsēē; but like the former they embraced a forest residence with Booddhū-sūtwū. The elephants and horses became wild; the chariots fell to pieces; the coin of the treasuries, mingled with the sand of the hermitage, was reduced to earth; and the whole concourse of people, having accomplished their austerities, went to heaven. The elephants and horses, having had their minds enlightened in the society of the sages, were reproduced in the six abodes of the gods.

Sūtwū, closing these virtuous instructions, said, 'O ye mendicants when I formerly left the city, I truly departed; but this is not the period of my departure.' He then collected together the Jatū. At that time, the daughter of the goddess, who guarded the umbrella, and the charioteer, were reproduced; the angel became Ūniroodhū; the father and mother were reproduced in an illustri-



ous family; the remaining multitude were reproduced as the assembly of Booddhū. 'I, the deaf, lame, and dumb, am declared to be god.'

### CHAP. III.

#### ACCOUNT OF THE JOINŪS.\*

'THE joinūs,' says Dr. F. Buchanan, 'are spread all over India; but at present are not numerous any where, except in Toolāvū. They allege, that formerly they extended over the whole of Aryū, or Bhūrūtū-kūndū; and that all those who had any just pretensions to be of kshūtriyū descent, were of their sect. It no doubt appears clear, that, in the south of India, many powerful princes were their followers, till the time of Ramanoojū-acharyū.'

This sect is said to owe its rise to Rishūbhū-dévū, a Hindoo; who is said, in the Kūlpū-sōōtrū,<sup>b</sup> a joinū shastrū, from which the greater part of the following account is extracted, to have been incarnate thirteen times. The Kūlpū-sōōtrū gives the periods of these births, and declares, that at his last appearance, Rishūbhū was born in the family of Ikshwakoo; his father's name was Nabhee, his mother's Mūroo, (the Shrēe-Bhagūvūtū calls her Méroo.) At this time, says the same work, men were in an uncivilized state, supported not by their labour, but by the fruits of trees, (kūlpū-vrikshū,) which supplied spontaneously all their wants, and under which they dwelt, having no houses. The gods descended at the birth of Rishūbhū, and, when he was grown to maturity, Indrū came from heaven to give him in marriage. Bhūrūtū, and many other sons, were the fruits of this marriage.<sup>c</sup> At the installation also of Rishūbhū, Indrū was present, and gave him a celestial throne. This monarch had the following titles of honor bestowed

\* From the word jinū (ji, to conquer) this sect derives its name. He who has overcome the eight great crimes, is called jinū. These crimes are, eating at night; slaying any animal; eating the fruit of those trees that give milk, pumpkins, young bamboo plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

<sup>b</sup> This work is written in the Urdhū-magūjē and the Prakritū-Lūnkēshwārē languages: three learned men have written commentaries on it, one of which, the Kūlpū-droomū-kūlika, as well as the Kūlpū-sōōtrū, are in the College library, Calcutta. The Kūlpū-sōōtrū is divided into three parts, comprising the history of the joinū mendicants, the duties of the wise, and of ascetics.

<sup>c</sup> Gomūtēshwārū-swamēē is mentioned as another son by a different queen, and is said to have reigned at Oude.—See *Asiatic Researches*, vol. ix. p. 260.



on him : the Great King, the Great Mendicant, the Great Joinū,<sup>d</sup> the Perfect Saint, the Paragon of Virtue. He taught mankind to cultivate the earth, as well as the first acts of civilization ; and afterwards adopted a person as his spiritual guide. Then, during a whole year, he presented gifts to the people, and renouncing his kingdom, went into a forest, where, for a thousand years, he continued the devotions of a hermit, and refined all his powers : to the hermits dwelling near him in the forest he explained the principles of religion, but initiated twelve persons as his chief disciples ; eighty-four others he sent out to instruct the people of various countries. Near him were 84,000 joinūs ; 300,000 females, mendicants ; 300,500 other disciples ; and 500,000 females who had begun to learn the principles of the joinū religion ; beside many thousands more. At length, after residing several millions of years in this forest, at the close of the third of the six yoogūs, he obtained absorption, together with a thousand of his disciples.

After Rishūbhū-dévū, twenty-two persons are mentioned in this work as the successive leaders of the sect : Ūjitūnat'hū, Sūmbhūvū-nat'hū Ūbhinūndūnū, Soomūtee-nat'hū, Pūdmū-prūbhoo, Sooparshwū-nat'hū, Chūndrū-prūbhoo<sup>e</sup>, Soovit-nat'hū, Shēētūlū-nat'hū, Shrēyangsū, Vasūvū-pōōjyū, Vimūlū-nat'hū, Ūnūntū-nat'hū Dhūrmū-nat'hū, Shantee-nat'hū, Koont'hū-nat'hū, Ūrū-nat'hū, Mūlee-nat'hū, Mūnūsū-vrūtēē, Nūmee-nat'hū, Némū-nat'hū<sup>f</sup>, and Parshwū-nat'hū.<sup>g</sup> I give the account of the incarnation of Parshwū-nat'hū, who is here said to have descended from the tenth heaven into the womb of Vamūnū, the queen of Ūshwū-sénū, on the fourth of the dark part of the moon, under the star Vishakha, in the month Choitrū, at Benares. He was born on the tenth of Poushū ; at which time the gods descended, and celebrated a great feast. After he had lived to the age of thirty, he received the forms of initiation, and entered a forest with all the pomp of a king ; but there he dismissed his courtiers and royal state, and assumed the dress of an ascetic. He took up his abode under an ūshokū tree, and continued an ascetic for seventy years ; when, from mount Shikhūrū, he and thirty-three other joinū ascetics obtained absorption. This happened at the close of the sookhūmū-dookhūmū yoogū.

The last of the joinū yogēēs was Mūha-vēērū, who is said to have been incarnate twenty-seven times, and at his last birth to

<sup>d</sup> The bramhūns place Rishūbhū at the head of this atheistical sect : it is recorded in the fifth chapter of the Shrēsbhagūvītū, that the kings of Konkū, Vénkū, and Kootūjū, witnessing his devotions, became joinūs.

<sup>e</sup> In the ninth vol. of the Asiatic Researches, facing p. 264, is a drawing<sup>h</sup> of this anchorite.

<sup>f</sup> This ascetic was the son of king Sāmoodrū-vijāyū, of Souvērū, in Trishūtū.

<sup>g</sup> Facing the 272d page of the ninth vol. of the Asiatic Researches is a drawing of this god, under the name of Jain-deo.

have been the son of Siddhart'hā, a kshūtriyū, of Kshūtriyū-koondū. As usual, in these extraordinary births, he performed many wonderful things while a child, and began his studies at the age of five. At school, however, he was so idle, that his tutor reproved him; but was unable to understand the answers given by the youth, till Indrū appeared, and assured the teacher, that the youth was more than man, since he had already written a Sūngskritū grammar, the Joinéndrū. After leaving school, he pursued his pleasures for twenty-eight years; during which time the king and queen died, and the eldest son was raised to the throne. Mūha-vēērū now asked leave to retire from the world to a forest, but was detained two years by his elder brother; after which, distributing millions upon millions of money amongst the subjects, he took leave of his wife and children, and entered a forest, carried in triumph by ten thousand gods, the heavens raining flowers on the procession, and the gods singing his praises. Then, sitting down under a shady tree, in the presence of this divine assembly, he stripped himself of his royal garments, and put on those of an ascetic; after which the assembly broke up.

While here, he received many disciples, and became a great teacher. He practised the most rigid austerities, renouncing all food and clothing, as well as all intercourse with man, till at length he remained standing, like the trunk of a dead tree, unconscious of his bodily existence; and while in this state, obtained the exact knowledge of all things.

During his continuance in the place where he practised these austerities, he one day went to the tree under which he had commenced his devotions, where he met eleven bramhūns engaged in controversy on the following subjects:—‘Is there a soul in man?—If there be a soul in man, is it united to the body, or is it separate from it?—Of how many elements is the body composed?—Is there an after-state?—Is the soul in bondage while in the body, and is there any state of deliverance?—Are there any gods?—Are any persons in danger of future torments?—Are there works of merit?—Is there such a thing as absorption?’ As he approached these bramhūns, they saw the gods scatter on him a shower of flowers, and pass to and from him through the air. He asked the pūndits whether they did not entertain doubts on these subjects: [Here he, to their astonishment, repeated what had formed the grounds of their dispute.] They sat down, and eagerly listened to his discourse, as the messenger of heaven. Mūha-vēērū reminded them, that they did not understand the védū; therefore they entertained these doubts. He declared, that there was a separate spirit, who is wisdom, mind, sight, hearing, vacuum, air, light, water, joy, religion, irreligion, compassion, liberality; and that he dwells in all animal bodies: that the body and soul are distinct, as in flowers, the fragrance; in milk, butter; in



wood, fire: that he is the expression of all his works: that works of merit and demerit determine the character: that birth and death belong to the body; perpetuity to the soul; presence and absence to spirit and matter, to religion and irreligion, to visible and invisible forms. Hearing this discourse, the eleven brahm̃s became his disciples. Mūha-vēērū had also another distinguished disciple, Goutūmūswamēē, for whom he had a particular regard, and whom he sent, on the day of his absorption, (death,) to the residence of of Dēvū-sūrmū, lest his mind should be too much affected. Seventeen of Mūha-vēērū's disciples obtained deliverance from the body at the same hour with their master.

Some ages after this, when men were sinking into ignorance, Kūndilacharyū collected a number of sages at Mūthoora, and compiled the work called Kūlpū-sōōtrū, the contents of which had existed in the minds of the principal disciples of Mūha-vēērū from past time.

The joinūs have at present a number of mendicant chiefs scattered up and down in Hindoost'hanū. Shrūvanū-Béligolū is the principal residence of the joinū gooroos. See *Asiatic Researches*, vol. ix. p. 255.

The following is offered as a summary of the joinū doctrines and ceremonies, as given in the Kūlpū-sōōtrū, &c. It seems necessary to premise, however, that it is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A considerable number of joinūs approach a good way towards the orthodox Hindoos: they acknowledge something of a deity, though they deny a creator, and reverence in a limited sense the Hindoo deities. They also retain the ten ceremonies connected with progress through life up to marriage. They are divided into the four Hindoo castes, and four states, (ashrūmūs;) they marry like the Hindoos, and burn their dead, but do not make offerings to them in the shraddhū: they say, 'Of what use is it to pour oil into the lamp after the wick is burnt to ashes?' In their chronology they are more extravagant than the orthodox, and their descriptions of the earth bear a strong resemblance to those of the pooranūs. The strict joinūs, it is probable, are constrained to a life of mendicancy; for it seems impossible for a person in a secular state to adhere to the rules laid down for this sect; especially those rules which refer to the preservation of all living creatures, vows of continence, &c. All the joinū chiefs appear to have been gloomy ascetics, assuming the rights of deity, and denying the authority of God: they despised the ribaldry of the brahm̃s; and amongst the joinū sūnyasēēs, at present, a sovereign contempt of the creator, of a future state, and of religious ceremonies is observable.

The earth, say the joinūs, is formed by nature; that is, by inherent properties existing in itself. As the trees in an uninha-

bited forest spring up without a cultivator, so the universe is self-existent; and as the banks of a river fall of themselves, so there is no supreme destroyer. The world, in short, is produced as the spider produces his web, out of its own bowels. Who is it that causes the milk to ooze from the udder of the cow, and the rivers to flow to the sea?

Spirit is found in two conditions, emancipated and enclosed by matter. There is but one spirit individuated among the whole universe of animated existences.<sup>a</sup>

All human affairs are regulated by religion and irreligion, i. e., by works of merit and demerit. Religion naturally and of itself purifies, and exalts, and immortalizes its possessor; while irreligion defiles, degrades, and ruins men.

The future births of men are regulated by present actions: the wicked are punished in different degraded bodies, or in some hell. Those who practise works of merit may, if their merits are sufficiently great, ascend to one of the twelve heavens.

Beyond the highest heavens, for eight miles, all is darkness. Below this is a heaven where all who obtain unchanging happiness remain, and which is 36,000,000 miles long. The inhabitants of this world will occupy 1,332 cubits of these regions, where they are all assembled. Below this are five heavens inhabited by ascetics something less pure than the former; and still lower are twelve heavens, one below the other. Next to this is the earth, balanced in the air; beneath this, water; and still lower, darkness. Persons committing sin in these heavens become men, or animals, or inanimate substances, or sink into a region of torment: but as often as any one descends from happiness, another ascends from the earth, and occupies his couch, or place of repose, in heaven. The earth remains fixed by its own nature: when an earthquake occurs, it is caused by Véntūrēē, a god, throwing his arms up to his head. Joinŭ perfected saints are spread over the whole universe: their number is beyond all calculation.

Something farther of the principles of this sect may be gathered from the following address of a joinŭ anchorite to Kalŭ-koomarŭ, the son of Bŭjrŭ-singhŭ, the king of Dharavasŭ, a joinŭ:—Honour kings; seek the blessing of wise men; excuse thyself to gamesters and women; the fruit of wisdom is to know matter and spirit, works of merit and demerit, to act by rule, to know that the use of riches is to feed the poor, that the proper use of speech is to express only excellent words, that

<sup>a</sup> Charvvakŭ, a joinŭ leader, denied the existence of spirit altogether.

<sup>i</sup> The joinŭs, imagining that a certain mark in the open hands when placed together forms a representation of this heaven, daily draw their joined hands to their forehead, meditating on this place of happiness.



the body is mortal, riches uncertain, death near, and that therefore the cultivation of religion is necessary; that as gold is purified by filing, cutting, melting, and beating, so by the words of holy persons, by works of merit, religious austerities, and compassion, the mind becomes pure.'—Hearing these words, the king's son, was anxious to embrace the life of a hermit, and went to consult his mother, who used the strongest language to dissuade him from his purpose; she affirmed, that it was as difficult to become a yogēē, as to swim across the ocean, to walk on spikes, to stand on water, to feed on sand, to lift mount Sooméroo, or to conquer the three worlds! Not regarding the words of his mother, however, the son entered a forest.

The daily duties of a joinū are the following :—When he rises in the morning, he must bathe, shake gently his garment, and the mat on which he lay, to purify them; after which, he must repeat certain prayers or incantations addressed to persons possessing the five qualities of Ūrihūntū, Siddhū, Acharyū, Oopadhyayū, and Sadhoo, and others addressed to Wisdom, Religious Light, Excellent Conduct, and Devotion, for the purpose of removing the sins of the night. He next proceeds to a temple,<sup>k</sup> walks round it three times; bows and prays to the image, which is that of a joinū yogēē in a sitting posture; after which he goes to his spiritual guide, and bowing, makes vows to him for the day. These vows regard eating, speaking, &c. One person vows not to eat, and another not to speak, for so many hours, calling upon all joinū yogēēs, and all joinūs, to witness his vows; after which he listens to some parts of their sacred writings: these duties occupy the forenoon. He now goes to solicit alms for the food of the day; and he does this according to vows, regulating the number of houses at which he resolves to beg. On his return, he repeats certain incantations, to remove the sins which he has committed in destroying life as he walked through the streets.<sup>l</sup> He now eats, and again repeats certain prayers to persons designated by the five names above mentioned. During the remainder of the day he continues nearly silent; and at the close of it repeats, as in the morning, certain incantations, to remove the sins of the day. Before retiring to sleep, standing near his bed, he rehearses certain stories respecting joinū devotees and kings, the qualities of the places in which joinūs should reside, and those of female mendicants, and then the instructions of a spiritual guide to his disciple. He who lives in a

<sup>k</sup> 'There is a famous image, of eighteen times the height of a man, upon a rock near Bēligola, named Gomūteshwūri-swanēē.' 'At Koorkool, near Mangalore, there is also a gigantic image of Gomūteshwūri.' 'There are two kinds of temples among the joinūs, one covered with a roof, and the other an open area, surrounded by a wall. *Asiatic Researches*, vol. ix. pp. 256, 285.

<sup>l</sup> From this and other facts it will appear, to what an extent the joinūs carry this principle; they do not allow that any crime justifies the taking away of life; hence they, as well as the buddhīs, consider kings, as the administrators of criminal justice, as the greatest of sinners. See page 314 of this volume.



secular state, among the above duties, omits to solicit alms, to visit the spiritual guide, and to repeat their sacred writings; the other parts he practises as far as he is able.

Another duty enjoined upon the members of this sect is, that of repeating the praise of those distinguished by the names *Ūribhūntā*, *Siddhā*, *Acharyā*, *Oopadhyayā*, and *Sadhoo*. The first name *Ūribhūntā* implies, that the yogē to whom it really belongs, possesses the power of causing an *āshokā* tree to spring up and overshadow him, flowers to fall on him, a cooling breeze to refresh him, a throne and a white umbrella to descend for him, heavenly courtezans to come and sing before him, the gods to ascend and descend hovering over him, and glory like that of the sun to surround him wherever he sits; that he has a pure mind, profound speech, boundless knowledge, and that he is worshipped by the three worlds. The next name, *Siddhā*, implies, that this person possesses the qualities which secure absorption, viz., knowledge of all things; that he is all-seeing; is capable of doing every thing; is armed against every enemy; is completely happy; is the same to all; is all-powerful, and is in all things a wonderful person. He who is called *Acharyā* has overcome his passions; is possessed of excellent properties; has renounced sensual gratifications; does not listen to sensual discourse; forgets all enjoyments; is moderate in food; looks not at the couch of a female; retains not the remembrance of women; partakes of no food difficult of digestion; has renounced anger, affection, desire, falsehood; commits no injury; receives no presents; lives the life of an ascetic; ponders his steps; seeks purity; speaks sound words; renounces impure food, and the company of impure persons; conceals his thoughts; speaks little; and walks with little motion. *Oopadhyayā* implies, that the person receiving this title has read and taught the following works, called *āṅgās*:—*Achar-āṅgā*, *Soogūr-āṅgā*, *Than-āṅgā*, *Sūmāvay-āṅgā*, *Bhūgā-vūtē-jēē*, *Gata-jee*, *Oopasūkū-dūsha*, *Ūntūgūrā*, *Ūnootūrā-oovaeē*, *Prūshnū-vyakūrūnū*, and *Vipakū-sōōtrū*; and also the following *oopangās*: *Oovaeē-sōōtrū*, *Rayū-psēneē*, *Jēēvabhighūmū*, *Pūnhāvūna*, *Jūmboō-dweepū-pūnnūtēē*, *Chūndrū-pūnnūtēē*, *Sōōrū-pūnnūtēē*, *Niravūtēē*, *Kūpiya*, *Kūppū-virūngsiya*, *Poopp̄hiya*, and *Poopp̄chooliya*. The name *Sadhoo* implies, that the person possesses compassion, truth; that he takes nothing but what is given to him; that he has renounced sexual intercourse, and food at night; that he does not injure the earth; that he strains his drinking-water, and carefully preserves it from insects; covers his fire lest insects be destroyed; agitates not the wind, for the same reason; destroys not the leaves or flowers of trees, nor in any way injures sentient creatures; that he says nothing mixed with anger, pride, affection, or desire; that he meditates on religion; that he speaks of religion alone; preserves his body and the mat on which he sleeps pure; covers his mouth while speaking; sweeps his path when



walking, and his seat when about to sit down, that he may not destroy animal life; avoids receiving more than the daily supply of his wants; fixes his mind and words on religion; and bears affliction with patience.

The person who, by practising the duties of the joinū religion, renders himself worthy of the worship of Indrū and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter;<sup>m</sup> becomes a proper object of worship to all creatures.

The joinū mendicants profess to have five vows of abstinence: these regard falsehood, eating flesh or fish, theft, drinking spirits, and female intercourse. They bind themselves also to possess nothing beyond a cloth for the loins, a sheet to cover the body, a towel to wipe the mouth, a brush<sup>n</sup> to sweep the ground, for fear of treading on insects, and a begger's dish. They are commanded to fear secular affairs; the miseries of a future state; the receiving from others more than the food of a day at once; all accidents; food, if connected with the destruction of animal life, &c.; death, and disgrace; also to seek to please all, and to obtain compassion from all.

The joinūs observe several festivals during the year; as, the Flag, the Jūmboo-dwēpū, the water, the Dedication, and the Car festivals;<sup>o</sup> another, when eight hundred articles, eight of one sort, are presented to a joinū deity; but the greatest of all their festivals is the Siddhū-chūkrū pōja, which is celebrated twice a year, in the months Ashwinū and Choitrū, and continues nine days. The worship is performed before the nine names mentioned in page 331, written on paper or on the earth, in a circle containing nine divisions, of different colours, the name Ūrihūntū being in the centre. On the outside of the circle are written the names of the ten regents of the earth, of the sixty-four goddesses called the ruling deities, of two Bhoirūvūs, two dūkshūs, and the name of the guardian deity of the circle, Chūkréshwūrē. Worship is daily performed to all these names collectively during the festival, and each name is daily honored with particular ceremonies in turn; the colours of the flowers and cloths offered are to be the same as the colour of the compartment in which each name is written. To most of the ceremonies included in what is called pōja (see p. 215.) they add recitations in praise of devout joinūs.

<sup>m</sup> Māha-veerū passed through twenty-seven births in the forms of gods, men, and reptiles, before he obtained unchangeable emancipation.

<sup>n</sup> The shwētūmbūrūs (that is, those who wear white clothes) keep a brush of woollen threads; the digūmbūrūs have one made of peacock's feathers.

<sup>o</sup> There is a similarity betwixt some of these feasts and one or two of those observed by the bouddhās. See p. 312.

On the 5th of the increase of the moon, the joinūs have a monthly festival in honour of Mūha-vēērū; to whom they present five books, five pens, five inkstands, five leaves used as paper, and five articles of every other offering. On the 11th of the increase of the moon, another festival is held in honor of Mūnūsū-vrūtēē, a joinū anchorite; when the person who supplies the expense observes a vow of silence for a day and a night.

In honor of the other twenty-two leaders of the joinū sect, annual festivals are held on the anniversary of the birth of each. Once a year, which may be celebrated in any month, the joinūs have another festival called Vishū-vūyirmanū.

In the month Bhadrū, all the joinūs in one town sit for eight days, and hear the Kūlpū-sōōtrū read by one of their principal mendicants, who explains as he reads. On the day before the commencement of this festival, the book is richly adorned, and carried in procession on the head of a boy sitting in a palanqueen; the joinūs, on horseback and in palanqueens, following with music and dancing. In the house, the book is placed on a throne, while the company stand before it with joined hands; they afterward sit for some time, and listen to devout songs in praise of their devotees and of religion. Part of the day is kept as a fast, but it closes with an entertainment. Offerings are also presented to the book and to the reader, and during the reading, the audience occasionally manifest their attention by repeating the sound jēē, jēē.

After the birth of a child, a secular joinū carries it to the temple, which he circumambulates, bows to the god, repeats certain prayers, and then carries the child to the spiritual guide, who repeats an incantation in its ear. This is followed by a feast.

In a joinū mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the joinū mendicants. After his death, with his body are burnt the brush with which he swept the road or his seat, that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheaten paste. When a person dies, or a child is born, the family cannot visit a temple for eleven days; nor does the spiritual guide, nor any relation, visit their house for three days. On the twelfth day a feast is held.

There are five sects of joinūs, but the difference between them is trifling. The Digūmbūrūs wear no clothes, and their images of Rishūbhū-dévū are also naked. The other sects are, the Térū-pūnt'hēēs, the Dhooriyas, the Loonkas, and the Bouddhūs.

It may not be uninteresting to see what the bramhūns have said of these atheistical sets, with whom they once carried on the



fiercest religious controversy ever known in India, and whom they afterwards drove from the field with weapons dipped in blood. And I here give a few extracts from the Kashēē-khūndū of the Skūndū pooranū, the Prūbodhū-chūndrodūyū, the Vidwūnmodū-tūrūngi-nēē, and the Booddhū pooranū.

These sects are said by the bramhūns to have taken their rise from Virochūnū, whose conversion is attributed,<sup>3</sup> to a declaration made by Brūmha before Indrū and Virochūnū, to the following purport :—One day Indrū and Virochūnū asked Brūmha, 'What the mind was, and what the body?' Brūmha, who was in a state of profound meditation, having his eyes shut, laid his hand on his breast. At this time a bason of water stood before Brūmha, and his image, in this posture, was reflected upon the water. Virochūnū concluded, from this conduct of Brūmha, that he intended to say, that the body was every thing. Indrū conceived, that this was not his meaning, but that he meant to convey the idea, that the body was like the shadow on the water; but that within (intimated by laying his hand on his breast) there was an immaterial spirit, and that this was Brūmbū.

The next person who was the accidental cause of the spread of the doctrines of atheism, says the Shrēē-bhagūvūtū, was Rishūbhū-dēvū, through whose devotions three kings became atheists, (see p. 326.) Next, the bramhūns speak of Vishnū as incarnate to overturn the kingdom of Divo-dasū, a king of Kashēē, who sought to prevent the gods from receiving any praise or petitions from men. Vishnū spread atheism to such an extent, that Divo-dasū, offended at the progress of impiety, renounced his kingdom, became an ascetic, and shortly after ascended to heaven.

The Pūdmū-pooranū<sup>4</sup> speaks of an ascetic named Digūmbūrū, (not the disciple of Māha-vēēru,) an incarnation of Shivū, who promoted the tenets of atheism.

The next person who appeared was Booddhū, the son of Ūjinū, who was born in the district of Magūdhū; respecting whom I subjoin the translation of an extract from the Booddhū pooranū :—

'I have heard,' says the anonymous author of this work, 'that, at a certain period, Bhūgūvanū, (Booddhū,) being incarnate for the purpose of performing many glorious things, was giving lessons on religion, attended by 12,000 religious mendicants, and 32,000 bodhee-sūtwū, or bouddhū, in the garden of Inat'hū-pindūdū, in

<sup>3</sup> See the Rīg-vēdū and the Yogū-vashist'hū Ramayūnū.

<sup>4</sup> See the Pooshkūrū-khūndū of that work.

<sup>5</sup> The Shrēē-bhagūvūtū calls him the son of Ūjinū, but the Booddhū pooranū, as the reader will perceive from what follows, says his father's name was Shooddhodhūnū, and his mother's Māya-dēvē.

the forest of Jétree, at Shravāstee; when, about twelve o'clock at night, a ray of glory issued from his turban, which said—'Praise to Shakyū-singhū, the sage, eminent for intelligence, a luminary dissipating darkness, resplendent, a holy flame, with a beautiful body, and a subdued mind, &c.' Hearing this, the religious mendicants, bowing, with joined hands, humbly requested of Booddhū, that he would acquaint them with the words which had been revealed by the glory proceeding from the turban. Booddhū informed the mendicants, that Shétūkétoo\*, of the race of the gods, formerly descended in a chariot from the heaven of Gūnéshū, and was born in the family of a bouddhū, to instruct mankind in the true doctrine. After descending from his chariot to the earth, he ascended a superb throne, in a palace miraculously prepared; from whence he declared to the attending gods, that he should be born in the womb of a bouddhū female, and continue twelve years in his mother's womb. The gods reflected among themselves, that almost all families had some fault in them, which rendered it improper for Booddhū to be born in these families; but that the race of Shakyū-singhū, being in possession of sixty-four distinguished qualities, was pure; that at Kūpilūvūsoo lived Shooddhodūnū possessed of twelve distinguished qualities. Booddhū consented, and directed the attending gods to be born in such and such families; and, being born, to go and teach mankind the one hundred and eight religious ceremonies†. He then dismissed the gods, that they might assume human birth, and departed himself to do the same; that he might make known the bouddhū doctrine to Moitréyabhidhū, who should teach it to the world. Accordingly, Booddhū, in the month Voishakhū, at the full of the moon, under the constellation Pooshya, entered, by the right side, the womb of Maya-dévee; and, at the end of twelve years, while she was amusing herself in the grove Lūmbinēē, she was seized with the pains of child-birth, and was delivered of a son, who, immediately on his birth, looked towards the ten quarters of the world, and measured ten paces with his feet. At the end of seven days from the time of the birth, Maya-déveē died, and went to an excellent heaven. All the gods, and other celestial beings, moonees, rishees, &c. came to pay their honors to the god who had been born in the house of Shooddhodūnū; they calculated his nativity, the fortunate and unfortunate signs; pronounced it an excellent birth, and declared that this divine person would live till he was eighty years old. The sage Ūsitakshyū informed Shooddhodūnū, that his son would shortly leave his house, and become a religious mendicant, in order to learn the bouddhū doctrine,‡ and teach it to others. From this the sage gathered,

\* Another name for Booddhū.

† Ceremonies peculiar to the bouddhūs.

‡ To signify that his doctrine should be extended through the world.

§ He was to gather this doctrine from books and from learned men.



that his son was a god, and fell down and worshipped him. At length the celestial guests were dismissed with much praise and respect; and the father, accompanied by his son, and the rest of the family, having entered the temple of a goddess, and repeated the usual rites, covered his son with ornaments, while the sylvan gods presented him with flowers.

The boy BooddhÛ, taking 10,000 other boys with him, went to school, and began to instruct his master, who was filled with astonishment at the amazing extent of his knowledge. Unable to answer his different questions, he evaded them, and begged him to take his place among the boys; 32,000 of whom, beside BooddhÛ's 10,000, were taught at this school: but BooddhÛ neglected his school exercises, and began to teach these 42,000 boys the bouddhÛ doctrines; who all, in due time, became bouddhÛs. After leaving school, BooddhÛ went to Kooshëe, under a tree in which place he took up his abode, and entered on religious austerities.

The next account of BooddhÛ, is that he married Gopa, the daughter of ShakshyÛ, and retained 84,000 concubines; but he was principally attached to Gopa.—The gods one evening appeared to the father of Gopa in a dream, and apprized him, that his son-in-law would soon leave his house, and become a sÛnyasëe. On another occasion, the father and Gopa had each a dream, in which they beheld BooddhÛ, having on a red garment, and a staff in his hand, going on pilgrimage. When the king awoke, he placed guards round the palace, and entreated him not to depart; promising him all he desired, even his kingdom, and reminding him, that he was too young to become an anchorite. BooddhÛ, perceiving that it was in vain to hope for the king's consent, retired to his apartments; and his father placed more guards round the palace. The gods, however, sent a heavy sleep on all the guards; and this incarnate person, on his arrival at the outside of the palace, mounted his horse, and fled to the distance of forty-eight miles: when he dismissed his servant, and the gods who had accompanied him; stript himself of all his ornaments; shaved his head; clothed himself with the red garments which had been presented to him by some god; and thus assumed the garb of a sÛnyasëe. His old apparel the gods took to heaven, where they became objects of worship.

BooddhÛ in his pilgrimage met three hundred disciples of ShravÛkÛ, of Voishalëe, with whom he discussed at great length the bouddhÛ doctrine, which they ultimately embraced. He afterwards converted 700 disciples of a person named RamÛ; and then visited GÛya, where, sitting down by the NoirÛnjëe, he practised religious austerities.

Maya-dëvëe, seeing her son inflicting the greatest cruelties on himself, full of concern, descended to earth, and expostulated



with him, reminding him, that he was her only son, the son of a king, and that by these severities he would certainly destroy himself. Booddhū, aroused from his intense meditation by the voice of his mother, addressed much praise to her; with which she was so much pleased, that she presented to him a parijatū flower, which she had brought from heaven, and then departed. He now recommenced his religious austerities, and continued them for six years, exposing himself to the scorching sun, the pelting rain, the parching wind, and the severest cold. The children of the neighbouring town came to the spot, and played every kind of trick with him, putting sticks up his nose, into his ears, and mouth; but nothing could awake him from his intense abstraction. The gods filled with admiration at his unparalleled devotion, descended and worshipped him; but a person, named Nūmoochee, visited Booddhū, and upbraided him for his austerities, asking him why he thus reduced his body to a skeleton; why he brought upon himself so much sorrow?—reminding him, that his death was near, and that it was wise so to act as to secure happiness in a future state; that he was the son of a king; that he ought to seek riches, to enable him to make gifts, and present offerings to the gods, which were meritorious actions, and would be rewarded by corresponding fruits; but that at present he was bearing sufferings without any hope of reward. Booddhū's meditation was broken by this language, and he replied, 'Oh! wicked friend, dost thou not know what I am doing? I am performing yogū, in doing which, it is necessary first to perfect the body by austerities, to purify the blood, the flesh, the bones, the heart, and the mind. Death is better than continuance in a body so vile that meritorious actions will not proceed from it. I will subdue my evil desires, indisposition to religious services, hunger and thirst, disposition to conversation, covetousness, falsehood, sorrow, &c.; as an unbaked pot melts in the water, so will I, by yogū, subdue or dissolve all these.' Nūmoochee, hearing this reply, departed. At the close of the six years' yogū, Booddhū arose, and went to an adjoining village to obtain refreshments; after which, walking seven times round a sacred tree, and making a seat of the grass, he sat down under the tree, and made the following vow: 'On this seat may my body, blood, and bones, become dry; though life depart, I will never abandon this yogū called sūmyūk-sūmbodhee.' The attending gods, hearing these resolutions of Booddhū, were filled with astonishment, and taking offerings, worshipped him as a god.

Booddhū taught, add the bramhūns, that the universe was eternal, and had no creator; and that all creatures were uninterruptedly passing from death to life: he also protested against the destruction of animal life, whether for food or sacrifice. He was

\* By performing acts of charity, and the ceremonies of religion, instead of injuring his body by austerities.



much attached to astrological speculations, and wrote a work on astrology.

The same Hindoo works inform us, that these seceders were divided into six sects, embracing the doctrines published by Digūmbūrū, Virochūnū, Vishnū, Booddhū, and Shakshyū-singhū. —The founders of these sects were, Charvvakū, Madhyūmikū, Yogacharū, Soutrantikū, Voibhashikū, and Niravūrūnū. —Digūmbūrū taught, that the being who survives all, and of whom nothing can be known, is God; that the universe is composed of four elements only, earth, water, fire, and air; and that there is no such thing as vacuum; that the earth is eternal, and has no creator; and that the highest act of virtue is to abstain from doing injury to sentient creatures. Mūha-vēērū enlarged Digūmbūrū's work, and gave it the name of Ūrihūntanoo-shasūnū. Charvvakū, following Virochūnū, declared that man was not possessed of spirit, and that there was no future state. Madhyūmikū started the opinion, that the vacuum which remains at the general destruction of the universe is God. Yogacharū taught, that the mind can only be occupied by one object at once. Soutrantikū taught the Platonic doctrine, that in forming ideas the images of things are impressed on the mind: he also held, that the mind can only embrace one object at once. Voibhashikū was of opinion, that all visible objects are perishable; and that sensible objects are not imprinted on the mind, but are understood through the senses. The last of these sages, Niravūrūnū, taught, that what others call the soul is only something similar to light, diffused through the body, which is capable of depression or extension, and which dies with it.

These philosophers wrote the following works:—the doctrines of Vrihūspūtee; philosophical mysteries; a treatise on logic; a work on astrology; another to prove the folly of religious distinctions and ceremonies; and a history of the Booddhū philosophers.

The following are some of the opinions of this sect\*, as charged upon them in the works mentioned at the head of this article:—There is no such God as the common notions on this subject would point out; no heaven separate from present happiness; no hell separate from present sufferings; neither works of merit nor demerit. There are no such beings as creator, preserver, and destroyer. The world is eternal; it exists from itself, and decays of itself, as parents give birth to children, as an earthen vessel is produced by the potter, as the centipede arises from cow-dung, blades of corn from seed, and as insects from fruit: nature gives birth to every thing. Material things arise out of the four elements of earth, fire, water, and air. All visible objects are subject to decay. Man does not possess an immortal spirit. Spiritual guides are un-

\* The atheistical part of these tenets ought not, perhaps, to be charged, in their full extent, on all the jointū and booddhū.



necessary. The highest virtue consists in refraining from injuring sentient creatures. Supreme happiness consists in being free. Every species of pleasure may be called heaven. Absorption is realized in death. The entire absence of desire or affection is the highest state of happiness : as a person is afflicted for the death even of a bird he has reared, while other birds die unnoticed. Death is the same to Brūmha and to a fly. To feed the hungry ; to give medicine to the sick ; to remove fear from others ; to be compassionate to all ; to instruct the ignorant ; to exercise the five senses, the five members, the faculty of reason, and the understanding, are acts of virtue. There is no merit in cutting trees, or in killing animals, for religious ceremonies ; in mixing blood and earth to rub upon the body, nor in burning linseeds and clarified butter. A fine form, superior strength, a large family, a good disposition, a tender heart, and decision of mind, are the chief good. The five first of these philosophers taught, add the bramhūns, that the union of the four elements gave rise to animal life, or motion : as the union of certain ingredients produces a medicine capable of removing disease ; or as several colours mixed together produce a colour different from any simple colour ; or as the juice of a sour fruit put into milk diffuses sourness throughout the whole.

I shall conclude this account, with an extract from Mr. Colebrooke's excellent 'Observations on the Sect of the Joinūs,' inserted in the ninth volume of the Asiatic Researches, in which he points out many striking similarities in the leading features of the systems embraced by the orthodox Hindoos and the seceders.

'It appears, from the concurrent result of all the enquiries which have been made, that the joinūs constitute a sect of Hindoos, differing, indeed, from the rest, in some very important tenets ; but following, in other respects, a similar practice, and maintaining like opinions and observances. The essential character of the Hindoo institutions, is the distribution of the people into four great tribes. This is considered by themselves to be the marked point, which separates them from mūlēch'hūs, or barbarians. The joinūs, it is found, admit the same division into four tribes, and perform like religious ceremonies, termed sūngskarūs, from the birth of a male to his marriage. They observe similar fasts, and practise, still more strictly, the received maxims for refraining from injury to any sentient being. They appear to recognise, as subordinate deities, some, if not all, of the gods of the prevailing sect ; but do not worship, in particular, the five principal gods of those sects, or any one of them by preference ; nor address prayers, or perform sacrifice, to the sun, or to fire ; and they differ from the rest of the Hindoos, in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior gods. Another point, in which they materially disagree, is the rejection of the védūs, the divine authority of which they



deny ; condemning, at the same time, the practice of sacrifices, and the other ceremonies, which the followers of the védūs perform, to obtain specific promised consequences in this world, or in the next. In this respect, the joinūs resemble the bouddhūs or sougūtūs ; who equally deny the divine authority of the védūs ; and who similarly worship certain pre-eminent saints, admitting likewise, as subordinate deities, nearly the whole pantheon of the orthodox Hindoos. They differ, indeed, in regard to the history of the personages whom they have deified ; and it may be hence concluded, that they have had distinct founders : but the original notion seems to have been the same. In fact, this remarkable tenet, from which the joinūs and bouddhūs derive their most conspicuous peculiarities, is not entirely unknown to the orthodox Hindoos. The followers of the védūs, according to the theology which is explained in the védantū, considering the human soul as a portion of the divine and universal mind, believe, that it is capable of perfect union with the divine essence : and the writers on the védantū not only affirm, that this union and identity are attained through a knowledge of God, as by them taught ; but have hinted, that by such means the particular soul becomes God, even to the actual attainment of supremacy.<sup>a</sup> So far the followers of the védūs do not virtually disagree with the joinūs and bouddhūs. But they have not, like those sects, framed a mythology upon the supposed history of the persons, who have successively attained divinity : nor have they taken these for the objects of national worship. All three sects agree in their belief of transmigration. But the joinūs are distinguished from the rest by their admission of no opinions, as they themselves affirm, which are not founded on perception, or on proof drawn from that, or from testimony. It does not, however, appear, that they really withhold belief from pretended revelations : and the doctrines, which characterise the sect, are not confined to a single tenet ; but form an assemblage of mythological and metaphysical ideas found among other sects, joined to many visionary fantastic notions of their own. Their belief in the eternity of matter, and perpetuity of the world, is common to the Sankhya philosophy, from which it was perhaps immediately taken. Their description of the world has much analogy to that which is given in the pooranūs, or Indian theogonies ;<sup>b</sup> but the scheme has been rendered still more extravagant. Their precaution to avoid injuring any being is a practice inculcated in the orthodox religion, but

<sup>a</sup> Vrihūd-arūnyākū Oopñishād.

<sup>b</sup> According to Mr. Colebrooke, the joinūs suppose, that the world resembles a spindle resting on the half of another ; or three cups, of which the lowest is inverted, and the uppermost meets at its circumference the middle one. They conceive the setting and rising of stars and planets to be caused by mount Sooméroo ; and suppose three times the period of a planet's appearance to be requisite for it to pass round Sooméroo, and return to the place whence it emerges. Accordingly, they allot two suns, as many moons, and an equal number of each planet, star, and constellation, to Jūmbū-dwēpū ; and imagine that these appear, on alternate days, south and north of Sooméroo.

which has been carried by them to a ludicrous extreme. In their notions of the soul, and of its union with body, and of retribution for good and evil, some analogy is likewise observable.

‘If it be admitted, that the bouddhūs are originally a sect of Hindoos, it may be next questioned whether that, or any of the religious systems now established, be the most ancient. I have on a former occasion<sup>c</sup> indicated the notions, which I entertain on this point. According to the hypothesis which I then hinted, the earliest Indian sect, of which we have any present distinct knowledge, is that of the followers of the practical védūs, who worshipped the sun, fire, and the elements; and who believed the efficacy of sacrifices, for the accomplishment of present and of future purposes. It may be supposed, that the refined doctrine of the védantēēs, or followers of the theological and argumentative part of the védūs, is of later date: and it does not seem improbable, that the sects of joinū and of Boodd’hū are still more modern. But I apprehend, that the voishnūvūs, meaning particularly the worshippers of Ramū and of Krishnū, may be subsequent to those sects, and that the soiviyūs also are of more recent date.’

#### CHAP. IV.

##### ACCOUNT OF THE SHIKHS<sup>a</sup>.

THE founder of this sect was *Nanūkū*, a Hindoo of the kshūtriya caste, born in the year 1469, at Raibhoédē-Tālūwūdē, a village in the district of Majha, in the Pūnjab.

Sir John Malcolm has related<sup>b</sup> a number of particulars respecting the life and travels of Nanūkū; the substance of which is, that he discovered an early attachment to a devout life, which his father found it impossible to counteract; and at length became famous as a prophet: according to Bhacē-Gooroo-Vūlee, author of the *Gnanū-Rūtnavūlee*, a work in the Shikh dialect, he travelled to all the sacred places of the Hindoos and Mūsūlmans, and even to Mecca. In these journies, as the author is informed by a learned Shikh employed in the Serampore printing-office, he obtained many disciples; and at the time of his death, which happened when he was advanced in years, left not less than 100,000 persons in different countries who were attached to him as their religious guide.

<sup>c</sup> Asiatic Researches, vol. viii. p. 474.

<sup>a</sup> The followers of Nanūkū are sometimes called Gooroo-mookhēē, ‘from the mouth of the teacher;’ but generally Shikhs, from Shishyū, a disciple.

<sup>b</sup> In his ‘Sketch of the Hindoos,’ Asiatic Researches, vol. xi.



Nanūkū appears to have resembled Choitūnyū, and many other Hindoos who have been celebrated for their attachment to forms of devotion, in preference to barren speculations and religious shows.

He maintained the doctrine of the divine unity, which, it is probable, he learned from the Mūsūlman mendicants, with whom he was very familiar: further, that God dwells in the devout, and that this divine inhabitation renders the ascetic an object of reverence and even of worship; and that hence it became a duty to seek the society of devout mendicants. The other two points most insisted upon by him were, devout attachment to the deity, and a harmless behaviour towards all creatures.—To promote the spirit of devotion, Nanūkū composed a number of sacred hymns in praise of the Deity, which have a place in the Adee-Grūnthū; in which work repeating the names of God is enjoined on the Shikhs.

This reformer dealt very mildly with the two systems which he rejected, those of the Hindoos and Mūsūlmans, and in consequence he left many customs indifferent: he however dissuaded his disciples from expecting any benefit from the worship of idols, and other ceremonies connected with the Hindoo mythology.

Nanūkū had two sons, Shrēē-chūndrū and Lūkshmēē-dasū. His family now resides at Dēhūra, by the river Ravēē, where Nanūkū died; and from whence, as the Shikhs say, he ascended to heaven in his bodily state, his garments only being found after his death. His disciples took these garments, and burnt them instead of the body; but Sir John Malcolm says, that a small piece of one of his garments\* is still exhibited at the temple dedicated to this mendicant at Dēhūra, where the objects of worship are the Shikh shas-trūs. Images of Nanūkū are never made, though paintings of him are to be seen in many places.

Nanūkū, before his death, passing by his own relations, appointed Ūngūdū, a favourite disciple to succeed him. This mendicant, at his death, appointed Ūmūrū-dasū, one of his disciples, to fill up his station; to him succeeded Ramū-dasū, and after him, in succession, Ūrjoonū, Hūree-Govindū, Hūree-Rayū, Hūree-Krishnū, and Tég-bahadūr. The person who presided last over the Shikhs, was Gooroo Govindū-Singhū.

Ūrjoonū compiled the Adee-Grūnthū, or, 'The first Book,' from the writings of his four predecessors, Nanūkū, Ūngūdū, Ūmūrū-dasū, and Ūrjoonū. Ramū-dasū enlarged and improved it by his own additions and comments; and some small portions have been subsequently added by thirteen persons, the last of whom was a female disciple named Mēerabaēē.

\* This small piece, however, is, I suspect, 200 lbs. weight, as a cloak of this kind, which Nanūkū is said to have left on his pilgrimage, was restored to his relations after his death, and placed in this temple.



'Ūmūrū-dasū,' sāys Sir John Malcolm, 'was distinguished for his activity in preaching the tenets of Nanūkū, and was very successful in obtaining converts and followers, by the aid of whom he established some temporal power; he built Koojūrāwal, and separated from the regular Shikhs the oodasēē sect, which was founded by Shrēē-Chūndrū, the son of Nanūkū, and was probably considered, at that period, as heretical.'

Ramū-dasū, the son of Ūmūrū-dasū, is celebrated for 'the improvements he made at Ūmrītū-sūrū, which was for some time called Ram-poorū, or Ramdas-poorū. He added much to the population of this city, and formed a famous reservoir of water, which he called Ūmrītū-sūrū, or the water of immortality.' This pool has become the resort of the Shikhs from all parts, and has given its own name and sanctity to this city, now called Ūmrītū-sūrū.

Thus each of the ten leaders of the Shikhs added to the number and power of the sect, till, under Govindū-singhū, they became a formidable nation. This man was a political leader rather than a religious guide, and he introduced a number of accommodating rules into the system of his predecessors, to meet the circumstances of a people who were to acquire and support their independence by the sword.

Those who wish to become acquainted with the political events which have elevated a sect of mendicants into a powerful nation, will be highly gratified by a perusal of Sir John Malcolm's very interesting sketch. I shall merely add, from this article, a paragraph respecting the national council of this people:—'When a Gooroo-mūta, or great national council, is called, (as it always is, or ought to be, when any imminent danger threatens the country, or any large expedition is to be undertaken,) all the Shikh chiefs assemble at Ūmrītū-sūrū. The assembly, which is called the Gooroo-mūta, is convened by the Ūkalēēs,<sup>a</sup> and when the chiefs

<sup>a</sup> 'The Ūkalēēs, or worshippers of the Eternal, (Ūkalū-poorooshū,) under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Ūmrītū-sūrū, and are consequently leading men in a council which is held at that sacred place, and which deliberates under all the influence of religious enthusiasm. Agreeably to the historians of that nation, they were first founded by Gooroo-Govindū, whose institutes, as it has been before stated, they most zealously defended against the innovations of the voiragēē Būndū. They wear blue chequered clothes, and bangles or bracelets of steel round their wrists, initiate converts, and have almost the sole direction of the religious ceremonies at Ūmrītū-sūrū, where they reside, and of which they deem themselves the defenders, and consequently never desire to quit it unless in cases of great extremity. This order of shikhs have a place, or Boonga, on the bank of the sacred reservoir of Ūmrītū-sūrū, where they generally resort: they are individually possessed of property, though they affect poverty, and subsist upon charity; which, however, since their numbers have increased, they generally extort, by accusing the principal chiefs of crimes, imposing fines upon them, and, in the event of their refusing to pay, preventing them from performing their ablutions, or going through any of their religious ceremonies at Ūmrītū-sūrū.'—*Asiatic Researches*, vol. xi.



meet upon this solemn occasion, it is concluded that all private animosities cease, and that every man sacrifices his personal feelings at the shrine of the general good; and, actuated by principles of pure patriotism, thinks of nothing but the interests of the religion, and common-wealth, to which he belongs.—When the chiefs and principal leaders are seated, the Adee-Grūnt'hū and Dūshūma-Padshahēē-Grūnt'hū\* are placed before them. They all bend their heads before these scriptures, and exclaim, 'Wah! Gooroo jēēda Khalsa!—Wah! Gooroo jāekēē phūtē!' A great quantity of cakes, made of wheat, butter, and sugar, are then placed before the volumes of their sacred writings, and covered with a cloth. These holy cakes, which are in commemoration of the injunction of Nanūkū, to eat and to give to others to eat, next receive the salutation of the assembly; who then rise, and the Ūkalēēs pray aloud, while the musicians play. The Ūkalēēs, when the prayers are finished, desire the council to be seated. They sit down, and the cakes being uncovered, are eaten of by all classes of Shikhs; those distinctions of original tribes which are, on other occasions, kept up, being on this occasion laid aside, in token of their general and complete union in one cause. The Ūkalēēs then exclaim, 'Sirdars! (chiefs) this is a Gooroomūta!' on which prayers are again said aloud. The chiefs after this sit closer, and say to each other, 'The sacred grūnt'hū is betwixt us: let us swear by our scripture to forget all internal disputes, and to be united.' This moment of religious fervor, and ardent patriotism, is taken to reconcile all animosities. They then proceed to consider the danger with which they are threatened, to settle the best plans for averting it, and to choose the generals who are to lead their armies against the common enemy. The first Gooroomūta was assembled by Gooroo-Govindū, and the latest was called in 1805, when the British army pursued Holkar into the Pūnjab.

The Shikhs pay the same reverence to their shastrū which they formerly paid to their religious leaders. These books are placed in their temples and worshipped,† and in some places are read twice or thrice a day, by an officiating priest called a grūnt'hēē; who, before he begins to read, bathes, puts on clean apparel, sweeps the place where the book is to be worshipped, and covers it with a mat; places a stool on the mat; spreads a cloth on the stool, and on this cloth puts the book or books: (the book is always wrapt up in a cloth, either plain or gilt, according to the ability of the owner :) the cloths (which are several when it belongs to a rich man) are next taken off with much reverence; incense is burnt;

\* The words Dūshūma Padshahēē-Grūnt'hū mean, 'The tenth leader's book,' or the work written during the presidency of the tenth leader, Govindū-singhā.

† The well-informed Shikh attempts to justify the outward appearance of worship, by saying, that he does this, that the lower orders may regard the contents of these books.

red powder sprinkled, and garlands of flowers laid upon the book, to which the person makes a bow.<sup>5</sup> The grūnt'hēē reads aloud, and those present who are able, join him in singing, or rather chaunting the poetical parts of what is read. The grūnt'hēē receives fees or presents, beside the offerings made at the times of worship; and lands are sometimes given to temples, as well as to the officiating grūnt'hēēs.

Those who have leisure and opportunity, read portions of these books daily, and repeat certain words, in the form of petition, four times a day. They who have not these books, repeat the name of Nanūkū or Govindū-singhū, or address prayers to one of these leaders once or twice a day. This daily worship is performed either in the dwelling house, or in a separate place devoted to religious uses. A Shikh never opens a copy of his shastrū without first bowing to the book.

The doctrine of these two books respecting God is, that he is an invisible spirit, and is to be conceived of as being active and passive, with and without qualities. They contain the histories of the Hindoo incarnations, and inculcate the doctrine of the Hindoos respecting Brūmha, Vishnū, Shivū, the creator, the preserver, and the destroyer; and in different parts of these works are to be found forms of praise to Narayūnū, who is, however, revered as the one God. There are three things which these works particularly commend, as, a disposition to serve Narayūnū;—devotion, expressed in repeating the names of Narayūnū, in meditating on these names, and in praising Narayūnū;—and union with devout persons. Govindū-singhū's work contains forms of praise to Narayūnū, whose chief name in this book is Ūkalū-poorooshū, or the everlasting. They advise Shikhs to seek absorption in God, rather than the happiness enjoyed in inferior heavens, from whence the soul descends to enter on a succession of births. The performance of the ceremonies prescribed in their books, is the Shikh way to final beatitude. These books further teach, that the sorrows experienced in the different transmigrations of the soul, are the fruit of sin; that as long as the soul is confined in the body, it is in chains; and that whether the chains be of gold or of iron, it is still a prisoner, and enduring punishments. They also believe in the existence of the Hindoo king of death, Yūmū, and in the punishments he inflicts.

Govindū-singhū set up the worship of Doorga, and offered bloody sacrifices at her festivals; but he did not direct his disciples to worship any other deity, though the work written by him contains accounts of other deities. The worship of this goddess is at present seldom performed before an image; but if an old image

<sup>5</sup> When the person performs each of these ceremonies, he repeats an incantation, taken from the shastrū; or, if he be ignorant of the proper prayer, he says, 'Oh! Gooroo.'



have existed in any place from time immemorial, the Shikhs worship it. In general, however, they pile a number of weapons together, as the representative of Deorga.

These people are divided into two great sects, one of which adheres to Nanūkū, and the other to Govindū-singhū; yet both these chiefs are venerated by all the Shikhs.—The disciples of Nanūkū are called khoolasas, and have less of a warlike disposition than those of Govindū-singhū, who are called khalsas. In the Pūnjab, the khalsas are most numerous. A chief, to prove the courage of a khalsa, sometimes seizes him, and threatens him with punishment if he will not shave his beard. Should he refuse, he beats him; if this does not change his purpose, he proceeds as though he were about to kill him. If he resolve to part with life rather than with his hair, he sets him at liberty, as a good khalsa.

When a person wishes to become a Shikh, he makes known his intention to some grūnt'hēē, or to any person learned in their shastrūs; and if he wish to become a khalsa, he permits his hair to grow. When his hair has grown a month or two, he goes again to the grūnt'hēē, who prepares the nectar, by stirring a knife in a bowl of water, repeating incantations: a person present joins the hands of the new disciple, into which the grūnt'hēē pours some of this water of life, of which he drinks five times, and afterwards rubs a little on his eyes. While he receives this water, he repeats, five times. *Wah! Gooroo jēda Khalsa!—Wah! Gooroo jēda phūteh!*<sup>a</sup> The grūnt'hēē next demands his name; which, if insignificant in sound or meaning, is changed for another, and the word singhū added. After this, a meat-offering is prepared, called kūra prasadū, composed of clarified butter, flour, sugar, milk, and various kinds of fruits, mixed, and baked on the fire. The grūnt'hēē now worships the book, and presents to it some of the meat-offering; the rest of which is offered to Ūkalū-poorooshū, in the name of Nanūkū, accompanied with a prayer to Govindū-singhū, that his blessing may rest upon this person now becoming a Shikh. At the close of these ceremonies, the food is distributed among the spectators of every caste; and the grūnt'hēē addresses a short discourse to the disciple respecting the religion of the Shikhs, and teaches him an incantation by repeating it in his presence till it be learnt, or else he gives it him in writing. The Shikhs pay great reverence to the initiatory incantation, but less to their spiritual guides than the Hindoos. Women are made Shikhs in the same manner as men; the only difference in the form is, that when the nectar is prepared for women, it is stirred with the back instead of the edge of the knife. When a Mūsūlman becomes a Shikh, he is forbidden in the strongest manner to eat beef.

<sup>a</sup> *Wah*, an exclamation of admiration; *Gooroo*, spiritual teacher; *jēda*, an honourable epithet; *Khalsa*, deliverance, or emancipation from the chains connected with a bodily state; and *phūteh*, victory or glory.



The Shikhs have a number of festivals, but they are all celebrated in a similar manner; the difference consists principally in the degree of splendour attached to them: among other festivals are, the anniversaries of the birth and death of Nanūkkū; and monthly ceremonies when the sun enters a new sign. In the month Kartikū also, on the 14th of the wane of the moon, at Ūmrītū-sūrū, they have a great annual feast, called Dēēpū-mala; when, from all the surrounding countries, two or three hundred thousand people are said to bathe in the sacred pool, with the same faith in its virtues as the Hindoos have in Gūnga. On other occasions, people from all the neighbourhood come and bathe in this pool; and those who live on the spot bathe in it daily. When the Shikhs bathe in any other place, they call to remembrance this pool, and pray for the blessings connected with bathing in Ūmrītū-sūrū.

Their temples are built by rich men, or by a few persons uniting to defray the expense. They have a flat roof, and are sufficiently capacious to accommodate multitudes of worshippers, who sometimes sit, and at other times stand during worship.

Various sects of religious mendicants are found amongst the Shikhs, as Nanūkkū-shakhēēs,<sup>1</sup> Nirvanēēs<sup>2</sup>, Ūkalēēs<sup>3</sup>, and Nirmūlūs.<sup>m</sup>

The Shikhs have certain ceremonies after the birth of a child,<sup>a</sup> at their marriages, and at death: some present offerings to the names of deceased ancestors, copying the ceremonies of the Hindoos. The shows at their weddings resemble those of the Hindoos. The Shikhs keep their women in great slavery, yet instances of infidelity are not uncommon. Should a man murder his wife on account of improper conduct, he is not punished. The chief says, if he were to punish such a husband, all the women of the country would become unfaithful.

The Shikhs burn their dead; and their wives sometimes, but very seldom, ascend the funeral pile with their husbands. This is done, however, by those who are least detached from the Hindoo system. They generally sing certain couplets of their shastrū, accompanied with music, as they convey the body to the cemetery; and sometimes a great multitude of Shikhs assemble on these occasions, and continue singing till the body is entirely consumed.

<sup>1</sup> That is, those who observe the customs of Nanūkkū.

<sup>2</sup> These go entirely naked.

<sup>3</sup> The mendicants wear blue apparel, and profess to believe in Ūkalū-poorooshū.

<sup>m</sup> The name of these mendicants intimates, that they are sinless.

<sup>a</sup> Before the time of Nanūkkū, the people of the Pūnjab, of high caste, used to destroy all their female children after preserving the first-born. Nanūkkū forbid this to all his disciples, on pain of excommunication. The practice still exists in the Pūnjab amongst those who follow the Hindoo religion. Some of the descendants of Nanūkkū too, who do not profess the religion of their ancestor, perpetrate these murders.



The Shikhs have schools for the instruction of children, at the places consecrated to Nanūkū, and in villages belonging to different chiefs: the grūnt'hōēs also teach the meaning of their sacred books to individuals who desire it; and even shōōdrūs are permitted to explain these books to others.

The division of men into castes exists among the Shikhs in some measure; but the Shikh bramhūns, kshūtriyūs, voishyūs, and shōōdrūs (if of one sect) eat together. The poita is not much regarded, especially by the regular Shikhs. In the article of marriage, however, the caste is very strictly regarded.

The Shikhs eat the flesh of wild fowl, and wild hogs; and the lower orders eat tame fowls. House-fed hogs are forbidden. Spirits are not forbidden, and many indulge to excess; but their favourite beverage is bhūngū."

I am informed, that there are at present as many as a hundred chiefs possessing separate districts in the Pūnjab; that Rūnjēt-singhū, the most powerful, can bring 100,000 soldiers into the field, and that his revenues amount to near two crores of rupees annually. Each petty chief is the judge in his own domain; and he appoints village magistrates, who hear the evidence of witnesses, or the advice of four or five persons who may be present. The administration of justice is, however, but ill attended to. The Shikhs punish thieves by hanging them, or cutting them to pieces. They have jails, but no written, civil, or criminal laws.

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### *Doctrines taught by Nanūkū, and other Shikh Leaders:*

Extracted from the Adee-Grūnt'hū.

ŪNGUDU, according to the commentary on this work, is represented as asking Nanūkū respecting the Deity; to which the sage replies:—'He is truth, the creator and governor of all things, omnipresent, free from fear and from enemies, immortal, from everlasting, self-existent. He is the truth; he existed in this form before the foundation of the world, and he remains the same while the world exists, and after it shall be destroyed: he is to be known by means of a spiritual guide.'

'Absorption in God is not to be obtained by ceremonial purifications, nor by observing perpetual silence, nor by excessive indulgence, nor by learning.' 'In what way then,' asks the disciple, 'is delusion to be destroyed, and truth to be obtained?' 'By observ-

\* That is, all the followers of Nanūkū eat together, as do all those who follow Govindī-singhū.

† The leaves of hemp, bruised with certain spices, and mixed with water, make a very strong and intoxicating beverage, called bhūngū, or siddhee.

ing the divine commands, without being diverted by the sorrows or pleasures of the present state.' The disciple continues, 'What are the commands of God, and how far do they extend?' Nanŭkŭ replies, 'His command brought the universe into existence: this is one command, but beyond this I cannot describe his authority. By his command all animals came into existence, the great and the small, the excellent and the degraded; by his command joy and sorrow were assigned to all, and by the same power future happiness was prepared for the good; birth, and death, and all things were appointed by him, and without his command nothing takes place. He who obeys God must be humble.'

The disciple next enquires, 'If a person praise the commands of God, will he derive any advantage from thence?' Nanŭkŭ replies, 'If any one can sing the praise of his commands, let him do it; he who cannot, let him understand these commands, and without pride let him think upon them. Let him who sings these praises, acknowledge his own insignificance and dependance on God; he will praise his excellent qualities and his power. Let him, from other shastrŭs also, if he be able, select forms of praise, and use them.'

To the end of the Jŭpŭ-jēē, Nanŭkŭ goes on to describe the divine properties, and the works of God, together with the effects of devotion on the mind. In one place, in reply to a question respecting offerings, he directs, as the most acceptable offerings, morning praise to God, and the presentation of the body to him. He promises the person who does this, the divine favour, and future absorption. 'He who serves God, the fountain of all good, will obtain his blessing. God is served, by listening to his excellencies, by meditating on them, and by celebrating their praise; the method of which is to be obtained from a spiritual guide, who is above all the gods, and who is in fact God himself.'

Nanŭkŭ says, that pilgrimages and other devout actions may be good, if performed to please God; but that pilgrims must not seek their own profit in them, since every thing depends on the motive. When asked, whether life might be prolonged by performing ceremonies, Nanŭkŭ declared, that every ceremony would be followed by a succession of births, if union to God were overlooked. 'Hearing the praise of God is followed by every degree of exaltation, subject to future birth,<sup>a</sup> even to the dignity of the gods. God is praised by Chitrŭ-Gooptŭ and by all the gods, by all the nymphs, and by all beings. He himself, as well as all his works, are infinite. Meditating on God is followed by unspeakable

<sup>a</sup> Nanŭkŭ does not seem to have said much respecting the nature of future happiness in heaven, nor to have acknowledged the Hindoo heavens: he taught, however, that there was a heaven where persons enjoy sensual happiness for a limited time, subject to future transmigrations.