E. W. Stanford
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[NB. The figures placed between brackets denote the pages of the former edition (2 vols. London 1837.) from which the following essays are reprinted.]

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I.

On the Védas, or Sacred Writings of the Hindus.

[From the Asiatic Researches, vol. viii. p. 369—176. Calcutta, 1805. 4to.]

In the early progress of researches into Indian literature, it was doubted whether the Védas were extant; or, if portions of them were still preserved, whether any person, however learned in other respects, might be capable of understanding their obsolete dialect. It was believed too, that, if a Bráhmaṇa really possessed the Indian scriptures, his religious prejudices would nevertheless prevent his imparting the holy knowledge to any but a regenerate Hindu. These notions, supported by popular tales, were cherished long after the Védas had been communicated to Dārā Shucoh, and parts of them translated into the Persian language by him, or for his use.* The doubts were not finally abandoned, until Colonel Polier obtained from Jeyepúr a transcript of what purported to be a complete copy of the Védas, and which he deposited in the British Museum. About the same time Sir Robert Chambers collected at Benares numerous fragments of the Indian scripture: General Martine, at a later period, obtained copies of some parts of it; and Sir William Jones was successful in procuring valuable portions of the Védas, and in translating several curious passages from one of them.** I have been still more fortunate in collecting at Benares the text and commentary of a large portion of these celebrated books; and, without waiting to examine them more completely than has been yet practicable, I shall here attempt to give a brief explanation of what they chiefly contain.

It is well known, that the original Véda is believed by the Hindus to have been revealed by Brahma, and to have been preserved by tradition, until it was arranged in its present order by a sage, who thence obtained the surname of Vyása, or Védavyása: that is,

* Extracts have also been translated into the Hindi language; but it does not appear upon what occasion this version into the vulgar dialect was made.

compiler of the Védas. He distributed the Indian scripture into four parts, which are severally entitled Rich, Yajush, Sáman, and Ạ̄charvaṇa; and each of which bears the common denomination of Védas.

Mr. Wilkins and Sir William Jones were led, by the consideration of several remarkable passages, to suspect that the fourth is more modern than the other three. It is certain thatMenu, like others among the Indian lawgivers, always speaks of three only, and has barely alluded to the Ạ̄charvaṇa, without however terming it a Védas. Passages of the Indian scripture itself seem to support the inference: for the fourth Védas is not mentioned in the passage cited by me in a former essay from the white Yajush, nor in the following text, quoted from the Indian scripture by the commentator of the Rich.

"The Rigvédas originated from fire; the Yajurvéda from air; and "the Sámanvéda from the sun."†

Arguments in support of this opinion might be drawn even from popular dictionaries; for Amerasinha notices only three Védas, and mentions the Ạ̄charvaṇa without giving it the same denomination. It is, however, probable, that some portion at least of the Ạ̄charvaṇa is as ancient as the compilation of the three others; and its name, like theirs, is anterior to Vyása's arrangement of them: but the same must be admitted in regard to the Itihása and Puráṇas, which constitute a fifth Védas, as the Ạ̄charvaṇa does a fourth.

It would, indeed, be vain to quote in proof of this point, the Puráṇas themselves, which always enumerate four Védas, and state the Itihása and Puráṇas as a fifth; since the antiquity of some among the Puráṇas now extant is more than questionable, and the authenticity of any one in particular does not appear to be as yet sufficiently established. It would be as useless to cite the Manitéca and Tápaniya Upanishads, in which the Ạ̄charvaṇa-védas is enumerated among the scriptures, and in one of which the number of four Védas is expressly affirmed: for both these Upanishads appertain to the Ạ̄charvaṇa itself. The mention of the sage Ạ̄charvan in various places throughout the Védas† † proves nothing; and even a text of the Ya-

* Menu, chap. 11, v. 33.
*** From the 31st chapter; which, together with the preceding chapter (30th), relates to the Purushamédha, a type of the allegorical immolation of Náráyana, or of Brahmá in that character.
† Menu alludes to this fabulous origin of the Védas (chap. 1. v. 23). His commentator, Medhātithi, explains it by remarking, that the Rigvédas opens with a hymn to fire; and the Yajurveda with one in which air is mentioned. But Cullëcādhátá has recourse to the renovations of the universe. "In one Culpa, the Védas proceeded from fire, air, and the sun; in another, from Brahmá, at his allegorical immolation."
† † Vide Védas passim.
SACRED WRITINGS OF THE HINDUS.

jurvēda,* where he is named in contrast with the Ṛich, Yajush, and Sāman, and their supplement or Brāhmaṇa, is not decisive. But a very unexceptionable passage may be adduced, which the commentator of the Ṛich has quoted for a different purpose from the Ch'hdndogya Upanishad, a portion of the Sāman. In it, Nāreḍa, having solicited instruction from Sanatcumāra, and being interrogated by him as to the extent of his previous knowledge, says, “I have learnt the Rigvēda, the Yajurvēda, the Sāmayāveda, the Ṛāharvāna, [which is] the fourth, the Ithāṣa and Purāṇa, [which are] a fifth, and [grammar, or] the Vēda of Vēdas, the obsequies of the manes, the art of computation, the knowledge of omens, the revolutions of periods, the intention of speech [or art of reasoning], the maxims of ethics, the divine science [or construction of scripture], the sciences appendant on holy writ [or accentuation, prosody, and religious rites], the adjuration of spirits, the art of the soldier, the science of astronomy, the charming of serpents, the science of demigods [or music and mechanical arts]: all this have I studied; yet do I only know the text, and have no knowledge of the soul.”**

From this, compared with other passages of less authority, and with the received notions of the Hindus themselves, it appears, that the Ṛich, Yajush, and Sāman, are the three principal portions of the Vēda; that the Atharvāna is commonly admitted as a fourth; and that divers mythological poems, entitled Ithāṣa and Purāṇas, are reckoned a supplement to the scripture, and as such, constitute a fifth Vēda.***

The true reason why the three first Vēdas are often mentioned without any notice of the fourth, must be sought, not in their different

* In the Taittiriya Upanishad.

** Ch'hdndogya Upanishad, ch. 7, §. 1. I insert the whole passage, because it contains an ample enumeration of the sciences. The names by which grammar and the rest are indicated in the original text are obscure; but the annotations of Saṅcara explain them. This, like any other portion of a Vēda where it is itself named (for a few other instances occur), must of course be more modern than another part to which the name had been previously assigned. It will hereafter be shown, that the Vēdas are a compilation of prayers, called mantras; with a collection of precepts and maxims, entitled Brāhmaṇa, from which last portion the Upanishad is extracted. The prayers are properly the Vēdas, and apparently preceded the Brāhmaṇa.

*** When the study of the Indian scriptures was more general than at present, especially among the Brāhmaṇas of Cauḍiculija, learned priests derived titles from the number of Vēdas with which they were conversant. Since every priest was bound to study one Vēda, no title was derived from the fulfilment of that duty; but a person who had studied two Vēdas was sur-named Dvīvedi; one who was conversant with three, Trivedi; and one versed in four, Chaturvedi: as the mythological poems were only figuratively called a Vēda no distinction appears to have been derived from a knowledge of them in addition to the four scriptures. The titles abovementioned have become the surnames of families among the Brāhmaṇas of Cauḍi, and are corrupted by vulgar pronunciation into Dobé, Twédé, and Chaube.

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origin and antiquity, but in the difference of their use and purport. Prayers employed at solemn rites, called yajnus, have been placed in the three principal Vedas: those which are in prose are named Yajush; such as are in metre are denominated Rich: and some, which are intended to be chanted, are called Saman: and these names, as distinguishing different portions of the Vedas, are anterior to their separation in Vyasa's compilation. But the ACharvanat not being used at the religious ceremonies abovementioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other Vedas; as is remarked by the author of an elementary treatise on the classification of the Indian sciences.*

But different schools of priests have admitted some variations in works which appear under the same title. This circumstance is accounted for by the commentators on the Vedas, who relate the following story taken from Puranias and other authorities. Vyasa having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several Vedas to as many disciples: viz. the Rich to Paila, the Yajush to Vaishampayana, and the Saman to Jaimini; as also the AHarvanat to Sumantu, and the Itihasa and Puranat to Suta. These disciples instructed their respective pupils, who becoming teachers in their turn, communicated the knowledge to their own disciples; until at length, in the progress of successive instruction, so great variations crept into the text, or into the manner of reading and reciting it, and into the no less sacred precepts for its use and application, that eleven hundred different schools of scriptural knowledge arose.

The several Sanhitas, or collections of prayers in each Veda, as received in these numerous schools or variations, more or less considerable, admitted by them either in the arrangement of the whole text (including prayers and precepts), or in regard to particular portions of it, constituted the Sarchas or branches of each Veda. Tradition, preserved in the Puranias, reckons sixteen Sanhitas of the Rigveda: eighty-six of the Yajush, or including those which branched from a second revelation of this Veda, a hundred and one; and not less than a thousand of the Samaveda, besides nine of the AHarvanat. But treatises on the study of the Veda reduce the Sarchas of the Rich to five; and those of the Yajush, including both revelations of it, to eighty six.**

The progress by which (to use the language of the Puranias) the tree of science put forth its numerous branches is thus related. Paila taught the Rigveda, or Buhvirah, to two disciples, Bahcalra and Indra-

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* Madhusudana Saraswati, in the Prasthanabheda.

** The authorities on which this is stated are chiefly the Vishnu purana, part 3, chap. 4, and the Vijeyavilasa on the study of scripture; also the Charavanyaha, on the Sarchas of the Vedas.
pramati. The first, also called bhaṣcali, was the editor of a Sanhitā, or collection of prayers, and a Sāc'hā bearing his name still subsists: it is said to have first branched into four schools; afterwards into three others. Indrapramati communicated his knowledge to his own son māṇḍucēya, by whom a Sanhitā was compiled, and from whom one of the Sāc'hās has derived its name. Vēdamitra, surnamed sācalya, studied under the same teacher, and gave a complete collection of prayers: it is still extant; but is said to have given origin to five varied editions of the same text. The two other and principal Sāc'hās of the Rich are those of āśvalāyana and sānc'hāyana, or perhaps caushitaci: but the Vishnu purāṇa omits them, and intimates, that sācapūrṇi, a pupil of Indrapramati, gave the third varied edition from this teacher, and was also the author of the Niructa: if so, he is the same with Yāsca. His school seems to have been subdivided by the formation of three disciples derived from him.

The Yajush or Adhwarvya, consists of two different Vēdas, which have separately branched out into various Sāc'hās. To explain the names by which both are distinguished, it is necessary to notice a legend, which is gravely related in the Purāṇas and the commentaries on the Vēda.

The Yajush, in its original form, was at first taught by vaisampāyana to twenty-seven pupils. At this time, having instructed ya'jnyawalcyā, he appointed him to teach the Vēda to other disciples. Being afterwards offended by the refusal of Yājnyawalcyā to take on himself a share of the sin incurred by Vaisampāyana, who had unintentionally killed his own sister's son, the resentful preceptor bade Yājnyawalcyā relinquish the science which he had learnt.* He instantly disgorged it in a tangible form. The rest of Vaisampāyana's disciples receiving his commands to pick up the disgorged Vēda, assumed the form of partridges, and swallowed these texts which were soiled, and for this reason termed "black:" they are also denominated Taittiriya, from tittiri, the name for a partridge.

Yājnyawalcyā, overwhelmed with sorrow, had recourse to the sun; and through the favour of that luminary obtained a new revelation of the Yajush, which is called "white" or pure, in contradistinction to the other, and is likewise named Vājasanēyi, from a patronymic, as it should seem, of Yājnyawalcyā himself; for the Vēda declares, "these pure texts, revealed by the sun, are published by Yājnyawalcyā, the offspring of Vājasanēyi."** But, according to the Vishnu purāṇa (3. 5. ad finem), the priests who studied the Yajush

* The Vishnu purāṇa, part 3, chap. 5. A different motive of resentment is assigned by others.
** Vrīhad Aranyaka ad calcem. The passage is cited by the commentator on the Rigveda. In the index likewise, Yājnyawalcyā is stated to have received the revelation from the sun.
are called Vājins, because the sun, who revealed it, assumed the form of a horse (vājin).

I have cited this absurd legend, because it is referred to by the commentators on the white Yajush. But I have yet found no allusion to it in the Veda itself, nor in the explanatory table of contents. On the contrary, the index of the black Yajush gives a different and more rational account. Vaiśampāyana, according to this authority,* taught the Yajurveda to Yāsca, who instructed Tittiri:** from him uc'ha received it, and communicated it to Ātrēya; who framed the Śac'hā, which is named after him, and for which that index is arranged.

The white Yajush was taught by Yajñyawalcya to fifteen pupils, who founded as many schools. The most remarkable of which are the Śac'hās of cañwa and madhyandina; and next to them, those of the Jābālas, Bau'dhāyanas, and Tāpāniyas. The other branches of the Yajush seem to have been arranged in several classes. Thus the Characas, or students of a Śac'hā, so denominated from the teacher of it, characa, are stated as including ten subdivisions; among which are the Cata'has, or disciples of caṭha, a pupil of vaiśampāyana; as also the Svētāśvaturas, Aupamanavgas, and Mai-trāyanyihas: the last-mentioned comprehend seven others. In like manner, the Taittiriyacas are, in the first instance, subdivided into two, the Au'c'hāyas and Chāndicēyas; and these last are again subdivided into five, the Apastambiyas, &c. Among them, Apastamba's Śac'hā is still subsisting; and so is Ātrēya's among those which branched from uc'ha: but the rest, or most of them, are become rare, if not altogether obsolete.

Sumantu, son of Jaimini, studied the Sāmaveda, or Čhāndogya, under his father; and his own son, Sucarmān, studied under the same teacher, but founded a different school; which was the origin of two others, derived from his pupils, Hiraṇyaśāha and Pau-shyinji, and thence branching into a thousand more: for lōc'cshi, cut'humi, and other disciples of Pau-shyinji, gave their names to separate schools, which were increased by their pupils. The Śac'hā entitled Cau'c'humi still subsists. Hiraṇyaśāha, the other pupil of Sucarmān, had fifteen disciples, authors of Sanhidas, collectively called the northern Sāmagas; and fifteen others, entitled the southern Sāmagas: and Cūtṛi, one of his pupils, had twenty-four disciples, by whom, and by their followers, the other schools were founded. Most of them are now lost; and, according to a legend,

* Cāḍāśānaucrama, verse 25. This index indicatorius is formed for the Ātrēyi Śac'hā. Its author is caṇḍina, if the text (verse 27) be rightly interpreted.
** This agrees with the etymology of the word Taittirīya; for according to grammarians (see Rapinini 4, iii. 102), the derivative here implies 'recited by Tittrīrī, though composed by a different person.' A similar explanation is given by commentators on the Upanishads.
were destroyed by the thunderbolt of Indra. The principal Sáč'há now subsisting is that of Ráíyuniyas, including seven subdivisions; one of which is entitled Cau'humí, as above-mentioned, and comprehends six distinct schools. That of the Talavacárus, likewise, is extant, at least, in part: as will be shown in speaking of the Upanishads.

The ACharva-véda was taught by Súmantu to his pupil Cábánd'ha, who divided it between Dévadarśa and Pat'hya. The first of these has given name to the Sáč'há entitled Dévadarśí; Aspíppaláda, the last of his four disciples, has to the Sáč'há of the Páippaládis. Another branch of the ACharvaúna derives its appellation from Sáúna, the third of Páthya's pupils. The rest are of less note.

Such is the brief history of the Véda deducible from the authorities before cited. But those numerous Sáč'hás did not differ so widely from each other, as might be inferred from the mention of an equal number of Sanhitás, or distinct collections of texts. In general, the various schools of the same Véda seem to have used the same assemblage of prayers; they differed more in their copies of the precepts or Bráhmánas: and some received into their canon of scripture, portions which do not appear to have been acknowledged by others. Yet the chief difference seems always to have been the use of particular rituals taught in aphorisms (sútras) adopted by each school; and these do not constitute a portion of the Véda, but, like grammar and astronomy, are placed among its appendages.

It may be here proper to remark, that each Véda consists of two parts, denominated the Mantras and the Bráhmánas, or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one Véda, is entitled its Sanhitá. Every other portion of Indian scripture is included under the general head of divinity (Bráhma). This comprises precepts which inculcate religious duties, maxims which explain these precepts, and arguments which relate to theology. But, in the present arrangement of the Védas, the portion which contains passages called Bráhmánas, includes many which are strictly prayers or Mantras. The theology of the Indian scripture comprehending the argumentative portion entitled Védánta is contained in tracts denominated Upanishads, some of which are portions of the Bráhma properly so called, others are found only in a detached form, and one is a part of a Sanhitá itself.

* The explanation here given is taken from the Prast'hána bhéda.
The Sanhitā of the first Vēda* contains mantras, or prayers, which for the most part are encomiastic, as the name of the Rīgveda implies.** This collection is divided into eight parts (c'haiētā), each of which is subdivided into as many lectures (ad'hya'yā). Another mode of division also runs through the volume, distinguishing ten books (māṇḍala), which are subdivided into more than a hundred chapters (anuvāca), and comprise a thousand hymns or invocations (sūcīta). A further subdivision of more than two thousand sections (barga) is common to both methods; and the whole contains above ten thousand verses, or rather stanzas, of various measures.

On examining this voluminous compilation, a systematical arrangement is readily perceived. Successive chapters, and even entire books, comprise hymns of a single author; invocations, too, addressed to the same deities, hymns relating to like subjects, and prayers intended for similar occasions, are frequently classed together. This requires explanation.

In a regular perusal of the Vēda, which is enjoined to all priests, and which is much practised by Mahārāttaś and Telingas, the student or reader is required to notice, especially, the author, subject, metre, and purpose of each mantra, or invocation. To understand the meaning of the passage is thought less important. The institutors of the Hindu system have indeed recommended the study of the sense; but they have inculcated with equal strenuousness, and more success, attention to the name of the Rīshi or person by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. The practice of modern priests is conformable with these maxims. Like the Koran among the Muhammedans, the Vēda is put into the hands of children in the first period of their education; and continues afterwards to be read by rote, for the sake of the words, without comprehension of the sense.

* I have several copies of it, with the corresponding index for the Sācūtga Sāc'hā; and also an excellent commentary by Sāyaññāchārya. In another collection of mantras, belonging to the Āsanatīyāmi Sāc'hā of this Vēda, I find the first few sections of each lecture agree with the other copies, but the rest of the sections are omitted. I question whether it be intended as a complete copy for that Sāc'hā.

** Derived from the verb rīch, to laud; and properly signifying any prayer or hymn, in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any Vēda as are reducible to measure, according to the rules of prosody. The first Vēda, in vyāsā's compilation, comprehending most of these texts, is called the Rīgvedā; or as expressed in the Commentary on the Index, "because it abounds with such texts (rīch)."
Accordingly the Veda is recited in various superstitious modes: word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the Rigveda and Yajush (for the Samaveda is chanted only) are prepared for these and other modes of recital, and are called Pada, Crama, Jata, Ghana, &c. But the various ways of inverting the text are restricted, as it should appear, to the principal Vedas that is, to the original editions of the Rigveda and Yajush: while the subsequent editions, in which the text or the arrangement of it is varied, being therefore deemed subordinate Sācchās, should be repeated only in a simple manner.

It seems here necessary to justify my interpretation of what is called the 'Rishi of a mantra.' The last term has been thought to signify an incantation rather than a prayer: and, so far as supernatural efficacy is ascribed to the mere recital of the words of a mantra, that interpretation is sufficiently accurate; and, as such, it is undoubtedly applicable to the unmeaning incantations of the Mantra-sāstrā, or Tantras and Agamas. But the origin of the term is certainly different. Its derivation from a verb, which signifies 'to speak privately,' is readily explained by the injunction for meditating the text of the Veda, or reciting it inaudibly; and the import of any mantra in the Indian scriptures is generally found to be a prayer, containing either a petition to a deity, or else thanksgiving, praise, and adoration.

The Rishi or saint of a mantra is defined, both in the index of the Rigveda and by commentators, 'he by whom it is spoken:' as the Devatā, or deity, is 'that which is therein mentioned.' In the index to the Vājasanēyī Yajurveda, the Rishi is interpreted 'the seer or rememberer' of the text; and the Devatā is said to be 'contained in the prayer; or [named] at the commencement of it; or [indicated as] the deity, who shares the oblation or the praise.' Conformably with these definitions, the deity that is lauded or supplicated in the prayer is its Devatā; but in a few passages, which contain neither petition nor adoration, the subject is considered as the deity that is spoken of. For example, the praise of generosity is the Devatā of many entire hymns addressed to princes, from whom gifts were received by the authors.

The Rishi, or speaker, is of course rarely mentioned in the mantra itself: but in some instances he does name himself. A few passages, too, among the mantras of the Veda are in the form of dialogue; and, in such cases, the discoursers were alternately considered as Rishi and Devatā. In general, the person to whom the passage was revealed, or according to another gloss, by whom its use and application was first discovered,* is called the Rishi of that

* Translating literally, "the Rishi is he by whom the text was seen."
mantra. He is evidently then the author of the prayer; notwithstanding the assertions of the Hindus, with whom it is an article of their creed, that the Vedas were composed by no human author. It must be understood, therefore, that in affirming the primeval existence of their scriptures, they deny these works to be the original composition of the editor (vyāsa), but believe them to have been gradually revealed to inspired writers.

The names of the respective authors of each passage are preserved in the Anucramani, or explanatory table of contents, which has been handed down with the Veda itself, and of which the authority is unquestioned.* According to this index, Viśvāmitra is author of all the hymns contained in the third book of the Rīgveda; as Bha-radwāja is, with rare exceptions, the composer of those collected in the sixth book; Vasishṭha, in the seventh; Gṛītsamada, in the second; Vāmadeva, in the fourth; and Budha** and other descendants of Atri, in the fifth. But, in the remaining books of this Veda, the authors are more various; among these, besides Agastyā, Caśyapa son of Marichi, Angirasa, Jamadagni son of Bhrigu, Parāśara father of Vyāsa, Gōtama and his son Nōḍḥas, Viś- haspatī, Nārada, and other celebrated Indian saints, the most conspicuous are Caṇwa, and his numerous descendants, Mēdha- titiḥi, &c.; Madhuchhandas, and others among the posterity of Viśvāmitra; Śuṇasaḥpa son of Ajigarta; Cutsa, Hirānyastūya, Savya, and other descendants of Angirasa; besides many other saints, among the posterity of personages abovementioned.

It is worthy of remark, that several persons of royal birth (for instance, five sons of the king Viṅgagir; and Travyaruṇā and Trasadāsyu, who were themselves kings,) are mentioned among the authors of the hymns which constitute this Veda: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history. As this fact may contribute to fix the age in which the Veda

Pāṇini (4. ii. 7) employs the same term in explaining the import of derivatives used as denominations of passages in scripture; and his commentators concur with those of the Veda in the explanation here given. By Rishi is generally meant the supposed inspired writer; sometimes, however, the imagined inspirer is called the Rishi or saint of the text; and at other times, as above noticed, the dialogist or speaker of the sentence.

* It appears from a passage in the Viṣṇeviśdasa, as also from the Veda-dipa, or abridged commentary on the Vajasanēgi, as well as from the index itself, that Cāṭyāyana is the acknowledged author of the index to the white Yajush. That of the Rīgveda is ascribed by the commentator to the same Cāṭyāyana, pupil of Saunaca. The several indexes of the Veda contribute to the preservation of the genuine text; especially where the metre, or the number of syllables, is stated, as is generally the case.

** First of the name, and progenitor of the race of kings called 'children of the moon.'
was composed, I shall here notice such passages of this tendency as have yet fallen under my observation.

The sixth hymn of the eighteenth chapter of the first book is spoken by an ascetic named CAÇHIYAT, in praise of the munificence of SWANAYA, who had conferred immense gifts on him. The subject is continued in the seventh hymn, and concludes with a very strange dialogue between the king BHAVAYAYA and his wife RÔMA, daughter of VRIHASPATHI. It should be remarked, concerning CAÇHIYAT, that his mother USIC was bondmaid of king ANGA’S queen.

The eighth book opens with an invocation which alludes to a singular legend. ASANGA, son of PLAYÓGA, and his successor on the throne, was metamorphosed into a woman; but retrieved his sex through the prayers of MÉDHYYATI’HI, whom he therefore rewarded most liberally. In this hymn he is introduced praising his own munificence; and, towards the close of it, his wife SÁSWATI, daughter of ANGIRAS, exults in his restoration to manhood.

The next hymns applaud the liberality of the kings VIBHINDU, PACAST’HAMAN (son of CURAYÁNA), CURUNGA, CASU (son of CHÉDI), and TÍRINDIRA (son of PARA‘U), who had severally bestowed splendid gifts on the respective authors of these thanksgivings. In the third chapter of the same book, the seventh hymn commends the generosity of TRASADÁSYU, the grandson of MADHITRI. The fourth chapter opens with an invocation containing praises of the liberality of CHITRA; and the fourth hymn of the same chapter celebrates VARU, son of SUSHÁMAN.

In the first chapter of the tenth book there is a hymn to water, spoken by a king named SIND’HUDWIPA, the son of AMBARISHA. The seventh chapter contains several passages, from the fifteenth to the eighteenth súča, which allude to a remarkable legend. ASAMÁTI, son or descendant of ICŚHWÁCÚ, had deserted his former priests and employed others: the forsaken Bráhmaṇas recited incantations for his destruction: his new priests, however, not only counteracted their evil designs, but retaliated on them, and caused the death of one of those Bráhmaṇas: the rest recited these prayers for their own preservation, and for the revival of their companion.

The eighth chapter opens with a hymn which alludes to a story respecting NÁBHANÉDISHT’HA, son of MENÚ, who was excluded from participation with his brethren in the paternal inheritance. The legend itself is told in the Aitaréya Bráhmaṇa, * or second portion of the Rigvéda.

Among other hymns by royal authors in the subsequent chapters of the tenth book of the Sanhíta, I remark one by MÁNDHIÁTRI, son of YUVANAŚWA, and another by ŚIWI, son of USIYARA, a third by VA-

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* In the second lecture and fourteenth section of the fifth book.
12 ON THE VÉDAS, OR

SUMANAS, SON OF RÓHDASWA, AND A FOURTH BY-PRAKÁTANA, SON OF DIVÓDÁSA, KING OF CÁSI.

The deities invoked appear, on a cursory inspection of the Védas, to be as various as the authors of the prayers addressed to them: but, according to the most ancient annotations on the Indian scripture, those numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one god. The Nighántű, or glossary of the Védas, concludes with three lists of names of deities: the first comprising such as are deemed synonymous with fire; the second, with air; and the third, with the sun.* In the last part of the Niructa, which entirely relates to deities, it is twice asserted that there are but three gods: *'Tisra éva dévatal;'***

The further inference, that these intend but one deity, is supported by many passages in the Védas: and is very clearly and concisely stated in the beginning of the index to the Rígveda, on the authority of the Niructa and of the Védas itself.

The Rishi [of any particular passage] is he whose speech it is; and that which is thereby addressed, is the deity [of the text]: and the number of syllables constitutes the metre [of the prayer]. Sages (Rishis) solicitous of [attaining] particular objects, have approached the Gods with [prayers composed in] metre.

The deities are only three: whose places are,—the earth, the intermediate region, and heaven: [namely] fire, air, and the sun. They are pronounced to be [the deities] of the mysterious names*** sever-

* Nighántú, or first part of the Niructa, c. 5.
** In the second and third section of the twelfth chapter, or lecture, of the glossary and illustrations of the Védas. The Niructa consists of three parts. The first, a glossary, as above mentioned, comprises five short chapters or lectures; the second, entitled Naigyama, or the first half of the Niructa, properly so called, consists of six long chapters; and the third, entitled Dāvata, or second half of the proper Niructa, contains eight more. The chapter here cited is marked as the twelfth, including the glossary, or seventh exclusive of it.
*** Bhur, bhuvah, and swar; called the Vyāhrīta. See menü, c. 2, v. 76. In the original text, the nominative case is here used for the genitive; as is
ally; and (praJápati) the lord of creatures is [the deity] of them collectively. The syllable ūm intends every deity: it belongs to (Paramēśh'chi) him who dwells in the supreme abode; it appertains to (Brahme) the vast one; to (Déva) God; to (Ad'hyātmā) the superintending soul. Other deities belonging to those several regions are portions of the [three] Gods; for they are variously named and described, on account of their different operations: but [in fact] there is only one deity, the great soul (Mahān ātmā). He is called the sun; for he is the soul of all beings: and that is declared by the sage, "the sun is the soul of (jagat) what moves, and of (tast'hush) that which is fixed." Other deities are portions of him: and that is expressly declared by the text:* "The wise call fire, indra, mitra, and varuṇā;" &c.**

This passage of the Anucramani is partly abridged from the Niructa (c. 12), and partly taken from the Brāhmaṇa of the Veda. It shows (what is also deductible from texts of the Indian scriptures, translated in the present and former essays), that the ancient Hindu religion, as founded on the Indian scriptures, recognises but one God, yet not sufficiently discriminating the creature from the creator.

The subjects and uses of the prayers contained in the Veda, differ more than the deities which are invoked, or the titles by which they are addressed. Every line is replete with allusions to mythology,*** and to the Indian notions of the divine nature and of celestial spirits. For the innumerable ceremonies to be performed by a householder, and still more, for those endless rites enjoined to hermits and ascetics, a choice of prayers is offered in every stage of the celebration. It may be here sufficient to observe, that indra, or the firmament, fire, the sun, the moon, water, air, the spirits, the atmosphere and the earth, are the objects most frequently addressed: and the various and repeated sacrifices with fire, and the drinking remarked by the Commentator on this passage. Such irregularities are frequent in the Vedas themselves.


** Niructa, c. 12, §. 4, ad finem. The remainder of the passage that is here briefly cited by the author of the Index, identifies fire with the great and only soul.

*** Not a mythology which avowedly exalts deified heroes (as in the Purāṇas), but one which personifies the elements and planets, and which peoples heaven and the world below with various orders of beings.

I observe, however in many places, the ground-work of legends which are familiar in mythological poems: such, for example, as the demon vaīṭra slain by indra, who is thence surnamed vaīṭrahant; but I do not remark any thing that corresponds with the favourite legends of those sects which worship either the Līṅga or Śakti, or else kāma or cīshna. I except some detached portions, the genuineness of which appears doubtful: as will be shown towards the close of this essay.
of the milky juice of the moon-plant or acid asclepias,* furnish abundant occasion for numerous prayers adapted to the many stages of those religious rites. I shall, therefore, select for remark such prayers as seem most singular, rather than such as might appear the fairest specimens of this Véda.

In the fifteenth chapter of the first book there are two hymns ascribed to Cutsa, and also to Trita, son of water. Three ascetics, brothers it should seem, since they are named in another portion of the Véda as (Aptya) sons of water (up), were oppressed with thirst while travelling in a sandy desert. At length they found a well, and one of them descended into it and thence lifted water for his companions; but the ungrateful brothers stole his effects and left him in the well, covering it with a heavy cart-wheel. In his distress he pronounced the hymns in question. It appears from the text, that Cutsa also was once in similar distress, and pronounced the same or a similar invocation: and, for this reason, the hymns have been placed, by the compiler of the Véda, among those of which Cutsa is the author.

The twenty-third chapter of the same book commences with a dialogue between Agastya, Indra, and the Maruts; and the remainder of that, with the whole of the twenty-fourth chapter, comprises twenty-six hymns addressed by Agastya to those divinities, and to the Aswins, fire, the sun, and some other deities. The last of these hymns was uttered by Agastya, under the apprehension of poison, and is directed by rituals to be used as an incantation against the effects of venom. Other incantations, applicable to the same purpose, occur in various parts of the Véda; for example, a prayer by Vasishta for preservation from poison (book 7, ch. 3, § 18).

The third book, distributed into five chapters, contains invocations by Viswamitra, son of Gauthin and grandson of Cúśica. The last hymn, or sucta, in this book, consists of six prayers, one of which includes the celebrated Gāyatri. This remarkable text is repeated more than once in other Védas; but since Viswamitra is acknowledged to be the Rishi to whom it was first revealed, it appears that its proper and original place is in this hymn. I therefore subjoin a translation of the prayer which contains it, as also the preceding one (both of which are addressed to the sun), for the sake of exhibiting the Indian priest's confession of faith, with its context; after having, in former essays, given more than one version of it apart from the rest of the text. The other prayers contained in the same sucta being addressed to other deities, are here omitted.

'This new and excellent praise of thee, O splendid, playful, sun (Púshan)! is offered by us to thee. Be gratified by this my speech: approach this craving mind, as a fond man seeks a woman. May

* Sóma-latá, Asclepias acida, or Cynanchum viminale.
that sun (Pūshan), who contemplates and looks into all worlds, be our protector.

‘Let us meditate on the adorable light of the divine ruler (Savitri):* may it guide our intellects. Desirous of food, we solicit the gift of the splendid sun (Savitri), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitri) with oblations and praise.’

The two last hymns in the third chapter of the 7th book are remarkable, as being addressed to the guardian spirit of a dwelling-house, and used as prayers to be recited with oblations on building a house. The legend belonging to the second of these hymns is singular: vasishtha coming at night to the house of Varuna, (with the intention of sleeping there, say some; but as others affirm, with the design of stealing grain to appease his hunger after a fast of three days,) was assailed by the house-dog. He uttered this prayer, or incantation, to lay asleep the dog, who was barking at and attempting to bite him. A literal version of the first of those hymns is here subjoined:

‘Guardian of this abode! be acquainted with us; be to us a wholesome dwelling; afford us what we ask of thee, and grant happiness to our bipeds and quadrupeds. Guardian of this house! increase both us and our wealth. Moon! while thou art friendly, may we, with our kine and our horses, be exempted from decrepitude: guard us as a father protects his offspring. Guardian of this dwelling! may we be united with a happy, delightful, and melodious abode afforded by thee: guard our wealth now under thy protection, or yet in expectancy, and do thou defend us.’

The fourth hymn in the fourth chapter concludes with a prayer to rudra, which being used with oblations after a fast of three days, is supposed to ensure a happy life of a hundred years. In the sixth book three hymns occur, which being recited with worship to the sun, are believed to occasion a fall of rain after the lapse of five days. The two first are aptly addressed to a cloud; and the third is so to frogs, because these had croaked while vasishtha recited the preceding prayers, which circumstance he accepted as a good omen.

The sixth chapter of the tenth book closes with two hymns, the prayer of which is the destruction of enemies, and which are used at sacrifices for that purpose.

The seventh chapter opens with a hymn, in which sūrya, surnamed Savitri, the wife of the moon,** is made the speaker; as da-

* Sāyaśīchārya, the commentator whose gloss is here followed, considers this passage to admit of two interpretations: ‘the light, or Brahma, constituting the splendour of the supreme ruler or creator of the universe,’ or ‘the light, or orb, of the splendid sun.’

** This marriage is noticed in the Aitārēya Brahmaṇa, where the second
Cshinā, daughter of Prajāpati, and Juhu, daughter of Brahma, are in subsequent chapters.* A very singular passage occurs in another place, containing a dialogue between Yama and his twin-sister Yamuna, whom he endeavours to seduce; but his offers are rejected by her with virtuous expostulation.

Near the close of the tenth chapter, a hymn in a very different style of composition is spoken by Vāch, daughter of Ambhrinā, in praise of herself as the supreme and universal soul.** Vāch, it should be observed, signifies speech; and she is the active power of Brahma, proceeding from him. The following is a literal version of this hymn, which is expounded by the commentator consistently with the theological doctrines of the Vēdas.

‘I range with the Rudras, with the Vasus, with the Adityas, and with the Viśvadevas. I uphold both the sun and the ocean [Mitra and Varuṇa], the firmament [Indra] and fire, and both the Aswins. I support the moon [Soma] destroyer of foes; and [the sun-entitled] Twashtṛi, Pūshan, or Bhaga. I grant wealth to the honest votary who performs sacrifices, offers oblations, and satisfies [the deities]. Me, who am the queen, the conferrer of wealth, the possessor of knowledge, and first of such as merit worship, the gods render, universally, present every where, and pervader of all beings. He who eats food through me, as he who sees, who breathes, or who hears, through me, yet knows me not, is lost; hear then the faith which I pronounce. Even I declare this self, who is worshipped by gods and men: I make strong whom I choose; I make him Brahmā, holy and wise. For Rudra I bend the bow, to slay the demon, foe of Brahma; for the people I make war [on their foes]; and I pervade heaven and earth. I bore the father on the head of this [universal mind], and my origin is in the midst of the ocean;*** and

lecture of the fourth book opens in this manner; ‘Prajāpati gave his daughter, Suryā śāvitri, to Soma, the king.’ The well known legend in the Purāṇas, concerning the marriage of Soma with the daughter of Dāchsha, seems to be founded on this story in the Vēdas.

* In the introduction to the index, these, together with other goddesses, who are reckoned authors of holy texts, are enumerated and distinguished by the appellation of Brahmevādinī. An inspired writer is, in the masculine, termed Brahmevādin.

** Towards the end of the Vṛihad drāṇyaca, Vāch is mentioned as receiving a revelation from Ambhrinī, who obtained it from the sun: but here she herself bears the almost similar patronymic, Ambhrīṣī.

*** Heaven, or the sky, is the father; as expressly declared in another place: and the sky is produced from mind, according to one more passage of the Vēdas. Its birth is therefore placed on the head of the supreme mind. The commentator suggests three interpretations of the sequel of the stanza: ‘my parent, the holy Ambhrinī, is in the midst of the ocean;’ or, ‘my origin, the sentient deity, is in waters, which constitute the bodies of the gods;’ or, ‘the sentient god, who is in the midst of the waters, which pervade intellect, is my origin.’
therefore do I pervade all beings, and touch this heaven with my form. Originating all beings, I pass like the breeze; I am above this heaven, beyond this earth; and what is the great one, that am I.

The tenth chapter closes with a hymn to night; and the eleventh begins with two hymns relative to the creation of the world. Another on this subject was translated in a former essay: it is the last hymn but one in the Rigveda, and the author of it is Ag'hamar-shana (a son of Mad'huch'handas), from whom it takes the name by which it is generally cited. The other hymns, of which a version is here subjoined, are not ascribed to any ascertained author. Prajapati, surnamed Paramesh'thi, and his son Yajnya, are stated as the original speakers. But of these names, one is a title of the primeval spirit, and the other seems to allude to the allegorical imolation of Brah'ma.

I. ‘Then was there no entity, nor nonentity; no world, nor sky, nor aught above it: nothing, any where, in the happiness of any one, involving or involved: nor water, deep and dangerous. Death was not; nor then was immortality; nor distinction of day or night. But that** breathed without affliction, single with (SwaeThd) her who is sustained within him. Other than him, nothing existed [which] since [has been]. Darkness there was; [for] this universe was enveloped with darkness, and was undistinguishable [like fluids mixed in] waters: but that mass, which was covered by the husk, was [at length] produced by the power of contemplation. First desire was formed in his mind: and that became the original productive seed; which the wise, recognising it by the intellect in their hearts, distinguish, in nonentity, as the bond of entity.

‘Did the luminous ray of these [creative acts] expand in the middle? or above? or below? That productive seed at once became providence [or sentient souls], and matter [or the elements]: she, who is sustained within himself, *** was inferior; and he, who heeds, was superior.

‘Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world: then who can know whence it proceeded?


** The pronoun (ad), thus emphatically used, is understood to intend the Supreme Being, according to the doctrines of the Vedanta. When manifested by creation, he is the entity (sat); while forms, being mere illusion, are nonentity (asat). The whole of this hymn is expounded according to the received doctrines of the Indian theology, or Vedanta. Darkness and desire (Tamas and Cuda) bear a distant resemblance to the Chaos and Eros of Hesiod. Theog. v. 116.

*** So Swad'hi is expounded; and the commentator makes it equivalent to Mdyd, or the world of ideas.
or whence this varied world arose? or whether it uphold [itself], or not? He who, in the highest heaven, is the ruler of this universe, does indeed know, but not another can possess that knowledge.

II. 'That victim who was wove with threads on every side, and stretched by the labours of a hundred and one gods, the fathers, who wove and framed and placed the warp and woof, do worship. The [first] male spreads and encompasses this [web], and displays it in this world and in heaven: these rays [of the creator] assembled at the altar, and prepared the holy strains, and the threads of the warp.

'What was the size of that divine victim whom all the gods sacrificed? What was his form? what the motive? the fence? the metre? the oblation? and the prayer? First was produced the Gāyatri joined with fire; next the moon (Suṣumna) attended by Ushṇīṣṇa; then the splendid moon with Anushtubh, and with prayers; while Vṛhati accompanied the elocution of Vṛhatipati (or the planet Jupiter). Vīraṭa was supported by the sun and by water (Mitra and Varuna); but the [middle] portion of the day and Trishtubh were here the attendants of Indra; Jugata followed all the gods: and by that [universal] sacrifice sages and men were formed.

'When that ancient sacrifice was completed, sages, and men, and our progenitors, were by him formed. Viewing with an observant mind this oblation, which primeval saints offered, I venerate them. The seven inspired sages, with prayers and with thanksgivings, follow the path of these primeval saints, and wisely practise [the performance of sacrifices], as charioteers use reins [to guide their steeds].'

Some parts of these hymns bear an evident resemblance to one which has been before cited from the white Yajush,* and to which I shall again advert in speaking of that Veda. The commentator on the Rgveda quotes it to supply some omissions in this text. It appears also, on the faith of his citations, that passages analogous to these occur in the Taithiriyaca, or black Yajush, and also in the Brāhmaṇa of the Veda.

The hundred and one gods, who are the agents in the framing of the universe, typified by a sacrifice, are, according to this commentator, the years of Brahma's life, or his afflations personified in the form of Angiras, &c. The seven sages, who instituted sacrifices in imitation of the primeval type, are Marīchi and others. Gāyatri, Ushṇīṣṇa, &c. are names of metres, or of the various lengths of stanzas and measured verses, in the Veda.

The preceding quotations may be sufficient to show the style of this part of the Veda, which comprehends the prayers and invocations.

Another part belonging, as it appears, to the same Védas, is entitled *Aitareya Bráhmana*. It is divided into eight books (panjicá), each containing five chapters or lectures (ad'hyáya), and subdivided into an unequal number of sections (c'hańda), amounting in the whole to two hundred and eighty-five. Being partly in prose, the number of distinct passages contained in those multiplied sections need not be indicated.

For want either of a complete commentary* or of an explanatory index,** I cannot undertake from a cursory perusal to describe the whole contents of this part of the Védas. I observe, however, many curious passages in it, especially towards the close. The seventh book had treated of sacrifices performed by kings: the subject is continued in the first four chapters of the eighth book; and three of these relate to a ceremony for the consecration of kings, by pouring on their heads, while seated on a throne prepared for the purpose, water mixed with honey, clarified butter, and spirituous liquor, as well as two sorts of grass and the sprouts of corn. This ceremony, called *Abhisheca*, is celebrated on the accession of a king; and subsequently on divers occasions, as part of the rites belonging to certain solemn sacrifices performed for the attainment of particular objects.

The mode of its celebration is the subject of the second chapter of the eighth book, or thirty-seventh chapter, reckoned (as is done by the commentator) from the beginning of the *Aitareya*. It contains an instance, which is not singular in the Védas, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. ‘Some,’ it says, ‘direct the consecration to be completed with the appropriate prayer, but without the sacred words (Vyáhrítis), which they here deem superfluous: others, and particularly Satyacáma, son of Jábála, enjoin the complete recitation of those words, for reasons explained at full length; and Uddálaca, son of Aruna, has therefore so ordained the performance of the ceremony.’

The subject of this chapter is concluded by the following remarkable passage. ‘Well knowing all the [efficacy of consecration], Janaméjaya, son of Paríshhit, declared: “Priests, conversant with this ceremony, assist me, who am likewise apprised [of its benefits], to celebrate the solemn rite. Therefore do I conquer [in single combat], therefore do I defeat arrayed forces with an arrayed army: neither the arrows of the gods, nor those of men, reach me: I shall live the full period of life; I shall remain master of the whole earth.” Truly, neither the arrows of the gods, nor those of men,

* I possess three entire copies of the text, but a part only of the commentary by Saýánáchárya.

** The index before-mentioned does not extend to this part of the Védas.
do reach him, whom well-instructed priests assist in celebrating the solemn rite: he lives the full period of life; he remains master of the whole earth.'

The thirty-eighth chapter (or third of the eighth book) describes a supposed consecration of Indra, when elected by the gods to be their king. It consists of similar, but more solemn rites; including, among other peculiarities, a fanciful construction of his throne with texts of the Veda; besides a repetition of the ceremony of consecration in various regions, to ensure universal dominion. This last part of the description merits to be quoted, on account of the geographical hints which it contains.

After [his inauguration by Prajapati], the divine Vasus consecrated him in the eastern region, with the same prayers in verse and in prose, and with the same holy words [as before mentioned], in thirty-one days, to ensure his just domination. Therefore [even now] the several kings of the Práchyas, in the East, are consecrated, after the practice of the gods, to equitable rule (sámrájya), and [people] call those consecrated princes Samráj.*

Next the divine Rudras consecrated him in the southern region, with the same prayers in verse and in prose, and with the same holy words, in thirty-one days, to ensure increase of happiness. Therefore the several kings of the Satwats, in the south, are consecrated, after the practice of the gods, to the increase of enjoyment (bhójya), and [people] name those consecrated princes Bhója.

Then the divine Adityas consecrated him in the western region, with, &c., to ensure sole dominion. Therefore the several kings of the Níchyas and Apáchyas, in the West, are consecrated, &c. to sole dominion, and [people] denominate them Svaráj.**

Afterwards all the gods (Viśvé dévāḥ) consecrated him in the northern region, with, &c., to ensure separate dominion. Therefore the several [deities who govern the] countries of Uttara Curu and Uttara madra, beyond Himavat, in the North, are consecrated, &c., to distinct rule (Vairájya), and [people] term them Viráj.***

Next the divine Sádhyas and Ápyas consecrated him, in this middle, central, and present region, with, &c., for local dominion. Therefore the several kings of Curu and Panchála, as well as Vaśa and Uśinara, in the middle, central, and present region, are consecrated, &c., to sovereignty (rájya), and [people] entitle them Rájá.

Lastly, the Maruts, and the gods named Ángiras, consecrated him, in the upper region, with, &c., to promote his attainment of the supreme abode, and to ensure his mighty domination, superior rule,

* In the nominative case, Samráj, Samrád, or Samraíd; substituting in this place a liquid letter, which is peculiar to the Veda and to the southern dialects of India, and which approaches in sound to the common it.

** In the nominative case Svaráj, Svarád, or Svaráil.

*** In the nominative, Víráj, Vírád, or Vírál.
independent power, and long reign: and therefore he became a
supreme deity (paramēśṭ'hi) and ruler over creatures.

'Thus consecrated by that great inauguration, INDRA subdued
all conquerable [earths], and won all worlds: he obtained over all
the gods supremacy, transcendent rank, and pre-eminence. Con-
quering in this world [below] equitable domination, happiness, sole
dominion, separate authority, attainment of the supreme abode, sover-
eignty, mighty power, and superior rule; becoming a self-existent
being and independent ruler, exempt from [early] dissolution; and
reaching all [his] wishes in that celestial world; he became immor-
tal: he became immortal.'*

The thirty-ninth chapter is relative to a peculiarly solemn rite
performed in imitation of the fabulous inauguration of INDRA. It
is imagined that this celebration becomes a cause of obtaining great
power and universal monarchy, and the three last sections of the
chapter recite instances of its successful practice. Though replete
with enormous and absurd exaggerations, they are here translated
at full length, as not unimportant, since many kings are mentioned
whose names are familiar in the heroic history of India.

§. VII. 'By this great inauguration similar to INDRA's, TURA, son
of CAVASHA, consecrated JANAMÉJAYA, son of PARICSHIT; and there-
fore did JANAMÉJAYA, son of PARICSHIT, subdue the earth completely
all around, and traverse it every way, and perform the sacrifice
with a horse as an offering.

'Concerning that solemn sacrifice this verse is universally chan-
ted. "In Asandival, JANAMÉJAYA bound [as an offering] to the gods,
a horse fed with grain, marked with a white star on his forehead,
and bearing a green wreath round his neck."

'By this, &c. CHYAVANA, son of BHRIGU, consecrated SÁRVÁTA
sprung from the race of MENU; and therefore did he subdue, &c.
He became likewise a householder in the service of the gods.

'By this, &c. SÓMASUSHMAN, grandson of VAJARATNA, consecrated
SATANICA, son of SATRAJIT; and therefore did he subdue, &c.

'By this, &c. PARVATA and NÁREDA consecrated AMBÁSHT'HYA;
and therefore, &c.

'By this, &c. PARVATA and NÁREDA consecrated YUD'HÁNŚRAUSHTI,
grandson of UGRASENA; and therefore, &c.

'By this, &c. CASYAPA consecrated VIŚWACARMAN, son of BHU-
VANA; and therefore did he subdue, &c.

'The earth, as sages relate, thus addressed him: "No mortal has
a right to give me away; yet thou, O VIŚWACARMAN, son of BHUVA-

* In the didactic portion of the Vēda, the last term in every chapter is
repeated, to indicate its conclusion. This repetition was not preserved in a
former quotation, from the necessity of varying considerably the order of
the words.
ON THE VEDAS, OR

na, dost wish to do so. I will sink in the midst of the waters; and
vain has been thy promise to caśyapa.”

‘By this, &c. vasishṭha consecrated sudas, son of pījavana;
and therefore, &c.

‘By this, &c. samvarta, son of angiras, consecrated marutta,
son of avicsiśṭha; and therefore, &c.

‘On that subject this verse is everywhere chanted: “The divine
maruts dwelt in the house of marutta, as his guards; and all the
gods were companions of the son of avicsiśṭha, whose every wish
was fulfilled.”

§. VIII. ‘By this great inauguration, similar to indra’s, udamaya,
son of atri, consecrated anga; and therefore did anga subdue
the earth completely all around, and traverse it every way, and perform
a sacrifice with a horse, as an offering:

‘He, perfect in his person, thus addressed [the priest, who was
busy on some sacrifice]: “Invite me to this solemn rite, and I will
give thee [to complete it], holy man! ten thousand elephants and
ten thousand female slaves.”

‘On that subject these verses are everywhere chanted: “Of the
cows, for which the sons of priyamedha assisted udamaya in
the solemn rite, this son of atri gave them [every day], at noon, two
thousand each; out of a thousand millions.

“The son of virochana [anga] unbound and gave, while his
priest performed the solemn sacrifice, eighty thousand white horses
fit for use.

“The son of atri bestowed in gifts ten thousand women adorned
with necklaces, all daughters of opulent persons, and brought from
various countries.

‘While distributing ten thousand elephants in auctatuca, the
holy son of atri grew tired, and dispatched messengers to finish
the distribution.

“A hundred [I give] to you;” “A hundred to you;” still the
holy man grew tired; and was at last forced to draw breath while
bestowing them by thousands.

§. IX. ‘By this great inauguration, similar to indra’s, dirg’ha-
tamas, son of mamata, consecrated bharata, the son of duh-
shanta;* and therefore did bharata, son of duhshanta, subdue

* So great was the efficacy of consecration, observes the commentator
in this place, that the submersion of the earth was thereby prevented, notwith-
standing this declaration.

** All this, observes the commentator, was owing to his solemn
inauguration.

*** It was through the solemn inauguration of anga that this priest was able
to give such great alms. This remark is by the commentator.

† So the name should be written, as appears from this passage of the
Veda; and not, as in copies of some of the Purāṇas, duhshanta or du-
shyanta.
the earth completely all around, and traverse it every way, and perform repeated sacrifices with horses as offerings.

"On that subject too, these verses are every where chanted: "bharata distributed in Mashridra* a hundred and seven thousand millions of black elephants with white tusks and decked with gold.

"A sacred fire was lighted for bharata, son of duhshanta, in Sāchīguṇa, at which a thousand Brāhmaṇaś shared a thousand millions of cows apiece.

"bharata, son of duhshanta, bound seventy-eight horses [for solemn rites] near the Yamunā, and fifty-five in Vṛitrāghna, on the Ganga.

"Having thus bound a hundred and thirty-three horses fit for sacred rites, the son of duhshanta became pre-eminently wise, and surpassed the prudence of [every rival] king.

"This great achievement of bharata, neither former nor later persons [have equalled]; the five classes of men have not attained his feats, any more than a mortal [can reach] heaven with his hands."**

"The holy saint, vṛihaducṭha, taught this great inauguration by durmučha king of Panchāla; and therefore durmučha, the Pānchāla, being a king, subdued by means of that knowledge the whole earth around, and traversed it every way.***

"The son of sātyahavya, sprung from the race of vasishṭha, communicated this great inauguration to atyarati, son of janantapa; and therefore atyarati, son of janantapa, being no king, [nevertheless] subdued by means of that knowledge the whole earth around, and traversed it every way.

"sātyahavya, of the race of vasishṭha, addressed him, saying, "Thou hast conquered the whole earth around; [now] aggrandize me." atyarati, son of janantapa, replied; "When I conquer Uttarā curu, then thou shalt be king of the earth, holy man! and I will be merely thy general." sātyahavya rejoined; "That is the land of the gods; no mortal can subdue it; thou hast been ungrateful towards me, and therefore I resume from thee this [power]."

Hence the king sushmiṇa, son of śivi, destroyer of foes, slew atyarati, who was [thus] divested of vigour and deprived of strength.

"Therefore let not a soldier be ungrateful towards the priest, who is acquainted [with the form], and practises [the celebration, of this

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* The several manuscripts differ on this name of a country; and having no other information respecting it, I am not confident that I have selected the best reading. This observation is applicable also to some other uncommon names.

** All this, says the commentator, shows the efficacy of inauguration.

*** It is here remarked in the commentary, that a Brāhmaṇa, being incompetent to receive consecration, is however capable of knowing its form; the efficacy of which knowledge is shown in this place.
ceremony], lest he lose his kingdom and forfeit his life: lest he forfeit his life.'

To elucidate this last story, it is necessary to observe that, before the commencement of the ceremony of inauguration, the priest swears the soldier by a most solemn oath, not to injure him. A similar oath, as is observed in this place by the commentator, had been administered, previously to the communication of that knowledge to which atyarati owed his success. The priest considered his answer as illusory and insulting, because Ulara curu, being north of Meru, is the land of the gods, and cannot be conquered by men. As this ungrateful answer was a breach of his oath, the priest withdrew his power from him; and, in consequence, he was slain by the foe.

The fortieth, and last chapter of the Aitareya Brāhmaṇa, relates to the benefit of entertaining a Puróhita, or appointed priest; the selection of a proper person for that station and the mode of his appointment by the king; together with the functions to be discharged by him. The last section describes rites to be performed, under the direction of such a priest, for the destruction of the king's enemies. As it appears curious, the whole description is here translated; abridging, however, as in other instances, the frequent repetitions with which it abounds.

'Next then [is described] destruction around air (Brahme).* Foes, enemies, and rivals, perish around him, who is conversant with these rites. That which [moves] in the atmosphere, is air (Brahme), around which perish five deities, lightning, rain, the moon, the sun, and fire.

'Lightning having flashed, disappears behind rain:** it vanishes, and none know [whither it is gone]. When a man dies, he vanishes; and none know [whither his soul is gone]. Therefore, whenever lightning perishes, pronounce this [prayer]; "May my enemy perish: may he disappear, and none know [where he is]." Soon, indeed, none will know [whither he is gone].

'Rain having fallen, [evaporates and] disappears within the moon, &c. When rain ceases, pronounce this [prayer], &c.

'The moon, at the conjunction, disappears within the sun, &c. When the moon is dark, pronounce, &c.

'The sun, when setting, disappears in fire, &c.*** When the sun sets, pronounce, &c.

'Fire, ascending, disappears in air, &c. When fire is extinguished, pronounce, &c.

'These same deities are again produced from this very origin.

* So this observance is denominated, viz. Brāhmaṇah purimarabh.
** Behind a cloud.
*** The Taittirīya Vajurveda contains a passage which may serve to explain this notion; 'The sun, at eve, penetrates fire; and therefore fire is seen afar at night; for both are luminous.'
Fire is born of air; for, urged with force by the breath, it increases. Viewing it, pronounce [this prayer], "May fire be revived: but not my foe be reproduced: may he depart averted." Therefore, does the enemy go far away.

"The sun is born of fire." Viewing it, say, "May the sun rise; but not my foe be reproduced, &c."

"The moon is born of the sun." Viewing it, say, "May the moon be renewed, &c."

"Rain is produced from the moon." Viewing it, say, "May rain be produced, &c."

"Lightning comes of rain." Viewing it, say, "May lightning appear, &c."

"Such is destruction around air. Mātrēya, son of Cushāru, communicated these rites to Sutwan, son of Cūṛa, descended from Bhārga. Five kings perished around him, and Sutwan attained greatness.

"The observance [enjoined] to him [who undertakes these rites, is as follows]: let him not sit down earlier than the foe; but stand, while he thinks him standing. Let him not lie down earlier than the foe; but sit, while he thinks him sitting. Let him not sleep earlier than the foe; but wake, while he thinks him waking. Though his enemy had a head of stone, soon does he slay him: he does slay him."

Before I quit this portion of the Vėda, I think it right to add, that the close of the seventh book contains the mention of several monarchs, to whom the observance, there described, was taught by divers sages. For a reason before-mentioned, I shall subjoin the names. They are Viśwantara, son of Sushadman; Sahadeva, son of Sarja, and his son Somaca; Babhru, son of Dēvāvrid'ha, Bhima of Vidarbha, Nagnajit of Gand'ha'rā, Sanaśruta of Arinda-ma, Rituvīd of Janaca; besides Janamejaya and Suda's, who have been also noticed in another place.

The Aitareya Aranyaca is another portion of the Rīgveda. It comprises eighteen chapters or lectures, unequally distributed in five books (Aranyaca). The second, which is the longest, for it contains seven lectures, constitutes with the third an Upanishad of this Vėda, entitled the Bahrīch Brāhmaṇa Upanishad; or more commonly, the Aitareya, as having been recited by a sage named Aitareya.†

* At night, as the commentator now observes, the sun disappears in fire; but re-appears thence next day. Accordingly, fire is destitute of splendour by day, and the sun shines brighter.

** The moon, as is remarked in the commentary, disappears within the sun at the conjunction; but is reproduced from the sun on the first day of the bright fortnight.

*** Here the commentator remarks, Rain enters the lunar orb, which consists of water; and, at a subsequent time, it is reproduced from the moon.

† It is so affirmed by Anandavirț'ha in his notes: and he, and the com-
The four last lectures of that second Aranyaca are particularly consonant to the theological doctrines of the Védánta, and are accordingly selected by theologians of the Védánta school as the proper Aitaréya Upanishad.* The following is literally translated from this portion of the second Aranyaca.

The AITARÉYA ÁRANYA. B. 2.

§. IV. 'Originally this [universe] was indeed soul only; nothing else whatsoever existed, active [or inactive]. he thought, “I will create worlds:" thus he created these [various] worlds; water, light, mortal [beings], and the waters. That 'water,' is the [region] above the heaven, which heaven upholds: the atmosphere comprises light; the earth is mortal; and the regions below are “the waters.”**

'he thought, “these are indeed worlds; I will create guardians of worlds.” Thus he drew from the waters, and framed, an embodied being.*** He viewed him; and of that being, so contemplated, the mouth opened as an egg: from the mouth, speech issued; from speech, fire proceeded. The nostrils spread; from the nostrils, mentator, whom he annotates, state the original speaker of this Upanishad to be MAHIDASA, an incarnation of NÁRAYANA, proceeding from VIŚALÁ, son of ABJA. He adds, that on the sudden appearance of this deity at a solemn celebration, the whole assembly of gods and priests fainted, but at the intercession of BAJMI, they were revived; and after making their obeisance, they were instructed in holy science. This AVATĀRA was called MAHIDASA, because those venerable personages (Mahin) declared themselves his slaves (ddasa).

In the concluding title of one transcript of this Aranya, I find it ascribed to ÁŚWALÁYANA, probably by an error of the transcriber. On the other hand, SAUNACA appears to be author of some texts of the Aranya; for a passage from the second lecture of the fifth (Ar. 5, lect. 2, §. 11) is cited as SAUNACA's, by the commentator on the prayers of the Rígveda (lect. 1, §. 15).

* I have two copies of SANCARA's commentary, and one of annotations on his gloss by NĀRAYANENDRA; likewise a copy of SÁYANA's commentary on the same theological tract, and also on the third Aranyaca; besides annotations by ANANDATIRHTA on a different gloss, for the entire Upanishad. The concluding prayer, or seventh lecture of the second Aranyaca, was omitted by SANCARA, as sufficiently perspicuous; but is expounded by SÁYANA, whose exposition is the same which is added by SANCARA's commentator, and which transcribers sometimes subjoin to SANCARA's gloss.

As an instance of singular and needless frauds, I must mention, that the work of ANANDATIRHTA was sold to me, under a different title, as a commentary on the Taittiriya sanhítá of the Yajurveda. The running titles at the end of each chapter had been altered accordingly. On examination I found it to be a different, but valuable work; as above described.

** Ambhas water, and āpas the waters. The commentators assign reasons for those synonymous terms being employed, severally, to denote the regions above the sky, and those below the earth.

*** Purusha, a human form.
breath passed; from breath, air was propagated. The eyes opened; from the eyes, a glance sprung; from that glance, the sun was produced. The ears dilated: from the ears came hearkening; and from that, the regions of space. The skin expanded: from the skin, hair rose; from that grew herbs and trees. The breast opened; from the breast, mind issued; and from mind, the moon. The navel burst: from the navel came deglutition;* from that, death. The generative organ burst: thence flowed productive seed; whence waters drew their origin.

"These deities, being thus framed, fell into this vast ocean: and to him they came with thirst and hunger: and him they thus addressed: "Grant us a [smaller] size, wherein abiding we may eat food." He offered to them [the form of] a cow: they said, "that is not sufficient for us." He exhibited to them [the form of] a horse: they said, "neither is that sufficient for us." He showed them the human form: they exclaimed: "well done! ah! wonderful!" Therefore man alone is [pronounced to be] "well formed."

He bade them occupy their respective places. Fire, becoming speech, entered the mouth. Air, becoming breath, proceeded to the nostrils. The sun, becoming sight, penetrated the eyes. Space became hearing, and occupied the ears. Herbs and trees became hair, and filled the skin. The moon, becoming mind, entered the breast. Death, becoming deglutition, penetrated the navel; and water became productive seed, and occupied the generative organ.

"Hunger and thirst addressed him, saying, "Assign us [out places]." He replied: "You I distribute among these deities; and I make you participant with them." Therefore is it, that to whatever deity an oblation is offered, hunger and thirst participate with him.

He reflected, "These are worlds, and regents of worlds: for them I will frame food." He viewed the waters: from waters, so contemplated, form issued; and food is form, which was so produced.

"Being thus framed, it turned away and sought to flee. The [primeval] man endeavoured to seize it by speech, but could not attain it by his voice: had he by voice taken it, [hunger] would be satisfied by naming food. He attempted to catch it by his breath, but could not inhale it by breathing: had he by inhaling taken it, [hunger] would be satisfied by smelling food. He sought to snatch it by a glance, but could not surprise it by a look: had he seized it by the sight, [hunger] would be satisfied by seeing food. He attempted to catch it by hearing, but could not hold it by listening: had he caught it by hearkening, [hunger] would be satisfied by hear-

* Apéna. From the analogy between the acts of inhaling and of swallowing; the latter is considered as a sort of breath or inspiration; hence the air drawn in by deglutition is reckoned one of five breaths or airs inhaled into the body.
ing food. He endeavoured to seize it by his skin, but could not restrain it by his touch: had he seized it by contact, [hunger] would be satisfied by touching food. He wished to reach it by the mind, but could not attain it by thinking: had he caught it by thought, [hunger] would be satisfied by meditating on food. He wanted to seize it by the generative organ, but could not so hold it; had he thus seized it, [hunger] would be satisfied by emission. Lastly, he endeavoured to catch it by deglutition; and thus he did swallow it: that air, which is so drawn in, seizes food; and that very air is the bond of life.

'He [the universal soul] reflected, "How can this [body] exist without me?" He considered by which extremity he should penetrate. He thought, "If [without me] speech discourse, breath inhale, and sight view; if hearing hear, skin feel, and mind meditate; if deglutition swallow, and the organ of generation perform its functions; then, who am I?"

'Parting the suture [siman], he penetrated by this route. That opening is called the suture (vidriti) and is the road to beatitude (nīndana).*

'Of that soul, the places of recreation are three; and the modes of sleep, as many. This (pointing to the right eye) is a place of recreation; this (pointing to the throat) is also a situation of enjoyment; this (pointing to the heart) is likewise a region of delight.

'Thus born [as the animating spirit], he discriminated the elements, [ remarking] "what else [but him] can I here affirm [to exist];" and he contemplated this [thinking] person,** the vast expanse,*** [exclaiming] it have I seen. Therefore is he named IT-SEEING (IDAM-DRA): IT-SEEING is indeed his name: and him, being IT-SEEING, they call, by a remote appellation, INDRA; for the gods generally delight in the concealment [of their name]. The gods delight in privacy.†

§ V. 'This [living principle] is first, in man, a fetus, or productive seed, which is the essence drawn from all the members [of the body]: thus the man nourishes himself within himself. But when he emits it into woman, he procreates that [fetus]: and such is its first birth.

'It becomes identified with the woman; and being such, as is her own body, it does not destroy her. She cherishes his ownself, ‡‡

* The Hindus believe that the soul, or conscious life, enters the body through the sagittal suture; lodges in the brain; and may contemplate, through the same opening, the divine perfections. Mind, or the reasoning faculty, is reckoned to be an organ of the body, situated in the heart.

** Purusha.

*** Brahme, or the great one.

† Here, as at the conclusion of every division of an Upanishad, or of any chapter in the didactic portion of the Vedas, the last phrase is repeated.

‡‡ For the man is identified with the child procreated by him.
thus received within her; and, as nurturing him, she ought to be cherished [by him]. The woman nourishes that fetus: but he previously cherished the child, and further does so after its birth. Since he supports the child before and after birth, he cherishes himself: and that, for the perpetual succession of persons; for thus are these persons perpetuated. Such is his second birth.

'This [second] self becomes his representative for holy acts [of religion]: and that other [self], having fulfilled its obligations and completed its period of life, deceases. Departing hence, he is born again [in some other shape]: and such is his third birth.

'This was declared by the holy sage. "Within the womb, I have recognised all the successive births of these deities. A hundred bodies, like iron chains, hold me down: yet, like a falcon, I swiftly rise." Thus spoke VAMADEVA, reposing in the womb: and possessing this [intuitive] knowledge, he rose, after bursting that corporeal confinement; and, ascending to the blissful region of heaven,* he attained every wish and became immortal. He became immortal.

§ VI. 'What is this soul? that we may worship him. Which is the soul? Is it that by which [a man sees]? by which he hears? by which he smells odours? by which he utters speech? by which he discriminates a pleasant or unpleasant taste? Is it the heart [or understanding]? or the mind [or will]? Is it sensation? or power? or discrimination? or comprehension? or retention? or attention? or application? or haste [or pain]? or memory? or assent? or determination? or animal action?** or wish? or desire?

'All those are only various names of apprehension. But this [soul, consisting in the faculty of apprehension] is BRAHMA; he is INDRA; he is (PRAJAPATI) the lord of creatures: these gods are he; and so are the five primary elements, earth, air, the ethereal fluid, water, and light.*** these, and the same joined with minute objects and other seeds [of existence], and [again] other [beings] produced from eggs, or borne in wombs, or originating in hot moisture,† or springing from plants; whether horses, or kine, or men, or elephants, whatever lives, and walks or flies, or whatever is immovable [as herbs and trees]: all that is the eye of intelligence. On intellect [every thing] is founded; the world is the eye of intellect, and intellect is its foundation. Intelligence is (BRAHME) the great one.

* Smarga, or place of celestial bliss.
** Asu, the unconscious volition, which occasions an act necessary to the support of life, as breathing, &c.
*** BRAHMÁ (in the masculine gender) here denotes according to commentators, the intelligent spirit, whose birth was in the mundane egg: from which he is named HIRANYAGARMA. INDRA is the chief of the gods, or subordinate deities, meaning the elements and planets. PRAJAPATI is the first embodied spirit, called VIRAJ, and described in the preceding part of this extract. The gods are fire, and the rest as there stated.
† Vermin and insects are supposed to be generated from hot moisture.
'By this [intuitively] intelligent soul, that sage ascended from the present world to the blissful region of heaven; and, obtaining all his wishes, became immortal. He became immortal.

§ VII. 'May my speech be founded on understanding, and my mind be attentive to my utterance. Be thou manifested to me, O self-manifested [intellect]! For my sake [O speech and mind!] approach this Veda. May what I have heard, be unforgotten: day and night may I behold this, which I have studied. Let me think the reality: let me speak the truth. May it preserve me; may it preserve the teacher: me may it preserve; the teacher may it preserve; the teacher may it preserve; may it preserve the teacher.'

On the CAUSHITACİ.

Another Upanishad of this Veda, appertaining to a particular Sāc'hā of it, is named from that, and from the Brāhmaṇa, of which it is an extract, Caushitaci Brāhmaṇa Upanishad. From an abridgment of it (for I have not seen the work at large), it appears to contain two dialogues; one, in which Indra instructs Pratardana in theology; and another, in which Ajataśatru, king of Cāśi, communicates divine knowledge to a priest named Bālāći. A similar conversation between these two persons is found likewise in the Vṛihad áranyaca of the Yajurveda, as will be subsequently noticed. Respecting the other contents of the Brāhmaṇa from which these dialogues are taken, I have not yet obtained any satisfactory information.

The abridgment above-mentioned occurs in a metrical paraphrase of twelve principal Upanishads in twenty chapters, by Vidyāraṇya, the preceptor of Mādhava Āchārya. He expressly states Caushitaci as the name of a Sāc'hā of the Rigveda.

The original of the Caushitaci was among the portions of the Veda which Sir Robert Chambers collected at Benares, according to a list which he sent to me some time before his departure from India. A fragment of an Upanishad procured at the same place by Sir William Jones, and given by him to Mr. Blaquiere, is marked in his handwriting, "The beginning of the Caushitaci." In it the dialogists are Chitra, surnamed Gāgāyani, and Śvetacētu, with his father Uddalaca, son of Aruna.

I shall resume the consideration of this portion of the Rigveda, whenever I have the good fortune to obtain the complete text and commentary, either of the Brāhmaṇa, or of the Upanishad, which bears this title.

* This, like other prayers, is denominated a mantra, though it be the conclusion of an Upanishad.
The Vājasaṃyāyi, or white Yajush, is the shortest of the Vēdas; so far as respects the first and principal part, which comprehends the mantras. The Sanhītā, or collection of prayers and invocations belonging to this Vēda, is comprised in forty lectures (adhyāya), unequally subdivided into numerous short sections (caṇḍīcā); each of which, in general, constitutes a prayer or mantra. It is also divided, like the Rigvēda, into anuvācās, or chapters. The number of anuvācās, as they are stated at the close of the index to this Vēda, appears to be two hundred and eighty-six: the number of sections, or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (caṇḍīcā).

Though called the Yajurveda, it consists of passages, some of which are denominated Rich, while only the rest are strictly Yajush. The first are, like the prayers of the Rigvēda, in metre: the others are either in measured prose, containing from one to a hundred and six syllables; or such of them as exceed that length, are considered to be prose reducible to no measure.

The Yajurveda relates chiefly to oblations and sacrifices, as the name itself implies. The first chapter, and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon; but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire and the sacrifice of victims: the five next relate chiefly to a ceremony called Āgniḥkāma, which includes that of drinking the juice of the acid asclepias. The two following relate to the Vājasēṣa and Rājasthāya; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire: and the ceremony named Sautrāmani, which was the subject of the last section of the tenth chapter, occupies three other chapters, from the nineteenth to the twenty-first. The prayers to be used at an Āswamedha, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters; the Sautrāmani and Ās-

* I have several copies of Mādhvaṇḍīna's white Yajush, one of which is accompanied by a commentary, entitled Vēdodīpa; the author of which, Māhīdhārā, consulted the commentaries of Uvāṭa and Mādhrāva, as he himself informs us in his preface.

** Yajush is derived from the verb yaj, to worship or adore. Another etymology is sometimes assigned: but this is most consistent with the subject; viz. (yajya) sacrifices, and (hūma) oblations to fire.
wamed'ha are completed in two others; and the Purushaméd'ha, or ceremony performed as the type of the allegorical immolation of Nárayána, fills the thirtieth and thirty-first chapters. The three next belong to the Sarvaméd'ha, or prayers and oblations for universal success. A chapter follows on the Pitríméd'ha, or obsequies in commemoration of a deceased ancestor: and the last five chapters contain such passages of this Védá, as are ascribed to dād'hyach, son or descendant of a't'harvan: four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c.; and the last is restricted to theology.

Excepting these five chapters, most of the passages contained in the preceding part of this collection of prayers are attributed to divine personages: many are ascribed to the first manifested being, named prajápati, paraméshtr'í, or nárayána purusha; some are attributed to swayambrú brahme, or the self-existent himself: the reputed authors of the rest are vrihaspati, indra, varúña, and the āswins: except a few scattered passages, which are ascribed to vasištr'ha, viśvámítra, vámádeva, mad'húch'handas, mēd'ha-tímit'hi, and other human authors; and some texts, for which no Ríshi is specified in the index, and which are therefore assigned either to the sun (Vivasvat or Adiya), as the deity supposed to have revealed this Védá; or to yajnyavalcya, as the person who received the revelation: in the same manner as the unappropriated passages of the Rígvéda are assigned to prajápati or brahma.

Several prayers and hymns of the Tajurveda have been already translated in former essays, and may serve as a sufficient example of the style of its composition. I shall here insert only two passages, both remarkable. The first is the beginning of the prayers of the Sarvaméd'ha. It constitutes the thirty-second lecture, comprising two chapters (anuváca) and sixteen verses.

Fire is that [original cause]; the sun is that; so is air; so is the moon: such too is that pure brahme, and those waters, and that lord of creatures. Moments [and other measures of time] proceeded from the effulgent person, whom none can apprehend [as an object of perception], above, around, or in the midst. Of him, whose glory is so great, there is no image: he is who is celebrated in various holy strains. Even he is the god who pervades all regions: he is the first born: it is he, who is in the womb: he, who is born; and he, who will be produced: he, severally and universally, remains with [all] persons.

He, prior to whom nothing was born, and who became all beings; himself the lord of creatures, with [a body composed of] sixteen


** The text refers to particular passages.
members, being delighted by creation, produced the three luminaries [the sun, the moon, and fire].

'To what God should we offer oblations, but to him who made the fluid sky and solid earth, who fixed the solar orb (swar,) and celestial abode (nącą), and who framed drops [of rain] in the atmosphere? To what god should we offer oblations, but to him whom heaven and earth mentally contemplate, while they are strengthened and embellished by offerings, and illuminated by the sun risen above them?

'The wise man views that mysterious [being], in whom the universe perpetually exists, resting on that sole support. In him, this [world] is absorbed; from him it issues: in creatures, he is twined and wove, with various forms of existence. Let the wise man, who is conversant with the import of revelation,* promptly celebrate that immortal being, the mysteriously existing and various abode; he who knows its three states [its creation, continuance, and destruction], which are involved in mystery, is father of the father. That [brahme], in whom the gods attain immortality, while they abide in the third [or celestial] region, is our venerable parent, and the providence which governs all worlds.

Knowing the elements, discovering the worlds, and recognising all regions and quarters [to be him], and worshipping [speech or revelation, who is] the first-born, the votary pervades the animating spirit of solemn sacrifice by means of [his own] soul. Recognising heaven, earth, and sky [to be him], knowing the worlds, discovering space and (swar) the solar orb [to be the same], he views that being: he becomes that being; and is identified with him, on completing the broad web of the solemn sacrifice.

"For opulence and wisdom, I solicit this wonderful lord of the altar, the friend of indra, most desirable [fire]: may this oblation be effectual. Fire! make me, this day, wise by means of that wisdom which the gods and the fathers worship: be this oblation efficacious. May varuna grant me wisdom; may fire and prajāpati confer on me sapience; may indra and air vouchsafe me knowledge; may providence give me understanding: be this oblation happily offered! May the priest and the soldier both share my prosperity; may the gods grant me supreme happiness: to thee, who art that [felicity], be this oblation effectually presented!"

The next passage which I shall cite is a prayer to fire.**

'Thou art (samvatsara) the [first] year [of the cycle]: thou art (parivatsara) the [second] year; thou art (iddāvatsara) the [third] year; thou art (idda-vatsara) the [fourth] year; thou art (vatsara) the

* For the word Gand'harba is here interpreted as intending one who investigates holy writ.

** Ch. 27, § 45th and last.
fifth year: may mornings appertain to thee; may days and nights, and fortnights, and months, and seasons, belong to thee; may (sama-
vatsara) the year be a portion of thee: to go, or to come, contracting or expanding [thyself], thou art winged thought. Together with that deity, remain thou firm like Angiras.’

I have quoted this almost unmeaning passage, because it notices the divisions of time which belong to the calendar of the Védas, and which are explained in treatises on that subject annexed to the sacred volume, under the title of Jyöttsh. To this I shall again advert in a subsequent part of this essay. I shall here only observe, with the view of accounting for the seeming absurdity of the text now cited, ‘that fire, as in another place,* sacrifice, is identified with the year and with the cycle, by reason of the near connexion between consecrated fire and the regulation of time relative to religious rites; at which one is used, and which the other governs.

The fortieth and last chapter of this Véda is an Upanishad, as before intimated: which is usually called Isávágyam, from the two initial words; and sometimes Isád hyáya, from the first word; but the proper title is ‘Upanishad of the Vájasanéya sanhitá.’ The author, as before-mentioned, is Dádhyach, son or descendant of Át’haryan.** A translation of it has been published in the posthumous works of Sir William Jones.

The second part of this Véda, appertaining to the Mád’hyandina Sác’há is entitled the Satapat’ha Bráhmaña; and is much more copious than the collection of prayers. It consists of fourteen books (cántá) unequally distributed in two parts (bhága): the first of which contains ten books; and the second, only four. The number of lectures (ad’hyáya) contained in each book varies; and so does that of the Bráhmánas, or separate precepts, in each lecture. Another mode of division, by chapters (prapádaca), also prevails throughout the volume: and the distinction of Bráhmánas, which are again subdivided into short sections (cánticánta) is subordinate to both modes of division.

The fourteen books which constitute this part of the Véda comprise a hundred lectures, corresponding to sixty-eight chapters. The whole number of distinct articles entitled Bráhmaña is four

* In the Satapat’ha Bráhmaña, b. ii, ch. 1. The reason here assigned is expressly stated by the commentator.

** Besides Mahid’hara’s gloss on this chapter, in his Védadípa, I have the separate commentary of Sán cara, and one by Bálacrisnánda, which contains a clear and copious exposition of this Upanishad. He professes to expound it as it is received by both the Cárvaka and Módhyandína schools. Sir William Jones, in his version of it, used Sán cara’s gloss; as appears from a copy of that gloss which he had carefully studied, and in which his handwriting appears in more than one place.
hundred and forty: the sections (caṇḍīcā) are also counted, and are stated at 7624.*

The same order is observed in this collection of precepts concerning religious rites, which had been followed in the arrangement of the prayers belonging to them. The first and second books treat of ceremonies on the full and change of the moon, the consecration of the sacrificial fire, &c. The third and fourth relate to the mode of preparing the juice of the acid asclepias, and other ceremonies connected with it, as the Jyotiśhtōma, &c. The fifth is confined to the Vājapēya and Rājasūya. The four next teach the consecration of sacrificial fire: and the tenth, entitled Agni rahasya, shows the benefits of these ceremonies. The three first books of the second part are stated by the commentator** as relating to the Sautrāmanī and Āśwamēḍha; and the fourth, which is the last, belongs to theology. In the original, the thirteenth book is specially denominated Āśwamēḍhya; and the fourteenth is entitled Vṛihad ārānyaca.

The Āśwamēḍha and Purushanēḍha, celebrated in the manner directed by this Vēda, are not really sacrifices of horses and men. In the first-mentioned ceremony, six hundred and nine animals of various prescribed kinds, domestic and wild, including birds, fish, and reptiles, are made fast, the tame ones, to twenty-one posts, and the wild, in the intervals between the pillars; and, after certain prayers have been recited, the victims are let loose without injury. In the other, a hundred and eighty-five men of various specified tribes, characters, and professions, are bound to eleven posts; and, after the hymn concerning the allegorical immolation of nārāyaṇa*** has been recited, these human victims are liberated unhurt; and oblations of butter are made on the sacrificial fire. This mode of performing the Āśwamēḍha and Purushanēḍha, as emblematic ceremonies, not as real sacrifices, is taught in this Vēda: and the interpretation is fully confirmed by the rituals,† and by commentators on the Sanhitā and Brāhmaṇa: one of whom assigns as the reason, ‘because the flesh of victims which have been actually sacrificed at a Yajnya must be eaten by the persons who offer the sacrifice: but a man cannot be allowed, much less required, to

* My copies of the text and of the commentary are both imperfect; but the deficiencies of one occur in places where the other is complete, and I have been thus enabled to inspect cursorily the whole of this portion of the Vēda.

Among fragments of this Brāhmaṇa comprising entire books, I have one which agrees, in the substance and purport, with the second book of the Maṭhyānanda Saṭapat'ha, though differing much in the readings of almost every passage. It probably belongs to a different Saṭaḥa.

** At the beginning of his gloss on the eleventh book.


† I particularly advert to a separate ritual of the Purushanēḍha by yāsnyadēva.
ON THE VÉDAS, OR

eat human flesh." It may be hence inferred, or conjectured at least, that human sacrifices were not authorised by the Védas itself; but were either then abrogated, and an emblematical ceremony substituted in their place; or they must have been introduced in later times, on the authority of certain Puránas or Tantras, fabricated by persons who, in this as in other matters, established many unjustifiable practices, on the foundation of emblems and allegories which they misunderstood.

The horse, which is the subject of the religious ceremony called Áswaméth'ha, is also avowedly an emblem of Viráj, or the primeval and universal manifested being. In the last section of the Taittiríya Yajurveda, the various parts of the horse's body are described, as divisions of time and portions of the universe: 'morning is his head; the sun, his eye; air, his breath; the moon, his ear; &c.' A similar passage in the fourteenth book of the Sapatála bráhmaña describes the same allegorical horse, for the meditation of such as cannot perform an Áswaméth'ha; and the assemblage of living animals, constituting an imaginary victim, at a real Áswaméth'ha, equally represents the universal being according to the doctrines of the Indian scripture. It is not, however, certain, whether this ceremony did not also give occasion to the institution of another, apparently not authorised by the Védas, in which a horse was actually sacrificed.

The Vrihad áranyaca, which constitutes the fourteenth book of the Sapatála bráhmaña, is the conclusion of the Vájasanéyi, or white Yajush. It consists of seven chapters, or eight lectures: and the five last lectures in one arrangement, corresponding with the six last lectures in the other, form a theological treatise entitled the Vrihad Upanishad, or Vájasanéyi bráhmaña upanishad, but more commonly cited as the Vrihad áranyaca.** The greatest part of it is in dialogue, and yajñyavalcya is the principal speaker. As an Upanishad, it properly belongs to the Cánva Sách'ha: at least, it is so cited by Vidyáránya, in his paraphrase of Upanishads before-mentioned. There does not, however, appear to be any material variation in it, as received by the Mādhyandina school: unless in the divisions of chapters and sections, and in the lists of successive teachers by whom it was handed down.***

To convey some notion of the scope and style of this Upanishad,

* Cited from memory: I read the passage several years ago, but I cannot now recover it.

** Besides three copies of the text, and two transcripts of śańcara's commentary, I have, also in duplicate, another very excellent commentary by NITYÁNAND' ĀŚRAMA, which is entitled Mitdeshárã; and a metrical paraphrase of śańcara's gloss by SURÉSWAR ĀCHÁRYA, as well as annotations in prose by ĀNANDA Giri.

*** This is the Upanishad to which Sir WILLIAM JONES refers, in his preface to the translation of the Institutes of menu, p. viii. (in Sir G. C. HAUGHTON's edition, p. xi.)
I shall here briefly indicate some of the most remarkable passages, and chiefly those which have been paraphrased by Vidyārānya. A few others have been already cited, and the following appears likewise to deserve notice.

Towards the beginning of the Vṛihad ārāṇyaka, a passage, concerning the origin of fire hallowed for an Āswamedhā, opens thus: 'Nothing existed in this world before [the production of mind]: this universe was encircled by death eager to devour; for death is the devourer. He framed mind, being desirous of himself becoming endued with a soul.'

Here the commentators explain death to be the intellectual being who sprung from the golden mundane egg: and the passage before cited from the Rigveda,* where the primeval existence of death is denied, may be easily reconciled with this, upon the Indian ideas of the periodical destruction and renovation of the world, and finally of all beings but the supreme one.

The first selection by Vidyārānya from this Upanishad, is the fourth article (brāhmaṇa) of the third lecture of the Vṛihad ārāṇyaka. It is descriptive of vīraṇ, and begins thus:

'This [variety of forms] was, before [the production of body], soul, bearing a human shape. Next, looking around, that [primeval being] saw nothing but himself; and he, first, said "I am I." Therefore, his name was "I:" and thence, even now, when called, [a man] first answers "it is I," and then declares any other name which appertains to him.

'Since he, being anterior to all this [which seeks supremacy], did consume by fire all sinful [obstacles to his own supremacy], therefore does the man who knows this [truth], overcome him who seeks to be before him.

'He felt dread; and therefore, man fears when alone. But he reflected, "Since nothing exists besides myself, why should I fear?" Thus his terror departed from him; for what should he dread, since fear must be of another?

'He felt not delight; and therefore, man delights not when alone. He wished [the existence of] another; and instantly he became such as is man and woman in mutual embrace. He caused this, his own self, to fall in twain; and thus became a husband and a wife. Therefore was this [body, so separated], as it were an imperfect moiety of himself: for so Yāinyawālcya has pronounced it. This blank, therefore, is completed by woman. He approached her; and thence were human beings produced.

'She reflected, doubtingly;"how can he, having produced me from himself, [incestuously] approach me? I will now assume a disguise." She became a cow; and the other became a bull, and

* Page 17.
approached her; and the issue were kine. She was changed into a mare, and he into a stallion; one was turned into a female ass, and the other into a male one: thus did he again approach her; and the one-hoofed kind was the offspring. She became a female goat, and he a male one; she was an ewe, and he a ram: thus he approached her; and goats and sheep were the progeny. In this manner did he create every existing pair whatsoever, even to the ants [and minutest insects].

The sequel of this passage is also curious, but is too long to be here inserted. The notion of Viräj dividing his own substance into male and female, occurs in more than one Purāṇa. So does that of an incestuous marriage and intercourse of the first Menu with his daughter Satarūpa; and the commentators on the Upanishad understand that legend to be alluded to in this place. But the institutes ascribed to Menu make Viräj to be the issue of such a separation of persons, and Menu himself to be his offspring. There is, indeed, as the reader may observe from the passage cited in the present essay, much disagreement and consequent confusion, in the gradation of persons interposed by Hindu theology between the Supreme Being and the created world.

The author of the paraphrase before-mentioned has next selected three dialogues from the fourth lecture or chapter of the Vṛihad āranyakā. In the first, which begins the chapter and occupies three articles (brāhmaṇas), a conceited and loquacious priest, named Balaci (from his mother Balaca), and Gargya (from his ancestor Garga), visits Ajatasatru, king of Cusi, and offers to communicate to him the knowledge of God. The king bestows on him a liberal recompense for the offer; and the priest unfolds his doctrine, saying he worships, or recognises, as God, the being who is manifest in the sun; him, who is apparent in lightning, in the ethereal elements, in air, in fire, in water, in a mirror, in the regions of space, in shade, and in the soul itself. The king, who was, as it appears, a well instructed theologian, refutes these several notions successively; and finding the priest remain silent, asks, “is that all you have to say?” Gargya replies, “that is all.” Then, says the king, “that is not sufficient for the knowledge of God.” Hearing this, Gargya proposes to become his pupil. The king replies, “It would reverse established order, were a priest to attend a soldier in expectation of religious instruction: but I will suggest the knowledge to you.” He takes him by the hand, and rising, conducts him to a place where a man was sleeping. He calls the sleeper by various appellations suitable to the priest’s doctrine, but without succeeding in awakening him: he then rouses the sleeper by stirring him; and afterwards, addressing the priest, asks, “While that man was thus

* See Sir W. Jones’s translation of Menu Ch. I, v. 32 and 33.
asleep, where was his soul, which consists in intellect? and whence came that soul when he was awakened?" Gârgya could not solve the question: and the king then proceeds to explain the nature of soul and mind, according to the received notions of the Védânta. As it is not the purpose of this essay to consider those doctrines, I shall not here insert the remainder of the dialogue.

The next, occupying a single article, is a conversation between Yâjñyâvalcyâ and his wife, Mâitréyi. He announces to her his intention of retiring from the civil world, requests her consent, and proposes to divide his effects between her and his second wife, Câtyâyanî. She asks, "Should I become immortal, if this whole earth, full of riches, were mine?" "No," replies Yâjñyâvalcyâ, "riches serve for the means of living, but immortality is not attained through wealth." Mâitréyi declares she has no use, then, for that by which she may not become immortal; and solicits from her husband the communication of the knowledge which he possesses, on the means by which beatitude may be attained. Yâjñyâvalcyâ answers, "Dear wert thou to me, and a pleasing [sentiment] dost thou make known: come, sit down; I will expound [that doctrine]; do thou endeavour to comprehend it." A discourse follows, in which Yâjñyâvalcyâ elucidates the notion, that abstraction procures immortality; because affections are relative to the soul, which should therefore be contemplated and considered in all objects, since every thing is soul; for all general and particular notions are ultimately resolvable into one, whence all proceed, and in which all merge; and that is identified with the supreme soul, through the knowledge of which beatitude may be attained.

I shall select, as a specimen of the reasoning in this dialogue, a passage which is material on a different account; as it contains an enumeration of the Védas, and of the various sorts of passages which they comprise, and tends to confirm some observations hazard ed at the beginning of this essay.

"As smoke, and various substances, separately issue from fire lighted with moist wood, so from this great being were respired the Rîgveda, the Yajurveda, the Sàmaveda, and the Athravan and Angiras; the Itihása and Puráña, the sciences and Upanishads, the verses and aphorisms, the expositions and illustrations, all these were breathed forth by him."

The commentators remark, that four sorts of prayers (mantra) and eight sorts of precepts (brâhmaña) are here stated. The fourth description of prayers comprehends such as were revealed to, or discovered by, Athravan and Angiras: meaning the Athravanveda. The Itihása designates such passages in the second part of the Védas entitled Brâhmaña, as narrate a story: for instance, that of the nymph Urvâsî and the king Purûravas. The Purâña intends those which relate to the creation and similar topics. "Sciences"
are meant of religious worship: "Verses" are memorial lines; "Aphorisms" are short sentences in a concise style; "Expositions" interpret such sentences; and "Illustrations" elucidate the meaning of the prayers.

It may not be superfluous to observe in this place, that the Itihāsā and Purāṇas, here meant, are not the mythological poems bearing the same title, but certain passages of the Indian scriptures, which are interspersed among others, throughout that part of the Vēdas called Brāhmaṇa, and instances of which occur in more than one quotation in the present essay.

The dialogue between Yaññayawalcyā and Mātrēyi, above-mentioned, is repeated towards the close of the sixth lecture, with a short and immaterial addition to its introduction. In this place it is succeeded by a discourse on the unity of the soul; said, towards the conclusion, to have been addressed to the two Aswins, by Dād'hyach, a descendant of Āt'havān.

The fourth lecture ends with a list of the teachers, by whom that and the three preceding lectures were handed down, in succession, to Pautimāshya. It begins with him, and ascends, through forty steps, to Ayāsyā; or, with two more intervening persons, to the Aswins; and from them, to Dād'hyach, A't'havān, and Mrītyu, or death; and, through other gradations of spirits, to Virāj; and finally to Brahma. The same list occurs again at the end of the sixth lecture; and similar lists are found in the corresponding places of this Upanishad, as arranged for the Mādhyaandīnasādchā. The succession is there traced upwards, from the reciter of it, who speaks of himself in the first person, and from his immediate teacher Sāuryanāyya, to the same original revelation, through nearly the same number of gradations. The difference is almost entirely confined to the first ten or twelve names.*

The fifth and sixth lectures of this Upanishad have been paraphrased, like the fourth, by the author before-mentioned. They consist of dialogues, in which Yaññayawalcyā is the chief discoursor.

Janaça, a king paramount, or emperor of the race of Vīdēhas, was celebrating at great expense, a solemn sacrifice, at which the Brāhmaṇas of Curu and Panchāla were assembled; and the king, being desirous of ascertaining which of those priests was the most

*I do not find Vyāsa mentioned in either list; nor can the surname Pārvaśarya, which occurs more than once, be applied to him, for it is not his patronymic, but a name deduced from the feminine patronymic Pārvāsari. It seems therefore questionable, whether any inference respecting the age of the Vēdas can be drawn from these lists, in the manner proposed by the late Sir W. Jones in his preface to the translation of Menu (p. viii). The anachronisms which I observe in them, deter me from a similar attempt to deduce the age of this Vēda from these and other lists, which will be noticed further on.
learned and eloquent theologian, ordered a thousand cows to be made fast in his stables, and their horns to be girt with a prescribed quantity of gold. He then addressed the priests, "whoever, among you, O venerable Brāhmaṇas, is most skilled in theology, may take the cows." The rest presumed not to touch the cattle; but Yājñyawalcyā bade his pupil Sāmaśrayas drive them to his home. He did so; and the priests were indignant that he should thus arrogate to himself superiority. Aśwala, who was the king's officiating priest, asked him, "Art thou, O Yājñyawalcyā! more skilled in theology than we are?" He replied, "I bow to the most learned; but I was desirous of possessing the cattle."

This introduction is followed by a long dialogue, or rather by a succession of dialogues, in which six other rival priests (besides a learned female, named Gargī, the daughter of Vāchācru) take part as antagonists of Yājñyawalcyā; proposing questions to him, which he answers; and, by refuting their objections, silences them successively. Each dialogue fills a single article (brāhmaṇa); but the controversy is maintained by Gargī in two separate discussions; and the contest between Yājñyawalcyā and Vidagdha, surnamed Sācalya, in the ninth or last article of the fifth lecture, concludes in a singular manner.

Yājñyawalcyā proposes to his adversary an abstruse question, and declares, "If thou dost not explain this unto me, thy head shall drop off." Sācalya (proceeds the text) could not explain it, and his head did fall off; and robbers stole his bones, mistaking them for some other thing.

Yājñyawalcyā then asks the rest of his antagonists, whether they have any question to propose, or are desirous that he should propose any. They remain silent, and he addresses them as follows:

'Man is indeed like a lofty tree: his hairs are the leaves, and his skin the cuticle. From his skin flows blood, like juice from bark: it issues from his wounded person, as juice from a stricken tree. His flesh is the inner bark; and the membrane, near the bones, is the white substance of the wood.* The bones within are the wood itself, and marrow and pith are alike. If then a felled tree springs anew from the root, from what root does mortal man grow again when hewn down by death? Do not say, from prolific seed; for that is produced from the living person. Thus, a tree, indeed, also springs from seed; and likewise sprouts afresh [from the root] after [seemingly] dying; but, if the tree be torn up by the root, it doth not grow again. From what root, then, does mortal man rise afresh, when hewn down by death? [Do you answer] He was born [once for all]? No; he is born [again]: and [I ask you] what is it that produces him anew?"

* Sndva and Cināta, answering to the periosteum and alburnum.
The priests, thus interrogated, observes the commentator, and
being unacquainted with the first cause, yielded the victory to YAJ-
NYAWALCYA. Accordingly, the text adds a brief indication of the
first cause as intended by that question. ‘BRAHME, who is intellect
with [the unvaried perception of] felicity, is the best path [to hap-
piness] for the generous votary, who knows him, and remains fixed
[in attention].’

The sixth lecture comprises two dialogues between YAJNYAWALCYA
and the king JANACA, in which the saint communicates religious
instruction to the monarch, after inquiring from him the doctrines
which had been previously taught to the king by divers priests.

These are followed by a repetition of the dialogue between YAJ-
NYAWALCYA and his wife MAITREYI, with scarcely a variation of a
single word, except the introduction as above-mentioned. The
sixth lecture concludes with repeating the list of teachers, by whom,
successively, this part of the Veda was taught.

Concerning the remainder of the Vrihad aranyaca I shall only
observe, that it is terminated by a list of teachers, in which the tra-
dition of it is traced back from the son of PAUTIMASHI, through forty
steps, to YAJNYAWALCYA; and from him, through twelve more, to the
sun. In copies belonging to the Madhyandina SACHA the list is
varied, interposing more gradations, with considerable difference in
the names, from the reciter who speaks in the first person, and his
teacher, the son of BHARADWAJI, up to YAJNYAWALCYA, beyond
whom both lists agree.

The copy belonging to the CANDVA SACHA subjoins a further list,
stated by the commentators to be common to all the SACHAS of the
Vijn, or VAJASANEYI Yajurveda, and to be intended for the tracing
of that Veda up to its original revelation. It begins from the son of
SANJIVI, who was fifth, descending from YAJNYAWALCYA, in the
lists abovementioned; and it ascends by ten steps, without any
mention of that saint, to TURA, surnamed CAVASHEYA, who had the
revelation from Prajapati, and he from BRAHME.

Before I proceed to the other Yajurveda, I think it necessary to
remark, that the Indian saint last-mentioned (TURA, son of CAVASHA)
has been named in a former quotation from the Aitaraya, as the
priest who consecrated JANAMJAYA, son of PARICSHIT. It might,
at the first glance, be hence concluded, that he was contemporary
with the celebrated king who is stated in Hindu history to have
reigned at the beginning of the Culti age. But, besides the constant
uncertainty respecting Indian saints, who appear and re-appear in
heroic history at periods most remote, there is in this, as in many
other instances of the names of princes, a source of confusion and
possible error, from the recurrence of the same name, with the addi-
tion even of the same patronymic, for princes remote from each
other. Thus, according to Puranas, PARICSHIT, third son of CURU,
had a son named Janamejaya; and he may be the person here meant, rather than one of the same name, who was the great grandson of Arjuna.

On the BLACK YAJURVÉDA.

THE Taittirīya, or black Yajush, is more copious (I mean in regard to mantras) than the white Yajush, but less so than the Rigveda. Its Sanhitā, or collection of prayers, is arranged in seven books (ashtaca or cañāda), containing from five to eight lectures, or chapters (adhyāya, prāṇa, or prapātaca). Each chapter, or lecture, is subdivided into sections (anuvāca), which are equally distributed in the third and sixth books, but unequally in the rest. The whole number exceeds six hundred and fifty.

Another mode of division, by cañādas, is stated in the index. In this arrangement, each book (cañāda) relates to a separate subject; and the chapters (prāṇa) comprehended in it are enumerated and described. Besides this, in the Sanhitā itself, the texts contained in every section are numbered, and so are the syllables in each text. The first section (anuvāca) in this collection of prayers, corresponds with the first section (cañāda) in the white Yajush,* but all the rest differ, and so does the arrangement of the subjects. Many of the topics are indeed alike in both Vedas, but differently placed and differently treated. Thus the ceremony called Rājasuya occupies one cañāda, corresponding with the eighth prāṇa of the first book (ashtaca), and is preceded by two cañādas, relative to the Vajapeya and to the mode of its celebration, which occupy fourteen sections in the preceding prāṇa. Consecrated fire is the subject of four cañādas, which fill the fourth and fifth books. Sacrifice (adhvāra) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book, which treats largely on the Jyotishṭoma, including the forms of preparing and drinking the juice of the acid Asclepias. The Āśwamedḥa, Nṛimeḍḥa, and Pitrimeḍḥa, are severally treated of in their places; that is, in the collection of prayers,** and in the second part of this Veda. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

Among the Rishis of the texts I observe no human authors. Nine entire cañādas, according to the second arrangement indicated by

** The prayers of the Āśwamedḥa occur in the concluding sections, between the twelfth section of the fourth chapter, and the end of the fifth chapter of the seventh and last book.
the index, appear to be ascribed to Prajápati, or the lord of creatures; as many to Sóma, or the moon; seven to Agni, or fire; and sixteen to all the gods. Possibly some passages may be allotted by the commentators to their real authors, though not pointed out by the index for the Atréyi Sácha.

Several prayers from this Veda have been translated in former essays.* Other very remarkable passages have occurred, on examining this collection of mantras.** The following, from the seventh and last book, *** is chosen as a specimen of the Taittiriya Yajur-veda. Like several before cited, it alludes to the Indian notions of the creation; and, at the risk of sameness, I select passages relative to that topic, on account of its importance in explaining the creed of the ancient Hindu religion. The present extract was recommended for selection by its allusion to a mythological notion, which apparently gave origin to the story of the Varáha-avatára, and from which an astronomical period, entitled Calpa, has perhaps been taken.†

‘Waters [alone] there were; this world originally was water. In it the lord of creation moved, having become air: he saw this [earth]; and upheld it, assuming the form of a boar (varáha): and then moulded that [earth], becoming viswácarman, the artificer of the universe. It became celebrated (aprat‘hata) and conspicuous (prit‘hi) and therefore is that name (Prit‘hi) assigned to the earth.

‘The lord of creation meditated profoundly on the earth; and created the gods, the Vasus, Rudras, and Adityas. Those gods addressed the lord of creation, saying, “How can we form creatures?” He replied, “As I created you by profound contemplation (tapas), so do you seek in devotion (tapas) the means of multiplying creatures.” He gave them consecrated fire, saying, “With this sacrificial fire perform devotions.” With it they did perform austerities; and, in one year, framed a single cow. He gave her to the Vasus, to the Rudras, and to the Adityas, [successively], bidding them “Guard her.” The Vasus, the Rudras, and the Adityas, [severally] guarded her; and she calved, for the Vasus three hundred and thirty-three [calves]; and [as many] for the Rudras; and [the same number] for the Adityas: thus was she the thousandth.

‘They addressed the lord of creation, requesting him to direct them in performing a solemn act of religion with a thousand [kine for a gratuity]. He caused the Vasus to sacrifice with the Agni-shtóma; and they conquered this world, and gave it [to the priests]:

* Asiatic Researches, vols. v. and vii.
** I have several complete copies of the text, but only a part of the commentary by Sávana.
*** Book vii, Chapter 1, Section 5.
† One of the Calpas, or renovations of the universe, is denominated Varáha:
he caused the Rudras to sacrifice with the Uc'hya; and they obtained the middle region, and gave it away [for a sacrificial fee]: he caused the Adityas to sacrifice with the Aīśātra; and they acquired that [other] world, and gave it [to the priests for a gratuity].

This extract may suffice. Its close, and the remainder of the section, bear allusion to certain religious ceremonies, at which a thousand cows must be given to the officiating priests.

To the second part of this Vēda* belongs an Arāṇya, divided, like the Sanhita, into lectures (praśna), and again subdivided into chapters (anuvāca), containing texts, or sections, which are numbered, and in which the syllables have been counted. Here also a division by caṇḍas, according to the different subjects, prevails. The six first lectures, and their corresponding caṇḍas, relate to religious observances. The two next constitute three Upanishads; or, as they are usually cited, two; one of which is commonly entitled the Taittirīyaca Upanishad: the other is called the Nārāyana, or, to distinguish it from another belonging exclusively to the Aīśātra Vēda, the great (Mahā, or Vīhan) Nārāyana. They are all admitted in collections of theological treatises appendant on the Aīśātra Vēda; but the last-mentioned is there subdivided into two Upanishads.

For a further specimen of this Yajurveda, I shall only quote the opening of the third and last chapter of the Vārūni, or second Taittirīyaca Upanishad, with the introductory chapter of the first.**

bhṛigu, the offspring of vāruṇa, approached his father, saying, "Venerable [father]! make known to me Brahme." vāruṇa pronounced these: namely, food [or body], truth [or life], sight, hearing, mind [or thought], and speech: and thus proceeded, "That whence all beings are produced, that by which they live when born, that towards which they tend, and that into which they pass, do thou seek, [for] that is Brahme."

He meditated [in] devout contemplation; and having thought profoundly, he recognised food [or body] to be Brahme: for all beings are indeed produced from food; when born, they live by food; towards food they tend; they pass into food. This he comprehended; [but yet unsatisfied] he again approached his father vāruṇa, saying, "Venerable [father] make known to me Brahme." vāruṇa replied, "Seek the knowledge of Brahme by devout meditation: Brahme is profound contemplation."

* The Taittirīya, like other Vēdas, has its brāhmaṇa, and frequent quotations from it occur in the commentary on the prayers, and in other places. But I have not yet seen a complete copy of this portion of the Indian sacred books.

** I use several copies of the entire Arāṇya, with Āṅgāra's commentary on the Taittirīya Upanishad, and annotations on his gloss by Āṅkandāṇāyān; besides separate copies of that, and of the Mahānārāyana; and a commentary on the Vārūni Upanishad, entitled Laghu dipica. 
Having deeply meditated, he discovered breath [or life] to be Brahme: for all these beings are indeed produced from breath; when born, they live by breath; towards breath they tend; they pass into breath. This he understood: [but] again he approached his father Varuna, saying, "Venerable [father]! make known to me Brahme." Varuna replied, "Seek him by profound meditation: Brahme is that."

He meditated in deep contemplation, and discovered intellect to be Brahme: for all these beings are indeed produced from intellect: when born, they live by intellect; towards intellect they tend; and they pass into intellect. This he understood: [but] again he came to his father Varuna, saying, "Venerable [father], make known to me Brahme." Varuna replied, "Inquire by devout contemplation: profound meditation is Brahme."

He thought deeply; and having thus meditated [with] devout contemplation, he knew Ananda [or felicity] to be Brahme: for all these beings are indeed produced from pleasure; when born, they live by joy; they tend towards happiness; they pass into felicity.

Such is the science which was attained by Briou, taught by Varuna, and founded on the supreme ethereal spirit. He who knows this, rests on the same support, is endowed with [abundant] food, and becomes [a blazing fire] which consumes food: great he is by progeny, by cattle, and by holy perfections, and great by propitious celebrity.

The above is the beginning of the last chapter of the Varni Upanishad. I omit the remainder of it. The first Taittiriyaca Upanishad opens with the following prayer.

'May Mitra [who presides over the day], Varuna [who governs the night], Aryaman [or the regent of the sun and of sight], Indra who gives strength, Vrihaspati who rules the speech and understanding, and Vishnu, whose step is vast, grant us ease. [I] bow to Brahme. Salutation unto thee, O air! Even thou art Brahme, present [to our apprehension]. Thee I will call, "present Brahme:" thee I will name, "the right one:" thee I will pronounce, "the true one." May that [Brahme, the universal being entitled air], preserve me; may that preserve the teacher: propitious be it.'*

* I have inserted here, as in other places, between crochets, such illustrations from the commentary as appear requisite to render the text intelligible.

** By Vidyāraṇya. I have not seen the original.
which a sage, named Śācāyāna, communicates to the king, Vṛihadrat'ha, theological knowledge derived from another sage, called Maitra.

A different Sāc'hā of this Vēda, entitled the Cā't'ha, or Cā't'haca, furnishes an Upanishad bearing that name, and which is one of those most frequently cited by writers on the Vēdānta. It is an extract from a Brāhmaṇa, and also occurs in collections of Upanishads, appertaining to the A'harvāṇa.

Śvetāśwatara, who has given his name to one more Sāc'hā of the Yajurvēda, from which an Upanishad is extracted, is introduced in it as teaching theology. This Upanishad, comprised in six chapters or lectures (ad'hyāya), is found in collections of theological tracts appertaining to the A't'harvāvēda; but, strictly, it appears to belong exclusively to the Yajush.

On the Sāmavēda.

A peculiar degree of holiness seems to be attached, according to Indian notions, to the Sāmavēda; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the derivation usually assigned to it, the efficacy of this part of the Vedas in removing sin. The prayers belonging to it are, as before observed, composed in metre, and intended to be chanted, and their supposed efficacy is apparently ascribed to this mode of uttering them.

Not having yet obtained a complete copy of this Vēda, or of any commentary on it, I can only describe it imperfectly, from such fragments as I have been able to collect.

A principal, if not the first, part of the Sāmavēda is that entitled Archica. It comprises prayers, among which I observe many that constantly recur in rituals of Sāmavēdiya, or Ch'handōga priests, and some of which have been translated in former essays. They are here arranged as appears from two copies of the Archica, in six chapters (prapāt'aca) subdivided into half chapters, and into sections (daśati); ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the Grāmayēya gāna. That, at

* In the abridgment of it by Vidyāraṇya, this is the description given of the Śvetāśwatara Upanishad.

** From the root shi, convertible into śo and sō, and signifying 'to destroy.' The derivative is expounded as denoting something 'which destroys sin.'

*** Asiatic Researches, vols. v. and vii.

† One of them dated nearly two centuries ago, in 1672 Samvat. This copy exhibits the further title of Ch'handast Sanhitā.
least, is its title in the only copy which I have seen. But rituals, directing the same prayers to be chanted, employ the designation of Archica gāṇa, among other terms applicable to various modes of rhythmical recitation.

Another portion of the Sāmavēda, arranged for chanting, bears the title of Aranya gāṇa. Three copies of it,* which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters and decades or sections, like the Archica above-mentioned,** But I have not yet found a plain copy of it, divested of the additions made for guidance in chanted it.

The additions here alluded to consist in prolonging the sounds of vowels, and resolving diphthongs into two or more syllables, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers being subject to variation in the mode of chanting them, are repeated once or oftener, for the purpose of showing these differences, and to most are prefixed the appropriate names of the several passages.

Under the title of Arshaya Brāhmaṇa, I have found what seems to be an index of these two portions of the Sāmavēda: for the names of the passages, or sometimes the initial words, are there enumerated in the same order in which they occur in the Grāma gēya, or Archica, followed by the Aranyagāṇa. This index does not, like the explanatory tables of the other Vedas, specify the metre of each prayer, the deity addressed in it, and the occasion on which it should be used, but only the Rishi, or author: and, from the variety of names stated in some instances, a conclusion may be drawn, that the same texts are ascribable to more than one author.

It has been already hinted, that the modes of chanting the same prayers are various, and bear different appellations. Thus, the rituals frequently direct certain texts of this Veda to be first recited simply, in a low voice according to the usual mode of inaudible utterance of the Vedas, and then to be similarly chanted in a particular manner, under the designation of Archica gāṇa; showing, however, divers variations and exceptions from that mode, under the distinct appellation of Aniructa gāṇa.*** So, likewise, or nearly the same passages, which are contained in the Archica and Grāmagēya, are arranged in a different order, with further variations as to the mode of chanting them, in another collection named the Uha gāṇa.

From the comparison and examination of these parts of the Sāma-

* The most ancient of those in my possession is dated nearly three centuries ago, in 1587 Samvat.
** This Aranyagāṇa comprises nearly three hundred verses (sūman), or exactly 290. The Archica contains twice as many, or nearly 600.
*** The ritual, which is the chief authority for this remark, is one by Sāyanāchārya, entitled Yogaṇatantra Sudhānīdhī.
SACRED WRITINGS OF THE HINDUS.

Vēda, in which, so far as the collation of them has been carried, the texts appear to be the same, only arranged in a different order, and marked for a different mode of recitation, I am led to think, that other collections, under similar names, may not differ more widely from the Archīca and Arāṇyā above-mentioned: and that these may possibly constitute the whole of that part of the Sāmavēda, which corresponds to the Sānhiatās of other Vēdas.

Under the denomination of Brāhmaṇa, which is appropriated to the second part or supplement of the Vēda, various works have been received by different schools of the Sāmavēda. Four appear to be extant; three of which have been seen by me, either complete or in part. One is denominated Śadviniṣa; probably from its containing twenty-six chapters. Another is called Adbhūta, or, at greater length, Adbhūta Brāhmaṇa. The only portion, which I have yet seen, of either, has the appearance of a fragment, and breaks off at the close of the fifth chapter: both names are there introduced, owing, as it should seem, to some error; and I shall not attempt to determine which of them it really belongs to. A third Brāhmaṇa of this Vēda is termed Panchaviniṣa; so named, probably, from the number of twenty-five chapters comprised in it: and I conjecture this to be the same with one in my possession not designated by any particular title, but containing that precise number of chapters.

The best known among the Brāhmaṇas of the Sāmavēda, is that entitled Tandya. It was expounded by Sāyañācārya; but a fragment of the text with his commentary, including the whole of the second book (panjicā), from the sixth to the tenth lecture, is all that I have been yet able to procure. This fragment relates to the religious ceremony named Agniṣṭoma. I do not find in it, nor in other portions of the Sāmavēda before described, any passage, which can be conveniently translated as a specimen of the style of this Vēda.

Leaving, then, the Mantras and Brāhmaṇas of the Sāmavēda, I proceed to notice its principal Upanishad, which is one of the longest and most abstruse compositions bearing that title.

The Chāndogya Upanishad contains eight chapters (prapātacās), apparently extracted from some portion of the Brāhmaṇa, in which they are numbered from three to ten. The first and second, not being included in the Upanishad, probably relate to religious ceremo-

* Sir Robert Chambers's copy of the Sāmavēda comprised four portions, entitled Gāna, the distinct names of which, according to the list received from him, are Viṇā Aṇīḍa, Viṇāna, Ugaṇa, and Uha gana. The first of these, I suspect to be the Aṇāyga, written in that list, Aṇīḍa: the last seems to be the same with that which is in my copy denominated Uha gana.

** I have several copies of the text, with the gloss of Sācāra, and annotations on it by Ānanda Jñānāṇa-giri; besides the notes of Vyasātīṛtha on a commentary by Ānanda Jñānāṇa-giri.
The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty.

A great part of the Ch'handógya* is in a didactic form: including however, like most of the other Upánishads, several dialogues. The beginning of one, between Sanatcu'mára and Náreda, which occupies the whole of the seventh chapter, ** has already been quoted. The preceding chapter consists of two dialogues between Śvétac'ētu, grandson of Aruná, and his own father, Uddálaca, the son of Aruná. These had been prepared in the fifth chapter, where Praváha'na, son of Jívala,_convicts Śvétac'ētu of ignorance in theology: and where that conversation is followed by several other dialogues, intermixed with successive references for instruction.

The fourth chapter opens with a story respecting Jánás'ruti, grandson of Putra; and, in this and the fifth chapter, dialogues, between human beings, are interspersed with others, in which the interlocutors are either divine or imaginary persons. The eighth or last chapter contains a disquisition on the soul, in a conference between Prajápati and Indra.

I shall here quote, from this Upánishad, a single dialogue belonging to the fifth chapter.

"Práchínás'ála, son of Upamanyu, Satyayajnya, issue of Pulusha, Indráyumna offspring of Bhallavi, Jana descendant of Sárcaráchśya, and Vu'dila sprung from Áswatáras'wa, being all persons deeply conversant with holy writ, and possessed of great dwellings, meeting together, engaged in this disquisition, "What is our soul? and who is Brahma?"

"These venerable persons reflected, "Uddálaca, the son of Aruná, is well acquainted with the universal soul: let us immediately go to him." They went: but he reflected, "These great and very learned persons will ask me; and I shall not [be able] to communicate the whole [which they inquire]: I will at once indicate to them another [instructor]." He thus addressed them, "Áswapati, the son of Cécaya, is well acquainted with the universal soul; let us now go to him."

"They all went; and, on their arrival, [the king] caused due honours to be shown to them respectively: and, next morning, civilly dismissed them; [but, observing that they staid, and did not accept his presents,] he thus spoke: "In my dominions, there is no robber; nor miser; nor drunkard; nor any one neglectful of a consecrated hearth; none ignorant; and no adulterer, nor adulteress. Whence [can you have been aggrieved]?" [As they did not state a complaint, he

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* Its author, indicated by Vyásatírtha, is Hayagríva.

** That is, the seventh of the extract which constitutes this Upánishad; but the ninth, according to the mode of numbering the chapters in the book, whence it is taken.
thus proceeded:—"I must be asked, O venerable men! [for what you desire]." [Finding, that they made no request, he went on:] "As much as I shall bestow on each officiating priest, so much will I also give to you. Stay then, most reverend men." They answered: "It is indeed requisite to inform a person of the purpose of a visit. Thou well knowest the universal soul; communicate that knowledge unto us." He replied: "To-morrow I will declare it to you." Perceiving his drift, they, next day, attended him, bearing [like pupils] logs of firewood. Without bowing to them, he thus spoke:—

"Whom dost thou worship as the soul, O son of upamanyu?" "Heaven," answered he, "O venerable king!" "Splendid is that [portion of the] universal self, which thou dost worship as the soul: therefore, in thy family, is seen [the juice of the acid asclepias] drawn, expressed, and prepared, [for religious rites]; thou dost consume food [as a blazing fire]; and thou dost view a [son or other] beloved object. Whoever worships this for the universal soul, similarly enjoys food, contemplates a beloved object, and finds religious occupations in his family. But this is [only] the head of the soul. Thy head had been lost," added the king, "hadst thou not come to me."

'He now turned to satyayajnya, the son of pulusha, saying, "Whom dost thou worship as the soul, O descendant of prachi-nyoga?" "The sun," answered he, "O venerable king!" "Varied is that [portion of the] universal self, which thou dost worship as the soul; and, therefore, in thy family, many various forms are seen; a car yoked with mares, and treasure, together with female slaves, surround thee; thou dost consume food, and contemplate a pleasing object. Whoever worships this, for the universal soul, has the same enjoyments, and finds religious occupations in his family. But this is only the eye of the soul. Thou hadst been blind," said the king, "hadst thou not come to me."

'He next addressed indrayumna, the son of bhallavy: "Whom dost thou worship as the soul, O descendant of vyaghrapad." "Air," replied he, "O venerable king!" "Diffused is that portion of the universal self, which thou dost worship as the soul; numerous offerings reach thee; many tracts of cars follow thee: thou dost consume food: thou viewest a favourite object. Whoever worships this, for the universal soul, enjoys food and contemplates a beloved object: and has religious occupations in his family. But this is only the breath of soul. Thy breath had expired," said the king, "hadst thou not come to me."

'He next interrogated jana, the son of sarcarachshya: "Whom dost thou worship as the soul, O son of sarcarachshya?" "The ethereal element," said he, "O venerable king!" "Abundant is that universal self, whom thou dost worship as the soul; and, there-
fore, thou likewise dost abound with progeny and wealth. Thou
dost consume food; thou viewest a favourite object. Whoever
worships this, for the universal soul, consumes food, and sees a
beloved object; and has religious occupations in his family. But
this is only the trunk of soul. Thy trunk had corrupted," said the
king, "hadst thou not come to me."

"He afterwards inquired of Vudila, the son of Aśwarāśwa:
"Whom dost thou worship as the soul, O descendant of Vyāghra
pad?" "Water," said he, "O venerable king!" "Rich is that uni
versal self, whom thou dost worship as the soul; and, therefore,
art thou opulent and thriving. Thou dost consume food; thou
viewest a favourite object. Whoever worships this, for the universal
soul, partakes of similar enjoyments, contemplates as dear an ob
ject, and has religious occupations in his family. But this is only
the abdomen of the soul. Thy bladder had burst," said the king,
"hadst thou not come to me."

"Lastly, he interrogated Uddālaca, the son of Aruna. "Whom
dost thou worship as the soul, O descendant of Gōtama?" "The
earth," said he, "O venerable king!" "Constant is that universal
self, whom thou dost worship as the soul; and, therefore, thou re
mainest steady, with offspring and with cattle. Thou dost consume
food; thou viewest a favourite object. Whoever worships this, for
the universal soul, shares like enjoyment, and views as beloved an
object, and has religious occupations in his family. But this forms
only the feet of the soul. Thy feet had been lame," said the king,
"hadst thou not come to me."

"He thus addressed them [collectively]: "You consider this uni
versal soul, as it were an individual being; and you partake of
distinct enjoyment. But he, who worships, as the universal soul,
that which is known by its [manifested] portions, and is inferred
[from consciousness], enjoys nourishment in all worlds, in all beings,
in all souls: his head is splendid, like that of this universal
soul; his eye is similarly varied; his breath is equally diffused;
his trunk is no less abundant; his abdomen is alike full; and his
feet are the earth; his breast is the altar; his hair is the sacred
grass; his heart, the household fire; his mind, the consecrated
flame; and his mouth, the oblation.

"The food, which first reaches him, should be solemnly offered:
and the first oblation, which he makes, he should present with these
words: "Be this oblation to breathe efficacious." Thus breath is
satisfied; and, in that, the eye is satiate; and, in the eye, the sun
is content; and, in the sun, the sky is gratified; and, in the sky,
heaven and the sun, and whatever is dependant, become replete:
and after that, he himself [who eats] is fully gratified with offspring
and cattle; with vigour proceeding from food, and splendour arising from holy observances.*

"But whoever makes an oblation to fire, being unacquainted with the universal soul, acts in the same manner, as one who throws live coals into ashes: while he, who presents an oblation, possessing that knowledge, has made an offering in all worlds, in all beings, in all souls. As the tip of dry grass, which is cast into the fire, readily kindles; so are all the faults of that man consumed. He, who knows this, has only presented an oblation to the universal soul; even though he knowingly give the residue to a Čāṇḍāla. For, on this point, a text is [preserved]: "As, in this world, hungry infants press round their mother; so do all beings await the holy oblation: they await the holy oblation."

Another Upanishad of the Sāmaveda belongs to the Śač'hā of the Talavacāras. It is called, the "Ceneshita," or "Cena" Upanishad, from the word, or words, with which it opens: and, as appears from Śāncara's commentary,** this treatise is the ninth chapter (ad'hyāya) of the work, from which it is extracted. It is comprised in four sections (c'haṇḍa). The form is that of a dialogue between instructors and their pupils. The subject is, as in other Upanishads, a disquisition on abstruse and mystical theology. I shall not make any extract from it, but proceed to describe the fourth and last Vēda.

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On the A'T'hārva-Vēḍa.

The Sānkitā, or collection of prayers and invocations, belonging to the ATharvāṇa, is comprised in twenty books (c'ānta), subdivided into sections (anuvāca) hymns (sūcta), and verses (ṛch). Another mode of division by chapters (prapātaka) is also indicated. The number of verses is stated at 6015; the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly.

A passage from this Vēda was quoted by Sir W. Jones in his essay on the literature of the Hindus;*** and a version of it was given, as a specimen of the language and style of the ATharvāṇa. That passage comprises the whole of the forty-third hymn of the

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* Several similar paragraphs, respecting four other oblations, so presented to other inspirations of air, are here omitted for the sake of brevity. The taking of a mouthful, by an orthodox Hindu theologian, is considered as an efficacious oblation: and denominated Prāndghotra.

** I have Śāncara's gloss, with the illustrations of his annotator, and the ample commentary of Čāṇkāṇanda: besides a separate gloss, with annotations, on the similar Upanishad belonging to the A'T'harvaveda

*** Asiatic Researches, vol. i. p. 347.
nineteenth book.* In the beginning of the same book, I find a hymn (numbered as the sixth) which is almost word for word the same with that, which has been before cited from the thirty-first chapter of the white Yajush.** Some of the verses are indeed transposed, and here and there a word differs: for example, it opens by describing the primeval man (purusha) with a thousand arms, instead of a thousand heads. The purport is, nevertheless, the same; and it is needless, therefore, to insert a version of it in this place.

The next hymn, in the same book, includes an important passage. It names the twenty-eight asterisms in their order, beginning with Čriticali; and seems to refer the solstice to the end of Asléśā, or beginning of Mágḥā. I call it an important passage; first, because it shows, that the introduction of the twenty-eighth asterism is as ancient as the Aṭharva-véda; and, secondly, because it authorises a presumption, that the whole of that Védā, like this particular hymn, may have been composed when the solstice was reckoned in the middle, or at the end, of Asléśā,*** and the origin of the Zodiac was placed at the beginning of Čriticali. On the obvious conclusion, respecting the age of the Védā, I shall enlarge in another place.

An incantation, which appears to be the same that is mentioned by Sir W. Jones,† occurs in the fourth section of the nineteenth book. It is indeed a tremendous incantation; especially three śúctas, or hymns, which are numbered 28, 29, and 30. A single line will be a sufficient specimen of these imprecations, in which, too, there is much sameness.

'Destroy, O sacred grass, ‡ my foes; exterminate my enemies; annihilate all those, who hate me, O precious gem!'

The Aṭharva-véda, as is well known, contains many forms of imprecation for the destruction of enemies. But it must not be inferred, that such is the chief subject of that Védā; since it also contains a great number of prayers for safety and for the averting of calamities: and, like the other Védas, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, excepting such as are named Yajnya.

The Gópālha Brāhmana appears to belong to the second part of

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* Sir W. Jones cites it, as from the first book; I suspect, that, in Colonel Polier's copy, the nineteenth book might stand first in the volume. It does so, in General Martine's transcript, though the colophon be correct. I have another, and very complete, copy of this Védā. General Martine's, which I also possess, is defective; containing only the ten first and the two last books. An ancient fragment, also in my possession, does not extend beyond the sixth.


*** The middle of Asléśā, if the divisions be twenty-seven, and its end, when they are twenty-eight equal portions, give the same place for the colure.

† Asiatic Researches, vol. i. p. 348.

‡ Darbha, Poa Cynosuroides.
Not having seen a commentary, nor an index, of this work, I can only speak of it from a copy in my possession: this contains five chapters (prapātaka), with the date of the transcript* and name of the transcriber, at the end of the fifth, as is usual in the colophon at the close of a volume.

The first chapter of this Gopaṭha Brāhmaṇa traces the origin of the universe from Brahme; and it appears from the fourth section of this chapter, that aḥaraṇa is considered as a Prajapati appointed by Brahme to create and protect subordinate beings.

In the fifth chapter, several remarkable passages, identifying the primeval person (purusha) with the year (samvatara), convey marked allusions to the calendar. In one place (the fifth section), besides stating the year to contain twelve or thirteen lunar months, the subdivision of that period is pursued to 360 days; and, thence, to 10,800 muhūrtas, or hours.

I proceed to notice the most remarkable part of the Aḥarva-veda, consisting of the theological treatises, entitled Upanishads, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct Upanishads, different parts of a single tract. Four such treatises, comprising eight Upanishads, together with six of those before described as appertaining to other Vedas, are perpetually cited in dissertations on the Veda.

It may be here proper to explain what is meant by Upanishad. In dictionaries, this term is made equivalent to Rcheṣya, which signifies mystery. This last term is, in fact, frequently employed by Men, and other ancient authors, where the commentators understand Upanishads to be meant. But neither the etymology, nor the acceptation, of the word, which is now to be explained, has any direct connexion with the idea of secrecy, concealment, or mystery. Its proper meaning, according to Sancara, Sayana, and all the commentators, is divine science, or the knowledge of God: and, according to the same authorities, it is equally applicable to theology itself, and to a book in which this science is taught. Its derivation is from the verb sad (shad-li), to destroy, to move, or to weary, preceded by the preposition upa near, and ni continually, or nis certainly. The sense, properly deducible from this etymology, according to the different explanations given by commentators, invariably points to the knowledge of the divine perfections, and to the consequent attainment of beatitude through exemption from passions.***

* It is dated at Mathurā, in the year (Somvat) 1732.
** The Cēna and Ch'handogya from the Sāmaveda; the Vṛihad āraṇyaca and Īśānya from the white Yajush, and the Tatārīya from the black Yajush; the Aitārīya from the Rigveda; and the Čatha, Prasna, Mundaca, and Maiṣasya from the Aḥarvavēda. To these should be added, the Nrisinha tapaniya.
*** Sancara, and Ānandaśrama on the Vṛihad āraṇyaca; as also the com-
The whole of the Indian theology is professedly founded on the Upanishads.* Those, which have been before described, have been shown to be extracts from the Vēda. The rest are also considered as pertaining to the Indian scripture: it does not, however, clearly appear, whether they are detached essays, or have been extracted from a Brāhmaṇa of the Aḥarva-vēda. I have not found any of them in the Sanhitā of the Aḥarvaṇa, nor in the Gopālha Brāhmaṇa.

In the best copies of the fifty-two Upanishads,** the first fifteen are stated to have been taken from the Saunacyas, whose Sāc’hā seems to be the principal one of the Aḥarva-vēda. The remaining thirty-seven appertain to various Sāc’hās, mostly to that of the Paippalādis: but some of them, as will be shown, are borrowed from other Vēdas.

The Munida, divided into six sections unequally distributed in two parts, is the first Upanishad of the Aḥarvaṇa; and is also one of the most important, for the doctrines which is contains. It has been fully illustrated by Sāncara, whose gloss is assisted by the annotations of Anandajnana. The opening of this Upanishad, comprising the whole of the first section, is here subjoined.

"Brahmā was first of the gods, framer of the universe, guardian of the world. He taught the knowledge of god, which is the foundation of all science, to his eldest son Aṭ’harva. That holy science, which Brahma revealed to Aṭ’harvan,*** was communicated by him to Angir, who transmitted it to Satyavaḥa, the descendant of Bharadwaṭja; and this son of Bharadwaṭja imparted the traditional science to Angiras.

"Saunaca, or the son of Šunaca, a mighty householder, addressing Angiras with due respect, asked, "What is it, O venerable sage, through which, when known, this universe is understood?"

"To him the holy personage thus replied: "Two sorts of science must be distinguished; as they, who know god, declare: the supreme science, and another. This other is the Rigveda, the Yajurveda, the

mentaries on other Upanishads: especially Sāncara on the C defendant. Other authors concur in assigning the same acceptance and etymology, to the word: they vary, only, in the mode of reconciling the derivation with the sense.

* It is expressly so affirmed in the Védánta sūtra, v. 3.

** I possess an excellent copy, which corresponds with one transcribed for Mr. Blaquiere, from a similar collection of Upanishads belonging to the late Sir W. Jones. In two other copies, which I also obtained at Benares, the arrangement differs, and several Upanishads are inserted, the genuineness of which is questionable; while others are admitted, which belong exclusively to the Yajurveda.

***Sāncara remarks, that Aṭ’harva, or Aṭ’harvan, may have been the first creature, in one of the many modes of creation, which have been practised by Brahma.
Sámarééá, the An'haru-vééda;* the rules of accentuation, the rites of religion, grammar, the glossary and explanation of obscure terms, prosody, and astronomy: also the Jihaa- and Prára-á; and logic, with the rules of interpretation, and the system of moral duties.

"But the supreme science is that, by which this unperishable [nature] is apprehended; invisible [or imperceptible, as is that nature]: not to be seized; not to be deduced; devoid of colour; destitute of eyes and ears; without hands or feet, yet ever variously pervading all: minute, unalterable; and contemplated by the wise for the source of beings.

"As the spider spins and gathers back [its thread]; as plants sprout on the earth; as hairs grow on a living person: so is this universe, here, produced from the unperishable nature. By contemplation, the vast one germinates; from him food [or body] is produced; and thence, successively, breath, mind, real [elements], worlds, and immortality arising from [good] deeds. The omniscient is profound contemplation, consisting in the knowledge of him, who knows all: and, from that, the [manifested] vast one, as well as names, forms, and food, proceed: and this is truth."

The P'rasna, which is the second Upanishad, and equally important with the first, consists, like it, of six sections; and has been similarly interpreted by Sáncara and Bálacréshna.** In this dialogue, Súcésa, the son of Bharadwája, Satyacáma, descended from Sívi, Sáuryáyaní, a remote descendant of the Sun, but belonging to the family of Garga, Causályá, surnamed A'swályána, or son of A'swala, Vaidárhí of the race of Bhrígu, together with Cábánd'hí surnamed Cátáyaná, or descendant of Cátýa, are introduced as seeking the knowledge of theology, and applying to Pippálahá for instruction. They successively interrogate him concerning the origin of creatures, the nature of the gods, the union of life with body, and the connexion of thoughts with the soul.

The nine succeeding Upanishads (from the 3d to the 11th) are of inferior importance, and have been left unexplained by the writers on the Védánta, because they do not directly relate to the Sáriraca, or theological doctrine respecting the soul.*** They are enumerated in the margin.†

The Mándúéya follows, and consists of four parts, each constituting a distinct Upanishad. This abstruse treatise, comprising the most

* Meaning the prayers contained in the four Védas, disjoined from theology.

** I have several copies of the text, besides commentaries on both Upanishads.

*** This reason is assigned by the annotator on Sáncara's gloss, at the beginning of his notes on the Mándúéya Upanishad.

† 3d Bhráma-nádyá. 4th Cshuirá. 5th Chúliá. 6th and 7th A'sharva-síras. 8th Garbhá. 9th Móha. 10th Bhráma. 11th Pi'ánághinírá-n.
material doctrines of the Védânta, has been elucidated by the labours of GAUDAPÁDA, and ŚAÑCARA. GAUDAPÁDA'S commentary is assisted by the notes of ÁNANDAGIRI.

Among the miscellaneous Upanishads, the first thirteen (from the 16th to the 28th) have been left uncommented by the principal expounders of the Védânta, for a reason before-mentioned. The names of these Upanishads will be found in the subjoined note.*

The following six from (from the 29th to the 34th,) constitute the Nrisinha Tápaniya; five of them compose the Púrva Tápaniya, or first part of the Upanishad so called; and the last, and most important, is entitled Ullara Tápaniya. It has been expounded by GAUDAPÁDA, as the first part (if not the whole Upanishad) has been by ŚAÑCARA.**

The object of this treatise appears to be the identifying of Nrisinha with all the gods: but, so far as I comprehend its meaning (for I have not sufficiently examined it to pronounce confidently on this point,) the fabulous incarnation of VISHNU, in the shape of a vast lion, does not seem to be at all intended; and the name of Nrisinha is applied to the divinity, with a superlative import, but with no apparent allusion to that fable.

The two next Upanishads constitute the first and second parts of the Cáthaca, or VALLI, or Cat'hanalli (for the name varies in different copies). It belongs properly to the Yajurvéda, as before mentioned; but it is usually cited from the Aitkara; and has been commented, as appertaining to this Védâ, by ŚAÑCARA, and by BALACRISHNA.***

It comprises six sections, severally entitled VALLI; but constituting two chapters (ad'hyâya), denominated Púrva-vallî and Ullara-vallî. The dialogue is supported by Mrityu, or death, and the prince Na-chicetas, whom his father, Vájaśrávasa, consigned to YAMA, being provoked by the boy's importunately asking him, (through zeal, however, for the success of a sacrifice performed to ensure universal conquest,) "to whom wilt thou give me?" YAMA receives Na-chicetas with honour, and instructs him in theology, by which beatitude and exemption from worldly sufferings may be attained, through a knowledge of the true nature of the soul, and its identity with

* 16th Nila-rudra. 17th Náda-vindu. 18th Brahme-vindu. 19th Amrita-vindu. 20th Dhyâna-vindu. 21st Tejó-vindu. 22d Yógasidhá. 23d Yóga-tatawa. 24th Sunyâda. 25th Arúniya or Arúniyôga. 26th Cañ'hasruti. 27th Pinda. 28th Atmá.

** I have several copies of the text, and of GAUDAPÁDA's commentary; with a single transcript of ŚAÑCARA's gloss on the five first of the treatises entitled Tápaniya.

*** The commentary of ŚAÑCARA is, as usual, concise and perspicuous; and that of BALACRISHNA, copious but clear. Besides their commentaries, and several copies of the text, together with a paraphrase by VIDYÁHANYA, I have found this Upanishad forming a chapter in a Brâhma, which is marked as belonging to the Sdmavédâ, and which I conjecture to be the Panchavîśa Brâhmaṇa of that Védâ.
the supreme Being. The doctrine is similar to that of other principal Upanishads.

The Čenēshita, or Čena Upanishad, is the thirty-seventh of the Al\-harvana, and agrees, almost word for word, with a treatise bearing the same title, and belonging to a Sāc'hā of the Sānavedā. Śāncara has, however, written separate commentaries on both, for the sake of exhibiting their different interpretations.* Both commentaries have, as usual, been annotated.

A short Upanishad, entitled Nārāyana, is followed by two others (39th and 40th), which form the first and second parts of the Vrihan Nārāyana. This corresponds, as before mentioned, with an Upani- shad, bearing the same title, and terminating the Aranya of the Tait- tiriya Yajurveda.

On the three subsequent Upanishads I shall offer no remarks; they have not been commented among such as relate to the Vēlānta; and I have not ascertained whence they are extracted.**

Under the name of Anandavalli and Bhriguvalli, two Upanishads follow (44th and 45th), which have already noticed as extracts from the Aranya of the black Yajush, distinguished by the titles of Taittiriya and Vārvűni.

The remaining seven Upanishads*** are unexplained by commenta- tors on the Vēlānta. They are, indeed, sufficiently easy, not to require a laboured interpretation: but there is room to regret the want of an ancient commentary, which might assist in determining whether these Upanishads be genuine. The reason of this remark will be subsequently explained.

Entertaining no doubts concerning the genuineness of the other works, which have been here described, I think it nevertheless pro- per to state some of the reasons, on which my belief of their authen- ticity is founded. It appears necessary to do so, since a late author has abruptly pronounced the Vēdas to be forgeries.†

It has been already mentioned, that the practice of reading the principal Vēdas in superstitious modes, tends to preserve the genuine text. Copies, prepared for such modes of recital, are spread in various parts of India, especially Benares, Jeyenagar, and the banks of the Gobierno. Interpolations and forgeries have become impracticable since this usage has been introduced: and the Rīgvedā, and both the Yajushes, belonging to the several Sāc'hās, in which that custom has been adopted, have been, therefore, long safe from alteration.

* Here, as in other instances, I speak from copies in my possession.

** Their titles are, 41st Sarvopanishatsatu. 42d Hansa. And 43d Para- ma hansa.

*** 44th Garud. 47th Cālojny rudra. 48th and 49th Rūna tāpāniya, first and second parts. 50th Cānīvyā. 51st Jāhola. 52d Aśrama.

† Mr. Pinkerton, in his Modern Geography, Vol. II.
The explanatory table of contents, belonging to the several Védas, also tends to ensure the purity of the text; since the subject and length of each passage are therein specified. The index, again, is itself secured from alteration by more than one exposition of its meaning, in the form of a perpetual commentary.

It is a received and well grounded opinion of the learned in India, that no book is altogether safe from changes and interpolations until it have been commented; but when once a gloss has been published, no fabrication could afterwards succeed; because the perpetual commentary notices every passage, and, in general, explains every word.

Commentaries on the Védas themselves exist, which testify the authenticity of the text. Some are stated to have been composed in early times: I shall not, however, rely on any but those to which I can with certainty refer. I have fragments of Uvāṭa's gloss; the greatest part of Sāyana's on several Védas; and a complete one by Mahīḍhara on a single Veda. I also possess nearly the whole of Śaṅcara's commentary on the Upanishads; and a part of Gaudāpāda's; with others, by different authors of less note.

The genuineness of the commentaries, again, is secured by a crowd of annotators, whose works expound every passage in the original gloss; and whose annotations are again interpreted by others. This observation is particularly applicable to the most important parts of the Védas, which, as is natural, are the most studiously and elaborately explained.

The Niructa, with its copious commentaries on the obsolete words and passages of scripture, further authenticates the accuracy of the text, as there explained. The references and quotations, in those works, agree with the text of the Védas, as we now find it.

The grammar of the Sanscrit language contains rules applicable to the anomalies of the ancient dialect. The many and voluminous commentaries on that, and on other parts of the grammar, abound in examples cited from the Védas: and here, also, the present text is consonant to those ancient quotations.

Philosophical works, especially the numerous commentaries on the aphorisms of the Mīmāṃsā and Védánta, illustrate and support every position advanced in them, by ample quotations from the Védas. The object of the Mīmāṃsā is to establish the cogency of precepts contained in scripture, and to furnish maxims for its interpretation; and, for the same purpose, rules of reasoning, from which a system of logic is deducible. The object of the Védánta is to illustrate the system of mystical theology taught by the supposed revelation, and to show its application to the enthusiastic pursuit of unimpassioned perfection and mystical intercourse with the divinity. Both are closely connected with the Védas: and here, likewise, the
authenticity of the text is supported by ancient references and citations.

Numerous collections of aphorisms, by ancient authors, on religious ceremonies, contain, in every line, references to passages of the Védas. Commentaries on these aphorisms cite the passages at greater length. Separate treatises also interpret the prayers used at divers ceremonies. Rituals, some ancient, others modern, contain a full detail of the ceremonial, with all the prayers which are to be recited at the various religious rites for which they are formed. Such rituals are extant, not only for ceremonies which are constantly observed, but for others which are rarely practised; and even for such as have been long since disused. In all, the passages taken from the Védas agree with the text of the general compilation.

The Indian legislators, with their commentators, and the copious digests and compilations from their works, frequently refer to the Védas; especially on those points of the law which concern religion. Here also the references are consistent with the present text of the Indian scripture.

Writers on ethics sometimes draw from the Védas illustrations of moral maxims, and quote from their holy writ passages at full length, in support of ethical precepts. These quotations are found to agree with the received text of the sacred books.

Citations from the Indian scripture occur in every branch of literature studied by orthodox Hindus. Astronomy, so far as it relates to the calendar, has frequent occasion for reference to the Védas. Medical writers sometimes cite them; and even annotators on profane poets occasionally refer to this authority, in explaining passages which contain allusions to the sacred text.

Even the writings of the heretical sects exhibit quotations from the Védas. I have met with such in the books of the Jaina, unattended by any indication of their doubting the genuineness of the original, though they do not receive its doctrines, nor acknowledge its cogency.

In all these branches of Indian literature, while perusing or con-
sulting the works of various authors, I have found perpetual references to the *Védas*, and have frequently verified the quotations. On this ground I defend the authentic text of the Indian scripture, as it is now extant: and although the passages which I have so verified are few, compared with the great volume of the *Védas*, yet I have sufficient grounds to argue, that no skill in the nefarious arts of forgery and falsification, could be equal to the arduous task of fabricating large works, to agree with the very numerous citations, pervading thousands of volumes, composed on diverse subjects, in every branch of literature, and dispersed through the various nations of Hindus, inhabiting *Hindustan* and the *Dekhin*.

If any part of what is now received as the *Véda*, cannot stand the test of such a comparison, it may be rejected, as at least doubtful, if not certainly spurious. Even such parts as cannot be fully confirmed by a strict scrutiny, must be either received with caution, or be set aside as questionable. I shall point out parts of the fourth *Véda*, which I consider to be in this predicament. But, with the exceptions now indicated, the various portions of the *Védas*, which have been examined, are as yet free from such suspicion; and, until they are impeached by more than vague assertion, have every title to be admitted as genuine copies of books, which (however little deserving of it) have been long held in reverence by the Hindus.

I am apprized that this opinion will find opponents, who are inclined to dispute the whole of Indian literature, and to consider it all as consisting of forgeries, fabricated within a few years, or, at best, in the last few ages. This appears to be grounded on assertions and conjectures, which were inconsiderately hazarded, and which have been eagerly received, and extravagantly strained.

In the first place, it should be observed, that a work must not be hastily condemned as a forgery, because, on examination, it appears not to have been really written by the person, whose name is usually coupled with quotations from it. For if the very work itself show that it does not purport to be written by that person, the safe conclusion is, that it was never meant to be ascribed to him. Thus the two principal codes of Hindu law are usually cited as *Ménu's* and *Yájñyaválcya's*: but in the codes themselves, those are dialogists, not authors: and the best commentators expressly declare that these institutes were written by other persons than *Ménu* and *Yájñyaválcya*. The *Súrya Sádhánta* is not pretended to have been written by *Méya*: but he is introduced as receiving instruction from a partial incarnation of the Sun; and their conversation con-

*Vijñánatógí, also named Vijnánásvará, who commented the institutes which bear the name of Yajñyaválcya, states the text to be an abridgment by a different author.*
stitutes a dialogue, which is recited by another person in a different company. The text of the Sānch'ya philosophy, from which the sect of Budd'ha seems to have borrowed its doctrines, is not the work of Capila himself, though vulgarly ascribed to him; but it purports to be composed by Iśwara Kriṣṇa; and he is stated to have received the doctrine medially from Capila, through successive teachers, after its publication by Panchaśic'ha, who had been himself instructed by Aśuri, the pupil of Capila.

To adduce more instances would be tedious: they abound in every branch of science. Among works, the authors of which are unknown, and which, therefore, as usual, are vulgarly ascribed to some celebrated name, many contain undisguised evidence of a more modern date. Such are those parts of Purāṇas in which the prophetic style is assumed, because they relate to events posterior to the age of the persons who are speakers in the dialogue. Thus Budd'ha is mentioned under various names in the Matsya, Vishnu, Bhāgavata, Garuda, Nṛisinha, and other Purāṇas. I must not omit to notice, that Sāncara Chārya, the great commentator on the abstrusest parts of the Vēdas, is celebrated, in the Vṛihaddharmapurāṇa,* as an incarnation of Vishnū; and Gauḍapāda is described, in the Sāncara Vijeyā, as the pupil of Sūca the son of Vyāsa.**

I do not mean to say, that forgeries are not sometimes committed; or that books are not counterfeited, in whole or in part. Sir W. Jones, Mr. Blaquiere, and myself, have detected interpolations. Many greater forgeries have been attempted: some have for a time succeeded, and been ultimately discovered: in regard to others, detection has immediately overtaken the fraudulent attempt. A conspicuous instance of systematic fabrication, by which Captain Wilford was for a time deceived, has been brought to light, as has been fully stated by that gentleman. But though some attempts have been abortive, others may doubtless have succeeded. I am myself inclined to adopt an opinion supported by many learned Hindus, who consider the celebrated Sri Bhāgavata as the work of a grammarian, supposed to have lived about six hundred years ago.

In this, as in several other instances, some of which I shall have likewise occasion to notice, the learned among the Hindus have resisted the impositions that have been attempted. Many others might be stated, where no imposition has been either practised or

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* In the 78th chapter of the 2d part. This is the Purāṇa mentioned by me with doubt in a former essay, (Asiatic Researches, vol. v. p. 53.) I have since procured a copy of it.

** If this were not a fable, the real age of Vyāsa might be hence ascertained; and, consequently, the period when the Vēdas were arranged in their present form. GovindaNaṭ'ha, the instructor of Sāncara, is stated to have been the pupil of Gauḍapāda; and, according to the traditions generally received in the peninsula of India, Sāncara lived little more than eight hundred years ago.
intended. In Europe, as well as in the East, works are often published anonymously, with fictitious introductions: and diverse compositions, the real authors of which are not known, have, on insufficient grounds, been dignified with celebrated names. To such instances, which are frequent everywhere, the imputation of forgery does not attach.

In Europe, too, literary forgeries have been committed, both in ancient and modern times. The poems ascribed to Orpheus, are generally admitted not to have been composed by that poet, if, indeed, he ever existed. *Nani, or Annius,* of Viterbo, is now universally considered as an impostor, notwithstanding the defence of his publication, and of himself, by some among the learned of his age. In our own country, and in recent times, literary frauds have been not unfrequent. But a native of India, who should retort the charge, and argue from a few instances, that the whole literature of Europe, which is held ancient, consists of modern forgeries, would be justly censured for his presumption.

We must not then indiscriminately condemn the whole literature of India. Even Father Hardouin, when he advanced a similar paradox respecting the works of ancient writers, excepted some compositions of Cicero, Virgil, Horace, and Pliny.

It is necessary in this country as everywhere else, to be guarded against literary impositions. But doubt and suspicion should not be carried to an extreme length. Some fabricated works, some interpolated passages, will be detected by the sagacity of critics in the progress of researches into the learning of the east: but the greatest part of the books, received by the learned among the Hindus, will assuredly be found genuine. I do not doubt that the *Védas*, of which an account has been here given, will appear to be of this description.

In pronouncing them to be genuine, I mean to say, that they are the same compositions, which, under the same title of *Védas,* have been revered by Hindus for hundreds, if not thousands, of years. I think it probable, that they were compiled by Dwaipayana, the person who is said to have collected them, and who is thence sur-named Vyása, or the compiler. I can perceive no difficulty in admitting, that those passages which are now ascribed to human authors, either as the Rishis, or as the reciters of the text, were attributed to the same persons, so long ago, as when the compilation was made; and probably, in most instances, those passages were really composed by the alleged authors. Concerning such texts as are assigned to divine persons, according to Hindu mythology, it may be fairly concluded, that the true writers of them were not known when the compilation was made; and, for this reason, they were assigned to fabulous personages.

The different portions which constitute the *Védas,* must have been
written at various times. The exact period when they were compiled, or that in which the greatest part was composed, cannot be determined with accuracy and confidence from any facts yet ascertained. But the country may; since many rivers of India are mentioned in more than one text; and, in regard to the period, I incline to think, that the ceremonies called Yajña, and the prayers to be recited at those ceremonies, are as old as the calendar, which pursports to have been framed for such religious rites.

To each Vēda a treatise, under the title of Jyotish, is annexed, which explains the adjustment of the calendar, for the purpose of fixing the proper periods for the performance of religious duties. It is adapted to the comparison of solar and lunar time with the vulgar or civil year; and was evidently formed in the infancy of astronomical knowledge. From the rules delivered in the treatises which I have examined,* it appears, that the cycle (Yuga) there employed, is a period of five years only. The month is lunar; but at the end, and in the middle, of the quinquennial period, an intercalation is admitted, by doubling one month. Accordingly, the cycle comprises three common lunar years, and two, which contain thirteen lunations each. The year is divided into six seasons; and each month into half months. A complete lunation is measured by thirty lunar days; some one of which must of course, in alternate months, be sunk, to make the dates agree with the nycthemera. For this purpose, the sixty-second day appears to be deducted:** and thus the cycle of five years consists of 1860 lunar days, or 1830 nycthemera; subject to a further correction, for the excess of nearly four days above the true sidereal year: but the exact quantity of this correction, and the method of making it, according to this calendar, have not yet been sufficiently investigated to be here stated.

The zodiac is divided into twenty-seven asterisms, or signs, the first of which, both in the Jyotish and in the Vēdas, is Crītīcē, or the Pleiads. The place of the colures, according to these astronomical treatises, will be forthwith mentioned: but none of them hint at a motion of the equinoxes. The measure of a day by thirty hours, and that of an hour by sixty minutes, are explained; and the method of constructing a clepsydra is taught.

This ancient Hindu calendar, corresponding in its divisions of time, and in the assigned origin of the ecliptic, with several passages of the Vēdas, is evidently the foundation of that which, after successive corrections, is now received by the Hindus throughout

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* I have several copies of one such treatise, besides a commentary on the Jyotish of the Rgveda, by an unknown author; which is accordingly assigned to a fabulous personage, Sēshanāga.

** The Athenian year was regulated in a similar manner; but, according to Oemnus, it was the sixty-third day, which was deducted. Perhaps this Hindu calendar may assist in explaining the Grecian system of lunar months.
India. The progress of those corrections may be traced, from the cycle of five, * to one of sixty lunar years (which is noticed in many popular treatises on the calendar, and in the commentary of the Jyotish); and thence, to one of sixty years of Jupiter; and, finally, to the greatest astronomical periods of twelve thousand years of the gods, and a hundred years of Brahma. But the history of Indian astronomy is not the subject of this essay. I shall only cite, from the treatises here referred to, a passage in which the then place of the colures is stated.

'Swar acraméth sómá'reu yadi súcav savásavau; syá taddáiyugam, mághas, tapas, sucló, 'yanum hy udac.

'Prapadyéth śravish't'hádau súryachándramásav udac; sárp'árdhé dáchsin'árca tu: mágha-śráváníyóh sadá.

'Gharma-vridd'hir, apám prast'hah, cşhapá-hrása, udag gatau: dáchsiné tâu viparayastau, shán múhtirá ayunéná tu.'

The following is a literal translation of this remarkable passage, which occurs in both the treatises examined by me.

'When the sun and moon ascend the sky together, being in the constellation over which the Vasus preside; then does the cycle begin, and the [season] Mágha, and the [month] Tapas, and the bright [fortnight], and the northern path.

'The sun and moon turn towards the north at the beginning of Sravish't'há; but the sun turns towards the south in the middle of the constellation over which the serpents preside; and this [his turn towards the south, and towards the north], always [happens] in [the months of] Mágha and Sráváha.

'In the northern progress, an increase of day, and decrease of night, take place, amounting to a prast'ha (or 32 palas) of water: in the southern, both are reversed (i.e. the days decrease and the nights increase), and [the difference amounts] by the journey, to six múhtíras.'**

'Sravish't'há is given, in all the dictionaries of the Sanscrit language, as another name of D'hanish't'há, and is used for it in more than

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* The treatises in question contain allusions to the ages of the world: but without explaining, whether any, and what, specific period of time was assigned to each age. This cycle of five years is mentioned by the name of Yuga, in Parásara's institutes of law edited by Suvrata, and entitled Vrihat Párd-sara. It is there (Ch. 12. v. 63.) stated, as the basis of calculation for larger cycles: and that of 3600 years, deduced from one of sixty (containing twelve simple yugas), is denominated the yuga of Vacpati; whence the yuga of Prajá-nár'ha, containing 216,000 years, is derived; and twice that constitutes the Calyuga. The still greater periods are afterwards described under the usual names.

** I cannot, as yet, reconcile the time here stated. Its explanation appears to depend on the construction of the clepsydra, which I do not well understand; as the rule for its construction is obscure, and involves some difficulties which remain yet unsolved.
one passage of the Védas. This is the constellation which is sacred to the Vasus; as Aśleṣhá is to the serpents. The deities presiding over the twenty-seven constellations, are enumerated in three other verses of the Jyotish belonging to the Yajush, and in several places of the Védas. The Jyotish of the Rích differs in transposing two of them; but the commentator corrects this as a faulty reading.

In several passages of the Jyotish, these names of deities are used for the constellations over which they preside; especially one, which states the situation of the moon, when the sun reaches the tropic, in years other than the first of the cycle. Every where these terms are explained, as indicating the constellations which that enumeration allots to them.* Texts, contained in the Védas themselves, confirm the correspondence; and the connexion of Aświni and the Aświns is indeed decisive.

Hence it is clear, that D'hanishthá and Aśleṣhá are the constellations meant; and that when this Hindu calendar was regulated, the solstitial points were reckoned to be at the beginning of the one, and in the middle of the other: and such was the situation of those cardinal points, in the fourteenth century before the Christian era. I formerly** had occasion to show from another passage of the Védas, that the correspondence of seasons with months, as there stated, and as also suggested in the passage now quoted from the Jyotish, agrees with such a situation of the cardinal points.

I now proceed to fulfil the promise of indicating such parts of the fourth Védas as appear liable to suspicion. These are the remaining detached Upanishads, which are not received into the best collections of fifty-two theological tracts, belonging to the Aitárva-veda; and even some of those which are there inserted, but which, so far as my inquiries have yet reached, do not appear to have been commented by ancient authors, nor to have been quoted in the old commentaries on the Védánta. Two of these Upanishads are particularly suspicious: one entitled Ráma tāpāniya, consisting of two parts (Púrva and Utára); and another called Gópála tāpániya, also comprising two parts, of which one is named the Críshna Upanishad. The introduction to the first of these works contains a summary, which agrees in substance with the mythological history of the husband of Síta, and conqueror of Lánca. The other exalts the hero of Mauhurá.

Although the Ráma tāpániya be inserted in all the collections of Upanishads, which I have seen; and the Gópála tāpániya appear in some, yet I am inclined to doubt their genuineness, and to suspect that they have been written in times, modern, when compared with the remainder of the Védas. This suspicion is chiefly grounded on the opinion, that the sects, which now worship Ráma and Críshna

* I think it needless to quote the original of this enumeration.
as incarnations of Vishnu, are comparatively new. I have not found, in any other part of the Vedas, the least trace of such a worship. The real doctrine of the whole Indian scripture is the unity of the deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements, and the stars, and planets, as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are indeed mentioned, or at least indicated, in the Vedas. But the worship of deified heroes is no part of that system; nor are the incarnations of deities suggested in any other portion of the text, which I have yet seen; though such are sometimes hinted at by the commentators.

According to the notions, which I entertain of the real history of the Hindu religion, the worship of Rama, and of Krishna, by the Vaishnavas, and that of Mahadeva and Bhavani by the Saivas and Saitas, have been generally introduced, since the persecution of the Baudhās and Jainas. The institutions of the Vedas are anterior to Buddhas, whose theology seems to have been borrowed from the system of Capila, and whose most conspicuous practical doctrine is stated to have been the unlawfulness of killing animals, which in his opinion were too frequently slain for the purpose of eating their flesh, under the pretense of performing a sacrifice or Yajnya. The overthrow of the sect of Buddhas, in India, has not effected the full revival of the religious system inculcated in the Vedas. Most of what is there taught, is now obsolete: and, in its stead, new orders of religious devotees have been instituted; and new forms of religious ceremonies have been established. Rituals founded on the Puranas, and observances borrowed from a worse source, the Tantras, have, in a great measure, antiquated the institutions of the Vedas. In particular, the sacrificing of animals before the idols of Cäli, has superseded the less sanguinary practice of the Yajnya; and the adoration of Rama and of Krishna has succeeded to that of the elements and planets. If this opinion be well founded, it follows that the Upanishads in question have probably been composed in later times, since the introduction of those sects, which hold Rama and Gopala in peculiar veneration.

On the same ground, every Upanishad, which strongly favours the doctrines of these sects, may be rejected, as liable to much suspicion.

* In Bengal, and the contiguous provinces, thousands of kids and buffalo calves are sacrificed before the idol, at every celebrated temple; and opulent persons make a similar destruction of animals at their private chapels. The sect which has adopted this system is prevalent in Bengal, and in many other provinces of India: and the Sanguinary Chapter, translated from the Cāndī Purāṇa by Mr. Blaquiere (Asiatic Researches, vol. v. p. 371), is one among the authorities on which it relies. But the practice is not approved by other sects of Hindus.
Such is the *Almanabodha Upanishad,* in which *krishna* is noticed by the title of *madhusudana,* son of *devaci,* and such, also, is the *Sundaridanasi,* which inculcates the worship of *devi.*

The remaining *Upanishads* do not, so far as I have examined them, exhibit any internal evidence of a modern date. I state them as liable to doubt, merely because I am not acquainted with any external evidence of their genuineness.*** But it is probable, that further researches may ascertain the accuracy of most of them, as extracts from the *Vedas;* and their authenticity, as works quoted by known authors. In point of doctrine they appear to conform with the genuine *Upanishads.*

The preceding description may serve to convey some notion of the *Vedas.* They are too voluminous for a complete translation of the whole; and what they contain would hardly reward the labour of the reader; much less that of the translator. The ancient dialect in which they are composed, and especially that of the three first *Vedas,* is extremely difficult and obscure: and, though curious, as the parent of a more polished and refined language (the classical Sanscrit), its difficulties must long continue to prevent such an examination of the whole *Vedas,* as would be requisite for extracting all that is remarkable and important in those voluminous works. But they well deserve to be occasionally consulted by the oriental scholar.

* I have seen but one copy of it, in an imperfect collection of the *Upanishads.* It is not inserted in other compilations, which nevertheless purport to be complete.

** According to the only copy that I have seen, it comprises five *Upanishads,* and belongs to the *Atha'rsana;* but the style resembles that of the *Tantras* more than the *Vedas.* It is followed by a tract, marked as belonging to the same *Veda,* and entitled *Tripura Upanishad,* or *Trapeaupriya;* but this differs from another bearing the similar title of *Tripuri Upanishad,* and found in a different collection of theological treatises. I equally discredit both of them, although they are cited by writers on the *Mantra sāstra* (or use of incantations); and although a commentary has been written on the *Tripura* by *bhattacharaya.*

*** The same observation is applicable to several *Upanishads,* which are not inserted in the best collections, but which occur in others. For instance, the *Scanda, Cusa, Gopichandana, Darisana,* and *Vajrasuchi.* I shall not stop to indicate a few questionable passages in some of these dubious tracts.
II.

On the DUTIES of a FAITHFUL HINDU WIDOW.


While the light which the labours of the Asiatic Society have thrown on the sciences and religion of the Hindus, has drawn the attention of the literary world to that subject, the hint thrown out by the President for rejecting the authority of every publication preceding the translation of the Gītā, does not appear to have made sufficient impression. Several late compilations in Europe betray great want of judgment in the selection of authorities; and their motley dress of true and false colours tends to perpetuate error; for this reason it seems necessary on every topic to revert to original authorities, for the purpose of canceling error or verifying facts already published; and this object will no way be more readily attained, than by the communication of detached essays on each topic, as it may present itself to the Orientalist in the progress of his researches. From this or any other motive for indulgence, should the following authorities from Sanscrit books be thought worthy of a place in the next volume of the Society's Transactions, I shall be rewarded for the pains taken in collecting them.

'Having first bathed, the widow, dressed in two clean garments, and holding some cūsa grass, sips water from the palm of her hand. Bearing cūsa and ītā* on her hand, she looks towards the east or north, while the Brāhmaṇa utters the mystic word Om. Bowing to nārayaṇa, she next declares:** "On this month, so named in such a pacsha, on such a tithi, I (naming herself and her family*** that I may meet Arundhati † and reside in Swargā; that the years of my stay may be numerous as the hairs on the human body; that I may enjoy with my husband the felicity of heaven, and sanctify my

* Sesamum.
** This declaration is called the Sancalpa.
*** Gōtra, the family or race. Four great families of Brāhmaṇas are now extant, and have branched into many distinct races. Since the memorable massacre of the Cshatriyās, by Parasu-Rāma, the Cshatriyās describe themselves from the same Gōtras as the Brāhmaṇas.
† Wife of Vasishṭha.
DUTIES OF A FAITHFUL WIDOW.

paternal and maternal progenitors, and the ancestry of my husband's father; that lauded by the Apsaruses, I may be happy with my lord, through the reigns of fourteen Indras; that expiation be made for my husband's offences, whether he has killed a Brähmana, broken the ties of gratitude, or murdered his friend, thus I ascend my husband's burning pile. I call on you, ye guardians of the eight regions of the world; Sun and Moon! Air, Fire, Æther,* Earth, and Water! My own soul! yama! Day, Night, and Twilight! And thou, Conscience, bear witness: I follow my husband's corpse on the funeral pile.”**

"Having repeated the Sancalpa, she walks thrice round the pile; and the Brähmana utters the following mantras:

"Om! Let these women, not to be widowed, good wives, adorned with collyrium, holding clarified butter, consign themselves to the fire. Immortal, not childless, nor husbandless, well adorned with gems, let them pass into fire, whose original element is water.”

(From the Rigveda.)

"Om! Let these faithful wives, pure, beautiful, commit themselves to the fire, with their husband's corpse.”

(A Pauránica mantra.)

"With this benediction, and uttering the mystic Namó Namah, she ascends the flaming pile.'

While the prescribed ceremonies are performed by the widow, the son, or other near kinsman, of the deceased, applies the first torch, with the forms directed for funeral rites in the Grihya,*** by which his tribe is governed.

The Sancalpa is evidently formed on the words of an āris:

"The wife who commits herself to the flames with her husband's corpse, shall equal Arundhati, and reside in Swarga:

"Accompanying her husband, she shall reside so long in Swarga as are the thirty-five millions of hairs on the human body.

"As the snake-catcher forcibly drags the serpent from his earth,

*Acaśa.

** In several publications the woman has been described as placing herself on the pile before it be lighted; but the ritual quoted is conformable to the text of the Bhágavata.

"When the corpse is about to be consumed in the saholaja, the faithful wife who stood without, rushes on the fire." — NÁREDA TO YUḌ'HISṬ'HIRA, announcing the death and funeral of DHRITARĀŚHTRA. See Bhágavata, book i., ch. 13.

The saholaja is a cabin of grass or leaves, sometimes erected on the funeral pile. "The shed on the funeral pile of a Muni is [called] parṇóta or saho-taja." See the vocabulary entitled Hdrávali.

*** Extracts or compilations from the sacred books, containing the particular forms for religious ceremonies, to be observed by the race or family for whom that portion of the sacred writings has been adopted, which compose their Grihya.
so, bearing her husband [from hell], with him she shall enjoy heavenly bliss.

"Dying with her husband, she sanctifies her maternal and paternal ancestors; and the ancestry of him to whom she gave her virginity.

"Such a wife, adoring her husband, in celestial felicity with him, greatest, most admired, * with him shall enjoy the delights of heaven, while fourteen INDRAS reign.

"Though her husband had killed a Brāhmaṇa, ** broken the ties of gratitude, or murdered his friend, she expiates the crime." (ANGIRAS.)

The mantras are adopted on the authority of the Brahme purāṇa.

"While the pile is preparing, tell the faithful wife of the greatest duty of woman: she is loyal and pure who burns herself with her husband's corpse. Hearing this, fortified [in her resolution], and full of affection, she completes the Pārīmedhā yāga *** and ascends to Swarga." (Brahme purāṇa.)

It is held to be the duty of a widow to burn herself with her husband's corpse; but she has the alternative, "On the death of her husband, to live as Brahmacāri, or commit herself to the flames." (VISHNU.)

The austerity intended consists in chastity, and in acts of piety and mortification.

"The use of tāmbūla, dress, and feeding off vessels of tutenague is forbidden to the Yati, † the Brahmacāri, and the wīdom." (PRACHĒTAS.)

"The widow shall never exceed one meal a day, nor sleep on a bed; if she do so, her husband falls from Swarga." "She shall eat no other than simple food, and ‡ shall daily offer the tarpāṇa of cuṣa, tīla, and water. ‡‡

"In Vaiṣāc'ha, Cārtica, and Māgha, she shall exceed the usual duties of ablution, alms, and pilgrimage, and often use the name of GOD [in prayer]." (The Smrīti.)

After undertaking the duty of a Sāti, should the widow recede, she incurs the penalties of defilement.

* The word in the text is expounded "lauded by the choirs of heaven, Gandhāras," &c.

** The commentators are at the pains of shewing that this expiation must refer to a crime committed in a former existence; for funeral rites are refused to the murderer of a Brāhmaṇa.

*** Act of burning herself with her husband.

† Sannyāsi.

‡ If she has no male descendants. See Madana Parijāta.

‡‡‡ Oblations for the manes of ancestors to the third degree, though not exclusively; for the prayer includes a general petition for remoter ancestors. Yet daily oblations (Vaiśavadēsa) are separately offered for ancestors beyond the third degree.
"If the woman, regretting life, recede from the pile, she is defiled; but may be purified by observing the fast called Prájápatya."

(Ápastamba.)

Though an alternative be allowed, the Hindu legislators have shown themselves disposed to encourage widows to burn themselves with their husband's corpse.

Háríta thus defines a loyal wife: "She, whose sympathy feels the pains and joys of her husband; who mourns and pines in his absence, and dies when he dies, is a good and loyal wife." (Háríta.)

"Always revere a loyal wife, as you venerate the Dévatás: for, by her virtues, the prince's empire may extend over the three worlds."

(Matsya puráña.)

"Though the husband died unhappy by the disobedience of his wife; if from motives of love, disgust [of the world], fear [of living unprotected], or sorrow, she commit herself to the flames, she is entitled to veneration."

(Mahá Bhárata.)

Obsequies for suicides are forbidden; but the Rigvédá expressly declares, that "the loyal wife [who burns herself], shall not be deemed a suicide. When a mourning of three days has been completed, the Sráddha is to be performed." This appears from the prayer for the occasion, directed in the Rigvédá.

Regularly the chief mourner for the husband and for the wife, would in many cases be distinct persons: but the Bhavishya puráña provides, that "When the widow consigns herself to the same pile with the corpse of the deceased, whoever performs the Criyá for her husband, shall perform it for her."

"As to the ceremonies from the lighting of the funeral pile to the Píńda; whoever lights the pile shall also offer the Píńda."

(Váyu puráña.)

In certain circumstances the widow is disqualified for this act of a Sati.

"She who has an infant child, or is pregnant, or whose pregnancy is doubtful, or who is unclean, may not, O princess, ascend the funeral pile.

"So said Náreśa to the mother of Sagara."

"The mother of an infant shall not relinquish the care of her child to ascend the pile; nor shall one who is unclean [from a periodical cause], or whose time for purification after child-birth is not passed, nor shall one who is pregnant, commit herself to the

* It extends to twelve days; the first three, a spare meal may be taken once in each day; the next three, one in each night; the succeeding three days, nothing may be eaten but what is given unsolicited; and the last three days are a rigid fast.

** The shortness of the mourning is honourable: the longest mourning is for the lowest tribe.
flames. * But the mother of an infant may, if the care of the child can be otherwise provided." (Vṛiḥaspati.)

In the event of a Brāhmaṇa dying in a distant country, his widow is not permitted to burn herself.

"A Vīprā or Brāhmaṇi may not ascend a second pile." (Gōtama.)

But with other castes, this proof of fidelity is not precluded by the remote decease of the husband, and is called Anugamana.

"The widow, on the news of her husband's dying in a distant country, should expeditiously burn herself: so shall she obtain perfection." (Vyāsa.)

"Should the husband die on a journey, holding his sandals to her breast, let her pass into the flames." (Brahme purāṇa.)

The expression is not understood of sandals exclusively; for Usānas of Śucra declares:

"Except a Vīprā, the widow may take any thing that belonged to her husband, and ascend the pile."

"But a Vīprā may not ascend a second pile; this practice belongs to other tribes." (Śucra.)

In two of the excepted cases, a latitude is allowed for a widow desirous of offering this token of loyalty, by postponing the obsequies of the deceased: for Vyāsa directs that, "If the loyal wife be distant less than the journey of a day, and desire to die with her husband, his corpse shall not be burnt until she arrive." And the Bhavishya purāṇa permits that "the corpse be kept one night, if the third day of her uncleanness had expired when her husband died."

With respect to a circumstance of time, ** which might on some occasions be objected, the commentators obviate the difficulty, by arguing from several texts, "that to die with or after [her husband], is for a widow naimittica *** and cāmya, † and consequently allowable in the intercalary month;" for Dāsaka teaches, that "whenever an act both naimittica and cāmya is in hand, it is then to be performed without consulting season." They are at the trouble of removing another difficulty:

"Dhritaṛāśṭra in the state of Samādhi, quitted his terrestrial form to proceed to the Mucti, or beatitude, which awaited him. When the leaves and wood were lighted to consume the corpse, his wife Gāndhāri was seen to pass into the flames. Now also, a

* It has been erroneously asserted, that a wife, pregnant at the time of her husband's death, may burn herself after delivery. Hindu authorities positively contradict it. In addition to the text it may be remarked, that it is a maxim, "What was prevented in its season, may not afterwards be resumed."

** Occasional observances are omitted on intercalary days.

*** Eventual; incumbent when a certain event happens.

† Optional; done for its reward.
husband dying at Cāsi and attaining Mucti, it becomes his widow to follow the corpse in the flames."

It were superfluous to pursue commentators through all their frivolous distinctions and laborious illustrations on latent difficulties.

All the ceremonies essential to this awful rite are included in the instructions already quoted. But many practices have been introduced, though not sanctioned by any ritual. A widow who declares her resolution of burning herself with the corpse, is required to give a token of her fortitude: and it is acknowledged, that one who receded after the ceremony commenced, would be compelled by her relations to complete the sacrifice. This may explain circumstances described by some who have witnessed the melancholy scene.

Other ceremonies noticed in the relations of persons who have been present on such occasions, are directed in several rituals:

"Adorned with all jewels, decked with minium and other customary ornaments, with the box of minium in her hand, having made pūjā or adoration to the Dēvatās, thus reflecting that this life is nought: my lord and master to me was all, — she walks round the burning pile. She bestows jewels on the Brāhmaṇas, comforts her relations, and shows her friends the attentions of civility: while calling the Sun and Elements to witness, she distributes minium at pleasure; and having repeated the Sancalpa, proceeds into the flames. There embracing the corpse, she abandons herself to the fire, calling Satya! Satya! Satya!"

The by-standers throw on butter and wood; for this they are taught that they acquire merit exceeding ten million fold the merit of an Āswamedha, or other great sacrifice. Even those who join the procession from the house of the deceased to the funeral pile, for every step are rewarded as for an Āswamedha. Such indulgences are promised by grave authors: they are quoted in this place only as they seem to authorize an inference, that happily the martyrs of this superstition have never been numerous. It is certain that the instances of the widow's sacrifices are now rare: on this it is only necessary to appeal to the recollection of every person residing in India, how few instances have actually occurred within his knowledge. And, had they ever been frequent, superstition would hardly have promised its indulgences to spectators.
III.

On the RELIGIOUS CEREMONIES of the HINDUS, and of the BRÁHMENS especially.

ESSAY I.

[From the Asiatic Researches, vol. v. p. 345—368. Calcutta, 1798. 4to.]

The civil law of the Hindus containing frequent allusions to their religious rites, I was led, among other pursuits connected with a late undertaking, to pursue several treatises on this subject, and to translate from the Sanscrit some entire tracts, and parts of others. From these sources of information, upon a subject on which the Hindus are by no means communicative, I intend to lay before the Society, in this and subsequent essays, an abridged explanation of the ceremonies, and verbal translations of the prayers used at rites, which a Hindu is bound constantly to perform. In other branches of this inquiry, the Society may expect valuable communications from our colleague, Mr. W. C. Blaquiere, who is engaged in similar researches. That part of the subject to which I have confined my enquiries will be also found to contain curious matter, which I shall now set forth without comment, reserving for a subsequent essay the observations which are suggested by a review of these religious practices.

A Bráhmana rising from sleep, is enjoined, under the penalty of losing the benefit of all rites performed by him, to rub his teeth with a proper withé, or a twig of the racemiferous fig-tree, pronouncing to himself this prayer: "Attend, lord of the forest; soma, king of herbs and plants, has approached thee: mayest thou and he cleanse my mouth with glory and good auspices, that I may eat abundant food." The following prayer is also used upon this occasion: "Lord of the forest! grant me life, strength, glory, splendour, offspring, cattle, abundant wealth, virtue, knowledge, and intelligence." But if a proper withé cannot be found, or on certain days, when the use of it is forbidden, (that is, on the day of the conjunction, and on
the first, sixth, and ninth days of each lunar fortnight), he must rinse his mouth twelve times with water.

Having carefully thrown away the twig which has been used, in a place free from impurities, he should proceed to bathe, standing in a river, or in other water. The duty of bathing in the morning, and at noon, if the man be a householder, and in the evening also, if he belong to an order of devotion, is inculcated by pronouncing the strict observance of it no less efficacious than a rigid penance, in expiating sins, especially the early bath in the months of Māgha, Phālygna, and Čārtica: and the bath being particularly enjoined as a salutary ablution, he is permitted to bathe in his own house, but without prayers, if the weather, or his own infirmities, prevent his going forth: or he may abridge the ceremonies, and use fewer prayers, if a religious duty, or urgent business, require his early attendance. The regular bath consists of ablutions followed by worship, and by the inaudible recitation of the Gāyatrī with the names of the worlds. First sipping water, and sprinkling some before him, the priest recites the three subjoined prayers, while he performs an ablution, by throwing water eight times on his head, or towards the sky, and concludes it by casting water on the ground, to destroy the demons who wage war with the gods. 1st. "O waters! since ye afford delight, grant us present happiness, and the rapturous sight of the supreme god." 2d. "Like tender mothers, make us here partakers of your most auspicious essence." 3d. "We become contented with your essence, with which ye satisfy the universe. Waters! grant it unto us." (Or, as otherwise expounded, the third text may signify, 'Eagerly do we approach your essence, which supports the universal abode. Waters! grant it unto us.') In the Agnipurāṇa, the ablution is otherwise directed: "At twilight, let a man attentively recite the prayers addressed to water, and perform an ablution, by throwing water on the crown of his head, on the earth, towards the sky; again towards the sky, on the earth, on the crown of his head, on the earth, again on the crown of his head, and lastly on the earth." Immediately after this ablution, he should sip water without swallowing it, silently praying in these words: "Lord of sacrifice! thy heart is in the midst of the waters of the ocean; may salutary herbs and waters pervade thee. With sacrificial hymns and humble salutation we invite thy presence; may this ablution be efficacious." Or he may sip water while he utters inaudibly the mysterious names of the seven worlds. Thrice plunging into water, he must each time repeat the expiatory text which recites the creation; and having thus completed his ablution, he puts on his mantle after washing it, and sits down to worship the rising sun.

This ceremony is begun by his tying the lock of hair on the crown of his head, while he recites the Gāyatrī, holding much cuśa grass in his left, and three blades of the same grass in his right
hand; or wearing a ring of grass on the third finger of the same hand. Thrice sipping water with the same text preceded by the mysterious names of worlds, and each time rubbing his hands as if washing them; and finally, touching with his wet hand, his feet, head, breast, eyes, ears, nose, and navel, or his breast, navel, and both shoulders only (according to another rule), he should again sip water three times, pronouncing to himself the expiatory text which recites the creation. If he happen to sneeze or spit, he must not immediately sip water, but first touch his right ear, in compliance with the maxim, 'after sneezing, spitting, blowing his nose, sleeping, putting on apparel, or dropping tears, a man should not immediately sip water, but first touch his right ear.' "Fire," says Parāśara, "water, the Vēdas, the sun, moon, and air, all reside in the right ears of Brāhmaṇas. Gangā is in their right ears, sacrificial fire in their nostrils; at the moment when both are touched, impurity vanishes." This, by the by, will explain the practice of suspending the end of the sacerdotal string from over the right ear, to purify that string from the defilement which follows an evacuation of urine. The sipping of water is a requisite introduction of all rites; without it, says the Sāmba purāṇa, all acts of religion are vain. Having therefore sipped water as above-mentioned, and passed his hand filled with water briskly round his neck while he recites this prayer, "May the waters preserve me!" the priest closes his eyes and meditates in silence, figuring to himself that "Brahma, with four faces and a red complexion, resides in his navel; Vishnu, with four arms and a black complexion, in his heart; and Śiva, with five faces and a white complexion, in his forehead." The priest afterwards meditates the holiest of texts during three suppressions of breath. Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril, and then closing that nostril likewise with his thumb, holds his breath while he meditates the text: he then raises both fingers off the left nostril, and emits the breath he had suppressed. While he holds his breath, he must, on this occasion, repeat to himself the Gāyatrī with the mysterious names of the worlds, the triliteral monosyllable, and the sacred text of Brahme. A suppression of breath, so explained by the ancient legislator, Yajñāvalcy, consequently implies the following meditation: "Oṃ! Earth! Sky! Heaven! Middle region! Place of births! Mansion of the blessed! Abode of truth! We meditate on the adorable light of the resplendent generator, which governs our intellects; which is water, lustre, savour, immortal faculty of thought, Brahme, earth, sky, and heaven." According to the commentary, of which a copious extract shall be subjoined, the text thus recited signifies, "That effulgent power which governs our intellects is the primitive element of water, the lustre of gems and other glittering substances, the savour of trees
and herbs, the thinking soul of living beings: it is the creator, preserver, and destroyer; the sun, and every other deity, and all which moves, or which is fixed in the three worlds, named, earth, sky, and heaven. The supreme BRAHME, so manifested, illumines the seven worlds; may he unite my soul to his own radiance: (that is, to his own soul, which resides effulgent in the seventh world, or mansion of truth)."

On another occasion, the concluding prayer, which is the Gāyatri of brahme, is omitted, and the names of the three lower worlds only are premised. Thus recited, the Gāyatri, properly so called, bears the following import: "On that effulgent power, which is BRAHME himself, and is called the light of the radiant sun, do I meditate, governed by the mysterious light which resides within me for the purpose of thought; that very light is the earth, the subtile ether, and all which exists within the created sphere; it is the three-fold world, containing all which is fixed or moveable: it exists internally in my heart, externally in the orb of the sun; being one and the same with that effulgent power, I myself am an irradiated manifestation of the supreme BRAHME." With such reflections, says the commentator, should the text be inaudibly recited.

These expositions are justified by a very ample commentary, in which numerous authorities are cited; and to which the commentator has added many passages from ancient lawyers, and from mythological poems, showing the efficacy of these prayers in expiating sin. As the foregoing explanations of the text are founded chiefly on the gloss of an ancient philosopher and legislator, Yājñavalkya, the following extract will consist of little more than a verbal translation of his metrical gloss.

"The parent of all beings produced all states of existence, for he generates and preserves all creatures: therefore is he called the generator. Because he shines and sports, because he loves and irradiates, therefore is he called resplendent or divine, and is praised by all deities. We meditate on the light, which, existing in our minds, continually governs our intellects in the pursuits of virtue, wealth, love, and beatitude. Because the being who shines with seven rays, assuming the forms of time and of fire, matures productions, is resplendent, illumines all, and finally destroys the universe, therefore he, who naturally shines with seven rays, is called light or the effulgent power. The first syllable denotes that he illumines worlds; the second consonant implies that he colours all creatures; the last syllable signifies that he moves without ceasing. From his cherishing all, he is called the irradiating preserver."

Although it appears from the terms of the text, ("Light of the Generator or Sun,") that the sun and the light spoken of are distinct, yet, in meditating this sublime text, they are undistinguished; that light is the sun, and the sun is light; they are identical: "The same effulgent and irradiating power which animates living beings
as their soul, exists in the sky as the male being residing in the midst of the sun." There is consequently no distinction; but that effulgence which exists in the heart, governing the intellects of animals, must alone be meditated, as one and the same, however, with the luminous power residing in the orb of the sun.

"That which is in the sun, and thus called light or effulgent power, is adorable, and must be worshipped by them who dread successive births and deaths, and who eagerly desire beatitude. The being who may be seen in the solar orb, must be contemplated by the understanding, to obtain exemption from successive births and deaths and various pains."

The prayer is preceded by the names of the seven worlds, as epithets of it, to denote its efficacy; signifying, that this light pervades and illumines the seven worlds, which, "situated one above the other, are the seven mansions of all beings: they are called the seven abodes, self-existent in a former period, renovated in this. These seven mysterious words are celebrated as the names of the seven worlds. The place where all beings, whether fixed or movable, exist, is called Earth, which is the first world. That in which beings exist a second time, but without sensation, again to become sensible at the close of the period appointed for the duration of the present universe, is the World of Re-existence. The abode of the good, where cold, heat, and light, are perpetually produced, is named Heaven. The intermediate region between the upper and lower worlds, is denominated the Middle World. The heaven, where animals, destroyed in a general conflagration at the close of the appointed period, are born again, is thence called the World of Births. That in which sanaca, and other sons of brahma, justified by austere devotion, reside, exempt from all dominion, is thence named the Mansion of the Blessed. Truth, the seventh world, and the abode of brahme, is placed on the summit above other worlds; it is attained by true knowledge, by the regular discharge of duties, and by veracity: once attained, it is never lost. Truth is, indeed, the seventh world, therefore called the Sublime Abode."

The names of the worlds are preceded by the triliteral monosyllable, to obviate the evil consequence announced by Menu, "A Brâhmaña, beginning and ending a lecture of the Veda (or the recital of any holy strain), must always pronounce to himself the syllable ōm: for unless the syllable ōm precede, his learning will slip away from him; and unless it follow, nothing will be long retained." Or that syllable is prefixed to the several names of worlds, denoting that the seven worlds are manifestations of the power signified by that syllable. "As the leaf of the palâsa," says Yañyayalcy, "is supported by a single pedicle, so is this universe upheld by the syllable ōm, a symbol of the supreme brahme." "All rites ordained in the Veda, oblations to fire, and solemn sacrifices, pass away; but
that which passeth not away," says Menu, "is declared to be the syllable om, thence called aksara, since it is a symbol of god, the lord of created beings." (Menu, chap. ii. v. 74, 84.)

The concluding prayer is subjoined, to teach the various manifestations of that light, which is the sun himself. It is brahme, the supreme soul. "The sun," says Yajnyawalya, "is brahme: this is a certain truth, revealed in the sacred Upanishads, and in various Sāchās of the Vēdas." So the Bhamishya purāña, speaking of the sun: "Because there is none greater than he, nor has been, nor will be, therefore he is celebrated as the supreme soul in all the Vēdas."

That greatest of lights which exists in the sun, exists also as the principle of life in the hearts of all beings. It shines externally in the sky, internally in the heart: it is found in fire and in flame. This principle of life, which is acknowledged by the virtuous as existing in the heart and in the sky, shines externally in the ethereal region, manifested in the form of the sun. It is also made apparent in the lustre of gems, stones, and metals; and in the taste of trees, plants, and herbs. That is, the irradiating being, who is a form of brahme, is manifested in all moving beings (gods, demons, men, serpents, beasts, birds, insects, and the rest) by their locomotion; and in some fixed substances, such as stones, gems, and metals, by their lustre; in others, such as trees, plants, and herbs, by their savour. Every thing which moves or which is fixed, is pervaded by that light, which in all moving things exists as the supreme soul, and as the immortal thinking faculty of beings which have the power of motion. Thus the venerable commentator says, "In the midst of the sun stands the moon, in the midst of the moon is fire, in the midst of light is truth, in the midst of truth is the unperishable being." And again, "God is the unperishable being residing in the "sacred abode: the thinking soul is light alone; it shines with un-borrowed splendour." This thinking soul, called the immortal principle, is a manifestation of that irradiating power who is the supreme soul.

This universe, consisting of three worlds, was produced from water. "He first, with a thought, created the waters, and placed in them a productive seed." (Menu, chap. i. v. 8.) Water, which is the element whence the three worlds proceeded, is that light which is also the efficient cause of creation, duration, and destruction, manifested with these powers, in the form of brahma, vishnū, and rudra: to denote this, "earth, sky, and heaven," are subjoined as epithets of light. These terms bear allusion also to the three qualities of truth, passion, and darkness, corresponding with the three manifestations of power, as creator, preserver, and destroyer; hence it is also intimated, that the irradiating being is manifested as brahma, vishnū, and rudra, who are respectively endued with the
qualities of truth, passion, and darkness. The meaning is, that this irradiating being, who is the supreme Brahme manifested in three forms or powers, is the efficient cause of the creation of the universe, of its duration and destruction. So in the Bhavishya purâna, Crîshna says, "The sun is the god of perception, the eye of the universe, the cause of day; there is none greater than he among the immortal powers. From him this universe proceeded, and in him it will reach annihilation; he is time measured by instants," &c. Thus the universe, consisting of three worlds, containing all which is fixed or moveable, is the irradiating being; and he is the creator of that universe, the preserver and destroyer of it. Consequently nothing can exist, which is not that irradiating power.

These extracts from two very copious commentaries will sufficiently explain the texts which are meditated while the breath is held as above mentioned. Immediately after these suppressions of breath, the priest should sip water, reciting the following prayer: "May the sun, sacrifice, the regent of the firmament, and other deities who preside over sacrifice, defend me from the sin arising from the imperfect performance of a religious ceremony. Whatever sin I have committed by night, in thought, word or deed, be that cancelled by day. Whatever sin be in me, may that be far removed. I offer this water to the sun, whose light irradiates my heart, who sprung from the immortal essence. Be this oblation efficacious." He should next make three ablutions with the prayers: "Waters! since ye afford delight," &c., at the same time throwing water eight times on his head, or towards the sky, and once on the ground as before; and again make similar ablutions with the following prayer: "As a tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass; so may this water purify me from sin:" and another ablution with the expiatory text which rehearses the creation. He should next fill the palm of his hand with water, and presenting it to his nose, inhale the fluid by one nostril, and retaining it for a while, exhale it through the other, and throw away the water towards the north-east quarter. This is considered as an internal ablution, which washes away sins. He concludes by sipping water with the following prayer: "Water! thou dost penetrate all beings; thou dost reach the deep recesses of the mountains; thou art the mouth of the universe; thou art sacrifice; thou art the mystic word vashat; thou art light, taste, and the immortal fluid."

After these ceremonies he proceeds to worship the sun, standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form. In this posture he pronounces to himself the following prayers. 1st. "The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe." 2d. "He rises,
wonderful, the eye of the sun, of water, and of fire, collective power of gods; he fills heaven, earth, and sky, with his luminous net; he is the soul of all which is fixed or locomotive."

3d. "That eye, supremely beneficial, rises pure from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years."

4th. "May we, preserved by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries."

The following prayer may be also subjoined: "Thou art self-existent, thou art the most excellent ray; thou givest effulgence: grant it unto me." This is explained as an allusion to the seven rays of the sun, four of which are supposed to point towards the four quarters, one upwards, one downwards; and the seventh, which is central, is the most excellent of all, and is here addressed in a prayer, which is explained as signifying, "May the supreme ruler, who generates all things, whose luminous ray is self-existent, who is the sublime cause of light, from whom worlds receive illumination, be favourable to us."

After presenting an oblation to the sun, in the mode to be forthwith explained, the Gāyatri must be next invoked, in these words: "Thou art light; thou art seed; thou art immortal life; thou art called effulgent: beloved by the gods, defamed by none, thou art the holiest sacrifice." And it should be afterwards recited measure by measure; then the two first measures as one hemistich, and the third measure as the other; and, lastly, the three measures without interruption. The same text is then invoked in these words: "Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the Supreme Being; come, thou mother of the Vedas, who didst spring from Brahmé, be constant here."

The Gāyatri is then pronounced inaudibly with the triliteral monosyllable and the names of the three lower worlds, a hundred or a thousand times, or as often as may be practicable, counting the repetitions on a rosary of gems set in gold, or of wild grains. For this purpose the seeds of the pūtraiva, vulgarly named pītōniḥia, are declared preferable. The following prayers from the Vishnupurāṇa conclude these repetitions:*

*I omit the very tedious detail respecting sins expiated by a set number of repetitions; but in one instance, as an atonement for unwarily eating or drinking what is forbidden, it is directed, that eight hundred repetitions of the Gāyatri should be preceded by three suppressions of breath, touching water during the recital of the following text: "The bull roars; he has four horns, three feet, two heads, seven hands, and is bound by a threefold ligature: he is the mighty resplendent being, and pervades mortal men."

The bull is Religious Duty personified. His four horns are the Brahmi or superintending priest; the Udgātrī or chanter of the Śāmaṇḍi; the Hōtrī, or reader of the Rgveda, who performs the essential part of a religious ceremony; and the Adhīvaru, who sits in the sacred close, and chants the Yajurveda. His three feet are the three Vedas. Oblations and sacrifice are his two heads, roaring stupendously. His seven hands are the Hōtrī, Maitrāvarūṇa, Brah-
"Salutation to the sun; to that luminary, O'brahme, who is the light of the pervader, the pure generator of the universe, the cause of efficacious rites." 2d. "I bow to the great cause of day (whose emblem is a full-blown flower of the yavū tree), the mighty luminary sprung from Casyapa, the foe of darkness, the destroyer of every sin." Or the priest walks a turn through the south, rehearsing a short text: "I follow the course of the sun;" which is thus explained, "As the sun in his course moves round the world by the way of the south, so do I, following that luminary, obtain the benefit arising from a journey round the earth by the way of the south."

The oblation above-mentioned, and which is called arg'ha, consists of tiila, flowers, barley, water, and red-sanders-wood, in a clean copper vessel, made in the shape of a boat; this the priest places on his head, and thus presents it with the following text: "He who travels the appointed path (namely, the sun) is present in that pure orb of fire, and in the ethereal region; he is the sacrificer at religious rites, and he sits in the sacred close; never remaining a single day in the same spot, yet present in every house, in the heart of every human being, in the most holy mansion, in the subtle ether; produced in water, in earth, in the abode of truth, and in the stony mountains, he is that which is both minute and vast." This text is explained as signifying, that the sun is a manifestation of the Supreme Being, present everywhere, produced everywhere, pervading every place and thing. The oblation is concluded by worshipping the sun with the subjoined text: "His rays, the efficient causes of knowledge, irradiating worlds, appear like sacrificial fires."

Preparatory to any act of religion, ablutions must be again performed in the form prescribed for the mid-day bath; the practice of bathing at noon is likewise enjoined as requisite to cleanliness, conducive to health, and efficacious in removing spiritual as well as corporeal defilements: it must, nevertheless, be omitted by one who is afflicted with disease; and a healthy person is forbidden to bathe immediately after a meal, and without laying aside his jewels and other ornaments. If there be no impediment, such as those now mentioned or formerly noticed in speaking of early ablutions, he may bathe with water drawn from a well, from a fountain, or from the bason of a cataract; but he should prefer water which lies above ground, choosing a stream rather than stagnant water, a river in preference to a small brook, a holy stream before a vulgar river; and, above all, the water of the Ganges. In treating of the bath, authors distinguish various ablutions, properly and improperly so called; such as rubbing the body with ashes, which is named a

maniakh'handasi, Grauvastata, Achk'haedo Neshtri, and Potri; names by which officiating priests are designated at certain solemn rites. The threefold ligature by which he is bound, is worshipped in the morning, at noon, and in the evening.
bath sacred to fire; plunging into water, a bath sacred to the regent of this element; ablutions accompanied by the prayers, "O waters! since ye afford delight," &c. which constitute the holy bath; standing in dust raised by the treading of cows, a bath denominated from wind or air; standing in the rain during day-light, a bath named from the sky or atmosphere. The ablutions, or bath, properly so called, are performed with the following ceremonies.

After bathing and cleansing his person, and pronouncing as a vow, "I will now perform ablutions," he who bathes should invoke the holy rivers: "O Gangā, Yamunā, Sarasvatī, Satadru, Marudviḍhā, and Jījīcīyā! hear my prayers; for my sake be included in this small quantity of water with the holy streams of Parushti, Asīnī, and Viśaltā." He should also utter the radical prayer, consisting of the words "Salutation to Narāyaṇa." Upon this occasion a prayer extracted from the Padma purāṇa is often used with this salutation, called the radical text; and the ceremony is at once concluded by taking up earth, and pronouncing the subjoined prayer: "Earth, supporter of all things, trampled by horses, traversed by cars, trodden by Viṣṇu! whatever sin has been committed by me, do thou, who art upheld by the hundred-armed Viṣṇu, incarnate in the shape of a boar, ascend my limbs and remove every such sin."

The text extracted from the Padma purāṇa follows: "Thou didst spring from the foot of Viṣṇu, daughter of Viṣṇu, honoured by him; therefore preserve us from sin, protecting us from the day of our birth, even unto death. The regent of air has named thirty-five millions of holy places in the sky, on earth, and in the space between; they are all comprised in thee, daughter of Jahnū. Thou art called she who promotes growth; among the gods thou art named the lotos; able, wife of Pārvatī, bird, body of the universe, wife of Śiva, nectar, female cherisher of science, cheerful, favouring worlds, merciful, daughter of Jahnū, consoler, giver of consolation. Gangā, who flows through the three worlds, will be near unto him who pronounces these pure titles during his ablutions."

When the ceremony is preferred in its full detail, the regular prayer is a text of the Veda. "Thrice did Viṣṇu step, and at three strides traversed the universe: happily was his foot placed on this dusty earth. Be this oblation efficacious!" By this prayer is meant, "may the earth thus taken up, purify me." Cow-dung is next employed, with a prayer importing, "Since I take up cow-dung, invoking thereon the goddess of abundance, may I obtain prosperity!" The literal sense is this: "I here invoke that goddess of abundance, who is the vehicle of smell, who is irresistible, ever white, present in this cow-dung, mistress of all beings, greatest of elements, ruling all the senses." Water is afterwards held up in the hollow of both hands joined, while the prayer denominated from the regent of water is pronounced: "Because Varuṇa, king of waters, spread a road
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for the sun, therefore do I follow that route. Oh! he made that road in untrodden space to receive the footsteps of the sun. It is he who restrains the heart-rending wicked.” The sense is, “Varuṇa, king of waters, who curbs the wicked, made an expanded road in the ethereal region to receive the rays of the sun; I therefore follow that route.” Next, previous to swimming, a short prayer must be meditated: “Salutation to the regent of water! past are the fetters of Varuṇa.” This is explained as importing, that the displeasure of Varuṇa at a man’s traversing the waters, which are his fetters, is averted by salutation: swimming is therefore preceded by this address. The priest should next recite the invocation of holy rivers, and thrice throw water on his head from the hollow of both hands joined, repeating three several texts. 1st. “Waters! remove this sin, whatever it be, which is in me; whether I have done any thing malicious towards others, or cursed them in my heart, or spoken falsehoods.” 2d. “Waters! mothers of worlds! purify us; cleanse us by the sprinkled fluid, ye who purify through libations; for ye, divine waters, do remove every sin.” 3d. “As a tired man leaves drops of sweat at the foot of a tree,” &c. Again, swimming, and making a circuit through the south, this prayer should be recited: “May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts: may they listen to us, that we may be associated with good auspices.” Next reciting the following prayer, the priest should thrice plunge into water: “O consummation of solemn rites! who dost purify when performed by the most grievous offenders; thou dost invite the basest criminals to purification; thou dost expiate the most heinous crimes. I atone for sins towards the gods, by gratifying them with oblations and sacrifice; I expiate sins towards mortals, by employing mortal men to officiate at sacraments. Therefore defend me from the pernicious sin of offending the gods.”

Water must be next sipped with the prayer, “Lord of sacrifice, thy heart is in the midst of the waters of the ocean,” &c., and the invocation of holy rivers is again recited. The priest must thrice throw up water with the three prayers: “O, waters, since ye afford delight,” &c.; and again, with the three subjoined prayers: 1st. “May the Lord of thought purify me with an uncut blade of cūsā grass and with the rays of the sun. Lord of purity, may I obtain that coveted innocence which is the wish of thee, who art satisfied by this oblation of water; and of me, who am purified by this holy grass.” 2d. “May the Lord of speech purify me,” &c. 3d. “May the resplendent sun purify me,” &c. Thrice plunging into water, the priest should as often repeat the grand expiatory text, of which Yajñyāvalcya says, “It comprises the principles of things, and the elements, the existence of the [chaotic] mass, the production and destruction of worlds.” This serves as a key to explain the meaning of the text, which, being considered as the
essence of the Védas, is most mysterious. The author before me seems to undertake the explanation of it with great awe, and intimates, that he has no other key to its meaning, nor the aid of earlier commentaries. 'The Supreme Being alone existed: afterwards there was universal darkness: next, the watery ocean was produced by the diffusion of virtue: then did the creator, lord of the universe, rise out of the ocean, and successively frame the sun and moon, which govern day and night, whence proceeds the revolution of years; and after them he framed heaven and earth, the space between, and the celestial region.' The terms, with which the text begins, both signify truth; but are here explained as denoting the supreme Brahme, on the authority of a text quoted from the Védas: "Brahme is truth, the one immutable being. He is truth and everlasting knowledge." 'During the period of general annihilation,' says the commentator, 'the Supreme Being alone existed. Afterwards, during that period, night was produced; in other words, there was universal darkness.' "This universe existed only in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep." (Menu, ch. i. v. 5.) Next, when the creation began, the ocean was produced by an unseen power universally diffused; that is, the element of water was first reproduced, as the means of the creation. "He first, with a thought, created the waters," &c. (Menu, ch. i. v. 8.) Then did the creator, who is lord of the universe, rise out of the waters. 'The Lord of the universe, annihilated by the general destruction, revived with his own creation of the three worlds.' Heaven is here explained, the expanse of the sky above the region of the stars. The celestial region is the middle world and heavens above. The author before me has added numerous quotations on the sublimity and efficacy of this text, which Menu compares with the sacrifice of a horse, in respect of its power to obliterate sins.

After bathing, while he repeats this prayer, the priest should again plunge into water, thrice repeating the text, "As a tired man leaves drops of sweat at the foot of a tree," &c. Afterwards, to atone for greater offences, he should meditate the Gayatri, &c. during three suppressions of breath. He must also recite it measure by measure, hemistich by hemistich; and, lastly, the entire text, without any pause. As an expiation of the sin of eating with men of very low tribes, or of coveting or accepting what should not be received, a man should plunge into water, at the same time reciting a prayer which will be quoted on another occasion. One who has drunk spirituous liquors should traverse water up to his throat, and drink as much expressed juice of the moon-plant as he can take up in the hollow of both hands, while he meditates the triliteral monosyllable, and then plunge into water, reciting the subjoined prayer: "O, rudra! hurt not our offspring and descendants; abridge not
the period of our lives; destroy not our cows; kill not our horses; 
slay not our proud and irritable folks; because, holding oblations, 
we always pray to thee!"

Having finished his ablutions, and coming out of the water, put-
ting on his apparel after cleansing it, having washed his hands and 
feet, and having sipped water, the priest sits down to worship in 
the same mode which was directed after the early bath; substituting, 
however, the following prayer, in lieu of that which begins with 
the words, "May the sun, sacrifice," &c., "May the waters purify 
the earth, that she, being cleansed, may purify me. May the lord 
of holy knowledge purify her, that she, being cleansed by holiness, 
may purify me. May the waters free me from every defilement, 
whatever be my uncleanness, whether I have eaten prohibited food, 
done forbidden acts, or accepted the gifts of dishonest men." Another 
difference between worship at noon and in the morning, consists in 
standing before the sun with uplifted arms instead of joining the 
hands in a hollow form. In all other respects the form of adoration 
is similar.

Having concluded this ceremony, and walked in a round begin-
ning through the south, and saluted the sun, the priest may proceed 
to study a portion of the Véda. Turning his face towards the east, 
with his right hand towards the south and his left hand towards the 
north, sitting down with cusa grass before him, holding two sacred 
blades of grass on the tips of his left fingers, and placing his right 
hand thereon with the palm turned upwards, and having thus medi-
tated the Gāyatri, the priest should recite the proper text on com-
mencing the lecture, and read as much of the Védas as may be prac-
ticable for him; continuing the practice daily until he have read 
through the whole of the Védas, and then recommencing the course.

Prayer on beginning a lecture of the Rigveda: "I praise the blaz-
ing fire, which is first placed at religious rites, which effects the 
ceremony for the benefit of the votary, which performs the essential 
part of the rite, which is the most liberal giver of gems."

On beginning a lecture of the Yajurveda: "I gather thee, O 
branch of the Véda, for the sake of rain; I pluck thee for the sake of 
strength. Calves! ye are like unto air; (that is, as wind supplies 
the world by means of rain, so do ye supply sacrifices by the milk-
ing of cows). May the luminous generator of worlds make you attain 
success in the best of sacraments."

On beginning a lecture of the Sámaryveda: "Regent of fire, who 
dost effect all religious ceremonies, approach to taste my offering, 
thou who art praised for the sake of oblations. Sit down on this 
grass."

The text which is repeated on commencing a lecture of the Ah-
harvaveda has been already quoted on another occasion: "May divine 
waters be auspicious to us," &c.
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In this manner should a lecture of the Vedas, or of the Vedántas, of the sacred poems and mythological history, of law, and other branches of sacred literature, be conducted. The priest should next proceed to offer barley, tīla, and water to the manes. Turning his face towards the east, wearing the sacrificial cord on his left shoulder, he should sit down, and spread cusa grass before him, with the tips pointing towards the east. Taking grains of barley in his right hand, he should invoke the gods. "O, assembled gods! hear my call, sit down on this grass." Then throwing away some grains of barley, and putting one hand over the other, he should pray in these words: "Gods! who reside in the ethereal region, in the world near us, and in heaven above; ye, whose tongues are flame, and who save all them who duly perform the sacraments, hear my call; sit down on this grass, and be cheerful." Spreading the cusa grass, the tips of which must point towards the east, and placing his left hand thereon and his right hand above the left, he must offer grains of barley and water from the tips of his fingers (which are parts dedicated to the gods), holding three straight blades of grass so that the tips be towards his thumb, and repeating this prayer: "May the gods be satisfied; may the holy verses, the scriptures, the devout sages, the sacred poems, the teachers of them, and the celestialquiristers, be satisfied; may other instructors, human beings, minutes of time, moments, instants measured by the twinkling of an eye, hours, days, fortnights, months, seasons, and years, with all their component parts, be satisfied herewith."* Next, wearing the sacrificial thread round his neck and turning towards the north, he should offer tīla, or grains of barley with water, from the middle of his hand (which is a part dedicated to human beings), holding in it cusa grass, the middle of which must rest on the palm of his hand: this oblation he presents on grass, the tips of which are pointed towards the north; and with it he pronounces these words: "May Sanaca be satisfied; may Sanandana, sanatana, capila, āsuri, bó'hu, and parchaśic'ha, be satisfied herewith." Placing the thread on his right shoulder, and turning towards the south, he must offer tīla and water from the root of his thumb (which is a part sacred to the progenitors of mankind), holding bent grass thereon: this oblation he should present upon a vessel of rhinoceros' horn placed on grass, the tips of which are pointed towards the south; and with it he says, "May fire which receives oblations presented to our forefathers, be satisfied herewith; may the moon, the judge of departed souls, the sun, the progenitors who are purified by fire, those who are named from their drinking the juice of the moon-plant, and those who are denominated from sitting on holy grass, be satis-

* The verb is repeated with each term, "May the holy verses be satisfied; may the Vedas be satisfied," &c.
fied herewith!" He must then make a similar oblation, saying, “May naráśarya, párásarya, núca, sácalya, yajñyawalcya, ja-
tucarna, sátyayana, ápastamba, baudhāyana, vāchacuti, vai-
avapī, huhú, lócacṣhi, maitrayani, and aindrayani, be satisfied herewith.” He afterwards offers three oblations of water mixed with tīla from the hollow of both hands joined, and this he repeats fourteen times with the different titles of yama, which are considered as fourteen distinct forms of the same deity. “Salutation to yama; salutation to dhēmarāja, or the king of duties; to death; to an-
taca, or the destroyer; to vaivasvata, or the child of the sun; to time; to the slayer of all beings; to audūmbara, or yama, spring-
out of the racemiferous fig-tree; to him who reduces all things to ashes; to the dark-blue deity; to him who resides in the supreme abode; to him whose belly is like that of a wolf; to the variegated being; to the wonderful inflictor of pains.” Taking up grains of tīla, and throwing them away, while he pronounces this address to fire: “Eagerly we place and support thee; eagerly we give thee fuel; do thou fondly invite the progenitors, who love thee, to taste this pious oblation:” let him invoke the progenitors of mankind in these words: “May our progenitors, who are worthy of drinking the juice of the moon-plant, and they who are purified by fire, approach us through the paths which are travelled by gods; and, pleased with the food presented at this sacrament, may they ask for more, and preserve us from evil.” He should then offer a triple oblation of water with both hands, reciting the following text, and saying, “I offer this tīla and water to my father, such a one sprung from such a family.” He must offer similar oblations to his paternal grand-
father, and great-grandfather; and another set of similar oblations to his maternal grandfather, and to the father and grandfather of that ancestor: a similar oblation must be presented to his mother, and single oblations to his paternal grandmother and great-grandmother: three more oblations are presented, each to three persons, paternal uncle, brother, son, grandson, daughter’s son, son in-law, maternal uncle, sister’s son, father’s sister’s son, mother’s sister, and other relations. The text alluded to bears this meaning: “Waters, be the food of our progenitors: satisfy my parents, ye who convey nourishment, which is the drink of immortality, the fluid of libations, the milky liquor, the confined and promised food of the manes.”*

The ceremony may be concluded with three voluntary oblations: the first presented like the oblations to deities, looking towards the east, and with the sacrificial cord placed on his left shoulder; the second, like that offered to progenitors, looking towards the south, and with the string passed over his right shoulder. The prayers which accompany these offerings are subjoined: 1st. “May the gods,

* See a remark on this passage below, page 106, note.
demons, benevolent genii, huge serpents, heavenly quiristers, fierce giants, blood-thirsty savages, unmelodious guardians of the celestial treasure, successful genii, spirits called Cushmáñña, trees, and all animals which move in air or in water, which live on earth, and feed abroad; may all these quickly obtain contentment, through the water presented by me.” 2nd. “To satisfy them who are detained in all the hells and places of torment, this water is presented by me.” 3d. “May those who are, and those who are not, of kin to me, and those who were allied to me in a former existence, and all who desire oblations of water from me, obtain perfect contentment.” The first text, which is taken from the Sámavéda, differs a little from the Yajurvéda: “Gods, benevolent genii, huge serpents, nymphs, demons, wicked beings, snakes, birds of mighty wing, trees, giants, and all who traverse the ethereal region, genii who cherish science, animals that live in water or traverse the atmosphere, creatures that have no abode, and all living animals which exist in sin or in the practice of virtue; to satisfy them is this water presented by me.” Afterwards the priest should wring his lower garment, pronouncing this text: “May those who have been born in my family, and have died, leaving no son nor kinsman bearing the same name, be contented with this water which I present by wringing it from my vesture.” Then placing his sacrificial cord on his left shoulder, sipping water, and raising up his arms, let him contemplate the sun, reciting a prayer inserted above: “He who travels the appointed path,” &c. The priest should afterwards present an oblation of water to the sun, pronouncing the text of the Vishnu purána which has been already cited, “Salutation to the sun,” &c. He then concludes the whole ceremony by worshipping the sun with a prayer above quoted: “Thou art self-existent,” &c.; by making a circuit through the south, while he pronounces, “I follow the course of the sun;” and by offering water from the hollow of his hand, while he salutes the regents of space and other Deities; “Salutation to space; to the regents of space, to Brahmá, to the earth, to salutary herbs, to fire, to speech, to the lord of speech, to the pervader, and to the mighty Deity.”
IV.

On the RELIGIOUS CEREMONIES of the HINDUS, and of the
BRÁHMENS especially.

ESSAY II.


A former essay on this subject* described the daily ablutions performed with prayers and acts of religion by every Bráhmen. His next daily duty is the performance of the five great sacraments. The first, consisting in the study of the Véda, has been already noticed; the sacraments of the manes, of deities, and of spirits, slightly touched upon in the first essay, will be made the subject of the present one; and the hospitable reception of guests will be followed in the next by a description of the various ceremonies which must be celebrated at different periods, from the birth to the marriage of a Hindu.

The sacrament of deities consists in oblations to fire with prayers addressed to various divinities; and it is exclusive of the offerings of perfumes and blossoms before idols. It does not fall within my present plan to describe the manner in which the several sects of Hindus** adore their gods, or the images of them; and I shall therefore restrict myself to explain the oblations to fire, and then proceed to describe funeral rites and commemorative obsequies, together with the daily offerings of food and water, to the manes of ancestors.

I am guided by the author now before me*** in premising the

* Ante, p. 76.
** See note A, at the end of the present Essay.
*** In the former essay, my chief guide was HÉLÁYU'HÁ, who has given very perspicuous explanations of the mantras (or prayers used at religious ceremonies) in several treatises, particularly in one entitled Bráhmaná servaswá. In the present essay, I likewise use a ritual composed by HÁYADÉYA for the use of Sámaṇédi priests, and a commentary on the mantras by GUNÁ VISHṆU, as also the AChárachandrichtad (a treatise on religious ceremonies observed by Sáođras, but including many of those performed by other classes), and the AChárácáderá, a treatise on daily duties.
ceremony of consecrating the fire, and of hallowing the sacrificial implements; "because this ceremony is, as it were, the ground-work of all religious acts."

First, the priests smear with cow-dung a level piece of ground four cubits square, free from all impurities, and sheltered by a shed. Having bathed and sipped water, he sits down with his face towards the east, and places a vessel of water with *cusa* grass* on his left; then, dropping his right knee, and resting on the span of his left hand, he draws with a root of *cusa* grass a line, one span or twelve fingers long, and directed towards the east. From the nearest extremity of this line he draws another at right angles to it, twenty-one fingers long, and directed towards the north. Upon this line he draws three others, parallel to the first, equal to it in length, and distant seven fingers from each other. The first line is really, or figuratively, made a yellow line, and is sacred to the earth; the second is red, and sacred to fire; the third black, and sacred to brahma the creator; the fourth blue, and sacred to indra the regent of the firmament; the fifth white, and sacred to soma. He next gathers up the dust from the edges of these lines, and throws it away towards the north-east, saying, "What was herein bad, is cast away:" and he concludes by sprinkling water on the several lines.

Having thus prepared the ground for the reception of the sacrificial fire, he takes a lighted ember out of the covered vessel which contains the fire, and throws it away, saying, "I dismiss far away carnivorous fire; may it go to the realm of yama, bearing sin [hence]."

He then places the fire before him, saying, "Earth! Sky! Heaven!" and adding, "this other [harmless] fire alone remains here; well knowing [its office], may it convey my oblation to the Gods." He then designates the fire according to the purpose for which he prepares it, saying, "Fire! thou art named so and so;" and he concludes this part of the ceremony by silently burning a log of wood, one span long and smeared with clarified butter.

He next proceeds to place the *Brahma* or superintending priest. Upon very solemn occasions, a learned *Brahmana* does actually discharge the functions of superintending priest; but, in general, a bundle containing fifty blades of *cusa* grass is placed to represent the *Brahma*. The officiating priest takes up the vessel of water, and walks round the fire keeping his right side turned towards it: he then pours water near it, directing the stream towards the east; he spreads *cusa* grass thereon; and crossing his right knee over his left without sitting down, he takes up a single blade of grass between the thumb and ring finger of his left hand, and throws it away

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* Poa Cynosuroides, *κονος. On the new moon of *Bhadra*, a sufficient quantity of this sort of grass is provided for use during the whole year.
towards the south-west corner of the shed, saying, "What was herein bad, is cast away." Next, touching the water, resting the sole of his right foot on his left ankle, and sprinkling the grass with water, he places the Brahma on it, saying, "Sit on [this] seat until [thy] fee [be paid thee]." The officiating priest then returns by the same road by which he went round the fire; and sitting down again with his face towards the east, names the earth inaudibly.

If any profane word have been spoken during the preceding ceremony, atonement must be now made by pronouncing this text: "Thrice did Visnù step, and at three strides traversed the universe: happily was his foot placed on the dusty [earth]." The meaning is, since the earth has been purified by the contact of Visnù's foot, may she (the earth so purified) atone for any profane word spoken during this ceremony.

If it be intended to make oblations of rice mixed with milk, curds, and butter, this too is the proper time for mixing them; and the priest afterwards proceeds to name the earth in the following prayer, which he pronounces with downcast look, resting both hands on the ground: "We adore this earth, this auspicious and most excellent earth: do thou, O fire! resist [our] enemies. Thou dost take [on thee] the power [and office] of other [deities]."

With blades of cuña grass held in his right hand, he must next strew leaves of the same grass on three sides of the fire, arranging them regularly, so that the tip of one row shall cover the roots of the other. He begins with the eastern side, and at three times strews grass there, to cover the whole space from north to south; and in like manner distributes grass on the southern and western sides. He then blesses the ten regions of space; and rising a little, puts some wood* on the fire with a ladle-full of clarified butter, while he meditates in silence on Brahma, the lord of creatures.

The priest then takes up two leaves of cuña grass, and with another blade of the same grass cuts off the length of a span, saying, "Pure leaves! be sacred to Visnù;" and throws them into a vessel of copper or other metal. Again he takes two leaves of grass, and holding the tips between the thumb and ring finger of his right hand, and the roots between the thumb and ring finger of his left, and crossing his right hand over his left, he takes up clarified butter on the curvature of the grass, and thus silently casts some into the fire three several times. He then sprinkles both the leaves with water, and throws them away. He afterwards sprinkles with water the vessel containing clarified butter, and puts it on the fire, and takes it off again, three times, and thus concludes the ceremony of hallow-

* The fuel used at sacrifices must be wood of the racemiferous figtree, the leafy Butea, or the Catechu Mimosa. It should seem, however, that the prickly Adenanthera, or even the Mango, may be used. The wood is cut into small logs, a span long, and not thicker than a man's fist.
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ing the butter; during the course of which, while he holds the leaves of grass in both hands, he recites this prayer: "May the divine generator [vishnu] purify thee by means of [this] faultless pure leaf; and may the sun do so, by means of [his] rays of light: be this oblation efficacious."

The priest must next hallow the wooden ladle by thrice turning therein his fore-finger and thumb, describing with their tips the figure of 7 in the inside, and the figure of 9 on the outside of the bowl of the ladle. Then dropping his right knee, he sprinkles water from the palms of his hands on the whole southern side of the fire, from west to east, saying, "Aditi! [mother of the Gods!] grant me thy approbation." He does the same on the whole western side, from south to north, saying, "Anumati!* grant me thy approbation;" and on the northern side, saying, Saraswati! grant me thy approbation."

And lastly he sprinkles water all round the fire, while he pronounces this text, "Generous sun! approve this rite; approve the performer of it, that he may share its reward. May the celestial luminary, which purifies the intellectual soul, purify our minds. May the lord of speech make our prayers acceptable."

Holding cusa grass in both hands, he then recites an expiatory prayer, which will be inserted in another place; and throwing away the grass, he thus finishes the hallowing of the sacrificial implements: a ceremony which necessarily precedes all other religious rites.

He next makes oblations to fire, with such ceremonies, and in such form as are adapted to the religious rite which is intended to be subsequently performed. The sacrifice, with the three mysterious words, usually precedes and follows the particular sacrifice which is suited to the occasion; being most generally practised, it will be the most proper specimen of the form in which oblations are made.

Having silently burnt a log of wood smeared with clarified butter, the priest makes three oblations, by pouring each time a ladle-full of butter on the fire, saying, "Earth! be this oblation efficacious:" "Sky! be this oblation efficacious:" "Heaven! be this oblation efficacious." On some occasions he makes a fourth offering in a similar mode, saying, "Earth! Sky! Heaven! be this oblation efficacious." If it be requisite to offer a mixture of rice, milk, curds, and butter, this is now done; and the oblations, accompanied with the names of the three worlds, are repeated.

As another instance of oblations to fire, the sacrifice to the nine planets may deserve notice. This consists of nine oblations of clarified butter with the following prayers:

1. "The divine sun approaches with his golden car, returning alternately with the shades of night, rousing mortal and immortal

* The moon wanting a digit of full.
beings, and surveying worlds: May this oblation to the solar planet be efficacious.”

2. “Gods! produce that [Moon] which has no foe; which is the son of the solar orb, and became the offspring of space, for the benefit of this world; * produce it for the advancement of knowledge, for protection from danger, for vast supremacy, for empire, and for the sake of Indra’s organs of sense: May this oblation to the lunar planet be efficacious.”

3. “This gem of the sky, whose head resembles fire, is the lord of waters, and replenishes the seeds of the earth: May this oblation to the planet Mars be efficacious.”

4. “Be roused, O fire! and thou, [O Bud’ha!] perfect this sacrificial rite, and associate with us; let this votary and all the Gods sit in this most excellent assembly: May this oblation to the planet Mercury be efficacious.”

5. “O Viśnuspati, sprung from eternal truth, confer on us abundantly that various wealth which the most venerable of beings may revere; which shines gloriously amongst all people; which serves to defray sacrifices; which is preserved by strength: May this oblation to the planet Jupiter be efficacious.”

6. “The lord of creatures drank the invigorating essence distilled from food; he drank milk and the juice of the moon-plant. By means of scripture, which is truth itself, this beverage, thus quaffed, became a prolific essence, the eternal organ of universal perception, Indra’s organs of sense, the milk of immortality, and honey to the manes of ancestors: May this oblation to the planet Venus be efficacious.”

7. “May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts; may they listen to us, that we may be associated with good auspices: May this oblation to the planet Saturn be efficacious.”

8. “O Durva,** which dost germinate at every knot, at every joint, multiply us through a hundred, through a thousand descents: May this oblation to the planet of the ascending node be efficacious.”

9. “Be thou produced by dwellers in this world, to give knowledge to ignorant mortals, and wealth to the indigent, or beauty to the ugly: May this oblation to the planet of the descending node be efficacious.”

I now proceed to the promised description of funeral rites, abridg-

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* According to one legend, a ray of the sun, called Sushumna, became the moon; according to another, a flash of light from the eye of Atri was received by space, a goddess; she conceived and bore Soma, who is therefore called a son of Atri. This legend may be found in the Harivansa. Calidasa alludes to it in the Raghuwansa, (b. 2. v. 73,) comparing Sudachi, when she conceived Rahu, to the via lactea receiving the luminary which sprung from the eye of Atri.

** Agrostis linearis. Koenig.
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ing the detail of ceremonies as delivered in rituals, omitting local variations noticed by authors who have treated of this subject, and commonly neglecting the superstitious reasons given by them for the very numerous ceremonies which they direct to be performed in honour of persons recently deceased, or of ancestors long since defunct.

A dying man, when no hopes of his surviving remain, should be laid upon a bed of cuṣa grass, either in the house or out of it, if he be a Śūdra, but in the open air if he belong to another tribe. When he is at the point of death, donations of cattle, land, gold, silver, or other things, according to his ability, should be made by him; or if he be too weak, by another person in his name. His head should be sprinkled with water drawn from the Ganges, and smeared with clay brought from the same river. A śālaṇgrāma* stone ought to be placed near the dying man; holy strains from the Vēda or from sacred poems should be repeated aloud in his ears, and leaves of holy basil must be scattered over his head.

When he expires, the corpse must be washed, perfumed, and decked with wreaths of flowers; a bit of tūtanag, another of gold, a gem of any sort, and a piece of coral, should be put into the mouth of the corpse, and bits of gold in both nostrils, both eyes, and both ears. A cloth perfumed with fragrant oil must be thrown over the corpse, which the nearest relations of the deceased must then carry with modest deportment to some holy spot in the forest, or near water. The corpse must be preceded by fire, and by food carried in an unbaked earthen vessel; and rituals direct, that it shall be accompanied by music of all sorts, drums, cymbals, and wind and stringed instruments. This practice seems to be now disused in most provinces of Hindustān; but the necessity of throwing a cloth over the corpse, however poor the relations of the deceased may be, is enforced by the strictest injunctions: it is generally the perquisite of the priest who officiates at the funeral.**

The corpse is carried out by the southern gate of the town, if the

* The śālaṇgrāmas are black stones found in a part of the Gaṅgāvi river, within the limits of Nēpāl. They are mostly round, and are commonly perforated in one or more places by worms, or, as the Hindus believe, by viṣṇu in the shape of a reptile. According to the number of perforations and of spiral curves in each, the stone is supposed to contain viṣṇu in various characters. For example, such a stone perforated in one place only, with four spiral curves in the perforation, and with marks resembling a cow's foot, and a long wreath of flowers, contains lākṣmī nārāyana. In like manner stones are found in the Nermadd, near Ōncēr mūndūrd, which are considered as types of śiva, and are called Ban-ling. The śālaṇgrāma is found upon trial not to be calcareous: it strikes fire with steel, and scarcely at all effervesces with acids.

** In most parts of India the priests who officiate at funerals are held in disesteem; they are distinguished by various appellations, as Mahābrāhmanen, &c. — See Digest of Hindu Law, vol. ii, p. 175. (Octavo edit. vol. ii, p. 61.)
deceased were a Śudra: by the western, if he were a Brāhmaṇa: by the northern, if he belonged to the military class; and by the eastern portal, if he sprung from the mercantile tribe. Should the road pass through any inhabited place, a circuit must be made to avoid it; and when the procession has reached its destination, after once halting by the way, the corpse must be gently laid, with the head towards the south, on a bed of cusa, the tips whereof are pointed southward. The sons or other relations of the deceased having bathed in their clothes, must next prepare the funeral pile with a sufficient quantity of fuel, on a clean spot of ground, after marking lines thereon to consecrate it, in a mode similar to that which is practised in preparing a fire for sacrifices and oblations. They must afterwards wash the corpse, meditating on Gaya and other sacred places, holy mountains, the field of the curus, the rivers Ganga, Yamuna, Cauca, Chandrabhaga, Bhadrarucasa, Gañilaci, Saryay, and Nermada; Vainaka, Varaha, and Pindaraca, and all other holy places on the face of the earth, as well as the four oceans themselves.

Some of these ceremonies are only observed at the obsequies of a priest who maintained a consecrated fire; his funeral pile must be lighted from that fire: but at the obsequies of other persons, the carrying of food to be left by the way, and the consecration of the spot whereon the funeral pile is raised, must be omitted, and any unpolluted fire may be used: it is only necessary to avoid taking it from another funeral pile, or from the abode of an outcast, of a man belonging to the tribe of executioners, of a woman who has lately borne a child, or of any person who is unclean.

After washing the corpse, clothing it in clean apparel, and rubbing it with perfumes, such as sandal-wood, saffron, or aloe wood, the relations of the deceased place the corpse supine with its head towards the north (or resupine, if it be the body of a woman), on the funeral pile, which is previously decorated with strung and unstrung flowers. A cloth must be thrown over it, and a relation of the deceased taking up a lighted brand, must invoke the holy places above-mentioned, and say, “May the Gods with flaming mouths burn this corpse!” He then walks thrice round the pile with his right hand towards it, and shifts the sacrificial cord to his right shoulder. Then looking towards the south, and dropping his left knee to the ground, he applies the fire to the pile near the head of the corpse, saying, “Namô! namah!” while the attending priests recite the following prayer: “Fire! thou wert lighted by him — may he therefore be reproduced from thee that he may attain the region of celestial bliss. May this offering be auspicious.” This, it may be remarked, supposes the funeral pile to be lighted from the sacrificial fire kept up by the deceased; the same prayer is, however, used at the funeral of a man who had no consecrated hearth.
The fire must be so managed that some bones may remain for the subsequent ceremony of gathering the ashes. While the pile is burning, the relations of the deceased take up seven pieces of wood a span long, and cut them severally with an axe over the fire-brands (after walking each time round the funeral pile), and then throw the pieces over their shoulders upon the fire, saying, "Salutation to thee who dost consume flesh."

The body of a young child under two years old must not be burnt, but buried. It is decked with wreaths of fragrant flowers, and carried out by the relations, who bury it in a clean spot, saying, "Namó! namah!" while a priest chants the song of Yama: "The offspring of the sun, day after day fetching cows, horses, human beings, and cattle, is no more satiated therewith than a drunkard with wine."

When funeral rites are performed for a person who died in a foreign country, or whose bones cannot be found, a figure is made with three hundred and sixty leaves of the Butea, or as many woollen threads, distributed so as to represent the several parts of the human body according to a fancied analogy of numbers; round the whole must be tied a thong of leather from the hide of a black antelope, and over that a woollen thread; it is then smeared with barley-meal mixed with water, and must be burnt as an emblem of the corpse.

After the body of the deceased has been burnt in the mode above mentioned, all who have touched or followed the corpse must walk round the pile, keeping their left hands towards it, and taking care not to look at the fire. They then walk in procession, according to seniority, to a river or other running water, and after washing and again putting on their apparel, they advance into the stream. They then ask the deceased's brother-in-law, or some other person able to give the proper answer, "Shall we present water?" If the deceased were a hundred years old, the answer must be simply, "Do so:" but if he were not so aged, the reply is, "Do so, but do not repeat the oblation." Upon this, they all shift the sacerdotal string to the right shoulder, and looking towards the south, and being clad in a single garment without a mantle, they stir the water with the ring-finger of the left hand, saying, "Waters, purify us." With the same finger of the right hand they throw up some water towards the south, and after plunging once under the surface of the river, they rub themselves with their hands. An oblation of water must be next presented from the joined palms of the hands, naming the deceased and the family from which he sprung, and saying, "May this oblation reach thee." If it be intended to show particular honour to the deceased, three offerings of water may be thus made.

After finishing the usual libations of water to satisfy the manes of the deceased, they quit the river and shift their wet clothes for other apparel; they then sip water without swallowing it, and sitting down on the soft turf, alleviate their sorrow by the recital of the
following or other suitable moral sentences, refraining at the same
time from tears and lamentation.

1. "Foolish is he who seeks permanence in the human state, un-
solid like the stem of the plantain tree, transient like the foam of
the sea."

2. "When a body, formed of five elements to receive the reward
of deeds done in its own former person, reverts to its five original
principles, what room is there for regret?"

3. "The earth is perishable; the ocean, the Gods themselves
pass away: how should not that bubble, mortal man, meet de-
struction?"

4. "All that is low must finally perish; all that is elevated must
ultimately fall; all compound bodies must end in dissolution, and
life is concluded with death."

5. "Unwillingly do the manes of the deceased taste the tears and
rheum shed by their kinsmen; then do not wail, but diligently per-
form the obsequies of the dead."*

At night, if the corpse were burnt by day; or in the daytime, if
the ceremony were not completed until night; or in case of exigency,
whenever the priest approves, the nearest relation of the deceased
takes up water in a new earthen jar, and returns to the town pre-
ceded by a person bearing a staff,** and attended by the rest walk-
ing in procession, and led by the youngest. Going to the door of
his own house, or to a place of worship, or to some spot near water,
he prepares the ground for the oblation of a funeral cake, by raising
a small altar of earth, and marking lines on it as is practised for
other oblations. Then, taking a brush of cusā grass in his right hand,
he washes therewith the ground, over which cusā grass is spread,
saying, "Such a one! (naming the deceased, and the family from
which he sprung) may this oblation be acceptable to thee." Next,
making a ball of three handfuls of boiled rice mixed with tīla,***
fruits of various sorts, honey, milk, butter, and similar things, such
as sugar, roots, pot herbs, &c. (or if that be impracticable, with tīla
at least), he presents it on the spot he had purified, naming the de-
ceased, and saying, "May this first funeral cake, which shall restore
thy head, be acceptable to thee." Again purifying the spot in the
same manner as before, and with the same words addressed to the
deceased, he silently puts fragrant flowers, resin, a lighted lamp,
betel-leaves, and similar things, on the funeral cake, and then pre-
sents a woollen yarn, naming the deceased, and saying, "May this
apparel, made of woollen yarn, be acceptable to thee." He next

* The recital of these verses is specially directed by yajñayawalcya, B 3.
v. 7, &c.

** The purpose of his carrying a staff is to scare evil spirits and ghosts.

*** Sesamum indicum, LINN.
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offers an earthen vessel full of tīla and water near the funeral cake, and says, "May this vessel of tīla and water be acceptable to thee."

It is customary to set apart on a leaf some food for the crows, after which the cake and other things which have been offered must be thrown into the water. This part of the ceremony is then concluded by wiping the ground, and offering thereon a lamp, water, and wreaths of flowers, naming the deceased with each oblation, and saying, "May this be acceptable to thee."

In the evening of the same day, water and milk must be suspended in earthen vessels before the door, in honour of the deceased, with this address to him, "Such a one deceased! bathe here; drink this:" and the same ceremony may be repeated every evening until the period of mourning expire.

When the persons who attended the funeral return home and approach the house-door (before the ceremony of suspending water and milk, but after the other rites above-mentioned), they each bite three leaves of nimba* between their teeth, sip water, and touch a branch of sāmi** with their right hands, while the priest says, "May the sāmi tree atone for sins." Each mourner then touches fire, while the priest says, "May fire grant us happiness;" and standing between a bull and a goat, touches both those animals while the priest recites an appropriate prayer.*** Then, after touching the tip of a blade of dūrvā grass, a piece of coral, some clarified butter, water, cow-dung, and white mustard-seed, or rubbing his head and limbs with the butter and mustard-seed, each man stands on a stone, while the priest says for him, "May I be firm like this stone;" and thus he enters his house.

During ten days, funeral cakes, together with libations of water and tīla, must be offered as on the first day; augmenting, however, the number each time, so that ten cakes, and as many libations of water and tīla, be offered on the tenth day; and with this further difference, that the address varies each time. On the second day the prayer is, "May this second cake, which shall restore thy ears, eyes, and nose, be acceptable;" on the third day, "this third cake, which shall restore thy throat, arms, and breast;" on the fourth, "thy navel and organs of excretion;" on the fifth, "thy knees, legs, and feet;" on the sixth, "all thy vitals;" on the seventh, "all thy veins;" on the eighth, "thy teeth, nails, and hair;" on the ninth, "thy manly strength;" on the tenth, "May this tenth cake, which shall fully satisfy the hunger and thirst of thy renewed body, be acceptable to thee." During this period, a pebble wrapt up in a fragment of the deceased's shroud is worn by the heir suspended on

* Melia Azadirachta, Linn.
** Adenanthera aculeata, or Prosopis aculeata.
*** I must for the present omit it, because it is not exhibited at full length in any work I have yet consulted.
his neck. To that pebble, as a type of the deceased, the funeral cakes are offered. The same vessel in which the first oblation was made must be used throughout the period of mourning; this vessel, therefore, is also carried by the heir in the fragment of the shroud. He uses that slip of cloth taken from the winding-sheet as a sacrificial cord, and makes the oblations every day on the same spot; should either the vessel or the pebble be lost by any accident, the offerings must be recommenced.

If the mourning last three days only, ten funeral cakes must be nevertheless offered, three on the first and third days, and four on the second; if it lasts no more than one day, the ten oblations must be made at once.

All the kinsmen of the deceased, within the sixth degree of consanguinity, should fast for three days and nights, or one at the least; however, if that be impracticable, they may eat a single meal at night, purchasing the food ready prepared, but on no account preparing victuals at home. So long as the mourning lasts, the nearest relations of the deceased must not exceed one daily meal, nor eat fleshmeat, nor any food seasoned with factitious salt; they must use a plate made of the leaves of any tree but the plantain, or else take their food from the hands of some other persons; they must not handle a knife, or any other implement made of iron, nor sleep upon a bedstead, nor adorn their persons, but remain squalid, and refrain from perfumes and other gratifications; they must likewise omit the daily ceremonies of ablation and divine worship. On the third and fifth days, as also on the seventh and ninth, the kinsmen assemble, bathe in the open air, offer tila and water to the deceased, and take a repast together; they place lamps at cross roads, and in their own houses, and likewise on the way to the cemetery, and they observe vigils in honour of the deceased.

On the last day of mourning, or earlier in those countries where the obsequies are expedited on the second or third day, the nearest kinsman of the deceased gathers his ashes after offering a śrāddha singly for him.

In the first place, the kinsman smears with cow-dung the spot where the oblation is to be presented; and after washing his hands and feet, sipping water, and taking up cusá grass in his hand, he sits down on a cushion pointed towards the south and placed upon a blade of cusá grass, the tip of which must also point towards the south. He then places near him a bundle of cusá grass, consecrated by pronouncing the word namah! or else prepares a fire for oblations; then lighting a lamp with clarified butter or with oil of sesamum, and arranging the food and other things intended to be offered, he must sprinkle himself with water, meditating on vishnú surnamed the lotos-eyed, or revolving in his mind this verse, “Whether pure or defiled, or wherever he may have gone, he who remembers the
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being whose eyes are like the lotos, shall be pure externally and internally." Shifting the sacerdotal cord on his right shoulder, he takes up a brush of cuså grass, and presents water together with tîla and with blossoms, naming the deceased and the family from which he sprung, and saying, "May this water for ablutions be acceptable to thee." Then saying, "May this be right," he pronounces a vow or solemn declaration. "This day I will offer on a bundle of cuså grass (or, if such be the custom, "on fire") a śrāddha for a single person, with unboiled food, together with clarified butter and with water, preparatory to the gathering of the bones of such a one deceased." The priests answering "do so," he says "namô! namah!" while the priests meditate the Gâyatrî; and thrice repeat, "Salutation to the Gods, to the manes of ancestors, and to mighty saints; to swâînâ [goddess of fire]; to Swad'ha [the food of the manes]: salutation unto them for ever and ever."

He then presents a cushion made of cuså grass, naming the deceased, and saying, "May this be acceptable unto thee;" and afterwards distributes meal of sesamum, while the priests recite, "May the demons and fierce giants that sit on this consecrated spot be dispersed: and the bloodthirsty savages that inhabit the earth, may they go to any other place to which their inclinations may lead them."

Placing an oval vessel with its narrowest end towards the south, he takes up two blades of grass, and breaking off a span's length, throws them into the vessel; and after sprinkling them with water, makes a libation, while the priests say, "May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts; may they listen to us, and grant that we may be associated with good auspices." He then throws in tîla, while the priests say, "Thou art tîla, sacred to soma; framed by the divinity, thou dost produce celestial bliss [for him that makes oblations]; mixed with water, mayest thou long satisfy our ancestors with the food of the manes: be this oblation efficacious." He afterwards silently casts into the vessel perfumes, flowers, and dûrêâ grass. Then taking up the vessel with his left hand, putting two blades of grass on the cushion with their tips pointed to the north, he must pour the water from the argha thereon. The priests meantime recite, "The waters in heaven, in the atmosphere, and on the earth, have been united [by their sweetness] with milk: may those silver waters, worthy of oblation, be auspicious, salutary, and exhilarating to us; and be happily offered: may this oblation be efficacious." He adds "namah," and pours out the water, naming the deceased, and saying, "May this argha be acceptable unto thee." Then oversetting the vessel, and arranging in due order the unboiled rice, condiments, clarified butter, and other requisites, he scatters tîla, while the priests recite, "Thrice did visvîriv step," &c. He
next offers the rice, clarified butter, water, and condiments, while he touches the vessel with his left hand, and names the deceased, saying, "May this raw food, with clarified butter and condiments, together with water, be acceptable unto thee." After the priests have repeated the Gāyatrī, preceded by the names of the worlds, he pours honey or sugar upon the rice, while they recite this prayer: "May the winds blow sweet, the rivers flow sweet, and salutary herbs be sweet, unto us; may night be sweet, may the mornings pass sweetly; may the soil of the earth, and heaven, parent [of all productions], be sweet unto us; may [sōma] king of herbs and trees be sweet; may the sun be sweet, may kine be sweet unto us." He then says, "Namō! namah!" while the priests recite, "Whatever may be deficient in this food, whatever may be imperfect in this rite, whatever may be wanting in its form, may all that become faultless."

He should then feed the Brāhmaṇas whom he has assembled, either silently distributing food among them, or adding a respectful invitation to them to eat. When he has given them water to rinse their mouths, he may consider the deceased as fed through their intervention. The priests again recite the Gāyatrī and the prayer, "May the winds blow sweet," &c., and add the subjoined prayers, which should be followed by the music of flagelets, lutes, drums, &c.

1. "The embodied spirit, which hath a thousand heads, a thousand eyes, a thousand feet, stands in the human breast, while he totally pervades the earth." 2. "That being is this universe, and all that has been or will be; he is that which grows by nourishment, and he is the distributor of immortality." 3. "Such is his greatness; and therefore is he the most excellent embodied spirit: the elements of the universe are one portion of him; and three portions of him are immortality in heaven." 4. "That threefold being rose above this world; and the single portion of him remained in this universe, which consists of what does, and what does not, taste [the reward of good and bad actions]: again he pervaded the universe." 5. "From him sprung virāj*; from whom [the first] man was produced: and he, being successively reproduced, peopled the earth." 6. "From that single portion, surnamed the universal sacrifice, was the holy oblation of butter and curds produced; and this did frame all cattle, wild or domestic, which are governed by instinct." 7. "From that universal sacrifice were produced the strains of the Rich and Sāman; from him the sacred metres sprung; from him did the Yajush proceed." 8. "From him were produced horses and all beasts that have two rows of teeth; from him sprung cows; from him proceeded goats and sheep."

* See translation of menū, Ch. i. v. 32.
9. "Him the Gods, the demigods named Sadhya, and the holy sages, consecrated as a victim on sacred grass; and thus performed a solemn act of religion." 10. "Into how many portions did they divide this being whom they immolated? what did his mouth become? what are his arms, his thighs, and his feet now called?"

11. "His mouth became a priest; his arm was made a soldier; his thigh was transformed into a husbandman; from his feet sprung the servile man." 12. "The moon was produced from his mind; the sun sprung from his eye; air and breath proceeded from his ear; and fire rose from his mouth." 13. "The subtle element was produced from his navel; the sky from his head; the earth from his feet; and space from his ear: thus did he frame worlds." 14. "In that solemn sacrifice which the Gods performed with him as a victim, spring was the butter, summer the fuel, and sultry weather the oblation." 15. "Seven were the moats [surrounding the altar]; thrice seven were the logs of holy fuel; at that sacrifice which the Gods performed, binding this being as the victim." 16. "By that sacrifice the Gods worshipped this victim: such were primeval duties; and thus did they attain heaven, where former Gods and mighty demigods abide."

Next spreading cusa grass near the fragments of the repast, and taking some unboiled rice with tila and clarified butter, he must distribute it on the grass, while the priests recite for him these prayers: "May those in my family who have been burnt by fire, or who are alive and yet unburnt, be satisfied with this food presented on the ground, and proceed contented towards the supreme path [of eternal bliss]. May those who have no father nor mother, nor kinsman, nor food, nor supply of nourishment, be contented with this food offered on the ground, and attain, like it, a happy abode." He then gives the Brāhmaṇas water to rinse their mouths; and the priests once more recite the Gāyatrī and the prayer, "May the winds blow sweet," &c.

Then taking in his left hand another vessel containing tila blossoms and water, and in his right a brush made of cusa grass, he sprinkles water over the grass spread on the consecrated spot, naming the deceased, and saying, "May this ablution be acceptable to thee;" he afterwards takes a cake or ball of food mixed with clarified butter, and presents it, saying; "May this cake be acceptable to thee;" and deals out the food with this prayer: "Ancestors, rejoice; take your respective shares, and be strong as

* Literally, "immolated;" but the commentator says, "consecrated."

** I think it unnecessary to quote from the commentary the explanation of this curious passage of the Veda as it is there given, because it does not really elucidate the sense; the allegory is, for the most part, sufficiently obvious. Other prayers may be also recited on the same occasion: it would be tedious to insert them all in this place.
Then walking round by the left to the northern side of the consecrated spot, and meditating, "Ancestors be glad; take your respective shares and be strong as bulls," he returns by the same road, and again sprinkles water on the ground to wash the oblation, saying, "May this ablution be acceptable to thee."

Next, touching his hip with his elbow, or else his right side, and having sipped water, he must make six libations of water with the hollow palms of his hand, saying, "Salutation unto thee, O deceased, and unto the saddened [hot] season; salutation unto thee, O deceased, and unto the month of tapas [or dewy season]; salutation unto thee, O deceased, unto that [season] which abounds with water; salutation unto thee, O deceased, and to the nectar [of blossoms]; salutation unto thee, O deceased, and to the terrible and angry [season]; salutation unto thee, O deceased, and to female fire [or the sultry season]."*

He next offers a thread on the funeral cake, holding the wet brush in his hand, naming the deceased, and saying, "May this raiment be acceptable to thee;" the priests add, "Fathers, this apparel is offered unto you." He then silently strews perfumes, blossoms, resin, and betel leaves on the funeral cake, and places a lighted lamp on it. He sprinkles water on the bundle of grass, saying, "May the waters be auspicious;" and offers rice, adding, "May the blossoms be sweet, may the rice be harmless;" and then pours water on it, naming the deceased, and saying, "May this food and drink be acceptable unto thee." In the next place he strews grass over the funeral cake and sprinkles water on it, reciting this prayer, "Waters! ye are the food of our progenitors; satisfy my parents, ye who convey nourishment, which is ambrosia, butter, milk, cattle, and distilled liquor."** Lastly, he smells some of the food, and poises in his hand the funeral cakes, saying, "May this ball be wholesome food;" and concludes by paying the officiating priest his fee, with a formal declaration, "I do give this fee (consisting of so much money) to such a one (a priest sprung from such a family, and who uses such a Veda and such a śac'hā of it), for the purpose of fully completing the obsequies this day performed by me in honour of one person singly, preparatory to the gathering of the bones of such a one, deceased."

* See note B, at the end of the present Essay.

** The former translation of this text (in the first Essay on the Religious Ceremonies of the Hindus, ante, p. 90) was erroneous in several places; and I still am not perfectly confident that I rightly understand it. The term (citṛda) which the commentator explains as signifying cattle, literally means "fit to be tied to a pole or stake." The reading of the next term was erroneous. I read and translated parisruta for parisruta; "promised" instead of "distilled." The commentator explains it as signifying the nourishment of progenitors.
After the priest has thrice said, "Salutation to the Gods, to progenitors, to mighty saints," &c., he dismisses him; lights a lamp in honour of the deceased; meditates on herewith undiverted attention; casts the food and other things used at the obsequies into the fire; and then proceeds to the cemetery for the purpose of gathering the ashes of the deceased.

The son or nearest relation of the defunct, accompanied by his kinsmen, and clothed in clean apparel, repairs to the cemetery, carrying eight vessels filled with various flowers, roots, and similar things. When arrived there; he does honour to the place by presenting an argha, with perfumes, blossoms, fragrant resins, a lamp, &c. Some of his kinsmen invoke the deities of the cemetery, when the argha is presented; others, when flowers are offered; others again, when food, fragrant resins, a lighted lamp, water, wreaths of flowers, and rice are offered, saying, "Salutation to the deities whose mouths are devouring fire." He advances to the northern gate* or extremity of the funeral pile, sits down there, and presents two vessels as an oblation to spirits, with this prayer, "May the adorable and eternal Gods, who are present in this cemetery, accept from us this eight-fold unperishable oblation: may they convey the deceased to pleasing and eternal abodes, and grant to us life, health, and perfect ease. This eight-fold oblation is offered to Śiva and other deities: salutation unto them." Then walking round the spot with his right side towards it, he successively places two other vessels, containing eight different things, at each of three other gates or sides of the enclosure which surrounds the funeral pile; and he presents these oblations with the same formality as before, sprinkles them with milk, and adds, "May Śiva and the other deities depart to their respective abodes." He then shifts the sacerdotal string to his right shoulder, turns his face towards the south, silently sprinkles the bones and ashes with cow's milk, and, using a branch of sāmi and another of paḻaśa** instead of tongs, first draws out from the ashes the bones of the head, and afterwards the other bones successively, sprinkles them with perfumed liquids and with clarified butter made of cow's milk, and puts them into a casket made of the leaves of the paḻaśa: this he places in a new earthen vessel, covers it with a lid, and ties it up with thread. Choosing some clean spot where encroachments of the river are not to be apprehended, he digs a very deep hole, and spreads cuśa grass at the bottom of it, and over the grass a piece of yellow cloth; he places thereon the earthen vessel containing the bones of the deceased, covers it with a lump of mud, together with

* The practice of enclosing the funeral pile with temporary walls is almost universally disused.

** Butea frondos'a, LINN.; and superba, ROXB.
thorns, moss and mud, and plants a tree in the excavation, or raises a mound of masonry, or makes a pond, or erects a standard. He, and the rest of the kinsmen, then bathe in their clothes. At a subsequent time, the son or other near relation fills up the excavation and levels the ground; he throws the ashes of the funeral pile into the water, cleans the spot with cow-dung and water, presents oblation to Śiva and other deities in the manner beforementioned, dismisses those deities, and casts the oblation into water. To cover the spot where the funeral pile stood, a tree should be planted, or a mound of masonry be raised, or a pond be dug, or a standard be erected.* Again, at a subsequent time, the son, or other near relation, carries the bones, which were so buried, to the river Ganges: he bathes there, rubs the vessel with the five productions of kine, puts gold, honey, clarified butter and tīla on the vessel, and looking towards the south, and advancing into the river, with these words, “Be there salutation unto justice,” throws the vessel into the waters of the Ganges, saying, “May he (the deceased) be pleased with me.” Again bathing, he stands upright, and contemplates the sun; then sipping water, and taking up cūsa grass, tīla, and water, pays the priests their fees.

So long as mourning lasts after gathering the ashes, the near relations of the deceased continue to offer water with the same formalities and prayers as abovementioned, and to refrain from facti-

* This does not appear to be very universally practised; but a monument is always erected on the spot where a woman has burnt herself with her husband’s corpse, or where any person has died a legal voluntary death. A mausoleum is, however, often built in honour of a Hindu prince or noble; it is called in the Hindustani language, a ckhethri; and the practice of consecrating a temple in honour of the deceased is still more common, especially in the central parts of India. I shall take some future occasion to resume a subject alluded to in this note; but in the mean time it may be fit to remark, that legal suicide was formerly common among the Hindus, and is not now very rare, although instances of men’s burning themselves have not perhaps lately occurred so often as their drowning themselves in holy rivers. The blind father and mother of the young anchorite, whom das’arat’slew by mistake, burnt themselves with the corpse of their son. The scholiast of the Raghuvaṃśa, in which poem, as well as in the Kāmāyana, this story is beautifully told, quotes a text of law to prove that suicide is in such instances legal. I cannot refrain from also mentioning, that instances are not unfrequent where persons afflicted with loathsome and incurable diseases have caused themselves to be buried alive. I hope soon to be the channel of communicating to the Asiatic Society a very remarkable case of a leper rescued from a premature grave, and radically cured of his distemper. I must also take this occasion of announcing a very singular practice which prevails among the lowest tribes of the inhabitants of Berar and Gondwana. Suicide is not unfrequently vowed by such persons in return for boons solicited from idols; and to fulfil his vow, the successful votary throws himself from a precipice named Culabhkairava, situated in the mountains between the Tapī and Narmada rivers. The annual fair held near that spot at the beginning of spring, usually witnesses eight or ten victims of this superstition.
tious salt, butter, &c. On the last day of mourning, the nearest
relation puts on neat apparel, and causes his house and furniture
to be cleaned; he then goes out of the town, and after offering the
tenth funeral cake in the manner before described, he makes ten
libations of water from the palms of his hands, causes the hair of his
head and body to be shaved, and his nails to be cut, and gives the
barbers the clothes which were worn at the funeral of the deceased,
and adds some other remuneration. He then anoints his head and
limbs down to his feet with oil of sesamum, rubs all his limbs with
meal of sesamum, and his head with the ground pods of white
mustard; he bathes, sips water, touches and blesses various auspici-
ous things, such as stones, clarified butter, leaves of nimba, white
mustard, dīrved grass, coral, a cow, gold, curds, honey, a mirror,
and a conch, and also touches a bambu staff. He now returns
purified to his home, and thus completes the first obsequies of the
deceased.

The second series of obsequies, commencing on the day after
the period of mourning has elapsed, is opened by a lustration
termed the consolatory ceremony, the description of which must be
here abridged, for want of a commentary to explain all the prayers
that are recited at this religious rite; for the same reason, an ac-
count of the ceremonies attending the consecration and dismissal
of a bull in honour of the deceased, must for the present be post-
ned.

The lustration consists in the consecration of four vessels of wa-
ter, and sprinkling therewith the house, the furniture, and the per-
sons belonging to the family. After lighting a fire, and blessing
the attendant Brāhmaṇas, the priest fills four vessels with water,
and putting his hand into the first, meditates the Gāyatrī, before and
after reciting the following prayers:

1. "May generous waters be auspicious to us, for gain and for
refreshing draughts; may they approach towards us, that we may
be associated with good auspices." 2. "Earth, afford us ease, be
free from thorns, be habitable; widely extended as thou art, pro-
cure us happiness." 3. "O waters! since ye afford delight, grant
us food, and the rapturous sight [of the Supreme Being]." 4. "Like
tender mothers, make us here partakers of your most auspicious
essence."*

Putting his hand into the second vessel, the priest meditates the

* The translation of several among these prayers is a little varied from a
former version of them (in the First Essay on the Religious Ceremonies of
the Hindus ante, p. 76, 77), to conform with the different expositions given
in different places by the commentators I have consulted. For the same
purpose, I shall here subjoin another version of the Gāyatrī: "Earth! Sky!
Heaven! Let us meditate on [these and on] the most excellent light and power
of that generous, sportive, and resplendent Sun, [praying that] it may guide
Gayatri and the four prayers above quoted, adding some others, and concluding this second consecration of water by once more meditating the Gayatri.

Then taking a lump of sugar and a copper vessel in his left hand, biting the sugar and spitting it out again, the priest sips water; afterwards putting his hand into the third vessel, he meditates the Gayatri and the four prayers above cited, interposing this, "May Indra and Varuna [the regents of the sky and of the ocean] accept our oblations and grant us happiness; may Indra and the cherishing sun grant us happiness in the distribution of food; may Indra and the moon grant us the happiness of attaining the road to celestial bliss and the association of good auspices." The priest adds,

1. "May we sufficiently attain your essence with which you satisfy the universe. Waters! grant it to us." 2. "May heaven be our comfort; may the sky, earth, water, salutary herbs, trees, the assembled gods, the creator, and the universe, be our comfort; may that comfort obviate difficulties, and become to us the means of attaining our wishes." 3. "Make me perfect in [my own person, and in the persons of all who are] connected with me; may all beings view me with the [benevolent] eye of the sun: I view all beings with the solar eye; let us view each other with the [benevolent] solar eye." 4. "Make me perfect in my own person, and in the persons of all who are allied to me: may I live long in thy sight; long may I live in thy sight." 5. "Salutation to thee [O fire!] who dost seize oblations, to thee who dost shine, to thee who dost scintillate; may thy flames burn our foes; mayest thou, the purifier, be auspicious unto us." 6. "Salutation to thee, manifested in lightning; salutation to thee, manifested in thunder; salutation to thee, O god! for thou dost endeavour to bestow celestial bliss." 7. "Since thou dost seek to awe the wicked [only], make us fearless; grant happiness to our progeny, and courage to our cattle." 8. "May water and herbs be friendly to us; may they be inimical to him who hates us and whom we hate." 9. "May we see a hundred years that pure eye, which rises from the east, and benefits the Gods; may we live a hundred years; may we speak a hundred years; may we be free from distress a hundred years, and again a hundred years." After another prayer, the priest again meditates the Gayatri, and thus concludes the third consecration. He then hallow the fourth vessel of water in a similar manner, with a repetition of the prayer, "May the earth be our comfort," &c., and with some others, which must be here omitted for the reason before mentioned.

our intellects." A paraphrase of this very important text may be found in the preface to the translation of Menu, p. xviii. See also the Essay on the Vedas, ante, p. 15.

*At most religious ceremonies, and especially at the deprecatory rites, the prayers directed in the several Vedas, and in the various kājādas of them,
Though it be not positively enjoined, it is customary, immediately after this lustration, to give away a vessel of tila, and also a cow, for the sake of securing the passage of the deceased over the Vai-taranī, or river of hell; whence the cow so given is called Vaitaranī-dhēnu. Afterwards a bed with its furniture is brought, and the giver sits down near the Brāhmaṇa who has been invited to receive the present; after saying, "Salutation to this bed with its furniture, salutation to this priest to whom it is given," he pays due honour to the Brāhmaṇa in the usual form of hospitality. He then pours water into his hand, saying, "I give thee this bed with its furniture;" the priest replies, "Give it." Upon this he sprinkles it with water, and taking up cusa grass, tila, and water, delivers them to the priest, pouring the water into his hand, with a formal declaration of the gift and its purpose; and again delivers a bit of gold with cusa grass, &c. making a similar formal declaration. 1. "This day, I, being desirous of obtaining celestial bliss for such a one defunct, do give unto thee, such a one, a Brāhmaṇa, descended from such a family, to whom due honour has been shown, this bed and furniture, which has been duly honoured, and which is sacred to Viṣṇu." 2. "This day I give unto thee (so and so) this gold, sacred to fire, as a sacerdotal fee, for the sake of confirming the donation I have made of this bed and furniture." The Brāhmaṇa both times replies, "Be it well." Then lying upon the bed, and touching it with the upper part of his middle-finger, he meditates the Gāyatrī with suitable prayers, adding, "This bed is sacred to Viṣṇu." With the same ceremonies, and with similar formal declarations, he next gives away to a Brāhmaṇa (or more commonly, in both instances, to a married couple) a golden image of the deceased, or else a golden idol, or both, with clothes and various sorts of fruit. Afterwards he distributes other presents among Brāhmaṇas, for the greater honour of the deceased: making donations of land, and giving a chair or stool, clothes, water, food, betel-leaf, a lamp, gold, silver, a parasol, an orchard of fruit trees, wreaths of flowers, a pair of shoes, another bed, another milch cow, and any other presents he may choose to give, such as an elephant, a horse, a carriage, a slave, a house, and so forth.

It is hardly necessary to remark on this quotation, that none but very rich or superstitious persons make these ample donations, which are not positively enjoined, though strenuously recommended.

differ much. Those which are translated in the present and former essays are mostly taken from the Vaijürvēda, and may be used by any Brāhmaṇa, instead of the prayers directed in the particular Vēda, by which he should regularly be guided. The subject of lustrations is curious; they are performed with various ceremonies, to avert calamities or to obviate disappointments. Should other engagements permit it, this topic will be treated in a future essay.
There is some difference in the religious formalities with which various things are given or accepted, on this or on any other occasion. In the formal declaration, too, a different tutelary Deity is named, and a different object is specified; but, in other respects, the form of the declaration is similar, whatever be the occasion on which the gift is made.

In making a donation of land, the donor sits down with his face to the east, opposite to the person to whom he gives it. The donor says, "Salutation to this land with its produce; salutation to this priest, to whom I give it." Then, after showing him honour in the usual form, he pours water into his hand, saying, "I give thee this land with its produce." The other replies, "Give it." Upon which he sprinkles the place with water; and taking up water, with holy basil and cuśa grass, he pours the water into the other's hand, making a formal declaration of the donation and the motive of it. He then delivers a bit of gold, with cuśa grass, &c., declaring his purpose in giving it, as a sacerdotal fee, to consolidate the donation of land. The other accepts the gift by a verbal acknowledgment, and meditates the Gāyatrī with some other prayers.

A chair or stool is accepted by sitting down on it; clothes, by putting them on; a parasol, by holding the handle of it; shoes or sandals, by standing on them; and a couch, by lying on it. In these and other donations there is no variation in the prayers; but the gift of a milch cow is made with other texts, which the donor recites standing near the cow, and making a libation of water from the palms of his hands after the recital of each prayer. The gift is accepted by holding the animal's tail.

1. "May the Goddess, who is the lacśhmi of all beings and resides among the Gods, assume the shape of a milch cow and procure me comfort." 2. "May the Goddess who is rudrānī in a corporeal form, and who is the beloved of śiva, assume the shape of a milch cow and procure me comfort." 3. "May she, who is lacśhmi reposing on the bosom of viṣṇu; she, who is the lacśhmi of the regent of riches; she, who is the lacśhmi of kings, be a boon-granting cow to me." 4. "May she, who is the lacśhmi of brahma; she, who is swāhā, the wife of fire; she, who is the exerted power of the sun, moon, and stars, assume the shape of a milch cow for [my] prosperity." 5. "Since thou art svad'ha [the food] of them, who are chief among the manes of ancestors, and swāhā [the consuming power] of them, who eat solemn sacrifices; therefore, being the cow that expiates every sin, procure me comfort." 6. "I invoke the Goddess who is endowed with the attributes of all the Gods, who confers all happiness, who bestows [abodes in] all the worlds for the sake of all people." 7. "I pray to that auspicious Goddess for immortality and happiness."

The remaining ceremonies, omitting for the present the consecra-
tion of a bull, consist chiefly in the obsequies called śrāddhās. The first set of funeral ceremonies is adapted to effect, by means of oblations, the reimbodying of the soul of the deceased, after burning his corpse. The apparent scope of the second set is to raise his shade from this world (where it would else, according to the notions of the Hindus, continue to roam among demons and evil spirits) up to heaven, and there deify him, as it were, among the manes of departed ancestors. For this end, a śrāddhā should regularly be offered to the deceased on the day after mourning expires; twelve other śrāddhās singly to the deceased in twelve successive months; similar obsequies at the end of the third fortnight, and also in the sixth month, and in the twelfth; and the oblation called Sapiṇādana, on the first anniversary of his decease. In most provinces the periods for these sixteen ceremonies, and for the concluding obsequies entitled Sapiṇādana, are anticipated, and the whole is completed on the second or third day; after which they are again performed at the proper times, but in honour of the whole set of progenitors instead of the deceased singly. The obsequies intended to raise the shade of the deceased to heaven are thus completed. Afterwards a śrāddhā is annually offered to him on the anniversary of his decease.

The form of the various śrāddhās (for they are numerous*) is so nearly the same, that it will be only necessary to describe that which is performed in honour of progenitors in general; and at which three funeral cakes are offered to three paternal ancestors; as many to three maternal forefathers, and two to the Viśvedēvas or assembled Gods. A śrāddhā in honour of one person singly has been already noticed.

After smearing the place with cow-dung, a square altar of sand is raised on it, one or two fingers high, and a span nearly in each direction. (It must be triangular at the obsequies of one recently defunct.) The person who performs the ceremony, first washes

* In a work entitled Nirūeya Sīndhu I find authority for classing obsequies under twelve heads. 1. Daily obsequies, either with food or with water only, in honour of ancestors in general, but excluding the Viśvedēvas. 2. Obsequies for a special cause; that is, in honour of a kinsman recently defunct. 3. Voluntary obsequies, performed by way of supererogation, for the greater benefit of the deceased. 4. Obsequies for increase of prosperity, performed upon any accession of wealth or prosperity, and upon other joyful occasions. 5. A śrāddhā intended to introduce the shade of a deceased kinsman to the rest of the manes. 6. Obsequies performed on appointed days, such as that of new moon, full moon, sun's passage into a new sign, &c. 7. A śrāddhā to sanctify the food at an entertainment given to a company of reverend persons. 8. One performed when stated numbers of priests are fed at the cost of a person who needs purification from some defilement. 9. A śrāddhā preparatory to the celebration of any solemn rite, and considered as a part of such rite. 10. Śrāddhās in honour of deities. 11. Oblations of clarified butter, previous to the undertaking of a distant journey. 12. A śrāddhā to sanctify a meal of flesh meat prepared simply for the sake of nourishment.
his hands and feet, sips water, and puts a ring of cuśa grass on the ring finger of each hand. He sits down on a cushion of cuśa grass, or of other materials, placed upon a blade of such grass. He lights a lamp, reciting a prayer, which will be cited on another occasion. He places the implements and materials in regular order, and sprinkles water on himself and all around, meditating on viṣṇu surnamed the lotos-eyed, and revolving in his mind the couplet, “Whether pure or defiled,” &c. He now shifts the sacerdotal thread to his right shoulder; and solemnly declares his intention of performing a śrāddha, and the motive of it. He thrice meditates the Gāyatri, and pronounces the salutation to superior beings, “Salutation to the Gods, to the manes of ancestors,” &c.

After this preparation he proceeds to invite and to welcome the assembled Gods and the manes. First, he places two little cushions of cuśa grass on one side of the altar for the Viśvedēvas, and six in front of it for the Pūris. Each cushion should consist of three blades of grass folded up. After treading cuśa grass on those cushions, he asks, “Shall I invoke the assembled Gods?” Being told “Do so,” he thus invokes them: “Assembled Gods! hear my invocation; come and sit down on this holy grass.” After scattering barley on the same spot, he meditates this prayer, “Assembled Gods! listen to my invocation, ye, who reside in the sky; and ye who abide near us [on earth], or [far off] in heaven; ye, whose tongues are fire; and ye, who defend the funeral sacrifice, sit on this grass and be cheerful.” He then invites the manes of ancestors with similar invocations: “O fire! zealously we support thee; zealously we feed thee with fuel; eagerly do thou call our willing ancestors to taste our oblation.” May our progenitors, who eat the moon-plant, who are sanctified by holy fires, come by paths, which Gods travel.* Satisfied with ancestral food at this solemn sacrifice, may they applaud and guard us.” He next welcomes the Gods and manes with oblations of water, &c. in vessels made of leaves.** Two are presented to the Viśvedēvas, and three to paternal ancestors, and as many to maternal forefathers. Cuśa grass is put into each vessel and water sprinkled on it, while the prayer, “May divine waters be auspicious to us,” &c. is recited. Barley is thrown into the vessels intended for the Gods, and tīla into those intended for the manes of ancestors, with these prayers, 1. “Barley! thou art the separator,*** separate [us] from our natural enemies and from our malicious foes.” 2. “Thou art tīla, sacred to sōma,” &c. At a śrāddha for increase of prosperity, which is performed on many

* The Via Lactea seems to be meant by the path of the Gods.
** Plantain leaves; or else leaves of the Butea frondosa, or of the Bassia latifolia.
*** Jaya signifies barley; in this text it also signifies separator, being derived from yu, to unmix. Many of the prayers contain similar quibbles.
occasions as a preparative for a solemn act of religion, barley is thrown into the vessels instead of tila and the last prayer is thus varied: “Thou art barley, sacred to soma: framed by the divinity, thou dost produce celestial bliss; mixt with water, mayest thou long satisfy with nourishment my several progenitors, whose mouths are full of blessings.” The vessels are successively taken up, repeating each time a prayer before cited: “The waters in heaven, in the atmosphere, and on the earth, have been united with milk,” &c. The cusà grass that lay on the vessels is put into a Brahmána’s hand, and that which was under it is held by the person who performs the śráddhà, in his own hand; and through it he successively pours the water out of each vessel on the Brahmána’s hand. He then piles up the empty vessels in three sets, and reverses them, saying, while he oversets the first, “Thou art a mansion for ancestors.”

At the last obsequies for one recently deceased, and which are named the Sapinídana, the following prayer is recited when the vessel which has been offered to him is piled up with the rest: “May the mansion of those progenitors, who have reached a common abode, and who have accordant minds, foster him; may the blessed sacrifice, sacred to the Gods, be his.” The subjoined prayer likewise is peculiar to the Sapinídana: “By [the intercession of] those souls who are mine by affinity, who are animated [shades], who have reached a common abode, who have accordant minds, may prosperity be mine in this world for a hundred years.”

The person who performs the śráddhà next takes up food smeared with clarified butter, and makes two oblations to fire, reciting these prayers: 1. “May this oblation to fire, which conveys offerings to the manes, be efficacious.” 2. “May this oblation to the moon, wherein the progenitors of mankind abide, be efficacious.”

Brahmanás should be fed with the residue of the oblation; it is accordingly consecrated for that purpose by the following prayer: “The vessel that holds thee is the earth; its lid is the sky; I offer this residue of an oblation, similar to ambrosia, in the undefiled mouth of a priest: may this oblation be efficacious.” The performer of the śráddhà then points with his thumb towards the food, saying, “Thrice did Víshnu step,” &c. He adds, “May the demons and giants that sit on this consecrated spot be dispersed.” He meditates the Gáyátri with the names of the worlds, and sweetens the food with honey or sugar, saying, “May winds blow sweet,” &c. He then distributes the food among Brahmánas; and when they have eaten and have acknowledged that they are satisfied, he gives them water to rinse their mouths.

He now proceeds to offer the funeral cakes, consisting of balls or lumps of food mixed with clarified butter. He offers three to the paternal forefathers, as many to the maternal ancestors, and two to
the *Visvēdevas*. The prayers ("Ancestors! rejoice, take your respective shares," &c.) and the form of the oblation, have been already mentioned. It is only necessary to add in this place, that he wipes his hand with *cusa* grass in honour of remoter ancestors, who thus become partakers of the oblations.

In the next place, he makes six libations of water from the palms of his hands, with the salutation to the seasons: "Saltation unto you, O fathers, and unto the saddening season," &c. By this prayer the manes of ancestors are doubly saluted; for the *Vēda* declares, "The six seasons are the progenitors of mankind."

A thread is placed on each funeral cake, to serve as apparel for the manes, and each time the same words are repeated, "Fathers! this apparel is offered unto you." Flowers, perfumes, and similar things are added at pleasure; but water must be sprinkled on each cake, with the prayer, "Waters, ye are the food of our progenitors," &c.

The performer of the *śrāddha* then takes up the middle cake and smells to it; or his wife eats it, if they be solicitous for male offspring. In this case the following prayer must be recited: "Grant, O progenitors, the conception of a male child, [long lived and healthy, like] the lotos and garland [or twins, that sprung from *aświnī*]; so that, at this season, there may be a person [to fulfil the wishes of the Gods, of the manes, and of human beings]." He then takes up the cakes successively, smells to them, throws them into a vessel, and gives away the food to a mendicant priest or to a cow, or else casts it into the waters.

He then dismisses the manes, saying, "Fathers, to whom food belongs, guard our food and the other things offered by us; venerable and immortal as ye are and conversant with holy truths. Quaff the sweet essence of it, be cheerful, and depart contented by the paths which Gods travel." Lastly, he walks round the spot and leaves it, saying, "May the benefit of this oblation accrue to me repeatedly; may the Goddess of the earth, and the Goddess of the sky, whose form is the universe, visit me [with present and future happiness]. Father and mother! revisit me [when I again celebrate obsequies]. *sōma*, king of the manes! visit me for the sake of [confering] immortality."

A *śrāddha* is thus performed, with an oblation of three funeral cakes only to three male paternal ancestors, on some occasions; or with as many funeral oblations to three maternal ancestors, on others. Sometimes separate oblations are also presented to the wives of the paternal ancestors; at other times, similar offerings are likewise made to the wives of three maternal ancestors. Thus, at the monthly *śrāddhas* celebrated on the day of new moon, six funeral cakes are offered to three paternal and as many maternal male ancestors with their wives: on most other occasions separate ob-
lations are presented to the female ancestors. At the obsequies celebrated in the first half of Aśvina, on the day entitled Mahālaya, funeral cakes are separately offered to every deceased friend and near relation: thus, immediately after the oblations to ancestors, a cake is presented to a deceased wife, then to a son or daughter, to a brother or sister, to an uncle or aunt, to a father-in-law, to a preceptor, and lastly to a friend. The same is observed at the obsequies performed on the day of an eclipse, or upon a pilgrimage to any holy spot, and especially to Gayā.

Formal obsequies are performed no less than ninety-six times in every year; namely, on the day of new moon, and on the dates of the fourteen Menwantaras and of four Yugādyās; that is, on the anniversaries of the accession of fourteen Menus and of the commencement of four ages: also throughout the whole first fortnight of Aśvina, thence called pūrāṇapaccha, and whenever the sun enters a new sign, and especially when he reaches the equinox or either solstice; and, in certain circumstances, when the moon arrives at Vyatipata, one of the twenty-seven yugas or astrological divisions of the zodiac. The eighth of Pausha, called Aindri, the eighth of Māgha (when flesh meat should be offered), and the ninth of the same month, together with additional obsequies on some of these dates and on a few others, complete the number abovementioned. Different authorities do not, however, concur exactly in the number, or in the particular days, when the śrāddhas should be solemnized.

Besides these formal obsequies a daily śrāddha is likewise performed. It consists in dropping food into the hands of a Brāhmaṇa after offering it to six ancestors by name, with the usual preparatory vow and prayers, and with the formality of placing three blades of grass as a seat for each ancestor; but using a single prayer only for the invocation of the manes, and omitting the ceremony of welcoming them with an argha. Libations of water are also made in honour of progenitors, as noticed in the former essay on daily ablutions.

The obsequies for increase of prosperity, or as the same term (Vṛiddhi śrāddha) may signify, the obsequies performed on an accession of prosperity, are celebrated previously to the sacrifice of a victim and to the solemnization of a marriage, or of any of the ceremonies which, according to the notions of the Hindus, contribute to the regeneration of a twice-born man, that is, of a Brāhmaṇa, Cśatriya, or Vaiśya. This śrāddha is likewise performed at the commencement and close of a solemn fast.

It should be observed respecting the practice of giving food to priests at all these obsequies, that Brāhmaṇas generally give it to

* Sometimes named Nāndi muc'ha, from a word which occurs in the prayer peculiar to this śrāddha.
one or more of their own relations. A stranger, unless indigent, would be very unwilling to accept the food, or to attend at a śrāddha for the purpose of eating it. The use of flesh-meat is positively enjoined to Hindus at certain obsequies (see menu, c. iii. v. 124), and recommended at all (menu, c. iii. v. 268, &c.); but the precepts of their law-givers on the subject are by some deemed obsolete in the present age, and are evaded by others, who acknowledge the cogency of these laws. These commonly make a vow to abstain from flesh-meat, and consider that vow as more binding than the precepts here alluded to. Others, again, not only eat meat at obsequies and solemn sacrifices, but make it their common diet, in direct breach of the institutes of their religion. (See menu, c. 5. v. 31, &c.)

Bṛāhmaṇas who maintain a perpetual fire, which all who devote themselves to the priesthood ought to do, perform the daily ceremonies of religion in their full detail. Others, who are engaged in worldly pursuits, and even some who follow the regular profession of the sacerdotal tribe, abridge these rites. They comprise all the daily sacraments in one ceremony, called Vaiśvādēva, which is celebrated in the forenoon, and by some in the evening likewise. It consists in oblations to the Gods, to the manes, and to the spirits, out of the food prepared for the daily meal; and in a gift of a part of it to guests.

Sitting down on a clean spot of ground, the Bṛāhmaṇa places a vessel containing fire on his right hand, and hallows it by throwing away a lighted piece of cuśa grass, saying, "I dismiss far away carnivorous fire," &c. He then places it on the consecrated spot reciting the prayer with which the household and sacrificial fires should be lighted by the attrition of wood; "Fires! [this wood] is thy origin, which is attainable in all seasons; whence being produced, thou dost shine. Knowing this, seize on it, and afterwards gument our wealth."

He then lays cuśa grass on the eastern side of the fire with its tips pointed towards the north, reciting the first verse of the Rīgveda, with which also it is usual to commence the daily lecture of that Vēda: "I praise divine fire, primevally consecrated, the efficient performer of a solemn ceremony, the chief agent of a sacrifice, the most liberal giver of gems."

He next spreads cuśa grass on the southern side of the fire with its tips pointed towards the south, reciting the introduction of the Yajurveda, with which also a daily lecture of the Yajush is always begun. 1. "I gather thee for the sake of rain." [He breaks off a branch of a tree, or is supposed to do so, with these words.] 2. "I pluck thee for the sake of strength." [He pulls down the branch he had broken.] 3. "Ye are like unto air." [He touches young calves with the branch he had plucked.] 4. "May the liberal generator [of worlds] make you happily reach this most excellent
sacrament.” [He is here supposed to touch the milch cows with the same branch.]

He then spreads *cuśa* grass on the western side with the tips pointed to the north, reciting the prayer which precedes a lecture of the ŚāmaVEDa: “Fire! approach to taste [my offering]; thou, who art praised for the gift of oblations. Sit down on this grass, thou, who art the complete performer of the solemn sacrifice.”

In like manner he spreads *cuśa* grass on the northern side with the tips pointed to the east, reciting the prayer which precedes a lecture of the *Aḥarvaṇa*: “May divine waters be auspicious to us,” &c.

Exciting the fire and sprinkling water on it, he must offer with his hands food smeared with clarified butter, three several times saying, “Earth! Sky! Heaven!” He then makes five similar oblations to the regent of fire; to the god of medicine; to the assembled deities; to the lord of created beings; and, lastly, to the Creator of the universe. He concludes the sacrament of the Gods with six oblations, reciting six prayers. 1. “Fire! thou dost expiate a sin against the Gods [arising from any failure in divine worship]: may this oblation be efficacious.” 2. “Thou dost expiate a sin against man [arising from a failure in hospitality].” 3. “Thou dost expiate a sin against the manes [from a failure in the performance of obsequies].” 4. “Thou dost expiate a sin against my own soul [arising from any blameable act].” 5. “Thou dost expiate repeated sins.” 6. “Thou dost expiate every sin I have committed, whether wilfully or unintentionally: may this oblation be efficacious.”

He then worships fire, making an oblation to it with this prayer: “Fire! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrificers worship thee. Thy sources are seven. Be content with this clarified butter. May this oblation be efficacious.”

About this time he extinguishes the *Racshoghna*, or lamp lighted previously to the presenting of oblations to the Gods and to the

* The commentator enumerates the seven tongues of fire, *Pravaha*, *Avaha*, *Uduaha*, *Samwaha*, *Vinaha*, *Parinaha*, *Nivaha*, (or else *Anuvaha*); all of which imply the power of conveying oblations to the deities to whom offerings are made. The seven holy sages and sacrifices are the *Hōṛī, Maitrīvaruna, Brha-mana ch'handasi, Aṛchādva, Potī, Neshṭri*, and *Agnid'hra*; that is, the seven officiating priests at very solemn sacrifices. They worship fire seven ways by the *Agnishtōma* and other sacrifices. The seven abodes are the names of the seven worlds: and fire is called in the *Vēḍa, saptachīṭica*, which seems to allude to seven consecrated hearths. In the sixteen verses called *Paurusha*, which have been already quoted, the names of the seven worlds thrice repeated, are understood to be meant by the thrice seven fuels; and the seven oceans are the seven moats surrounding the altar. Fire, like the sun itself, is supposed to emit seven moats surrounding the altar. Fire, like the sun itself, is supposed to emit seven rays: this perhaps may account for the number seven being so often repeated.
manes. It was lighted for the purpose of repelling evil spirits, and is now extinguished with this text: "In solemn acts of religion, whatever fails through the negligence of those who perform the ceremony, may be perfected solely through meditation on Vishnu."

The Brāhmaṇa should next offer the residue of the oblation to spirits, going round to the different places where such oblations ought to be made, sweeping each spot with his hand, sprinkling water on it, and placing there lumps of food. Near the spot where the vessel of water stands he presents three such oblations, saying, "Salutation to rain; to water; to the earth." At both doors of his house he makes offerings to d'Hātri and viḍ'Hātri, or Brahma, the protector and creator. Towards the eight principal points of the compass he places offerings, severally adding salutation to them and to the regents of them. In the middle of the house he presents oblations, with salutation to brahma, to the sky, and to the sun. Afterwards he offers similar oblations to all the Gods; to all beings; to twilight; and to the lord of all beings. He then shifts the sacrificial cord, and looking towards the south and dropping one knee, he presents an oblation to the manes of ancestors, saying, "Salutation to progenitors: may this ancestral food be acceptable." This ceremony is not constantly practised, though directed in some rituals; but the residue of the oblation to the Gods must be left on a clean spot of ground as an oblation to all beings, intended, however, for dogs and crows in particular. It is presented with the following prayer, which is taken from the Purāṇas: "May Gods, men, cattle, birds, demigods, benevolent genii, serpents, demons, departed spirits, bloodthirsty savages, trees and all who desire food given by me;" 2. "May reptiles, insects, flies, and all hungry beings, or spirits concerned in this rite, obtain contentment from this food left for them by me, and may they become happy;" 3. May they, who have neither mother, nor father, nor kinsman, nor food, nor means of obtaining it, be satisfied with that which is offered by me on this spot for their contentment, and be cheerful." Or the following prayer may be used: "To animals who night and day roam in search of food offered to the spirits, he who desires nourishment, should give something: may the lord of nourishment grant it unto me."

He concludes by performing a lustration similar to that which has been already noticed, but much shorter. After thus completing the other sacraments, the householder should present food to his guests; that is, to any person who claims his hospitality. When he has thus allotted out of the food prepared for his own repast, one portion to the Gods, a second to progenitors, a third to all beings, and a fourth to his guests, he and his family may then, and not before, consume the remaining portion of the food. Whenever a spiritual preceptor, a devotee or an officiating priest, a bride-
groom, or a particular friend, comes as a guest, he is received with honours, which will be described among the nuptial ceremonies. In the entertainment of other guests no religious rites are performed, nor any prayers recited.

The householder is enjoined to give daily alms; but no particular time is prescribed for the distribution of them; he is simply directed to give food to religious mendicants whenever they come to his door; but especially if they come at the time when food is ready for his own meal. On the authority of the Purānas, it is also a common practice to feed a cow before the householder breaks his own fast.* He either presents grass, water, and corn to her with this text, "Daughter of Surabhi, framed of five elements, auspicious, pure, holy, sprung from the sun, accept this food given by me; salutation unto thee:" or else he conducts the kine to grass, saying, "May cows, who are mothers of the three worlds and daughters of Surabhi, and who are beneficent, pure, and holy, accept the food given by me."

Some Brāhmanas do still further abridge the compendious ceremony called Vaiśvadeva. They offer perfumes and flowers to fire; and make five oblations, out of the food prepared for their own use, to Brahmā, to the lord of created beings, to the house- hold fire, to Caṇḍī, and to Anumati, dropping each oblation on fire, or on water, or on the ground, with the usual addition, "May this oblation be efficacious." They then make offerings to all beings, by placing a few lumps of food at the door, or on a quadrangular spot near the fire, with a salutation to Dhatrī, &c., and they immediately proceed to their own repast.

Here too, as in every other matter relating to private morals, the Hindu legislators and the authors of the Purānas have heaped together a multitude of precepts, mostly trivial, and not unfrequently absurd. Some of them relate to diet; they prohibit many sorts of food altogether, and forbid the constant use of others: some regard the acceptance of food, which must on no account be re-

* The adoration of a cow is not uncommon. This worship consists in presenting flowers to her, washing her feet, &c. It is entirely different from the practice here noticed. Both seem to be founded on the superstitious notion, that the favour of Surabhi (the boon-granting cow) may be gained by showing kindness to her offspring. The story of Vasishṭha's cow, NANDINI, attended by the king Dilīpa for the sake of obtaining a boon through her means, is a pretty fable grounded on this notion. It is beautifully told by Cālīdasa in the Raghuvansa. I cannot refrain from mentioning another fable of a cow named Bahula, whose expostulations with a tiger, pleading to him to spare her life, form the only admired passage in the Itihasas, or collection of stories supposed to be related by Bhamaseṇa, while he lay at the point of death wounded with innumerable arrows. The fourth day of Aśvin is sacred to this cow, and named from her Bahula chaturthi. Images of her and her calf are worshipped; and the extract from the Itihasas is on that day read with great solemnity.
ceived if it be given with one hand, nor without a leaf or dish; some again prescribe the hour at which the two daily meals which are allowed, should be eaten (namely, in the forenoon and in the evening); others enumerate the places (a boat for example) where a Hindu must not eat, and specify the persons (his sons and the inmates of his house) with whom he should eat, and those (his wife for instance) with whom he should not. The lawgivers have been no less particular in directing the posture in which the Hindu must sit; the quarter towards which he ought to look, and the precautions he should take to insulate himself, as it were, during his meal, lest he be contaminated by the touch of some undetected sinner, who may be present. To explain even in a cursory manner the objects of all these, would be tedious; but the mode in which a Hindu takes his repast conformably with such injunctions as are most cogent, may be briefly stated, and with this I shall close the present essay.

After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or cushion (but not on a couch nor on a bed) before his plate, which must be placed on a clean spot of ground that has been wiped and smoothed in a quadrangular form, if he be a Brāhmaṇa; a triangular one, if he be a Čśatriya; circular, if he be a Vaiśya; and in the shape of a crescent, if he belong to the fourth tribe. When the food is first brought in, he is required to bow to it, raising both hands in the form of humble salutation to his forehead; and he should add, "May this be always ours:" that is, may food never be deficient. When he has sitten down, he should lift the plate with his left hand and bless the food, saying, "Thou art invigorating." He sets it down, naming the three worlds. Or if the food be handed to him, he says, "May heaven give thee," and then accepts it with these words, "The earth accepts thee." Before he begins eating, he must move his hand round the plate, to insulate it, or his own person rather, from the rest of the company. He next offers five lumps of food to yama by five different titles; he sips and swallows water; he makes five oblations to breath by five distinct names, Prāṇa, Vyāna, Āpāna, Samāna, and Udāna; and lastly, he wets both eyes. He then eats his repast in silence, lifting the food with all the fingers of his right hand, and afterwards again sips water, saying, "Ambrosial fluid! thou art the couch of viṣṇu and of food."
That Hindus belong to various sects is universally known; but their characteristic differences are not perhaps so generally understood. Five great sects exclusively worship a single deity; one recognises the five divinities which are adored by the other sects respectively, but the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other deities on particular occasions only. Even they deny the charge of polytheism, and repel the imputation of idolatry; they justify the practice of adoring the images of celestial spirits, by arguments similar to those which have been elsewhere employed in defence of angel and image worship. If the doctrines of the Veda, and even those of the Puranas, be closely examined, the Hindu theology will be found consistent with monotheism, though it contain the seeds of polytheism and idolatry. I shall take some future occasion of enlarging on this topic: I have here only to remark, that modern Hindus seem to misunderstand the numerous texts, which declare the unity of the godhead, and the identity of Vishnu, Siva, the Sun, &c. Their theologians have entered into vain disputes on the question, which among the attributes of God shall be deemed characteristic and preeminent. Sancara Acharya, the celebrated commentator on the Veda, contended for the attributes of Siva, and founded or confirmed the sect of Sautas, who worship Mahadeva as the supreme being, and deny the independent existence of Vishnu and other deities. Madhava Acharya and Vallabha Acharya have in like manner established the sect of Vaishnavas, who adore Vishnu as God. The Sauras (less numerous than the two sects above-mentioned) worship the Sun, and acknowledge no other divinity. The Ganapatyas adore Ganesa, as uniting in his person all the attributes of the deity.

Before I notice the fifth sect, I must remind the reader that the Hindu mythology has personified the abstract and active powers of the divinity, and has ascribed sexes to these mythological personages. The Sacti, or energy of an attribute of God, is female, and is fabled as the consort of that personified attribute. The Sacti of Siva, whose emblem is the phallus, is herself typified by the female organ. This the Sactas worship; some figuratively, others literally. Vopadeva, the real author of the Sri Bhagavata, has endeavoured to reconcile all the sects of Hindus by reviving the doctrines of Vyas. He recognises all the deities, but as subordinate to the supreme being, or rather as attributes or manifestations of God. A new sect has been thus formed, and is denominated from that modern Purana. But the numerous followers of it do not seem to have well apprehended the doctrines they profess: they incline much to real
polytheism, but do at least reject the derogatory notions of the divinity, which the other sects seem to have adopted.

The Vaishnavas, though nominally worshippers of Vishnu, are in fact votaries of deified heroes. The Goculas has (one branch of this sect) adore Krishna, while the Ramanuj worship Rama Chandra. Both have again branched into three sects. One consists of the exclusive worshippers of Krishna, and these only are deemed true and orthodox Vaishnavas; another joins his favourite Radha with the hero. A third, called Radhballabhi, adores Radha only, considering her as the active power of Vishnu. The followers of these last-mentioned sects have adopted the singular practice of presenting to their own wives the oblations intended for the goddess; and those among them who follow the left-handed path (there is in most sects a right-handed or decent path, and a left-handed or indecent mode of worship), require their wives to be naked when attending them at their devotions.

Among the Ramanuj, some worship Rama only; others Sita; and others both Rama and Sita. None of them practise any indecent mode of worship; and they all, like the Goculas has, as well as the followers of the Bhagavata, delineate on their foreheads a double upright line with chalk or with sandal wood, and a red circlet with red sanders, or with turmeric and lime; but the Ramanuj add an upright red line in the middle of the double white one.

The Saivas are all worshippers of Siva and Bhavani conjointly, and they adore the linga or compound type of this god and goddess, as the Vaishnavas do the image of Laksamni-Narayana. There are no exclusive worshippers of Siva besides the sect of naked gymnosophists called Lingis; and the exclusive adorers of the goddess are the Saktas. In this last-mentioned sect, as in most others, there is a right-handed and decent path, and a left-handed and indecent mode of worship: but the indecent worship of this sect is most grossly so, and consists of unbridled debauchery with wine and women. This profligate sect is supposed to be numerous though unavowed.* In most parts of India, if not in all, they are held in deserved detestation; and even the decent Saktas do not make public profession of their tenets, nor wear on their foreheads the mark of the sect, lest they should be suspected of belonging to the other branch of it. The sacrifice of cattle before idols is peculiar to this sect.

The Saivas and Saktas delineate on their foreheads three horizontal lines with ashes obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained; they add a red circlet, which the Saivas make with red sanders, and which the Saktas, when they avow themselves, mark either with saffron or with turmeric and borax.

* They are avowed in some provinces.
The Sauras are true worshippers of the sun; some of them, it seems, adore the dormant and active energies of the planet conjointly. This sect, which is not very numerous, is distinguished by the use of red sanders for the horizontal triple line, as well as for the circle on their foreheads.

The Gāṇapatyas have branched into two sects; the one worships īvāḍha gāṇapati, the other uchchhīṣṭa gāṇapati. The followers of the latter sect pronounce their prayers with their mouths full of victuals (whence the denomination of the deity worshipped by them). The Gāṇapatyas are distinguished by the use of red minium for the circle on their foreheads. The family of Brāhmanas, residing at Chinchwär near Pūnā, and enjoying the privilege of an hereditary incarnation of gaṅgāśa from father to son, probably belongs to this sect. We may hope for more information on this curious instance of priestcraft and credulity, from the inquiries made on the spot by the gentlemen of the embassy from Bombay, who lately visited that place.

Before I conclude this note (concerning which it should be remarked, that the information here collected rests chiefly on the authority of verbal communications), I must add, that the left-handed path or indecent worship of the several sects, especially that of the Sáctas, is founded on the Tantras which are, for this reason, held in disesteem. I was misinformed when I described them as constituting a branch of literature highly esteemed though much neglected. (As. Res. vol. v. p. 54.) The reverse would have been more exact.
This prayer, when used upon other occasions, is thus varied, "Salutation unto you, O fathers, and unto the saddening season," &c. The six seasons, in the order in which they are here named, are the hot, dewy, rainy, flowery, frosty, and sultry seasons. One is indicated in this passage by the name of the month with which it begins; and a text of the Veda, alluded to by the late Sir William Jones, in his observations on the lunar year of the Hindus (As. Res. vol. iii, p. 258), specifies Tapas and Tapasya, the lunar (not the solar) Māgha and Phālguna, as corresponding with Śiśira; that is, with the dewy season. The text in question shall be subjoined to this note, because it may serve to prove that the Veda, from which it is extracted (Aṣṭāmbha's copy of the Yajurvēda usually denominated the black Yajush), cannot be much older than the observation of the colors recorded by Parāśara (see As. Res. vol. ii, p. 268, and 393), which must have been made nearly 1391 years before the Christian era (As. Res. vol. v, p. 288). According to the Veda, the lunar Madhū and Mādhava, or Chaitra and Vaiśāc'ha, correspond with Vasanta or the spring. Now the lunar Chaitra, here meant, is the primary lunar month, beginning from the conjunction which precedes full moon in or near Chātra, and ending with the conjunction which follows it. Vaiśāc'ha does in like manner extend from the conjunction which precedes full moon in or near Viśāc'hā to that which follows it. The five nacshatras, Hasta, Chitrā, Swātī, Viśāc'hā and Anurād'hā, comprise all the asterisms in which the full moons of Chaitra and Vaiśāc'ha can happen; and these lunar months may therefore fluctuate between the first degree of Uttarā Pāhalguni and the last of Jyeṣṭhā. Consequently the season of Vasanta might begin at earliest when the sun was in the middle of Purva Bhadrapada, or it might end at latest when the sun was in the middle of Mṛigasiras. It appears, then, that the limits of Vasanta are Pisces and Taurus; that is Mina and Vrisha. (This corresponds with a text which I shall forthwith quote from a very ancient Hindu author.) Now if the place of the equinox did then correspond with the position assigned by Parāśara to the colures, Vasanta might end at the earliest seven or eight days after the equinox, or at latest thirty-eight or thirty-nine days; and on a medium (that is when the full moon happened in the middle of Chitrā), twenty-two or twenty-three days after the vernal equinox. This agrees exactly with the real course of the seasons; for the rains do generally begin a week before the summer solstice, but their commencement does vary, in different years, about a fortnight on either side of that period. It seems therefore a probable inference, that such was the position of the equinox when the calendar of months and seasons was adjusted as described in this passage of the Veda. Hence I infer the pro-
bability, that the Védas were not arranged in their present form earlier than the fourteenth century before the Christian era. This, it must be acknowledged, is vague and conjectural; but, if the Védas were compiled in India so early as the commencement of the astronomical Cali yuga, the seasons must have then corresponded with other months; and the passage of the Vēda, which shall be forthwith cited, must have disagreed with the natural course of the seasons at the very time it was written.

I shall now quote the passage so often alluded to in this note. "Madhu cha Mādhavo cha Vasantacav rītī; Sucras cha Suchis cha graishmāv rītī; Nabhas cha Nabasyas cha vārshicāv rītī; Ijas cha Ujas cha śāradāv rītī; Sahas cha Sahasyas cha haimanticav rītī; Tapas cha Tapasyas cha sāśirāv rītī."

Madhu and Mādhava are the two portions of the season Vasanta (or the spring); Sucra and Suchi, of grishma (or the hot season); Nabhas and Nabasya, of varsha (or the rainy season); Ijas and Ujas, of śāradā (or the sultry season); and Sahas and Sahasya, of hēmanta (or the frosty season); and Tapas and Tapasya, of śāśira (or the dewy season).

All authors agree that Madhu signifies the month of Chaitra; Mādhava the month of Vaishācha, and so forth. These names are so explained in dictionaries and by astronomical writers, as well as by the commentators on this and other passages, where these names of the months are employed. The author now before me (Divācara Bhatta) expressly says, that this text of the Vēda relates to the order of the seasons according to the lunar months. He proves it by quoting a text of the Tailtirīya Yajurveda, and afterwards cites the following passage from Baudhāyana respecting the seasons measured by solar-sidereal time, "Mina-Mēshāy or Mēsha-Vrīshabhāy or vāvasantāh," &c. "Vasantā corresponds with Mina and Mēsha, or with Mēsha and Vrīshā," &c. It should be observed, that the secondary lunar month, which begins and ends with full-moon, cannot be here meant; because this mode of reckoning has never been universal, and the use of it is limited to countries situated to the northward of the Vindhyā range of hills, as I learn from the following passage of the Trīcānīda mandana: "The lunar month also is of two sorts, commencing either with the light fortnight or with the dark one. Some do not admit the month which begins with the dark fortnight; and even by them who do, it is not admitted on the south of the Vindhyā mountains."
V.

On the RELIGIOUS CEREMONIES of the HINDUS, and of the BRÁHMENS especially.

ESSAY III.

[From the Asiatic Researches, vol. vii. p. 288—311, Calcutta, 1801. 4to.]

Hospitality has been already mentioned in the preceding Essay, as one of the five great sacraments which constitute the daily duty of a Hindu. The formal reception of such guests as are entitled to peculiar honour was reserved for the subject of the present tract. The religious rites, intermixed with acts of courtesy, which are practised by way of formal hospitality, are nearly the same, whether it be high rank, a venerable profession, or cordial friendship, which entitles the guest to be welcomed with distinction. They chiefly consist in presenting to him a stool to sit on, water for ablutions, and honey mixed with other food for refreshment. It seems to have been anciently the custom to slay a cow on this occasion; and a guest was therefore called gōqn, or cow-killer. Imperfect traces of this custom remain in the hospitable ceremonies which I shall now describe from the ritual of Bráhmaṇa who use the Sáma vidya. As the marriage ceremony opens with the solemn reception of the bridegroom by the father of the bride, this part of the nuptial solemnity may be fitly chosen as an example of hospitable rites. It will furnish occasion too, for proceeding to describe the whole of the marriage ceremony.

Having previously performed the obsequies of ancestors, as is usual upon any accession of good fortune, the father of the bride sits down to await the bridegroom's arrival, in the apartment prepared for the purpose; and at the time chosen for it, according to the rules of astrology. The jewels and other presents intended for him are placed there; a cow is tied on the northern side of the apartment; and a stool or cushion, and other furniture for the reception of the guest, are arranged in order. On his approach, the bride's father rises to welcome him, and recites the following prayer,
while the bridegroom stands before him: "May she [who supplies oblations for] religious worship, who constantly follows her calf, and who was the the milch cow when YAMA was [the votary], abound with milk, and fulfil our wishes, year after year."

This prayer is seemingly intended for the consecration of the cow, which is let loose in a subsequent stage of the ceremony, instead of slaying her, as appears to have been anciently the custom. The commentator, whose gloss has been followed in this version of the text, introduces it by the remark, that a guest entitled to honourable reception is a spiritual preceptor, a priest, an ascetic, a prince, a bridegroom, a friend, or in short any one, to welcome whose arrival a cow must be tied for the purpose of slaying her, whence a guest is denominated gôphna, or cow-killer. The prayer seems to contain an allusion, which I cannot better explain than by quoting a passage from CÂLIDÂSA'S poem entitled Raghuvansa, where VASIŚTHA informs the king DILIPA that the cow SURABHÌ, who was offended by his neglect, cannot be now appeased by courtesy shown to herself, because she remains in a place inaccessible to him: "PRÂCHÊTAS is performing a tedious sacrifice; to supply the oblations of which, SURABHÌ now abides in the infernal region, whose gates are guarded by huge serpents."

After the prayer above-mentioned has been meditated, the bridegroom sits down on a stool or cushion, which is presented to him. He first recites a text of the Yajurveda: "I step on this for the sake of food and other benefits, on this variously splendid footstool." The bride's father presents to him a cushion made of twenty leaves of cusa grass, holding it up with both hands, and exclaiming, "The cushion! the cushion! the cushion!" The bridegroom replies, "I accept the cushion," and, taking it, places it on the ground under his feet, while he recites the following prayer: "May those plants over which SÔMA presides, and which are variously dispersed on the earth, incessantly grant me happiness while this cushion is placed under my feet." Another is presented to him, which he accepts in the same manner, saying, "May those numerous plants over which SÔMA presides, and which are salutary a hundred different ways, incessantly grant me happiness while I sit on this cushion." Instead of these prayers, which are peculiar to the Brahmanas that use the Sâmaveda, the following text is commonly recited: "I obscure my rivals, as the sun does other luminaries; I tread on this, as the type of him who injures me."

The bride's father next offers a vessel of water, thrice exclaiming, "Water for ablutions!" The bridegroom declares his acceptance of it, and looks into the vessel, saying, "Generous water! I view thee; return in the form of fertilizing rain from him, from whom thou dost proceed:" that is, from the sun; for it is acknowledged, says the commentator, that rain proceeds from vapours raised by the
heat of the sun. The bridegroom takes up water in the palms of both hands joined together, and throws it on his left foot, saying, "I wash my left foot, and fix prosperity in this realm:" he also throws water on his other foot, saying, "I wash my right foot, and introduce prosperity into this realm:" and he then throws water on both feet, saying, "I wash first one and then the other, and lastly both feet, that the realm may thrive and intrepidity be gained." The following is the text of the Yajush, which is generally used instead of the preceding prayers: "Thou dost afford various elegance; I accept thee, who dost so: afford it for the ablation of my feet."

An arghya (that is, water, rice, and dūrva grass, in a conch, or in a vessel shaped like one, or rather like a boat) is next presented to the bridegroom in a similar manner, and accepted by him with equal formality. He pours the water on his own head, saying, "Thou art the splendour of food; through thee may I become glorious." This prayer is taken from the Yajush: but the followers of that Veda use different texts, accepting the arghya with this prayer, "Ye are waters (ap); through you may I obtain (āp) all my wishes:" and pouring out the water with this text, "I dismiss you to the ocean: return to your source, harmless unto me, most excellent waters! but my beverage is not poured forth."

A vessel of water is then offered by the bride's father, who thrice exclaims, "Take water to be sipped:" the bridegroom accepts it, saying, "Thou art glorious, grant me glory;" or else, "Conduct me to glory, endue me with splendour, render me dear to all people, make me owner of cattle, and preserve me unhurt in all my limbs."

The bride's father fills a vessel with honey, curds, and clarified butter; he covers it with another vessel, and presents it to the bridegroom, exclaiming three times, "Take the madhuparca." The bridegroom accepts it, places it on the ground, and looks into it, saying, "Thou art glorious; may I become so." He tastes the food three times, saying, "Thou art the sustenance of the glorious; thou art the nourishment of the splendid: thou art the food of the fortunate; grant me prosperity." He then silently eats until he be satisfied.

Although these texts be taken from the Yajush, yet other prayers from the same Veda are used by the sects which follow it. While looking into the vessel, the bridegroom says, "I view thee with the eye of the sun [who draws unto himself what he contemplates]." On accepting the madhuparca the bridegroom says, "I take thee with the assent of the generous sun; with the arms of both sons of Aswini; with the hands of the cherishing luminary." He mixes it, saying, "May I mix thee, O venerable present! and remove whatever might be hurtful in the eating of thee." He tastes it three times, saying, "May I eat that sweet, best, and nourishing form of honey; which is the sweet, best, and nourishing form of honey; and may I thus become excellent, sweet-tempered, and well nourished.
by food." After eating until he be satisfied, and after sipping water, be touches his mouth and other parts of his body with his hand, saying; "May there be speech in my mouth, breath in my nostrils, sight in my eye-balls, hearing in my ears, strength in my arms, firmness in my thighs; may my limbs and members remain unhurt together with my soul."

Presents suitable to the rank of the parties are then presented to the guest. At the marriage ceremony, too, the bride is formally given by her father to the bridegroom, in this stage of the solemnity according to some rituals, but later according to others. The hospitable rites are then concluded by letting loose the cow at the intercession of the guest. A barber who attends for that purpose, exclaims, "The cow! the cow!" Upon which the guest pronounces this text: "Release the cow from the fetters of Varuna. May she subdue my foe: may she destroy the enemies of both him (the host) [and me]. Dismiss the cow, that she may eat grass and drink water." When the cow has been released the guest thus addresses her: "I have earnestly entreated this prudent person [or, according to another interpretation of the text, each docile person], saying, kill not the innocent harmless cow, who is mother of Rudras, daughter of Vasus, sister of Adityas, and the source of ambrosia." In the Yajurveda the following prayer is added to this text: "May she expiate my sins and his (naming the host). Release her that she may graze." It is evident that the guest's intercessions imply a practice, become obsolete, of slaying a cow for the purpose of hospitality.

While the bridegroom is welcomed with these ceremonies, or more properly before his arrival, the bride bathes during the recital of the following texts. Three vessels of water are severally poured on her head, with three different prayers. 1. "Love! I know thy name. Thou art called an intoxicating beverage. Bring [the bridegroom] happily. For thee was framed the inebriating draught. Fire! thy best origin is here. Through devotion wert thou created. May this oblation be efficacious." 2. "Damsel! I anoint this thy generative organ with honey, because it is the second mouth of the Creator: by that thou subduest all males, though unsubdued; by that thou art lively, and dost hold dominion. May this oblation be efficacious." 3. "May the primeval ruling sages, who framed the female organ, as a fire that consumeth flesh, and thereby framed a procreating juice, grant the prolific power, that proceeds from the three-horned [bull] and from the sun. May this oblation be efficacious." To elucidate the first of these texts the commentator cites the following passage: "The sage Vasisht'ha, the regent of the moon, the ruler of heaven, the preceptor of the Gods, and the great forefather of all beings, however old in the practice of devotion and old by the progress of age, were deluded by women. Liquors distilled
from sugar, from grain, and from the blossoms of Bassia, are three sorts of intoxicating drinks: the fourth is woman, by whom this world is deluded. One who contemplates a beautiful woman becomes intoxicated, and so does he who quaffs an inebriating beverage: woman is called an inebriating draught, because she intoxicates by her looks.” To explain the second text, the same author quotes a passage of the Vēda; intimating that BRAHMA has two mouths; one containing all holiness, the other allotted for the production of all beings: ‘for they are created from his mouth.’

After the bridegroom has tasted the Mad'huparca presented to him, as above-mentioned, the bride’s right hand is placed on his, both having been previously rubbed with turmeric or some other auspicious drug. A matron must bind both hands with cuṣa grass amidst the sound of cheerful music. To this part of the ceremony the author of the poem entitled Naishadhiya has very prettily alluded, in describing the marriage of NALA and DAMAYANTI (b. xvi. v. 13 & 14.) ‘As he tasted the Mad'huparca, which was presented to him, those spectators who had foresight reflected, “He has begun the ceremonies of an auspicious day, because he will quaff the honey of BHAIMI’s lip. The bridegroom’s hand exults in the slaughter of foes; the bride’s hand has purloined its beauty from the lotos; it is for that reason probably that, in this well-governed realm of Viderbha, both [guilty] hands are fast bound with strong cuṣa.’”

The bride’s father, bidding the attendant priests begin their acclamations, such as “happy day! auspicious be it! prosperity attend! blessings!” &c., takes a vessel of water containing tila* and cuṣa** grass, and pours it on the hands of the bride and bridegroom, after uttering the words, “Om tat sat!” “God the existent!” and after repeating at full length the names and designations of the bridegroom, of the bride, and of himself; and then solemnly declaring, “I give unto thee this damsel adorned with jewels and protected by the lord of creatures.” The bridegroom replies, “Well be it!” The bridegroom afterwards gives him a piece of gold, saying, “I this day give thee this gold, as a fee for the purpose of completing the solemn donation made by me.” The bridegroom again says, “Well be it!” and then recites this text: “Who gave her? to whom did he give her? Love (or free consent) gave her. To love he gave her. Love was the giver. Love was the taker. Love! may this be thine! With love may I enjoy her!” The close of the text is thus varied in the SāmaVEDA: “Love has pervaded the ocean. With love I accept her. Love! may this be thine.” In the common rituals another prayer is directed to be likewise recited immediately

* Sesamum Indicum.
** Poa cynosuroides.
after thus formally accepting the bride: "May the ethereal element give thee. May earth accept thee."

Being thus affianced, the bride and bridegroom then walk forth, while he thus addresses her: "May the regents of space, may air, the sun, and fire, dispel that anxiety which thou feellest in thy mind, and turn thy heart to me." He proceeds thus, while they look at each other: "Be gentle in thy aspect and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person; be mother of valiant sons; be fond of delights; be cheerful, and bring prosperity to our bipeds and quadrupeds. First [in a former birth] soma received thee; the sun next obtained thee; [in successive transmigrations] the regent of fire was thy third husband; thy fourth is a human being. soma gave her to the sun; the sun gave her to the regent of fire; fire gave her to me; with her he has given me wealth and male offspring. May she, a most auspicious cause of prosperity, never desert me," &c.*

It should seem that, according to these rituals, the bridegroom gives a waistcloth and mantle to the bride before he is affianced to her; and the ceremony of tying the skirts of their mantles precedes that of her father's solemnly bestowing her on the bridegroom. But the ritual of the Sāmavēdī priests makes the gift of the damsels precede the tying of the knot; and, inconsistently enough, directs the mantles to be tied before the bridegroom has clothed the bride. After the donation has been accepted as abovementioned, the bride's father should tie a knot in the bridegroom's mantle over the presents given with the bride, while the affianced pair are looking at each other. The cow is then released in the manner before described; a libation of water is made; and the bride's father meditates the Gāyatri, and ties a knot with the skirts of the bride's and bridegroom's mantles, after saying, "Ye must be inseparably united in matters of duty, wealth, and love." The bridegroom afterwards clothes the bride with the following ceremonies.

He goes to the principal apartment of the house, prepares a sacrificial fire in the usual mode, and hallowsthe implements of sacrifice. A friend of the bridegroom walks round the fire, bearing a jar of water, and stops on the south side of it: another does the same, and places himself on the right hand of the first. The bridegroom then casts four double handfuls of rice, mixed with leaves of sami,** into a flat basket: near it he places a stone and mullar, after formally touching them, and then entering the house, he causes the bride to be clothed with a new waistcloth and scarf, while he recites the

*I omit the remainder of the text, which it would be indecorous to translate into a modern language. The literal sense of it is here subjoined in a Latin version: "Illā redamans accipito fascinum meum, quod ego peramans intromittam in eam, multae quà illecebræ sistunt."

** Adenanthera aculeata.
subjoined prayers: "May those generous women who spun and
wound the thread, and who wove the warp and weft of this cloth,
generously clothe thee to old age: long-lived woman! put on this
raiment." "Clothe her: invest her with apparel: prolong her life
to great age. Mayest thou live a hundred years. As long as thou
livest, amiable woman! revere [that is, carefully preserve] beauty
and wealth." The first of these prayers is nearly the same with
that which is used by the followers of the Yajush, when the scarf is
put on the bride's shoulder. It is preceded by a different one,
which is recited while the waistcloth is wrapped round her: "Mayest
thou reach old age. Put on this raiment. Be lovely: be chaste.
Live a hundred years. Invite [that is, preserve and obtain] beauty,
wealth, and male offspring. Damsel! put on this apparel." After-
wards the following prayer is recited: "May the assembled gods
unite our hearts. May the waters unite them. May air unite us.
May the creator unite us. May the god of love unite us."

But, according to the followers of the Sāmaveda, the bridegroom,
immEDIATELY after the scarf has been placed on the bride's shoulder,
conducts her towards the sacrificial fire, saying, "sōma [the regent
of the moon] gave her to the sun:* the sun gave her to the regent
of fire: fire has given her to me, and with her, wealth and male
offspring." The bride then goes to the western side of the fire and
recites the following prayer, while she steps on a mat made of
Viranagrass** and covered with silk: "May our lord assign me
the path by which I may reach the abode of my lord." She sits
don the edge of the mat; and the bridegroom offers six obla-
tions of clarified butter, reciting the following prayers, while the
bride touches his shoulder with her right hand. 1. "May fire come,
first among the gods; may it rescue her offspring from the fetters of
death; may varuna, king [of waters], grant that this woman should
never bemoan a calamity befalling her children." 2. "May the
domestic perpetual fire guard her; may it render her progeny long-
lived; may she never be widowed; may she be mother of surviving
children; may she experience the joy of having male offspring."
3. "May heaven protect thy back; may air, and the two sons of
āświni, protect thy thighs; may the sun protect thy children while
sucking thy breast; and vrihaspati protect them until they wear
clothes; and afterwards may the assembled gods protect them." 4.
"May no lamentation arise at night in thy abode; may crying
women enter other houses than thine; mayest thou never admit
sorrow to thy breast; mayest thou prosper in thy husband's house,
blest with his survival, and viewing cheerful children." 5. "I lift

* GUnāvisnu here explains Gandharba by the word Aditya, which may
signify the sun, or a deity in general.

** Andropogon aromaticum or muricatum.
OF THE HINDUS.

barrenness, the death of children, sin, and every other evil, as I would lift a chaplet off thy head; and I consign the fetters [of premature death] to thy foes.” 6. “May death depart from me, and immortality come; may [Yama] the child of the sun, render me fearless. Death! follow a different path from that by which we proceed, and from that which the gods travel. To thee who seest and who hearest, I call, saying, hurt not our offspring, nor our progenitors. And may this oblation be efficacious.” The bridegroom then presents oblations, naming the three worlds, separately and conjointly, and offers either four or five oblations to fire and to the moon. The bride and bridegroom then rise up, and he passes from her left side to her right, and makes her join her hands in a hollow form.

The rice,* which had been put into a basket, is then taken up, and the stone is placed before the bride, who treads upon it with the point of her right foot, while the bridegroom recites this prayer: “Ascend this stone; be firm like this stone; distress my foe, and be not subservient to my enemies.” The bridegroom then pours a ladleful of clarified butter on her hands; another person gives her the rice, and two other ladlefuls of butter are poured over it. She then separates her hands, and lets fall the rice on the fire, while the following text is recited: “This woman, casting the rice into the fire, says, May my lord be long lived, may we live a hundred years, and may all my kinsmen prosper: be this oblation efficacious.”

Afterwards the bridegroom walks round the fire, preceded by the bride, and reciting this text: “The girl goes from her parents to her husband’s abode, having strictly observed abstinence [for three days from fictitious salt, &c.] Damsel! by means of thee we repress foes, like a stream of water.” The bride again treads on the stone and makes another oblation of rice, while the subjoined prayer is recited: “The damsel has worshipped the generous sun and the regent of fire; may he and the generous sun liberate her and me from this [family]; be this oblation efficacious.” They afterwards walk round the fire as before. Four or five other oblations are made with the same ceremonies and prayers, varying only the title of the sun who is here called Pūshan, but was entitled Aryaman in the preceding prayer. The bridegroom then pours rice out of the basket into the fire, after pouring one or two ladlefuls of butter on the edge of the basket; with this offering he simply says, “May this oblation to fire be efficacious.”

The oblations and prayers directed by the Yajurveda, previous to this period of the solemnity, are very different from those which

*From this use of raw rice at the nuptial ceremony, arises the custom of presenting rice, tinged with turmeric, by way of invitation to guests whose company is requested at a wedding.
have been here inserted from the Sāmaveda; and some of the ceremonies, which will be subsequently noticed, are anticipated by the priests, who follow the Yajush.

Twelve oblations are made with as many prayers. 1. "May this oblation be efficacious, and happily conveyed to that being who is fire in the form of a celestial quirister, who is accompanied by truth, and whose abode is truth; may he cherish our holy knowledge and our valour." 2. "Efficacious be this oblation to those delightful plants, which are the nymphs of that being who is fire in the form of a celestial quirister, who is accompanied by truth, and whose abode is truth." 3. and 4. The foregoing prayers are thus varied: "To that being who is the sun, in the form of a celestial quirister, and who consists wholly of the Sāmaveda." "Those enlivening rays, which are the nymphs of that sun." 5. and 6. "That being who is the moon in the form of a celestial quirister, and who is a ray of the sun, and named Sushmanā." "Those asterisms which are the nymphs of the moon, and are called Bhēcūri." 7. and 8. "That being who is air, constantly moving and travelling everywhere." "Those waters which are the nymphs of air, and are termed invigorating." 9. and 10. "That being who is the solemn sacrifice in the form of a celestial quirister; who cherishes all beings, and whose pace is elegant." "Those sacrificial fees, which are the nymphs of the solemn sacrifice, and are named thanksgivings." 11. and 12. "That being who is mind in the form of a celestial quirister, who is the supreme ruler of creatures, and who is the fabricator of the universe." "Those holy strains (Ṛich and Sāman) who are the nymphs of mind, and are named the means of attaining wishes."

Thirteen oblations are next presented, during the recital of as many portions of a single text. "May the supreme ruler of creatures, who is glorious in his victories over [hostile] armies, grant victory to Indra, the regent of rain. All creatures humbly bow to him; for he is terrible: to him are oblations due. May he grant me victory, knowledge, reflection, regard, self-rule, skill, understanding, power, [returns of] the conjunction and opposition of the sun and moon, and holy texts (Vrihat and Raḥantara)."

Eighteen oblations are then offered, while as many texts are meditated; they differ only in the name of the deity that is invoked. 1. "May fire, lord of [living] beings, protect me in respect of holiness, valour, and prayer, and in regard to ancient privileges, to this solemn rite, and to this invocation of deities." 2. "May Indra, lord or regent of the eldest (that is, of the best of beings) protect..."

* This term is not expounded by the commentator. Ṛha signifies an asterism: but the meaning of the compound term is not obvious. Sushmanā bears some affinity to Sushumna, mentioned in a former essay; but neither of these names is explained in the commentaries which I have consulted.

** Texts of the Sāmaveda so named.
“Vṛihaspati, lord [that is, preceptor] of Brahma [and other deities].”
8. “Mitra (the sun), lord of true beings.” 9. “Varuṇa, lord of
tary powers.” 12. “Soma (the moon), lord of pregnant females.” 13. “Sa-
vitri (the generative sun), lord of plants.” 14. “Rudra (Śiva), lord of
mountains.” 17. “Winds (Maruts), lords of (ganas) sets of divinities.”
18. “Fathers, grandfathers, remoter ancestors, more distant pro-
genitors, their parents, and grandsires.”

Oblations are afterwards made, with prayers corresponding to
to those which have been already cited from the Śāmaṇḍa. 1. “May
fire come, first among the gods,” &c. 2. “May the domestic per-
petual fire guard her,” &c. 3. “Fire, who dost protect such as per-
form sacrifices! grant us all blessings in heaven and on earth:
grant unto us that various and excellent wealth, which is produced
on this earth and in heaven.” 4. “O best of luminaries! Come,
show us an easy path, that our lives may be uninjured. May death
depart from me, and immortality come. May the child of the sun
render me fearless.” 5. “Death! follow a different path,” &c.

The bride offers the oblations of rice mixed with leaves of śami*
letting fall the offerings on the fire in the manner beformentioned,
and with the same prayers, but recited in a reversed order and a
little varied. 1. “The damsel has worshipped the generous sun in
the form of fire; may that generous sun never separate her from
this husband.” 2. “This woman, casting the rice into the fire, says,
May my lord be long-lived; may my kinsmen reach old age.” 3. “I
cast this rice into the fire, that it may become a cause of thy pro-
spersity: may fire assent to my union with thee.”**

According to the followers of the Yajurveda, the bridegroom now
takes the bride’s right hand, reciting a text which will be subse-
sequently quoted. The bride then steps on a stone while this text is
recited: “Ascend this stone: be firm like this stone. Subdue such
as entertain hostile designs against me, and repel them.” The
following hymn is then chanted. “Charming sarasvatī, swift as a
mare! whom I celebrate in face of this universe, protect this [solemn
rite]. O thou! in whom the elements were produced, in whom this
universe was framed, I now will sing that hymn [the nuptial text]
which constitutes the highest glory of women.” The bride and
bridegroom afterwards walk round the fire, while the following text

* Adenanthera aculeata.
** This version is conformable to a different commentary from that which
was followed in the former translation.
is recited: "Fire! thou didst first espouse this female sun (this woman, beautiful like the sun); now let a human being again espouse her by thy means. Give her, O fire! with offspring, to a [human] husband." The remainder of the rice is then dropped into the fire as an oblation to the god of love.

The next ceremony is the bride's stepping seven steps. It is the most material of all the nuptial rites; for the marriage is complete and irrevocable, so soon as she has taken the seventh step, and not sooner. She is conducted by the bridegroom, and directed by him to step successively into seven circles, while the following texts are uttered: 1. "May viśňu cause thee to take one step for the sake of obtaining food." 2. "May viśňu cause thee to take one step for the sake of obtaining strength." 3. "Three steps for the sake of solemn acts of religion." 4. "Four steps for the sake of obtaining happiness." 5. "Five steps for the sake of cattle." 6. "Six steps for the sake of increase of wealth." 7. "Seven steps for the sake of obtaining priests to perform sacrifices." * The bridegroom then addresses the bride, "Having completed seven steps, be my companion. May I become thy associate. May none interrupt thy association with me. May such as are disposed to promote our happiness, confirm thy association with me." The bridegroom then addresses the spectators: "This woman is auspicious: approach and view her; and having conferred [by your good wishes] auspicious fortune on her, depart to your respective abodes."

Then the bridegroom's friend, who stood near the fire bearing a jar of water, advances to the spot where the seventh step was completed, and pours water on the bridegrooms head, and afterwards on the bride's, while a prayer abovementioned is recited: "May waters and all the Gods cleanse our hearts; may air do so; may the creator do so; may the divine instructress unite our hearts."**

The bridegroom then puts his left hand under the bride's hands, which are joined together in a hollow form, and taking her right hand in his, recites the six following texts: 1. "I take thy hand for the sake of good fortune, that thou mayest become old with me, thy husband: may the generous, mighty, and prolific sun render thee a matron, that I may be a householder." 2. "Be gentle in thy aspect and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person; be mother of surviving sons; be assiduous at the [five] sacraments; be cheerful; and bring prosperity to our bipeds and quadrupeds." 3. "May the lord of creatures grant us progeny, even unto old age; may the sun render that progeny conspicuous. Auspicious deities have given thee to me: enter

* In the Yajurveda the texts are varied, so that the third step is for increase of wealth, and the sixth for obtaining happy seasons.

** It is here translated according to the gloss of guṇa-viśňu; in the former version I followed the commentary of हेलायुद्धा.
thy husband's abode, and bring health to our bipeds and quadrupeds.'

4. "O Indra, who pourest forth rain! render this woman fortunate and the mother of children: grant her ten sons; give her eleven protectors." 5. "Be submissive to thy husband's father, to his mother, to his sister, and to his brothers." 6. "Give thy heart to my religious duties: may thy mind follow mine; be thou consentient to my speech. May Vṛihaspati unite thee unto me."

The followers of the Yajurveda enlarge the first prayer and omit the rest, some of which, however, they employ at other periods of the solemnity. "I take thy hand for the sake of good fortune, that thou mayest become old with me, thy husband; may the deities, namely, the divine sun (Aryan), and the prolific being (Savatā), and the god of love, give thee as a matron unto me, that I may be a householder. I need the goddess of prosperity. Thou art she. Thou art the goddess of prosperity. I need her. I am the Sāman [vēda]: thou art the Rich [vēda]. I am the sky: thou art the earth. Come; let us marry: let us hold conjugal intercourse: let us pro-create offspring: let us obtain sons. May they reach old age. May we, being affectionate, glorious, and well disposed, see during a hundred years, live a hundred years, and bear a hundred years."

According to the ritual, which conforms to the Sānavēda, the bridegroom sits down near the fire with the bride, and finishes this part of the ceremony by making oblations, while he names the three worlds severally and conjointly. The taking of the bride's hand in marriage is thus completed. In the evening of the same day, so soon as the stars appear, the bride sits down on a bull's hide, which must be of a red colour, and must be placed with the neck towards the east and the hair upwards. The bridegroom sits down near her, makes oblations while he names the three worlds as usual, and then makes six oblations with the following prayers, and each time pours the remainder of the clarified butter on the bride's head. 1. "I obviate by this full oblation all ill marks in the lines [of thy hands], in thy eye-lashes, and in the spots [on thy body]." 2. "I obviate by this full oblation all the ill marks in thy hair; and whatever is sinful in thy looking, or in thy crying." 3. "I obviate by this full oblation all that may be sinful in thy temper, in thy speaking, and in thy laughing." 4. "I obviate by this full oblation all the ill marks in thy teeth, and in the dark intervals between them; in thy hands, and in thy feet." 5. "I obviate by this full oblation all the ill marks on thy thighs, on thy privy part, on thy haunches, and on the lineaments of thy figure." 6. "Whatever natural or accidental evil marks were on all thy limbs, I have obviated all such marks by these full oblations of clarified butter. May this oblation be efficacious."

The bride and bridegroom rise up; and he shews her the polar star, reciting the following text: "Heaven is stable; the earth is
stable; this universe is stable; these mountains are stable; may this woman be stable in her husband's family."* The bride salutes the bridegroom, naming herself and family, and adding a respectful interjection. The bridegroom replies, "Be long-lived and happy." Matrons then pour water, mixed with leaves, upon the bride and bridegroom, out of jars which had been previously placed on an altar prepared for the purpose; and the bridegroom again makes oblations with the names of the worlds, by way of closing this part of the ceremony.

The bridegroom afterwards eats food prepared without factitious salt. During this meal he recites the following prayers: 1. "I bind with the fetters of food thy heart and mind to the gem [of my soul]; I bind them with nourishment, which is the thread of life; I bind them with the knot of truth." 2. "May that heart, which is yours, become my heart; and this heart, which is mine, become thy heart." 3. "Since food is the bond of life, I bind thee therewith." The remainder of the food must be then given to the bride.

During the three subsequent days the married couple must abstain from factitious salt, live chastely and austerely, and sleep on the ground. On the following day, that is, on the fourth exclusively,** the bridegroom conducts the bride to his own house on a carriage or other suitable conveyance. He recites the following text when she ascends the carriage: "O wife of the sun! ascend this vehicle resembling the beautiful blossoms of the cotton-tree*** and butea, tinged with various tints and coloured like gold, well constructed, furnished with good, wheels, and the source of ambrosia [that is, of blessings]: bring happiness to thy husband." Proceeding with his bride, he, or some other person for him, recites the following text on their coming to a cross road: "May robbers, who infest the road remain ignorant [of this journey]; may the married couple reach a place of security and difficult access, by easy roads; and may foes keep aloof."

Alighting from the carriage, the bridegroom leads the bride into the house, chanting the hymn called Vamadévya. Matrons welcome the bride, and make her sit down on a bull's hide of the same colour, and placed in the same manner as before. The bridegroom then recites the following prayer: "May kine here produce numerous

* Dhruva, the pole, also signifies stable, fixed, steady, firm.
** The Muslemans of India do not scruple to borrow from the Hindus superstitious ceremonies that are celebrated with festivity. They take an active part in the gambols of the Holi, and even solicit the favours of the Indian Plutus, at the Diwali. The bridal procession, on the fourth day, with all the sports and gambols of the Chaut'hi (Chaturthi), is evidently copied from the similar customs of the Hindus. In Bengal the Muslemans have even adopted the premature marriage of infant brides and bridegrooms.
*** Bombax keptphyllum.
† Butea frondosa.
young; may horses and human beings do so; and may the deity sit here, by whose favour sacrifices are accomplished with gifts a thousand fold."

The women then place a young child in the bride's lap; they put roots of lotos, or else fruit of different kinds, in his hand. The bridgroom takes up the child, and then prepares a sacrificial fire in the usual manner, and makes eight oblations with the following prayers, preceded and followed by the usual oblations to the three worlds. 1. "May there be cheerfulness here." 2. "May thine own [kindred] be kind here." 3. "May there be pleasure here." 4. "Sport thou here." 5. "May there be kindness here with me." 6. "May thine own [kindred] be here, benevolent towards me." 7. "May there be here delight towards me." 8. "Be thou here joyous towards me." The bride then salutes her father-in-law and the other relatives of her husband.

Afterwards the bridgroom prepares another sacrificial fire, and sits down with the bride on his right hand. He makes twenty oblations with the following prayers, preceded and followed as usual by oblations to the three worlds. The remainder of each ladleful is thrown into a jar of water, which is afterwards poured on the bride's head. 1. "Fire, expiator of evil! thou dost atone evils for the gods themselves. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 2. "Air, expiator of evil!" &c. 3. "Moon, expiator of evil!" &c. 4. "Sun, expiator of evil!" &c. 5. "Fire, air, moon, and sun, expiators of evil! ye do atone evils for the gods. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 6, 7, 8, 9, 10. "soliciting thee to remove any thing in her person which might destroy her husband." 11, 12, 13, 14, 15, "any thing in, her person which might make her negligent of cattle."

The priests who use the Yajurveda, make only five oblations with as many prayers addressed to fire, air, the sun, the moon, and the Gandharba or celestial quirister; praying them to remove any thing in the person of the bride which might be injurious to her husband, to her offspring, to cattle, to the household, and to honour and glory. The following text is recited while the water is poured on the bride's head: "That blameable portion of thy person which would have been injurious to thy husband, thy offspring, thy cattle, thy household, and thy honour, I render destructive of paramours: may thy body [thus cleared from evil] reach old age with me." The bride is then fed with food prepared in a caldron, and the following text is recited: "I unite thy breath with my breath; thy bones with my bones; thy flesh with my flesh; and thy skin with my skin."

The ceremonies of which the nuptial solemnity consists may be here recapitulated. The bridgroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest.
The bride is given to him by her father in the form usual at every solemn donation, and their hands are bound together with grass. He clothes the bride with an upper and lower garment, and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire, and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and mullar. They walk round the fire. The bride steps seven times, conducted by the bridegroom, and he then dismisses the spectators, the marriage being now complete and irrevocable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar star as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father: on the fourth day he conducts her to his own house in solemn procession. She is there welcomed by his kindred; and the solemnity ends with oblations to fire.

Among Hindus, a girl is married before the age of puberty. The law even censures the delay of her marriage beyond the tenth year. For this reason, and because the bridegroom too may be an infant, it is rare that a marriage should be consummated until long after its solemnization. The recital of prayers on this occasion constitutes it a religious ceremony; and it is the first of those that are performed for the purpose of expiating the sinful taint which a child is supposed to contract in the womb of his mother. They shall be described in a future essay.

On the practice of immature nuptials, a subject suggested in the preceding paragraph, it may be remarked, that it arises from a laudable motive; from a sense of duty incumbent on a father, who considers as a debt the obligation of providing a suitable match for his daughter. This notion, which is strongly inculcated by Hindu legislators, is forcibly impressed on the minds of parents. But in their zeal to dispose of a daughter in marriage, they do not perhaps sufficiently consult her domestic felicity. By the death of an infant husband, she is condemned to virgin widowhood for the period of her life. If both survive, the habitual bickerings of their infancy are prolonged in perpetual discord.

Numerous restrictions in the assortment of matches impose on parents this necessity of embracing the earliest opportunity of affiancing their children to fit companions. The intermarriages of different classes, formerly permitted with certain limitations, are now wholly forbidden. The prohibited degrees extend to the sixth of affinity; and even the bearing of the same family name is a sufficient cause of impediment.

To conclude the subject of nuptials, I shall only add, that eight forms are noticed by Hindu legislators. (Menu, c. iii.) But one only, which has been here described from the Indian rituals, is now used.
VI.

On the PHILOSOPHY of the HINDUS.

PART I.*

[From the Transactions of the Royal Asiatic Society vol. i. p. 19—43.]

INTRODUCTION.

The Hindus, as is well known, possess various ancient systems of philosophy, which they consider to be orthodox, as consistent with the theology and metaphysics of the Védas: and have likewise preserved divers systems deemed heretical, as incompatible with the doctrines of their holy books.

The two Mimánásás (for there are two schools of metaphysics under this title) are emphatically orthodox. The prior one (purva), which has Jámini for its founder, teaches the art of reasoning, with the express view of aiding the interpretation of the Védas. The latter (uttara), commonly called Védanta, and attributed to Vyásha, deduces from the text of the Indian scriptures a refined psychology, which goes to a denial of a material world.

The Nyáya, of which Góttama is the acknowledged author, furnishes a philosophical arrangement, with strict rules of reasoning, not unaptly compared to the dialectics of the Aristotelian school. Another course of philosophy connected with it bears the denomination of Vaiséšica. Its reputed author is Cánade; who, like Democritus, maintained the doctrine of atoms.

A different philosophical system, partly heterodox, and partly conformable to the established Hindu creed, is the Sánc'hya: of which also, as of the preceding, there are two schools; one usually known by that name; the other commonly termed Yóga. A succinct exposition of the Sánc'hya doctrines is the design of the present essay: they are selected for that purpose, on account of the strong affinity which they manifestly bear to the metaphysical opinions of the sects of Jina and Buddha.

* Read at a public meeting of the Royal Asiatic Society, June 21, 1823.
Though not strictly orthodox, both Sānc'hyas and the Vaiśēśhica, as well as the Nyāya, are respected and studied by very rigid adherents of the Vēdas, who are taught, however, to reject so much as disagrees, and treasure up what is consonant to their scriptures. "In Cānāde's doctrine, in the Sānc'hya, and in the Yōga, that part which is inconsistent with the Vēdas, is to be rejected by those who strictly adhere to revelation. In Jāmīnī's doctrine, and in Vyāsa's, there is nothing whatsoever at variance with scripture."*

Heretical treatises of philosophy are very numerous: among which that of Čārvāca, which exhibits the doctrine of the Jāina sect, is most conspicuous; and next to it, the Pāśupāta.

To them, and to the orthodox systems beforementioned, it is not intended here to advert, further than as they are noticed by writers on the Sānc'hya, citing opinions of other schools of philosophy, in course of commenting on the text which they are engaged in expounding. It is not my present purpose to exhibit a contrasted view of the tenets of different philosophical schools, but to present to this Society a summary of the doctrine of a single sect; which will serve, however, to elucidate that of several more.

Of other philosophical sects, the received doctrines in detail may be best reserved for separate notice, in distinct essays to be hereafter submitted to the Society. I must be clearly understood, however, not to pledge myself definitively for that task.

I proceed without further preface to the immediate subject of the present essay:

A system of philosophy, in which precision of reckoning is observed in the enumeration of its principles, is denominated Sānc'hya; a term which has been understood to signify numeral, agreeably to the usual acceptation of sanc'hya, number: and hence its analogy to the Pythagorean philosophy has been presumed. But the name may be taken to imply, that its doctrine is founded in the exercise of judgment: for the word from which it is derived signifies reasoning or deliberation;** and that interpretation of its import is countenanced by a passage of the Bhārata, where it is said of this sect of philosophers: "They exercise judgment (sanc'hya), and discuss nature and [other] twenty-four principles, and therefore are called Sānc'hya."

The commentator who has furnished this quotation, expounds sanc'hya, as here importing 'the discovery of soul by means of right discrimination.'***

The reputed founder of this sect of metaphysical philosophy was Capila; an ancient sage, concerning whose origin and adventures

* Quotation in Viṇṇāna-Bhīchu's Capila-bhāṣya.
** Am. Cōsh. 1, 1, 4, 11.
*** Capila-bhāṣya.
the mythological fables, which occupy the place of history with the Hindus, are recounted variously. In Gaudapada's commentary on the Sānchya-cārićā, he is asserted to have been a son of Brahma; being one of the seven great Rishis, or saints, named in Purāṇas or theogonies as the offspring of that deity. His two most distinguished disciples, Asuri and Panchasīc'ha, are there exalted to the same rank and divine origin with himself. Another commentator maintains that Capila was an incarnation of Vishnu. It had been affirmed by a writer on the Vēdānta, upon the authority of a passage quoted by him, wherein Capila, the founder of the Sānchya sect, is identified with Agni (fire), that he was an incarnation, not of Vishnu, but of Agni. The commentator is not content with the fiery origin conceded to the author. He denies the existence of more than one Capila; and insists, that the founder of this sect was an incarnation of Vishnu, born as the son of Devadūti.*

In fact, the word capila, besides its ordinary signification of tawny colour, bears likewise that of fire: and upon this ambiguity of sense many legends in the Indian theogonies, concerning the saint of the name, have been grounded; a sample of which will be found quoted by Col. Wilford, in the Asiatic Researches.**

A passage which is cited in the commentaries of Gaudapada and Vāchespāti on the Cārićā, assigns to Capila intuitive knowledge and innate virtue, with transcendent power and other perfections born with him at the earliest creation; and this is taken by those scholiasts as relating to the founder of the Sānchya sect. But another commentator of the Cārićā, Rāmacṛishna, who belongs to the theistic branch of this sect, affirms that the passage in question concerns Iswara, or God, acknowledged by that school.

A text quoted in Vyāsa's commentary on Patanjali's Yoga-sāstra,*** and referred by the annotator Vāchespāti, as well as a modern scholiast of the Yoga-sāstra, Nágojí, to Panchasīc'ha the disciple of Asuri, describes Capila as an incarnation of the Deity: "The holy and first wise one, entering a mind by himself framed, and becoming the mighty sage (Capila), compassionately revealed this science to Asuri."†

It may be questioned whether Capila be not altogether a mythological personage, to whom the true author of the doctrine, whoever he was, thought fit to ascribe it.

A collection of sūtras, or succinct aphorisms, in six lectures, attributed to Capila himself, is extant under the title of Sānchya-pravachana. As an ancient work (whoever may have been really its author), it must doubtless have been expounded by early scholiasts.

* Viṣṇavā in Cap. bhāshik.  
*** Patanj. Sānch. pran. l. 25.  
† Panch. sūtra, quoted in Vyāsa's bhāshya.
But the only commentary, which can at present be referred to by name is the *Capila-bhāṣṭya*; or, as the author himself cites it in his other works, *Sānc'hya-bhāṣṭya*. The title at full length, in the epigraph of the book, is *Capila-sānc'hya-pravachana-śāstra-bhāṣṭya*. It is by *Vijñāna-bhīṣchu*, a mendicant ascetic (as his designation imports), who composed a separate treatise on the attainment of beatitude in this life, entitled *Sānc'hya-sūtra*, and wrote many other works; particularly the *Yōga-vārttika*, consisting of scholia on *Patanjali’s Yōga-śāstra*, and the *Brahme-mimāṃsa-bhāṣṭya*, which is a commentary on a treatise of *Vēdānti* philosophy.

It appears from the preface of the *Capila-bhāṣṭya*, that a more compendious tract, in the same form of *sūtras* or aphorisms, bears the title of *Tatwa-samāsa*, and is ascribed to the same author, *Capila*. The scholiast intimates that both are of equal authority, and in no respect discordant: one being a summary of the greater work, or else this an amplification of the conciser one. The latter was probably the case; for there is much repetition in the *Sānc'hya-pravachana*.

It is avowedly not the earliest treatise on this branch of philosophy: since it contains references to former authorities for particulars which are but briefly hinted in the *sūtras*: * and it quotes some by name, and among them *Panchasīc'ha*, the disciple of the reputed author’s pupil: an anachronism which appears decisive.

The title of *Sānc'hya-pravachana* seems a borrowed one; at least it is common to several compositions. It appertainsto *Patanjali’s Yōga-śāstra*.

If the authority of the scholiast of *Capila* may be trusted, the *Tatwa-samāsa* is the proper text of the *Sānc'hya*; and its doctrine is more fully, but separately set forth, by the two ampler treatises, entitled *Sānc'hya-pravachana*, which contain a fuller exposition of what had been there succinctly delivered; *Patanjali’s* work supplying the deficiency of *Capila’s*, and declaring the existence of *god*, which for argument’s sake, and not absolutely and unreservedly, he had denied.

Of the six lectures or chapters into which the *sūtras* are distributed, the three first comprise an exposition of the whole *Sānc'hya* doctrine. The fourth contains illustrative comparisons, with reference to fables and tales. The fifth is controversial, confuting opinions of other sects; which is the case also with part of the first. The sixth and last treat of the most important parts of the doctrine, enlarging upon topics before touched.

The *Cāricā*, which will be forthwith mentioned as the text book or standard authority of the *Sānc'hya*, has an allusion to the con-
tent of the fourth and fifth chapters, professing to be a complete treatise of the science, exclusive of illustrative tales and controversial disquisitions.* The author must have had before him the same collection of sūtras, or one similarly arranged. His scholiast** expressly refers to the numbers of the chapters.

Whether the Tatwa-samāsa of Capila be extant, or whether the sūtras of Panchaśic'ha be so, is not certain. The latter are frequently cited, and by modern authors on the Sānc'hya: whence a presumption, that they may be yet forthcoming.

The best text of the Sānc'hya is a short treatise in verse, which is denominated Cāricā, as memorial verses of other sciences likewise are. The acknowledged author is Īśwara-crīshṇa, described in the concluding lines or epigraph of the work itself, as having received the doctrine, through a succession of intermediate instructors, from Panchaśic'ha, by whom it was first promulgated, and who was himself instructed by Asuri, the disciple of Capila.***

This brief tract, containing seventy-two stanzas in āryā metre, has been expounded in numerous commentaries.

One of these is the work of Gauḍapāda, the celebrated scholiast of the Upanishads of the Vedas, and preceptor of Góvinda, who was preceptor of Sancara-āchārya, author likewise of numerous treatises on divergent branches of theological philosophy. It is entitled Sānc'hya bhaśhya.

Another, denominated Sānc'hya-chandricā, is by Nārāyaṇa-tīrth'ha, who seems from his designation to have been an ascetic. He was author likewise of a gloss on the Yōga-sāstra, as appears from his own references to it.

A third commentary, under the title of Sānc'hya-tatwa-caumudi, or more simply Tatwa-caumudi (for so it is cited by later commentators), is by Vāchespati-miśra, a native of Tīrāṇa, author of similar works on various other philosophical systems. It appears from its multiplicity of its copies, which are unusually frequent, to be the most approved gloss on the text.

One more commentary, bearing the analogous but simpler title of Sānc'hya-caumudi, is by Rāma-crishṇa, Bhattachārya, a learned and not ancient writer of Bengal; who has for the most part followed preceding commentators, borrowing frequently from Nārāyaṇa tīrth'ha, though taking the title of his commentary from Vāchespati's.

The scholiasts of the Cāricā have, in more than one place, noticed the text of the sūtras: thus formally admitting the authority of the aphorisms. The excellence of the memorial verses (Cāricā), with

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* Car. 72.
** Nārāyaṇa-tīrth'ha.
*** Car. 70 and 71.
the gloss of gauḍapāda and that of vāchespati-miśra, has been
the occasion of both collections of aphorisms (tattva-samāsa and
śānc'hya-pravachana) falling into comparative neglect. They are
superseded for a text book of the sect by iśwara-crīshna's clearer
and more compendious work. Both sūtras and cāricā may be con-
sidered to be genuine and authoritative expositions of the doctrine;
and the more especially, as they do not, upon any material point, ap-
ppear to disagree.

The several works beforementioned are the principal works in
which the Śānc'hya philosophy may be now studied. Others, which
are cited by scholiasts, may possibly be yet forthcoming. But
they are at least scarce, and no sufficient account of them can
be given upon the strength of a few scattered quotations. Among
them, however, may be named the Rūjavārtica, to which reference
is made, as to a work held in much estimation, and which appears
to comprise annotations on the sūtras; and the Sangraha, which is
cited for parallel passages explanatory of the text, being an abridged
exposition of the same doctrines, in the form of a select compilation.

Concerning the presumable antiquity of either capila's aphorisms
or iśwara-crīshna's memorial couplets, I shall here only remark,
that notices of them, with quotations from both, do occur in philo-
sophical treatises of other schools, whereby their authenticity is so
far established.

Besides the Śānc'hya of capila and his followers, another system,
bearing the same denomination, but more usually termed the Yōga-
sāstra or Yōga-sūtra, as before remarked, is ascribed to a mytholo-
gical being, patanjali, the supposed author of the great grammati-
cal commentary emphatically named the Mahābhāṣya: and like-
wise of a celebrated medical treatise termed Churuaca, and other
distinguished performances.

The collection of Yōga-sūtras, bearing the common title of Śānc'hya
pravachana, is distributed into four chapters or quarters (pāda):
the first, on contemplation (samādhi); the second, on the means of its
attainment; the third, on the exercise of transcendent power (vibhūti);
the fourth, on abstraction or spiritual insulation (caīwalya).

An ancient commentary on this fanatical work is forthcoming,
entitled Pātanjala-bhāṣya. It is attributed to vēda-vyāsa, the
compiler of the Indian scriptures and founder of the Vedānti school
of philosophy. vāchespati miśra has furnished scholia on both
text and gloss. This scholiast has been already noticed as an emi-
nent interpreter of the Čāricā: and the same remark is here applica-
table, that the multiplicity of copies indicates the estimation in
which his gloss is held above other scholia.

Another commentary is by vijnyāna-bhikṣhu beforementioned.
He refers to it in his other works under the name of Yōga-vārtica.
It probably is extant; for quotations from it occur in modern compilations.

A third commentary, denominated Rāja-mārtana, is ascribed in its preface and epigraph to Rāṇa-rāgamalla, surnamed Bhōja-rāja or Bhōja-pati, sovereign of Dhārā, and therefore called Dhārēswara. It was probably composed at his court, under his auspices; and his name has been affixed to it in compliment to him, as is no uncommon practice. It is a succinct and lucid exposition of the text.

An ampler commentary by a modern Mahārāṣṭhāra Brahman, named Nāgōji-bhatta upadhyāya, bears the title of Patanjali-sūtra-vṛtti. It is very copious and very clear.

The tenets of the two schools of the Sāṃchya are on many, not to say on most, points, that are treated in both, the same; differing however upon one, which is the most important of all: the proof of existence of supreme god.

The one school (Patanjali's) recognising god, is therefore denominated theistical (Śēswara sāṃchya). The other (Capila's) is atheistical (Nirēswara sāṃchya), as the sects of Jina and Buddha in effect are, acknowledging no creator of universe nor supreme ruling providence. The gods of Capila are beings superior to man; but, like him, subject to change and transmigration.

A third school, denominated Paurāṇica sāṃchya, considers nature as an illusion; conforming upon most other points to the doctrine of Patanjali, and upon many, to that of Capila. In several of the Purāṇas, as the Matsya, Curma and Vishṇu, in particular, the cosmogony, which is an essential part of an Indian theogony, is delivered consonantly to this system. That which is found at the beginning of Menu's institutes of law is not irreconcilable to it.*

Doctrine of the Sāṃchya.

The professed design of all the schools of the Sāṃchya, theistical, atheistical, and mythological, as of other Indian systems of philosophy, is to teach the means by which eternal beatitude may be attained after death, if not before it.

In a passage of the Vedas it is said, "Soul is to be known, it is to be discriminated from nature: thus it does not come again; it does not come again." ** Consonantly to this and to numberless other passages of a like import, the whole scope of the Vēdānta is to teach a doctrine, by the knowledge of which an exemption from metempsychosis shall be attainable; and to inculcate that as the grand object to be sought, by means indicated.

* Menu, 1. 14—19.
** Gauḍ. on Čār.
Even in the aphorisms of the Nyāya* the same is proposed as the reward of a thorough acquaintance with that philosophical arrangement.

In like manner the Grecian philosophers, and Pythagoras and Plato in particular, taught that "the end of philosophy is to free the mind from incumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth," and "to disengage it from all animal passions, that it may rise above sensible objects to the contemplation of the world of intelligence."**

In all systems of the Sañc'hya the same purpose is propounded. "Future pain," says Patanjali, "is to be prevented. A clear knowledge of discriminate truth is the way of its prevention."***

It is true knowledge, as Capila and his followers insist,† that alone can secure entire and permanent deliverance from evil: whereas temporal means, whether for exciting pleasure or for relieving mental and bodily sufferance, are insufficient to that end; and the spiritual resources of practical religion are imperfect, since sacrifice, the most efficacious of observances, is attended with the slaughter of animals, and consequently is not innocent and pure; and the heavenly meed of pious acts is transitory.‡†

In support of these positions, passages are cited from the Védas declaring in express terms the attainment of celestial bliss by celebration of sacrifices: "Whoever performs an aśvaméd'ha (or immolation of a horse) conquers all worlds; overcomes death; expiates sin; atones for sacrilege." In another place, Indra and the rest of the subordinate deities are introduced exulting on their acquisition of bliss. "We have drunk the juice of asclepias+++ and are become immortal; we have attained effulgence; we have learned divine truths. How can a foe harm us? How can age affect the immortality of a deathless being?"§ Yet it appears in divers parts of the Indian scriptures, that, according to Hindu theology, even those deities, though termed immortal, have but a definite duration of life, perishing with the whole world at its periodical dissolution. "Many thousands of Indras and of other Gods have passed away in successive periods, overcome by time; for time is hard to overcome."§§

Complete and perpetual exemption from every sort of ill is the beatitude which is proposed for attainment by acquisition of perfect knowledge. "Absolute prevention of all three sorts of pain," as an

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* Göt sútr.
** Enfield's Hist. of Phil. I. 382 and 233.
*** Pat. 2. 16. and 26.
† Cap. l. 1. Cdr. 1.
‡† Cdr. 1.
+++ Sómá, the moon-plant: Asclepias acida.
§ Gaúd. on Cdr. 2.
§§ Ibid.
aphorism of the *Sāṅkhyā* intimates, "is the highest purpose of soul."\* Those three sorts are evil proceeding from self, from external beings, or from divine causes: the first is either bodily, as disease of various kinds; or mental, as cupidity, anger, and other passions; the two remaining sorts arise from external sources; one excited by some mundane being; the other, by the agency of a being of a superior order, or produced by a fortuitous cause.

True and perfect knowledge, by which deliverance from evil of every kind is attainable, consists in rightly discriminating the principles, perceptible and imperceptible, of the material world, from the sensitive and cognitive principle which is the immaterial soul. Thus the *Cāricā* premises, that "the inquiry concerns means of precluding the three sorts of pain: for pain is embarrassment. Nor is the inquiry superfluous, because obvious means of alleviation exist; for absolute and final relief is not thereby accomplished. The revealed mode is, like the temporal one, ineffectual: for it is impure; and it is defective in some respects, as well as excessive in others. A method, different from both, is preferable; consisting in a discriminative knowledge of perceptible principles, and of the imperceptible one, and of the thinking soul."**

The revealed mode, to which allusion is here made, is not theological doctrine with the knowledge of first principles, insuring exemption from transmigration; but performance of religious ceremonies enjoined in the practical *Vēdas*, and especially the immolation of victims, for which a heavenly reward, a place among the Gods, is promised.

It is not pure, observes the scholiast, for it is attended with the slaughter of animals, which if not sinful in such cases, is, to say the least, not harmless. The merit of it, therefore, is of a mixed nature. A particular precept expresses, "slay the consecrated victim:" but a general maxim ordains, "hurt no sentient being." It is defective, since even the Gods, *Indra* and the rest, perish at the appointed period. It is in other respects excessive, since the felicity of one is a source of unhappiness to another.

Visible and temporal means, to which likewise reference is made in the text, are medicine and other remedies for bodily ailment; diversion alleviating mental ills; a guard against external injury; charms for defence from accidents. Such expedients do not utterly preclude sufferance. But true knowledge, say Indian philosophers, does so; and they undertake to teach the means of its attainment.

By three kinds of evidence, exclusive of intuition, which belongs to beings of a superior order, demonstration is arrived at, and certainty is attained, by mankind: namely, perception, inference, and

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\* *Sān. prav. 1. 1.

\* *Cār. 1 and 2 with Scholia.*
affirmation.* All authorities among the Śānc'hyaś, (Patanjali and 
capila, as well as their respective followers) concur in asserting 
these. Other sources of knowledge, admitted in different systems of 
philosophy, are reducible to these three. Comparison, or analogy, 
which the logicians of gōtama’s school add to that enumeration, and 
tradition and other arguments, which jaimini maintains (viz. capacity, 
aspect, and privation of four sorts, antecedent, reciprocal, absolute, 
and total), are all comprehended therein. Other philosophers, who 
recognise fewer sources of knowledge, as Čārvacā, who acknow-
ledges preception only, and the Vaisēśhīcas, who disallow tradition, 
are rejected as insufficient authorities.**

Inference is of three sorts, equally admitted by the schools of the 
Śānc'hya and gōtama’s Nyāya, and in all distinguished by the same 
denominations. The consideration of them more properly belongs 
to the dialectic philosophy than to this, and may therefore be post-
poned. It will be here sufficient to state the simplest explanation 
furnished by scholiasts of the Čārīcā and Sūtras, without going into 
the differences which occur in their expositions.

One sort, then, is the inference of an effect from a cause; the 
second is that of a cause from an effect; the third is deduced from 
a relation other than that of cause and effect. Examples of them 
are, 1st. Rain anticipated from a cloud seen gathering. 2d. Fire 
concluded on a hill, whence smoke ascends. 3d. A flower’s ap-
propriate colour presumed where its peculiar scent is noticed; or motion 
of the moon’s orb, deduced from observation of it in different 
aspects; or saltiness of the sea, concluded from that of a sample of 
sea-water; or bloom surmised on mangoe-trees in general, when an 
individual mangoe-tree is found in blossom.

In regard to the third kind of evidence, tradition or right affir-
mation,*** explained as intending true revelation,† commentators 
understand it to mean the Vēdas or sacred writ, including the re-
collections of those gifted mortals, who remember passages of their 
former lives, and call to mind events which occurred to them in other 
worlds; and excluding, on the other hand, pretended revelations of 
impostors and barbarians.

In a dialogue cited from the Vēdas, one of the interlocutors, the 
holy Jaigishavya, asserts his presence, and consequent recollection 
of occurrences, through ten renovations of the universe (Mahāsarga).

In a more extended sense, this third kind of evidence is the affirma-
tion of any truth, and comprises every mode of oral information or 
verbal communication whence knowledge of a truth may be drawn.

From these three sources, by the right exercise of judgment and

* Cār. 4. Pat. 1. 7. Cap. 1.
** Com. on Cār. 5.
*** Pat. 1. 7.
† Cār. 4 and 5.
due application of reasoning, true knowledge is derived, consisting in a discriminative acquaintance with principles; which, in the 
Sáńkhya system, are reckoned to be not less than twenty-five; viz.

1. Nature, Pracriti or Mūla-pracriti, the root or plastic origin of all: termed Prad'hdna, the chief one: the universal, material cause; identified by the cosmogony of the Purānas (in several of which the Sáńkhya philosophy is followed) with Mâyā or illusion; and, by mythologists, with Brāhmi, the power or energy of Brahma. It is eternal matter, undiscernible, as destitute of parts; inferrible, from its effects: being productive, but no production.

2. Intelligence, called Budd'hi and Mahat or the great one: the first production of nature, increase, prolific; being itself productive of other principles. It is identified by the mythological Sáńkhya with the Hindu triad of Gods. A very remarkable passage of the Matsya-purāna cited in the Sáńkhya-sūtra, after declaring that the great principle is produced "from modified nature," proceeds to affirm, "that the great one becomes distinctly known as three Gods, through the influence of the three qualities of goodness, foulness, and darkness; one person, and three Gods, (éca mārtis, troyó dévah), namely, brahma', vishnu, and mahé'swara. In the aggregate it is the deity; but, distributive, it appertains to individual beings."

3. Consciousness, termed Jñāncdra, or more properly egotism, which is the literal sense of the term. The peculiar and appropriate function of it is (abhimāna) selfish conviction; a belief that, in perception and meditation, "I" am concerned; that the objects of sense concern me; in short, that I am. It proceeds from the intellectual principle, and is productive of those which follow.

4—8. Five subtle particles, rudiments, or atoms, denominated Tanmātra; perceptible to beings of a superior order, but unapprehended by the grosser senses of mankind: derived from the conscious principle, and themselves productive of the five grosser elements, earth, water, fire, air, and space.

9—19. Eleven organs of sense and action, which also are productions of the conscious principle. Ten are external: viz. five of sense and five of action. The eleventh is internal, an organ both of sense and of action, termed manas or mind. The five instruments of sensation are, the eye, the ear, the nose, the tongue, and the skin. The five instruments of action are, 1st, voice, or the organ of speech; 2d, the hand; 3d, the feet; 4th, the excretory termination of the intestines; 5th, the organ of generation. Mind, serving both for sense and action, is an organ by affinity, being cognate with the rest.

These eleven organs, with the two principles of intelligence and consciousness, are thirteen instruments of knowledge: three internal, and ten external, likened to three warders and ten gates.*

* Cdr. 32—35.
An external sense perceives; the internal one examines; consciousness makes the selfish application; and intellect resolves: an external organ executes.

20—24. Five elements, produced from the five elementary particles or rudiments. 1st. A diffused, ethereal fluid (ācāsa), occupying space: it has the property of audibleness, being the vehicle of sound, derived from the sonorous rudiment or ethereal atom. 2d. Air, which is endowed with the properties of audibleness and tangibility, being sensible to hearing and touch; derived from the tangible rudiment or aerial atom. 3d. Fire, which is invested with properties of audibleness, tangibility, and colour; sensible to hearing, touch, and sight: derived from the colouring rudiment or igneous atom. 4th. Water, which possesses the properties of audibleness, tangibility, colour and savour; being sensible to hearing, touch, sight, and taste: derived from the savoury rudiment or aqueous atom. 5th. Earth, which unites the properties of audibleness, tangibility, colour, savour, and odour; being sensible to hearing, touch, sight, taste, and smell: derived from the odorous rudiment or terrene atom.

25. Soul, termed Purusha, Pumas, or Atman; which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, immaterial.

The theistical Sāṅc'hya recognises the same principles; understanding, however, by Purusha, not individual soul alone, but likewise God (Īśwara), the ruler of the world.

These twenty-five principles are summarily contrasted in the Čāricá. “Nature, root of all, is no production. Seven principles; the great or intellectual one, &c. are productions and productive. Sixteen are productions (unproductive). Soul is neither a production nor productive.”

To this passage a closer resemblance will be remarked in one which occurs at the beginning of Erigena’s treatise De Divisione Nature, where he distinguishes these four: “That which creates and is not created; that which is created and creates; that which is created and creates not; and that which neither creates nor is created.”

In several of the Upanishads of the Védas a similar distribution is affirmed, viz., “eight productive principles and sixteen productions.”

It is for contemplation of nature, and for abstraction from it, that union of soul with nature takes place, as the halt and the blind join for conveyance and for guidance (one bearing and directed; the other borne and directing). By that union of soul and nature, creation, consisting in the development of intellect and the rest of the principles, is effected.

* Čdr. 3.
** J. scotti erigenae de div. nat. libr. 5.
*** Garbha, Prāśna and Maitreya Upanishads.
The soul's wish is fruition or liberation. For either purpose, it is in the first place invested with a subtle person, towards the formation of which the evolution of principles proceeds no further than the elementary rudiments.* This is composed then of intellect, consciousness, and mind, as well as the rest of the organs and instruments of life, conjoined with particles, or elementary rudiments, of five sorts: thus seventeen principles enter into its composition.**

This person or subtle frame, termed *linga, linga-sārīra, or sūchma-sārīra*, is primeval, produced from original nature at the earliest or initial development of principles. It is unconfined; too subtle for restraint or hindrance (and thence termed *ativāhika*, surpassing the wind in swiftness); incapable of enjoyment until it be invested with a grosser body, affected nevertheless by sentiments.

This is termed the rudimental creation (*lānmātra-sarga*). **The notion of an animated atom seems to be a compromise between the refined dogma of an immaterial soul, and the difficulty which a gross understanding finds in grasping the comprehension of individual existence, unattached to matter.

The grosser body, with which a soul clad in its subtle person is invested for the purpose of fruition, is composed of the five elements; or of four, excluding the etherial, according to some authorities; or of one earth alone, according to others.*** That grosser body, propagated by generation, is perishable. The subtle person is more durable, transmigrating through successive bodies, which it assumes, as a mimic shifts his disguises to represent various characters.

According to Capila,† as he is interpreted by his scholiast, there is intermediately a corporeal frame composed of the five elements, but tenuous or refined. It is termed anuśthāna sārīra, and is the vehicle of the subtle person.

It is this, rather than the subtle person itself, which in Patanjali's *Yoga-sūtra* is conceived to extend, like the flame of a lamp over its wick, to a small distance above the skull.

The corporeal creation (*bhautica-sarga*), consisting of souls invested with gross bodies, comprises eight orders of superior beings and five of inferior; which, together with man, who forms a class apart, constitute fourteen orders of beings, distributed in three worlds or classes.

The eight superior orders of beings bear appellations familiar to Hindu theology; *Brahma, Prajāpatiś, Indras, Pītrīs, Gandharvas, Yakshas, Rācchasas, and Pīśāchas*; gods or demi-gods, demons and evil spirits.

The inferior orders of beings are quadrupeds, distinguished in

* Cdr. 40.
** Cap. 3. 8.
*** Cap. 3. 16—18.
† Cdr. 3. 10. 11.
two orders; birds, reptiles, fishes, and insects; vegetables and unorganic substances.

Above is the abode of goodness, peopled by beings of superior orders; virtue prevails there, and consequent bliss, imperfect however, inasmuch as it is transient. Beneath is the abode of darkness or illusion, where beings of an inferior order dwell; stolidity or dulness is prevalent. Between is the human world, where foulness or passion predominates, attended with continual misery.

Throughout these worlds, sentient soul experiences ill arising from decay and death, until it be finally liberated from its union with person.

Besides the grosser corporeal creation and the subtle or personal, all belonging to the material world, the Sāṅc'hya distinguishes an intellectual creation (pratyāya-sarga or bhāva-sarga), consisting of the affections of intellect, its sentiments or faculties, which are enumerated in four classes, as obstructing, disabling, contenting, or perfecting the understanding, and amount to fifty.

Obstructions of the intellect are error, conceit, passion, hatred, fear: which are severally denominated obscurity, illusion, extreme illusion, gloom, and utter darkness. These again are subdivided into sixty-two sorts; error comprising eight species; illusion, as many; extreme illusion, ten; gloom, eighteen; and utter darkness, the same number.

Error, or obscurity, mistakes irrational nature, intellect, consciousness, or any one of the five elementary atoms, for the soul, and imagines liberation to consist in absorption into one of those eight prolific principles.

Conceit, termed illusion, imagines transcendent power, in any of its eight modes, to be deliverance from evil. Thus beings of a superior order, as Indra and the rest of the gods, who possess transcendent power of every sort, conceive it to be perpetual, and believe themselves immortal.

Passion, called extreme illusion, concerns the five objects of sense; sound, tact, colour, savour, and odour; reckoned to be twice as many, as different to man and to superior beings.

Envy or hatred, denominated gloom, relates to the same ten objects of sense, and to eight-fold transcendent power, furnishing the means of their enjoyment.

Fear, named utter darkness, regards the same eighteen subjects, and consists in the dread of ill attendant on their loss by death or by deprivation of power.

Disability of intellect, which constitutes the second class, comprising twenty-eight species, arises from defect or injury of organs, which are eleven: and to these eleven sorts are added the contraries of the two next classes, containing the one nine, and the other eight species, making a total of twenty-eight. Deafness, blindness,
deprivation of taste, want of smell, numbedness, dumbness, handlessness, lameness, costiveness, impotence, and madness, are disabilities preventing performance of functions.

Content or acquiescence, which forms the third class, is either internal or external: the one four-fold, the other five-fold; viz. internal, 1st. Concerning nature; as, an opinion that a discriminative knowledge of nature is a modification of that principle itself, with a consequent expectation of deliverance by the act of nature. 2d. Concerning the proximate cause; as a belief that ascetic observances suffice to ensure liberation. 3d. Concerning time; as a fancy that deliverance will come in course, without study. 4th. Concerning luck; as a supposition that its attainment depends on destiny. External acquiescence relates to abstinence from enjoyment upon temporal motives; namely, 1st, aversion from the trouble of acquisition; or, 2d, from that of preservation; and, 3d, reluctance to incur loss consequent on use; or, 4th, evil attending on fruition; or, 5th, offence of hurting objects by the enjoyment of them.

The perfecting of the intellect is the fourth class, and comprises eight species. Perfection consists in the prevention of evil; and this being three-fold, its prevention is so likewise; as is the consequent perfection of the understanding. This is direct. The remaining five species are indirect, viz. reasoning; oral instruction; study; amicable intercourse; and purity, internal and external (or according to another interpretation, liberality). They are means of arriving at perfection.

The Sānkhya, as other Indian systems of philosophy, is much engaged with the consideration of what is termed the three qualities (guna): if indeed quality be here the proper import of the term; for the scholiast of Capila understands it as meaning, not quality or accident, but substance, a modification of nature, fettering the soul; conformably with another acceptation of guṇa, signifying a cord.*

The first, and highest, is goodness (sattva). It is alleviating, enlightening, attended with pleasure and happiness; and virtue predominates in it. In fire it is prevalent; wherefore flame ascends, and sparks fly upwards. In man, when it abounds, as it does in beings of a superior order, it is the cause of virtue.

The second and middlemost is foulness or passion (rajas or tejas). It is active, urgent, and variable; attended with evil and misery. In air it predominates, wherefore wind moves transversely. In living beings it is the cause of vice.

The third and lowest is darkness (tamas). It is heavy and obstructive; attended with sorrow, dulness, and illusion. In earth and water it predominates, wherefore they fall or tend downwards. In living beings it is the cause of stolidity.

* vijnan. on Cap. 1. 60.
These three qualities are not mere accidents of nature, but are of its essence and enter into its composition. "We speak of the qualities of nature as we do of the trees of a forest," say the Sāṅc'hyas.* In the Védas they are pronounced to be successive modifications, one of the other: "All was darkness: commanded to change, darkness took the taint of foulness; and this, again commanded, assumed the form of goodness."

They co-operate for a purpose, by union of opposites: as a lamp, which is composed of oil, a wick, and flame,** substances inimical and contrary.

Taking the three qualities by which nature is modified, for principles or categories, the number, before enumerated, is raised to twenty-eight; as is by some authorities maintained.***

To the intellect appertain eight modes, effects, or properties: four partaking of goodness; namely, virtue, knowledge, dispassion, and power; and four which are the reverse of those, and partake of darkness, viz. sin, error, incontinency, and powerlessness.

Virtue here intends moral or religious merit. Knowledge is either exterior or interior; that is, temporal or spiritual. Interior or spiritual knowledge discriminates soul from nature, and operates its deliverance from evil. Exterior or temporal knowledge comprehends holy writ, and every science but self-knowledge.

Dispassion likewise is either exterior or interior; as proceeding from a temporal motive, aversion from trouble; or a spiritual impulse, the conviction that nature is a dream, a mere juggle and illusion.

Power is eight-fold: consisting in the faculty of shrinking into a minute form, to which every thing is pervious; or enlargeing to a gigantic body; or assuming levity (rising along a sunbeam to the solar orb); or possessing unlimited reach of organs (as touching the moon with the tip of a finger); or irresistible will (for instance, sinking into the earth, as easily as in water); dominion over all beings animate or inanimate; faculty of changing the course of nature; ability to accomplish every thing desired.

The notion, that such transcendent power is attainable by man in this life, is not peculiar to the Sāṅc'hya sect: it is generally prevalent among the Hindus, and amounts to a belief of magic. A Yógi, imagined to have acquired such faculties, is, to vulgar apprehension, a sorcerer, and is so represented in many a drama and popular tale.

One of the four chapters of Patanjali's Yóga-śāstra (the third), relates almost exclusively to this subject, from which it takes its

* Sāṅc'hya-sūtra.
** Cūr. 13.
*** vijñāna-bhīṣchhu in Sāṅc'hya sūtra and Capīla-bhāṣyā.
It is full of directions for bodily and mental exercises, consisting of intensely profound meditation on special topics, accompanied by suppression of breath and restraint of the senses, while steadily maintaining prescribed postures. By such exercises, the adept acquires the knowledge of every thing past and future, remote or hidden; he divines the thoughts of others; gains the strength of an elephant, the courage of a lion, and the swiftness of the wind; flies in the air, floats in water, dives into the earth, contemplates all worlds at one glance, and performs other strange feats.

But neither power, however transcendent, nor dispassion, nor virtue, however meritorious, suffices for the attainment of beatitude. It serves but to prepare the soul for that absorbed contemplation, by which the great purpose of deliverance is to be accomplished.

The promptest mode of attaining beatitude through absorbed contemplation, is devotion to God; consisting in repeated muttering of his mystical name, the syllable īm, at the same time meditating its signification. It is this which constitutes efficacious devotion; whereby the deity, propitiated, confers on the votary the boon that is sought; precluding all impediments, and effecting the attainment of an inward sentiment that prepares the soul for liberation.

"God, īśwara, the supreme ruler," according to Patanjali,* "is a soul or spirit distinct from other souls; unaffected by the ills with which they are beset; unconcerned with good or bad deeds and their consequences, and with fancies or passing thoughts. In him is the utmost omniscience. He is the instructor of the earliest beings that have a beginning (the deities of mythology); himself infinite, unlimited by time."

Capila, on the other hand, denies an īśwara, ruler of the world by volition: alleging that there is no proof of God's existence, unperceived by the senses, not inferred from reasoning, nor yet revealed.** He acknowledges, indeed, a being issuing from nature, who is intelligence absolute; source of all individual intelligences, and origin of other existences successively evolved and developed. He expressly affirms, "that the truth of such an īśwara is demonstrated:"*** the creator of worlds, in such sense of creation: for "the existence of effects," he says, "is dependent upon consciousness, not upon īśwara;" and "all else is from the great principle, intellect."† Yet that being is finite; having a beginning and an end; dating from the grand development of the universe, to terminate with the consummation of all things. But an infinite being, creator and guide of the universe by volition, Capila positively dis-

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* Yoga-sūtra 1. 23—24, and 26—29.
** Cap. 1. 91—98; 3. 52—55; 5. 2—12; and 6. 64—78.
*** Cap. 3. 55.
† Cap. 6. 65 and 66.
avows.* "Detached from nature, unaffected therefore by consciousness and the rest of nature's trammels, he could have no inducement to creation; fettered by nature, he could not be capable of creation. Guidance requires proximity, as the iron is attracted by the magnet; and, in like manner, it is by proximity that living souls govern individual bodies, enlightened by animation as hot iron is by heat."

Passages of admitted authority, in which god is named, relate, according to Capila and his followers, either to a liberated soul or to a mythological deity, or that superior, not supreme being, whom mythology places in the midst of the mundane egg.

Such is the essential and characteristic difference of Capila's and Patanjali's, the atheistical and deistical, Sânc'hyas.

In less momentous matters they differ, not upon points of doctrine, but in the degree in which the exterior exercises, or abstruse reasoning and study, are weighed upon, as requisite preparations of absorbed contemplation. Patanjali's Yoga-sûtra is occupied with devotional exercise and mental abstraction, subduing body and mind: Capila is more engaged with investigation of principles and reasoning upon them. One is more mystic and fanatical. The other makes a nearer approach to philosophical disposition, however mistaken in its conclusions.

The manner in which a knowledge of those principles or categories that are recognised by the Sânc'hyas may be acquired, is set forth in the Cáricá: "Sensible objects become known by perception. It is by inference or reasoning, that acquaintance with things transcending the senses is attained: and a truth, which is neither to be directly perceived nor to be inferred by reasoning, is deduced from revelation. For various causes, things may be imperceptible or unperceived; distance, nearness, minuteness; confusion, concealment; predominance of other matters; defect of organs or inattention. It is owing to the subtlety of nature, not to the non-existence of this original principle, that it is not apprehended by the senses, but inferred from its effects. Intellect and the rest of the derivative principles are effects; whence it is concluded as their cause; in some respects analogous, but in others dissimilar."**

"Effect subsists antecedently to the operation of cause:" a maxim not unlike the ancient one, that "nothing comes of nothing;" for it is the material, not the efficient, cause, which is here spoken of.

The reasons alleged by the Sânc'hyas*** are, that "what exists not, can by no operation of a cause be brought into existence:" that is, effects are educts, rather than products. Oil is in the seed of

* Cap. 1.
** Cáric. 6. 8.
*** Cáric. 9.
sesamum before it is expressed; rice is in the husk before it is peeled; milk is in the udder before it is drawn. "Materials, too, are selected, which are apt for the purpose:" milk, not water, is taken to make curds. "Every thing is not by every means possible:" cloth, not earthen ware, may be made with yarn. "What is capable, does that to which it is "competent:" a potter does not weave cloth, but makes a jar, from a lump of clay, with a wheel and other implements. "The nature of cause and effect is the same:" a piece of cloth does not essentially differ from the yarn of which it is wove; as an ox does from a horse: barley, not rice or peas, grows out of barley-corns.

"There is a general cause, which is undistinguishable."* This position is supported by divers arguments. "Specific objects are finite;" they are multitudinous and not universal: there must then be a single all-pervading cause. Another argument is drawn from affinity: "homogeneousness indicates a cause." An earthen jar implies a lump of clay of which it is made; a golden coronet presumes a mass of gold of which it was fabricated: seeing a rigidly abstemious novice, it is readily concluded, says the scholiast, that his parents are of the sacerdotal tribe. There must then be a cause bearing affinity to effects which are seen. Another reason is "existence of effects through energy:" there must be a cause adequate to the effects. A potter is capable of fabricating pottery: he makes a pot, not a car, nor a piece of cloth. The main argument of the Sáňkhyás on this point is "the parting or issuing of effects from cause, and the re-union of the universe." A type of this is the tortoise, which puts forth its limbs, and again retracts them within its shell. So, at the general destruction or consummation of all things, taking place at an appointed period, the five elements, earth, water, fire, air, and ether, constituting the three worlds, are withdrawn in the inverse order of that in which they proceeded from the primary principles, returning step by step to their first cause, the chief and undistinguishable one, which is nature.

It operates by means of the three qualities of goodness, foulness, and darkness. It does so by mixture; as the confluence of three streams forms one river; for example, the Ganges: or as threads interwoven constitute a piece of cloth: and as a picture is a result of the union of pigments. It operates "by modification" too: as water, dropped from a cloud, absorbed by the roots of plants, and carried into the fruit, acquires special flavour, so are different objects diversified by the influence of the several qualities respectively. Thus, from one chief cause, which is nature, spring three dissimilar worlds, observes the scholiast, peopled by gods enjoying bliss, by men suffering pain, by inferior animals affected with dulness. It is

* Car. 15. 16.
owing to prevalence of particular qualities. In the gods, goodness prevails, and foulness and darkness are foreign; and therefore are the gods supremely happy. In man, foulness is prevalent, and goodness and darkness are strangers; wherefore man is eminently wretched. In animals, darkness predominates, and goodness and foulness are wanting; and therefore are animals extremely dull.

The existence of soul is demonstrated by several arguments: * "The assemblage of sensible objects is for another's use;" as a bed is for a sleeper, a chair for a sitter: that other, who uses it, must be a sensitive being; and the sensitive being is soul. The converse of sensible objects endued with the three qualities, goodness, foulness, and darkness, indiscriminate, common, inanimate, and prolific, must exist, devoid of qualities, discriminate, and so forth: that is soul. "There must be superintendence;" as there is a charioteer to a car: the superintendent of inanimate matter is soul. "There must be one to enjoy" what is formed for enjoyment: a spectator, a witness of it: that spectator is soul. "There is a tendency to abstraction:" the wise and unwise alike desire a termination of vicissitude: holy writ and mighty sages tend to that consummation; the final and absolute extinction of every sort of pain: there must then be a being capable of abstraction, essentially unconnected with pleasure, pain, and illusion: and that being is soul.

There is not one soul to all bodies, as a string on which pearls are strung; but a separate soul for each particular body. "Multitude of souls" is proved by the following arguments. ** "Birth, death, and the instruments of life are allotted severally:" if one soul animated all bodies, one being born, all would be born; one dying, all would die; one being blind, or deaf, or dumb, all would be blind, or deaf, or dumb; one seeing, all would see; one hearing, all would hear; one speaking, all would speak. Birth is the union of soul with instruments, namely, intellect, consciousness, mind and corporeal organs; it is not a modification of soul, for soul is unalterable. Death is its abandonment of them; not an extinction of it, for it is unperishable. Soul then is multitudinous. "Occupations are not at one time universally the same:" if one soul animated all beings, then all bodies would be stirred by the same influence, but it is not so: some are engaged in virtue, others occupied with vice; some restraining passions, others yielding to them; some involved in error, others seeking knowledge. Souls therefore are numerous. "Qualities affect differently:" one is happy; another miserable; and again, another stupid. The gods are ever happy; man, unhappy; inferior animals, dull. Were there but one soul, all would be alike.

The attributes of the several principles, material and immaterial, discrete and undiscrete, perceptible and imperceptible, are compared

*Cdr. 17. **Cdr. 18.
and contrasted. "A discrete principle," as is affirmed by the Sāṅkhya,* "is causable:" it is uneternal, "inconstant," one while apparent, at another time evanescent: it is "unpervading," not entering into all; for effect is possessed with its cause, not cause with its effect: it is acted upon, and "mutable," changing from one body to another: it is "multitudinous;" for there are so many minds, intellects, &c. as there are souls animating bodies: it is "supported," resting upon its cause: it is involvable, "merging" one into another, and implying one the other: it is "conjunct," consisting of parts or qualities; as sound, taste, smell, &c.: it is "governed," or dependent on another's will.

"The undiscrete principle" is in all these respects the reverse: it is causeless, eternal, all pervading, immutable, or unacted upon; single, as being the one cause of three orders of beings; unsupported (relying but on itself); uninvolvable (not merging or implying); unconjunct; consisting of no parts; self-rulled.

Discrete principles, as well as the undiscrete one, have the three qualities of goodness, foulness, and darkness: the one (nature) having them in its own right, as its form or properties; the rest, because they are its effects: as black yarn makes black cloth. They are undiscriminating or "indiscriminate;" not distinguishing quality from quality, and confounding nature with qualities: for nature is not distinct from itself, nor are qualities separate from it. They are "objects" of apprehension and enjoyment for every soul, external to discriminative knowledge, but subjects of it. They are "common," like an utensil, or like a harlot. They are "irrational" or unsentient; unaware of pain or pleasure: from an insensible lump of clay comes an insensible earthen pot. They are "prolific;" one producing or generating another: nature producing intellect, and intellect generating consciousness, and so forth.

Soul, on the contrary, is devoid of qualities; it is discriminative; it is no object of enjoyment; it is several or peculiar; it is sensitive, aware of pain and pleasure; unprolific, for nothing is generated by it.

In these respects it differs from all the other principles. On certain points it conforms with the undiscrete principle, and differs from the discrete: in one regard it agrees with these and disagrees with the other: for it is not single, but on the contrary multitudinous; and it is causeless, eternal, pervading, immutable, unsupported, unmerging or unimplying, unconjunct (consisting of no parts), self-governed.

The attributes of the perceptible, discrete principles and of the undiscrete, indefinite one, are considered to be proved** by the influence of the three qualities in one instance, and their absence in the converse; and by conformity of cause and effect: an argument

much and frequently relied upon. It concerns the material, not the efficient, cause.

From the contrast between soul and the other principles, it follows, as the Cáríca* affirms, that "soul is witness, bystander, spectator, solitary and passive. Therefore, by reason of union with it, insensible body seems sensible: and, though the qualities be active, the stranger (soul) appears as the agent."

"Though inanimate, nature performs the office of preparing the soul for its deliverance, in like manner as it is a function of milk, an unintelligent substance, to nourish the calf."**

Nature is likened to a female dancer, exhibiting herself to soul as to an audience, and is reproached with shamelessness for repeatedly exposing herself to the rude gaze of the spectator. "She desists, however, when she has sufficiently shown herself. She does so, because she has been seen; he desists, because he has seen her. There is no further use for the world: yet the connexion of soul and nature still subsists."***

By attainment of spiritual knowledge through the study of principles, the conclusive, incontrovertible, single truth is learned: so the Cáríca declares† that "neither I am, nor is aught mine, nor I exist."

"All which passes in consciousness, in intellect is reflected by the soul, as an image which sullies not the crystal, but appertains not to it. Possessed of this self-knowledge, soul contemplates at ease nature thereby debarred from prolific change, and precluded therefore from every other form and effect of intellect, but that spiritual saving knowledge."††

"Yet soul remains awhile invested with body; as the potter's wheel continues whirling after the pot has been fashioned, by force of the impulse previously given to it. When separation of the informed soul from its corporeal frame at length takes place, and nature in respect of it ceases, then is absolute and final deliverance accomplished."†††

"Thus," concludes the Cáríca, "this abstruse knowledge, adapted to the liberation of soul, wherein the origin, duration, and termination of beings are considered, has been thoroughly expounded by the mighty saint. The sage compassionately taught it to ASURI, who communicated it to PANCHASIC'HA, and by him it was promulgated to mankind."§

* Cár. 19, 20. ** Cár. 75. *** Cár. 59, 61, 66. † Cár. 64.
†† Cár. 65. ††† Cár. 67, 68. § Cár. 69, 70.
On the PHILOSOPHY of the HINDUS.

PART II.*

[From the Transactions of the Royal Asiatic Society, vol. i. p. 92 -118.]

In the preceding essay, the Sānc'hya, theistical as well as atheistical, was examined. The subject of the present essay will be the dialectic philosophy of Gótama, and atomical of Canáde, respectively called Nyáya "reasoning," and Vaiséshica "particular." The first, as its title implies, is chiefly occupied with the metaphysics of logic; the second with physics: that is, with "particulars" or sensible objects; and hence its name. They may be taken generally as parts of one system, supplying each other's deficiencies; commonly agreeing upon such points as are treated by both, yet on some differing, and therefore giving origin to two schools, the Nātyáyica and Vaiséshica.

From these have branched various subordinate schools of philosophy; which, in the ardour of scholastic disputation, have disagreed on matters of doctrine or of interpretation. The ordinary distinction between them is that of ancients and moderns; besides appellations derived from the names of their favourite authors, as will be more particularly noticed in another place.

The text of Gótama is a collection of sútras or succinct aphorisms, in five books or "lectures," each divided into two "days" or diurnal lessons; and these again subdivided into sections or articles, termed pracarañás, as relating to distinct topics. It is a maxim, that a section is not to consist of so little as a single sútra; and to make good the rule, some stress is occasionally put upon the text, either splitting an aphorism or associating it incongruously.

Canáde's collection of sútras is comprised in ten lectures, similarly divided into two daily lessons, and these into pracarañás, or sections, containing two or more sútras relative to the same topic.

Like the text of other sciences among the Hindus, the sútras of

* Read at a public meeting of the Royal Asiatic Society, Feb. 21, 1824.
Gótama and of Cañáde have been explained and annotated by a triple set of commentaries, under the usual titles of Bháṣhya, Várтика, and Ticá. These (the Bháṣhya especially) are repeatedly cited by modern commentators, as well as by writers of separate treatises; but (so far as has come under my immediate notice) without naming the authors; and I cannot adventure, having no present opportunity of consulting the original scholia in a collective form, to assign them to their proper authors, from recollection of former researches.

They are of high authority, and probably of great antiquity; and it frequently becomes a question with the later commentators, whether a particular passage is to be taken for a sútra and part of the text, or for a gloss of the ancient scholiast.

Commentaries which are now at hand, and which have been consulted in the course of preparing the present treatise, are the Várтика-āṭaparya-pariśuddhí of the celebrated Udayanáčárya, and the Várтика-āṭaparya-ticá of the no less celebrated Váčespáti-mísra. The more modern scholia of Viśiwanátha upon Gótama’s text, and Sancara-mísra upon Cañáde’s, are those to which most frequent reference has been made for the present purpose.

Separate treatises of distinguished authors teach, and amply discuss, the elements of the science. Such are the Nyáya-lilávatí of Ballabha-áčárya, following chiefly Cañáde’s system.

An easier, and more concise introduction than these abstruse and voluminous works afford, is found requisite to the initiatory study of the science. One of the most approved elementary treatises is the Tarca-áha of Césaya-mísra, author of many other tracts. Though adapted to the comprehension of the learner without the aid of a gloss, it has nevertheless employed the labour of many commentators, expounding and illustrating it. Among others may be named, in order of seniority, Góverd‘hána-mísra in the Tarca-bháṣhá-pracása; Gaurícánta (author likewise of the Sañjñétumávalí) in the Bhávárti-hadípíca; Mad‘havádeva (author of the Nyáya-sára) in the Tarca-bháṣhá-sára-manjari; besides Rámalínga-crítí in the Nyáya-sangráha, whose relative antiquity is less certain; and Balíbhádra, who is known to me only from Gaurícánta’s citations.

Another compendious introduction to the study of Indian logic is the Padárti-há-dípíca by Cónda-bhátta, a noted grammarian, author of the Váyácarána bhuśhána, on the philosophy of grammatical structure. It does not appear to have had any commentator, and it needs none.

Metrical treatises, or memorial verses, comprising the elements of the science, bear the ordinary demonstration of Cúrícá. A work of this description is the Cusumáncúlí, with its commentary, by Nárayána-tírtha; another, which likewise is expounded by its author, is the Nyáya-sancshépa of Góvinda-bháttá-cárya.

Elementary works only have been here spoken of. Distinct trea-
tises on divers branches of the whole subject, and on various emergent topics, are innumerable. No department of science or literature has more engaged the attention of the Hindus than the Nyāya; and the fruit of their lucubrations has been an infinity of volumes, among which are compositions of very celebrated schoolmen.

The order observed, both by gòtama and by caṇāde, in delivering the precepts of the science which they engage to unfold, is that which has been intimated in a passage of the Vedas cited in the Bhāṣṭya, as requisite steps of instruction and study: viz. enunciation, definition, and investigation. Enunciation (uddēśa) is the mention of a thing by its name; that is, by a term signifying it, as taught by revelation: for language is considered to have been revealed to man. Definition (lacšhāna) sets forth a peculiar property, constituting the essential character of a thing. Investigation (paricshā) consists in disposition upon the pertinence and sufficiency of the definition. Consonantly to this, the teachers of philosophy premise the terms of the science, proceed to the definitions, and then pass on to the examination of subjects so premised.

In a logical arrangement the "predicaments" (padāṛthā), or "objects of proof," are six, as they are enumerated by caṇāde;* viz. substance, quality, action, community, particularity, and aggregation or intimate relation: to which a seventh is added by other authors; privation or negation.** Thus augmented, they compose a two-fold arrangement, positive and negative (bhāva and abhāva); the first comprising six, the latter one.***

The Bauḍṭhas, or followers of bUdd'ha, are said to identify the predicaments with knowledge (jñyāna); and according to the Vedāntis, who are pantheists, the predicaments are identified with the universal being (Brahme) in whom all exists.†

Other categories are alleged by different authorities; as power or energy (śaṭci); similarity or resemblance (śādṛśa); and many more. But the logicians of this school acknowledge but six, or at most seven, abovementioned.

gòtama enumerates sixteen heads or topics: among which, proof or evidence, and that which is to be proven, are chief; and the rest are subsidiary or accessory, as contributing to knowledge and ascertainments of truth. Disputation being contemplated in this arrangement, several among these heads relate to controversial discussion. They are, 1st, proof; 2d, that which is to be known and proven; 3d, doubt; 4th, motive; 5th, instance; 6th, demonstrated truth; 7th, member of a regular argument or syllogism; 8th, reasoning by reduction to absurdity; 9th, determination or ascertainments; 10th,

† Tarc. Bhāṣk. and N. Sang. 2. 4.
thesis or disquisition; 11th, controversy; 12th, objection; 13th, fallacious reason; 14th, perversion; 15th, futility; 16th, confutation.*

The difference between these two arrangements is not considered to amount to discrepancy. They are held to be reconcilable: the one more ample, the other more succinct; but both leading to like results.

The Sāṇḍhyā philosophy, as shewn in a former essay,** affirms two eternal principles, soul and matter; (for prarūtī or nature, abstracted from modifications, is no other than matter): and reckoning, with these two permanent principles, such as are transient, they enumerate twenty-five.

The Nyāya, as well as the Sāṇḍhyā, concur with other schools of psychology in promising beatitude, or (niḥṣrēyas) final excellence; and (mōccha) deliverance from evil, for the reward of a thorough knowledge of the principles which they teach; that is, of truth; meaning the conviction of the soul's eternal existence separable from body.

Soul then, as the Bhāṣṭya affirms, is that which is to be known and proven. Gótama, however, enumerates under this head, besides soul, its associate body, the external senses, things or the objects of sense (that is, the elements; and his followers here take occasion to introduce Cānāde's six categories), intellect or understanding, mind, or the eternal organ, activity, fault, transmigration, fruit or consequence of deeds, pain or physical evil, and lastly, liberation; making, together with soul, twelve (pramēya) objects of proof, being topics of knowledge requisite for deliverance.

1. Evidence or proof (pramāṇa) by which those objects are known and demonstrated, is of four kinds: perception; inference of three sorts (consequent, antecedent, and analogous); comparison, and affirmation (comprehending tradition, as well as revelation). Inference à p r i o r i concludes an effect from its cause; inference à p o s t e r i o r i deduces a cause from its effect: another ground of inference is analogy. Or one sort is direct and affirmative; another indirect or negative; and the third is both direct and indirect.

Proof (pramāṇa) is defined to be the efficient or especial cause of actual knowledge: and this intends right notion (anubhava); exclusive, consequently, of wrong notion; as error, doubt, and reduction to absurdity, and likewise exclusive of memory: for notion (anubhava) is knowledge other than remembrance.

Cause (cāraṇa) is that which is efficacious, necessarily preceding an effect that cannot else be: and conversely, effect (cārya) is that which necessarily ensues and could not else be.

For the relation of cause and effect, and for distinguishing different sorts of cause, connexion (sambandha) or relation, in general,

must be considered. It is two-fold: simple conjunction \( (sany\text{ö}ga) \), and aggregation or intimate and constant relation \( (samav\text{ä}ya) \); the latter being the connexion of things, whereof one, so long as they coexist, continues united with the other: for example, parts and that which is composed of them, as yarn and cloth; for so long as the yarn subsists the cloth remains. Here, the connexion of the yarn and cloth is intimate relation; but that of the loom is simple conjunction. Consonantly to this distinction, cause is intimate or direct, producing aggregation or an intimately relative effect, as clay of pottery, or yarn of cloth: or it is mediate or indirect, being proximate to the aggregating cause, as conjunction of yarn, serving for the production of cloth: or thirdly, it is neither direct nor indirect; but instrumental or concomitant, as the loom. Of positive things there must be three causes, and the most efficacious is termed the chief or especial cause: of negative there is but one, which is the third abovementioned.

This would be the place for an ample discussion of the several sorts of proof abovementioned. But they are topics embracing too great a scope of disquisition in the Hindu philosophy, to be adequately considered within the limits of the present essay. The subject, therefore, is reserved for future consideration, in a connected view of it, with relation to the various Indian systems of philosophising, after they shall have been severally examined.

II. 1. The first and most important of twelve objects of evidence or matters to be proven, enumerated by G\text{ô}t\text{ä}ma, is soul.* It is the site of knowledge or sentiment: distinct from body and from the senses; different for each individual coexistent person; infinite; eternal; perceived by the mental organ; and demonstrated by its peculiar attributes, intellect, &c. For knowledge, desire, aversion, volition, pain and pleasure, severally and collectively, argue the existence of soul: since these are not universal attributes, as number, quantity, &c. common to all substances; but are peculiar and characteristic qualities, apprehended exclusively by one organ, as colour and other peculiar qualities are; yet belonging not to apparent substances, as earth, and the rest; and arguing therefore a distinct substratum, other than space, time and mind, to which universal, not peculiar, qualities appertain. That distinct substance, which is the substratum of those peculiar qualities, is the soul.

This concerns the living soul \( (jiv\text{ä}tm\text{ä}) \), the animating spirit of individual person. Souls then, as is expressly affirmed, are numerous. But the supreme soul \( (Paramätm\text{ä}) \) is one: the seat of eternal knowledge; demonstrated as the maker of all things.**

The individual soul is infinite; for whithersoever the body goes there the soul too is present. It experiences the fruit of its deeds;

* G. 1. 1. 3. 2. and 3. 1. 1—5. Tarc. Bh\text{ä}sh. 2. 1. ** Pad. Dip. 1. 8.
pain or pleasure. It is eternal, because it is infinite; for whatever is infinite is likewise eternal; as the ethereal element (ācāśa).

Being a substance, though immaterial, as a substratum of qualities, it is placed in Caṇāḍe’s arrangement as one of nine substances which are there recognised.*

It has fourteen qualities: viz. number, quantity, severality, conjunction, disjunction, intellect, pleasure, pain, desire, aversion, volition, merit, demerit, and faculty of imagination.

2. The second among matters to be proven in Gōtama’s enumeration, is body. It is the site of effort, of organs of sensation, and of sentiment of pain or pleasure.**

It is an ultimate compound; the seat of soul’s enjoyment. It is a whole, composed of parts; a framed substance, not inchoative: associated with which, soul experiences fruition; that is, immediate presence of pain or of pleasure, in relation to itself.

It is the site of effort; not of motion simply, but of action tending to the attainment of what is pleasing, and to the removal of what is displeasing.***

It is earthly; for the qualities of earth are perceived in it: (namely, smell, colour, solidity, &c.): and it is expressly pronounced so by more than one passage of the Vēdas. According to some opinions, it consists of three elements, earth, water, and light or heat; for the peculiar qualities of those elements are perceptible in it, since it has smell, clamminess, and warmth: or it consists of four, since there is inspiration as well as expiration of air: or of five, as indicated by odour, moisture, digestion, breath, and cavities.† Those opinions are controverted by the Nyāya. It consists not of five, nor of four elements: else, as Caṇāḍe argues, it would be invisible; for the union of visible with invisible objects is so: instance wind. Nor does it consist of three visible elements, nor of two: for there is no intimate inchoative union of heterogeneous substances.†† This last reason is alleged likewise by Ca-pila: heterogeneous materials cannot enter into the same composition.†††

Besides human and other bodies of this world, all which are terrene, there are, in other worlds, aqueous, igneous, and aerial bodies. In these, too, there is union with an element, for soul’s fruition.§

Earthly body is two-fold; sexually bred, or not so bred: the first is either viviparous or oviparous: the second results from confluence of particles by an unseen or predestined cause, and peculiar

* G. 1. ** G. 1. 1. 3. 3. *** Tarc. Bhāṣh. and Com.
† G. 3. 1. 6. 1—5. †† Can. 4. 2. 1. and Com.
††† Cap. 3. 16—18 and 5. 99. § Bhadhya on Gōt.
disposition of atoms. That such beings are, is proved from authority of the Vedas, which reveal creation of gods and demi-gods.

Or the distinction is between such as are propagated by sexes or are otherwise generated. The latter comprehends equivocal generation of worms, nits, maggots, gnats, and other vermin, considered to be bred in sweat or fermented filth; and germination of plants sprouting from the ground. Accordingly, the distinct sorts of body are five: 1st, ungenerated; 2d, uterine or viviparous; 3d, oviparous; 4th, engendered in filth; 5th, vegetative or germinating.

3. Next, among objects of proof, are the organs of sensation. An organ of sense is defined as an instrument of knowledge, conjoined to the body and imperceptible to the senses.

There are five external organs: smell, taste, sight, touch, and hearing. They are not modifications of consciousness (as the Sāṃkhya maintain), but material, constituted of the elements, earth, water, light, air, and ether, respectively.

The pupil of the eye is not the organ of sight (as the Buddhhas affirm); nor is the outer ear, or opening of the auditory passage, the organ of hearing: but a ray of light, proceeding from the pupil of the eye towards the object viewed, is the visual organ; and ether, contained in the cavity of the ear, and communicating by intermediate ether with the object heard, is the organ of hearing. That ray of light is not ordinarily visible: just as the effulgence of a torch is unseen in meridian sunshine. But, under particular circumstances, a glimpse of the visual ray is obtained. For instance, in the dark, the eye of a cat or other animal prowling at night.

The organ of vision then is lucid; and, in like manner, the organ of hearing is ethereal; and that of taste, aqueous (as saliva); and of feeling, aerial; and of smelling, earthly.

The site of the visual organ is the pupil of the eye; of the auditory organ, the orifice of the ear; of the olfactory organ, the nostril or tip of the nose; of the taste, the tip of the tongue; of the feeling, the skin.

Objects apprehended by the senses, are odour, flavour, colour, touch (or temperature), and sound; which are qualities appertaining to earth, water, light, air, and ether.

The existence of organs of sense is proved by inference, from the fact of the apprehension of those objects: for apprehension implies an instrument to effect it, since it is an act, in like manner as the act of cutting implies an instrument, as an axe or a knife.

The organs are six, including an internal organ, termed manas, or mind: not five only, as the followers of Buddhha maintain, disallowing an internal sense; nor so many as eleven, which the

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* Pad. Dip. and Mādh. on Cēś.  ** Tarc. Bhād.  *** Gōt. 1. 1. 3. 4—5 and 3. 1. 7 and 8.  † Gōt. 1. 1. 3. 6.
Sānc'hyas affirm, comprehending with the senses the organs of action, which they reckon five.*

Mind is the instrument which effects the apprehension of pain, pleasure, or interior sensations; and, by its union with external senses, produces knowledge of exterior objects apprehended through them, as colour, &c., but not independently of those senses, for outward objects.

Its existence is proved by singleness of sensation: since various sensations do not arise at one time to the same soul. They only seem to do so when passing rapidly, though successively; as a firebrand, whirled with velocity, seems a ring of fire.

It is single; that is, for each soul, one: not so many minds as there are external senses. When it is conjoined with any one of the outward organs, knowledge is received through that organ: when not so conjoined, none comes through that sense, but through any other with which it then is associated.**

It is not infinite, being imperceptible to the touch, like the ethereal element, as the Mīmāṃsā maintains;*** but it is minutely small, as an atom. Were it infinite, it might be united with every thing at once, and all sensations might be contemporaneous. It is imperceptible to sight, touch, and other senses, and is inferred from reasoning, as follows: there must be an instrument of apprehension of pain and pleasure; which instrument must be other than the sight, or any external sense; for pain and pleasure are experienced though sight be wanting. Such instrument of painful or pleasureable sensation is termed mind (manas).

It is eternal, and is distinct from soul as well as from body, with which it is merely conjoined.

It is reckoned by Cānāde among substances; and is the substratum of eight qualities, none of which are peculiar to it, being all common to other substances: viz. number, quantity, individuality, conjunction, disjunction, priority, subsequence, and faculty.+  

4. Next in Gōtama's arrangement are the (arCha) objects of sense; that is, of the external senses: and he enumerates odour, taste, colour, feel, and sound, which are the peculiar qualities of earth, and the rest of the elements respectively.††

Under this head Cēśava places the categories (padartha) of Cānāde, which are six; substance, quality, &c.

I. Substance is the intimate cause of an aggregate effect or product: it is the site of qualities and of action; or that in which qualities abide, and in which action takes place.†††

Nine are enumerated, and no more are recognised. Darkness has

* gau. on Cēś.  ** Gōt. 1. 1. 3. 8. and 3. 2. 6.  *** Pad. Dip.  
† gau on Cēś.  †† Gōt. 1. 3. 5.  ††† Cān. 1. 1. 4. 1. Cēś. and Com. Pad. Dip.
been alleged by some philosophers; but it is no substance; nor is body a distinct one; nor gold, which the Mimánsacás affirm to be a peculiar substance.

Those specified by cañáde are:

1. Earth, which besides qualities common to most substances (as number, quantity, individuality, conjunction, disjunction, priority, posteriority, gravity, fluidity, and faculty of velocity and of elasticity), has colour, savour, odour, and feel, or temperature. Its distinguishing quality is smell; and it is succinctly defined as a substance odorous.* In some instances, as in gems, the smell is latent; but it becomes manifest by calcination.

It is eternal, as atoms; or transient, as aggregates. In either, those characteristic qualities are transitory, and are maturative, as affected by light and heat: for by union with it, whether latent or manifest, former colour, taste, smell, and temperature are in earth of any sort annulled, and other colour, &c. introduced.

Aggregates or products are either organised bodies, or organs of perception, or unorganic masses.

Organised earthly bodies are of five sorts [see body]. The organ of smell is terreous. Unorganic masses are stones, lumps of clay, &c. The union of integrant parts is hard, soft, or cumulative, as stones, flowers, cotton, &c.

2. Water, which has the qualities of earth; excepting smell, and with the addition of viscidity. Odour, when observable in water, is adscititious, arising from mixture of earthly particles.

The distinguishing quality of water is coolness. It is accordingly defined as a substance cool to the feel.

It is eternal, as atoms; transient, as aggregates. The qualities of the first are constant likewise; those of the latter inconstant.

Organic aqueous bodies are beings abiding in the realm of Varúña. The organ of taste is aqueous: witness the saliva. Unorganic waters are rivers, seas, rain, snow, hail, &c.

It is by some maintained, that hail is pure water rendered solid by supervision of an unseen virtue: others imagine its solidity to be owing to mixture of earthly particles.

3. Light is coloured, and illumines other substances; and to the feel is hot: which is its distinguishing quality. It is defined as a substance hot to the feel. [Heat, then, and light, are identified as one substance.]

It has the qualities of earth, except smell, taste, and gravity. It is eternal, as atoms; not so, as aggregates.

Organic luminous bodies are beings abiding in the solar realm. The visual ray, which is the organ of sight, is lucid [see organs of perception]. Unorganic light is reckoned fourfold: earthly, celestial,
alvine, and mineral. Another distinction concerns sight and feel; as light or heat may be either latent or manifest, in respect of both sight and feel, or differently in regard to either. Thus fire is both seen and felt; the heat of hot water is felt, but not seen; moonshine is seen, but not felt; the visual ray is neither seen nor felt. Terrestrial light is that, of which the fuel is earthy, as fire. Celestial is that, of which the fuel is watery, as lightning, and meteors of various sorts. Alvine is that, of which the fuel is both earthy and watery: it is intestinal, which digests food and drink. Mineral is that which is found in pits, as gold. For some maintain that gold is solid light; or, at least that the chief ingredient is light, which is rendered solid by mixture with some particles of earth. Were it mere earth, it might be calcined by fire strongly urged. Its light is not latent, but overpowered by the colour of the earthy particles mixed with it. In the Mimánsá, however, it is reckoned a distinct substance, as before observed.

4. Air is a colourless substance, sensible to the feel; being temperate (neither hot, nor cold). Besides this its distinguishing quality, it has the same common qualities with light, except fluidity (that is number, quantity, individuality, conjunction, disjunction, priority, subsequence, and faculty of elasticity and velocity).

Its existence as a distinct substance is inferred from feeling. The wind, that blows, is apprehended as temperate, independently of the influence of light: and this temperature, which is a quality, implies a substratum; for it cannot subsist without one: that substratum is air; different from water, which is cold; and from light, which is hot; and from earth, which is adventitiously warm by induction of light.

Air is either eternal as atoms, or transient as aggregates. Organic aerial bodies are beings inhabiting the atmosphere, and evil spirits (Písáchas, &c.) who haunt the earth. The organ of touch is an aerial integument, or air diffused over the cuticle. Unorganic air is wind, which agitates trees and other tremulous objects. To these may be added, as a fourth kind of aerial aggregates, the breath and other vital airs.

5. Ether (ácása), which is a substance that has the quality of sound. Besides that its peculiar and distinguishing quality, it has number (viz. unity), quantity, individuality, conjunction, and disjunction. It is infinite, one, and eternal.

The existence of an etherial element as a distinct substance is deduced, not from distinct perception, but from inference. Sound is a peculiar quality; for, like colour and other peculiar qualities, it is apprehended by only one external organ of such beings as men are: now a quality abides in a substance which is qualified; but neither soul, nor any one of the four elements, earth, water, light, and air, can be its substratum, for it is apprehended by the organ of
hearing: the qualities of earth, and the rest are not apprehended by the hearing; but sound is; therefore it is not a quality of those substances; nor is it a quality of time, space, and mind; since it is a peculiar quality, and those three substances have none but such as are common to many: therefore a substratum, other than all these, is inferred; and that substratum is the ethereal element. It is one; for there is no evidence of diversity; and its unity is congruous, as infinity accounts for ubiquity. It is infinite, because it is in effect found every where. It is eternal, because it is infinite.

It appears white, from connexion with a lucid white orb; as a rock-crystal appears red by association with a red object. The blue colour of a clear sky is derived, according to Patanjali, from the southern peak of the great mountain Suméru, which is composed of sapphire. On other sides of Suméru the colour of the sky is different, being borrowed from the hue of the peak which overlooks that quarter. Others suppose that the black colour of the pupil of the eye is imparted to the sky (blue and black being reckoned tinges of the same colour), as a jaundiced eye sees every object yellow.

The organ of hearing is ethereal, being a portion of ether (ácdása) confined in the hollow of the ear, and (as affirmed by the author of the Padárt'ha dipicá) endued with a particular and unseen virtue. In the ear of a deaf man, the portion of ether which is there present is devoid of that particular virtue, and therefore it is not a perfect and efficient auditory organ.

6. Time is inferred from the relation of priority and subsequence, other than that of place. It is deduced from the notions of quick, slow, simultaneous, &c., and is marked by association of objects with the sun's revolutions.

Young is the reverse of old, as old is of young. This contrast, which does not concern place, is an effect, needing a cause other than place, &c. That cause is time.

It has the qualities of number, quantity, individuality, conjunction, and disjunction. It is one, eternal, infinite.

Though one, it takes numerous designations; as past, present, and future, with reference to acts that are so.

7. Place, or space, is inferred from the relation of priority and subsequence, other than that of time. It is deduced from the notions of here and there.

It has the same qualities as time; and like it, is one, eternal, infinite.

Though one, it receives various designations, as east, west, north, south, &c., by association with the sun's position.

8. Soul, though immaterial, is considered to be a substance, as a substratum of qualities. It is eighth in Cañádev's arrangement. In Gótamá's it is first among things to be proven [see before].
9. Mind, according to Câñâdé, is a ninth substance; and, in Gôtama's arrangement, it recurs in two places, as one of the twelve matters to be proven; and again, under the distinct head of organs of sensation, being reckoned an internal sense [see before].

Material substances are by Câñâdé considered to be primarily atoms; and secondarily, aggregates. He maintains the eternity of atoms; and their existence and aggregation are explained as follows:

The mote, which is seen in a sunbeam, is the smallest perceptible quantity. Being a substance and an effect, it must be composed of what is less than itself: and this likewise is a substance and an effect; for the component part of a substance that has magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed; else the series would be endless: and, were it pursued indefinitely, there would be no difference of magnitude between a mustard-seed and a mountain, a gnat and an elephant, each alike containing an infinity of particles. The ultimate atom then is simple.

The first compound consists of two atoms: for one does not enter into composition; and there is no argument to prove, that more than two must, for incohesion, be united. The next consists of three double atoms; for, if only two were conjoined, magnitude would hardly ensue, since it must be produced either by size or number of particles; it cannot be their size, and therefore it must be their number. Nor is there any reason for assuming the union of four double atoms, since three suffice to originate magnitude.** The atom then is reckoned to be the sixth part of a mote visible in a sunbeam.***

Two earthly atoms, concurring by an unseen peculiar virtue, the creative will of God, or time, or other competent cause, constitute a double atom of earth; and, by concourse of three binary atoms, a tertiary atom is produced; and, by concourse of four triple atoms, a quaternary atom; and so on, to a gross, grosser, or grossest mass of earth: thus great earth is produced; and in like manner, great water, from aqueous atoms; great light from luminous; and great air, from aerial. The qualities that belong to the effect are those which appertained to the integrant part, or primary particle, as its material cause: and conversely, the qualities which belong to the cause are found in the effect.

The dissolution of substances proceeds inversely. In the integrant parts of an aggregate substance resulting from composition, as in the potsherds of an earthen jar, action is induced by pressure attended with velocity, or by simple pressure. Disjunction ensues; whereby the union, which was the cause of incohesion of members,

* Câň. 2. 2. 1. ās. &c.  ** ās.  *** Pad. Dîp.
is annulled; and the integral substance, consisting of those members, is resolved into its parts, and is destroyed; for it ceases to subsist as a whole.

II. Quality is closely united with substance; not, however, as an intimate cause of it, nor consisting in motion, but common; not a genus, yet appertaining to one. It is independent of conjunction and disjunction; not the cause of them, nor itself endowed with qualities.

Twenty-four are enumerated. Seventeen only are, indeed, specified in Canâde's aphorisms;* but the rest are understood.

1. Colour. It is a peculiar quality to be apprehended only by sight; and abides in three substances; earth, water, and light. It is a characteristic quality of the last; and, in that, is white and resplendent. In earth, it is white, but without lustre. In the primary atoms of both it is perpetual; in their products, not so. In earth it is variable; and seven colours are distinguished: viz. white, yellow, green, red, black, tawny (or orange),** and variegated. The varieties of these seven colours are many, unenumerated. The six simple colours occur in the atoms of earth; and the seven, including variegated, in its double atoms, and more complex forms. The colour of integrant parts is the cause of colour in the integral substance.

2. Savour. It is a peculiar quality, to be apprehended only by the organ of taste; and abides in two substances, earth and water. It is a characteristic quality of the last; and in it is sweet. It is perpetual in atoms of water; not so in aqueous products. In earth it is variable; and six sorts are distinguished: sweet, bitter, pungent, astringent, acid, and saline.

3. Odour. It is a peculiar quality, to be apprehended only by the organ of smell; and abides in earth alone, being its distinguishing quality. In water, odour is asciticitious, being induced by union with earthy particles; as a clear crystal appears red by association with a hollyhock, or other flower of that hue. In air also it is asciticitious: thus a breeze, which has blown over blossoms, musk, camphor, or other scented substances, wafts fragrant particles of the blossoms, &c. The flowers are not torn, nor the musk diminished; because the parts are replaced by a reproductive unseen virtue. However, camphor and other volatile substances do waste.

Two sorts of odour are distinguished, fragrance and stench.

4. Feel, and especially temperature. It is a peculiar quality, to be apprehended only by the skin or organ of feeling. It abides in four substances: earth, water, light, and air; and is a characteristic quality of the last.

Three sorts are distinguished, cold, hot, and temperatè. In water,
it is cold; in light, hot; in earth and in air, temperate. Divers other sorts, likewise, are noticed; as hard and soft, and diversified, &c.

These four qualities are latent in minute substances, as atoms and double atoms; manifest to perception in products or aggregates of greater magnitude. A mote in a sunbeam may be seen, though not felt. The colour of the visual ray, or organ of sight, is ordinarily imperceptible.

5. Number. It is the reason of perceiving and reckoning one, two, or many, to the utmost limit of numeration. The notion of number is deduced from comparison. Of two masses seen, this is one, and that is one: hence the notion of two, and so of more.

It is an universal quality, common to all substances without exception.

It is considered of two sorts, unity and multitude; or of three, monad, duad, and multitude. Unity is either eternal or transient: eternal unity regards eternal things; that which is uneternal, concerns effects or transitory substances.

6. Quantity. It is the special cause of the use and perception of measure.

It is an universal quality, common to all substances.

It is considered to be fourfold: great and small; long and short.

Extreme littleness and shortness are eternal; as mind, or as atoms, whether single or double, &c. Extreme length and greatness (termed infinite) are likewise eternal, as ether.

Within these extremes is inferior magnitude or finite quantity; which is uneternal. It is of various degrees in length and bulk, more or most; from the mote or tertiary atom, upwards, to any magnitude short of infinite.

The finite magnitude of products or effects results from number, size, or mass. Multitude of atoms, bulk of particles, and heap of component parts, constitute magnitude. The latter, or cumulation of particles, concerns a loose texture. The others, close or compact.

Infinity transcends the senses. An object may be too great, as it may be too small, to be distinguished.

7. Individuality, severality, or separateness, is a quality common to all substances.

It is of two sorts; individuality of one or of a pair; or it is manifold, as individuality of a triad, &c. Simple individuality is eternal, in respect of eternal things; transient, in regard to such as are transitory. Individuality, of a pair or triad, &c. is of course transitory: it results from comparison, as duad or triad does.

8. Conjunction is a transient connexion.

It is an universal quality incident to all substances and is transitory.

It implies two subjects, and is threefold: arising from the act of either or of both, or else from conjunction; being simple, or reciprocal, or mediate. The junction of a falcon perching, which is
active, with the perch whereon it settles, which is passive, is conjunction arising from the act of one. Collision of fighting rams, or of wrestlers, is conjunction arising from the act of both. Contact of a finger with a tree occasions the conjunction of the body with the tree; and this is mediate.

9. Disjunction. It is the converse of conjunction; necessarily preceded by it, and like it, implying two subjects. It is not the mere negation of conjunction, nor simply the dissolution of it.

The knowledge of this quality, as well as of its counterpart, is derived from perception.

It is an universal quality incident to all substances and is simple, reciprocal, or mediate. A falcon taking flight from a rock, is an instance of disjunction arising from the act of one of two subjects; the active from the inactive. The parting of combatants, rams or wrestlers, is an example of disjunction arising from the act of both. Disjunction of the body and the tree, resulting from the disunion of the finger and the tree, is mediate.

10.—11. Priority and posteriority. These qualities, being contrasted and correlative, are considered together. They are of two sorts, concerning place and time. In respect of place, they are proximity and distance; in regard to time, youth and antiquity. The one concerns (mūrtta) definite bodies, consisting of circumscribed quantity; the other affects generated substances.

The knowledge of them is derived from comparison.

Two masses being situated in one place, nearness is deduced from the conjunction of one with place as associated by comparison, referring primarily to the person of the spectator; or, secondarily, to other correlatives of place. Where least conjunction of conjunct things intervenes, it is nearness; where most does, it is remoteness. Thus, Prayāga is nearer to Maṭurā than Čāsi, and Čāsi is remoter from it than Prayāga.

In like manner, one of two masses, not restricted to place, is young, as deduced from the association of the object with time, by comparison discriminating that which is connected with least time. Another is old, which is connected with most time. Here time is determined by revolutions of the sun.

12. Gravity is the peculiar cause of primary descent or falling.*

It affects earth and water. Gold is affected by this quality, by reason of earth contained in it.

In the absence of a countervailing cause, as adhesion, velocity, or some act of volition, descent results from this quality. Thus a cocoa-nut is withheld from falling by adhesion of the foot-stalk; but, this impediment ceasing on maturity of the fruit, it falls. According to Udayana Āchārya, gravity is imperceptible, but to

* Tāre, Bhāṣa, and Pad. Dīp.
be inferred from the act of falling. **Ballabha** maintains, that it is perceived in the position of a thing descending to a lower situation.

**Levity** is a distinct quality, but the negation of gravity.

13. **Fluidity** is the cause of original trickling.*

It affects earth, light, and water. It is natural and essential in water; adventitious in earth and light; being induced by exhibition of fire in molten substances, as lac, gold, &c.

Fluidity is perceptible by the external senses, sight and touch.

In hail and ice, fluidity essentially subsists; but is obstructed by an impediment arising from an unseen virtue which renders the water solid.

14. **Viscosity** is the quality of clamminess and cause of agglutination. It abides in water only. In oil, liquid butter, &c., it results from the watery parts of those liquids.**

15. **Sound** is a peculiar quality of the ethereal element, and is to be apprehended by the hearing. It abides in that element exclusively, and is its characteristic quality. Two sorts are distinguished: articulate and musical.***

To account for sound originating in one place being heard in another, it is observed, that sound is propagated by undulation, wave after wave, radiating in every direction, from a centre, like the blossoms of a Nauclea. It is not the first, nor the intermediate wave, that is the sound heard, but the last which comes in contact with the organ of hearing; and therefore it is not quite correct to say, that a drum has been heard. Sound originates in conjunction, in disjunction, or in sound itself. The conjunction of cymbals, or that of a drum and stick, may serve to exemplify the first. It is the instrumental cause. The rustling of leaves is an instance of disjunction being the cause of sound. In some cases, sound becomes the cause of sound. In all, the conformity of wind, or its calmness, is a concomitant cause: for an adverse wind obstructs it. The material cause is in every case the ethereal fluid; and the conjunction of that with the sonorous subject is a concomitant cause.

The Mimansā affirms the eternity of sound. This is contested by the **Naiyāyikas**, who maintain, that were it eternal, it could not be apprehended by human organs of sense.

16—23. The eight following qualities are perceptible by the mental organ, not by the external senses. They are qualities of the soul, not of material substances.

16. Intelligence (*buddhi*) is placed by **Caṇḍe** among qualities; and by **Gótaṇa**, fifth among objects of proof. It will be noticed in that place.

17 and 18. Pleasure and pain are among qualities enumerated by

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Pain or evil is placed by Gôtama among objects of proof; where (under the head of deliverance) it will be further noticed, with its converse.

19 and 20. Desire and aversion are the two next in order among qualities. Desire is the wish of pleasure and of happiness, and of absence of pain. Passion is extreme desire; it is incident to man and inferior beings. The supreme being is devoid of passion. Neither does desire intend God's will, nor a saint's wish. Aversion is loathing or hatred.

21. Volition (yatna), effort or exertion, is a determination to action productive of gratification. Desire is its occasion, and perception its reason. Two sorts of perceptible effort are distinguished: that proceeding from desire, seeking what is agreeable; and that which proceeds from aversion, shunning what is loathsome. Another species, which escapes sensation or perception, but is inferred from analogy of spontaneous acts, comprises animal functions, having for a cause the vital unseen power.

Volition, desire, and intelligence, are in man transitory, variable, or inconstant. The will and intelligence of God are eternal, uniform, constant.

22 and 23. Virtue and vice (Dharma and Adharma), or moral merit and demerit, are the peculiar causes of pleasure and of pain respectively. The result of performing that which is enjoined, as sacrifice, &c. is virtue; the result of doing that which is forbidden, is vice. They are qualities of the soul; imperceptible, but inferred from reasoning.

The proof of them is deduced from transmigration. The body of an individual, with his limbs and organs of sense, is a result of a peculiar quality of his soul; since this is the cause of that individual's fruition, like a thing which is produced by his effort or volition. The peculiar quality of the soul, which does occasion its being invested with body, limbs, and organs, is virtue or vice: for body and the rest are not the result of effort and volition.*

24. The twenty-fourth and last quality is faculty (sanscâra). This comprehends three sorts.

Velocity (vēga), which is the cause of action. It concerns matter only; and is a quality of the mental organ, and of the four grosser elements, earth, water, light, and air. It becomes manifest from the perception of motion.

Elasticity (sthūlāsthāvaca) is a quality of particular tangible, terrene objects; and is the cause of that peculiar action, whereby an altered thing is restored to its pristine state, as a bow unbends and a strained branch resumes its former position. It is imperceptible;

* Tarc. Bhâsh.
but is inferred from the fact of the restitution of a thing to its former condition.

Imagination (bhāvanā) is a peculiar quality of the soul, and is the cause of memory. It is a result of notion or recollection; and being excited, produces remembrance: and the exciting cause is the recurrence of an association; that is, of the sight or other perception of a like object.

III. The next head in Caṇāde’s arrangement, after quality, is action (cārne).

Action consists in motion, and, like quality, abides in substance alone. It affects a single, that is a finite substance, which is matter. It is the cause (not aggregative, but indirect) of disjunction, as of conjunction: that is, a fresh conjunction in one place, after annulment of a prior one in another, by means of disjunction. It is devoid of quality, and is transitory.

Five sorts are enumerated: to cast upward; to cast downward; to push forward; to spread horizontally; and, fifthly, to go on: including many varieties under the last comprehensive head.

IV. Community (Sāmānya), or the condition of equal or like things, is the cause of the perception of conformity. It is eternal, single, concerning more than one thing, being a property common to several. It abides in substance, in quality, and in action.

Two degrees of it are distinguished: the highest, concerning numerous objects; the lowest, concerning few. The first is existence, a common property of all. The latter is the abstraction of an individual, varying with age, in dimensions, yet continuing identical. A third, or intermediate degree, is distinguished, comprehended in the first, and including the latter. These three degrees of community correspond nearly with genus, species, and individual.

In another view, community is two-fold: viz. genus (jāti) and discriminative property (upādhi), or species.

The Baudhāyas are cited as denying this category, and maintaining that individuals only have existence, and that abstraction is false and deceptive. This, as well as other controverted points, will be further noticed at a future opportunity.

V. Difference (viśeṣa), or particularity, is the cause of perception of exclusion. It affects a particular and single object, which is devoid of community. It abides in eternal substances. Such substances are mind, soul, time, place; and the ethereal element; and the atoms of earth, water, light, and air.

VI. The sixth and last of Caṇāde’s categories is aggregation (samaavāya), or perpetual intimate relation. It has been already briefly noticed.

VII. To the six affirmative categories of Caṇāde, succeeding writers add a seventh, which is negative.

Negation or privation (abhāva) is of two sorts; universal and
mutual. Universal negation comprehends three species, antecedent, emergent, and absolute.

Antecedent privation (prágabháva) is present negation of that which at a future time will be. It is negation in the material cause previous to the production of an effect; as, in yarn, prior to the fabrication of cloth, there is antecedent privation of the piece of cloth which is to be woven. It is without beginning, for it has not been produced; and has an end, for it will be terminated by the production of the effect.

Emergent privation is destruction (dhvansá), or cessation, of an effect. It is negation in the cause, subsequent to the production of the effect: as, in a broken jar, (smashed by the blow of a mallet) the negation of jar in the heap of potsherds. It has a commencement, but no end; for the destruction of the effect cannot be undone.

Absolute negation extends through all times, past, present, and future. It has neither beginning nor end. For example, fire in a lake, colour in air.

Mutual privation is difference (bhéda). It is reciprocal negation of identity, essence, or respective peculiarity.

5. To return to götama's arrangement. The fifth place, next after objects of sense, is by him allotted to intelligence (budd'hi), apprehension, knowledge, or conception; defined as that which manifests, or makes known, a matter.

It is two-fold; notion and remembrance. Notion (anubhava) includes two sorts; right and wrong. Right notion (pramá) is such as is incontrovertible. It is derived from proof, and is consequently fourfold; viz. from perception, or inference, or comparison, or revelation: for example: 1st, a jar perceived by undisordered organs; 2d, fire inferred from smoke; 3d, a gayal* recognised from its resemblance to a cow; 4th, celestial happiness attainable through sacrifice, as inculcated by the Védas.

Wrong notion deviates from truth, and is not derived from proof. It is threefold: doubt; premises liable to reduction to absurdity; and error (for example, mistaking mother-o'-pearl for silver).

Remembrance (smaráña), likewise, is either right or wrong. Both occur, and right remembrance especially, while awake. But, in sleep, remembrance is wrong.

6. The sixth place among objects of proof is allotted to mind. It has been already twice noticed; viz. among organs of sense, and again among substances.

7. Activity (pravrítti) is next in order. It is determination, the result of passion, and the cause of virtue and vice, or merit and demerit; according as the act is one enjoined or forbidden. It is

oral, mental, or corporeal; not comprehending unconscious vital functions. It is the reason of all worldly proceedings.

8. From acts proceed faults (dōsha): including under this designation, passion or extreme desire; aversion or loathing; and error or delusion (mōha). The two first of these are reckoned by cañāde among qualities.

9. Next in gotama's arrangement is (prētya-bhāva) the condition of the soul after death; which is transmigration: for the soul, being immortal, passes from a former body which perishes, to a new one which receives it. This is a reproduction (punar-ūtpatti).

10. Retribution (p'hala) is the fruit accruing from faults which result from activity. It is a return of fruition (punarbhōga), or experience of pleasure or pain, in association with body, mind, and senses.

11. Pain, or anguish, is the eleventh topic of matters to be proven.

12. Deliverance from pain is beatitude: it is absolute prevention of every sort of ill; reckoned, in this system of philosophy, to comprehend twenty-one varieties of evil, primary or secondary: viz. 1. body; 2—7, the six organs of sense; 8—13, six objects (vishaya) of sensation; 14—19, six sorts of apprehension and intelligence (budd'hi); 20, pain or anguish; 21, pleasure. For even this, being tainted with evil, is pain; as honey drugged with poison is reckoned among deleterious substances.

This liberation from ill is attained by soul, acquainted with the truth (tattva), by means of holy science; divested of passion through knowledge of the evil incident to objects; meditating on itself; and, by the maturity of self-knowledge, making its own essence present; relieved from impediments; not earning fresh merit or demerit, by deeds done with desire; discerning the previous burden of merit or demerit, by devout contemplation; and acquitting it through compressed endurance of its fruit; and thus (previous acts being annulled, and present body departed and no future body accruing), there is no further connexion with the various sorts of ill, since there is no cause for them. This, then, is prevention of pain of every sort; it is deliverance and beatitude.

III. After proof and matter to be proven, gotama proceeds to other categories, and assigns the next place to doubt (sansaya).

It is the consideration of divers contrary matters in regard to one and the same thing; and is of three sorts, arising from common or from peculiar qualities, or merely from contradiction; discriminative marks being in all three cases unnoticed. Thus an object is observed, concerning which it becomes a question whether it be a man or a post: the limbs which would betoken the man, or the crooked trunk which would distinguish the post, being equally un-
perceived. Again, odour is a peculiar quality of earth: it belongs not to eternal substances, as the etherial element; nor to transient elements, as water: is then earth eternal or uneternal? So, one affirms that sound is eternal; another denies that position; and a third person doubts.

IV. Motive (prayājana) is that by which a person is actuated, or moved to action. It is the desire of attaining pleasure, or of shunning pain; or the wish of exemption from both; for such is the purpose or impulse of every one in a natural state of mind.*

V. Instance (dīrṣṭānta) is, in a controversy, a topic on which both disputants consent. It is either concordant or discordant; direct or inverse: as the culinary hearth, for a direct instance of the argument of the presence of fire betokened by smoke; and a lake, for an inverse or contrary instance of the argument, where the indicating vapour is mist or fog.**

VI. Demonstrated truth (siddhānta) is of four sorts; viz. universally acknowledged; partially so; hypothetically; argumentatively (or, e concessu).***

Thus, existence of substance, or of that to which properties appertain, is universally recognised, though the abstract notion of it may not be so; for the Baudhāṇas deny abstraction. Mind is by the Naiyāyīcas considered to be an organ of perception, and so it is by the kindred sect of Vaiśeṣīcas. The eternity of sound is admitted in the Mīmāṃsā, and denied in the Nyāya. Supposing the creation of the earth to be proved, omniscience of the creator follows. In Jaimini’s disquisition on the eternity, or the transitoriness, of sound, it is said, granting sound to be a quality.

On the appositeness of some of these examples, in the cases to which they are here applied, as instances of divers sorts of demonstration, there is a disagreement among commentators, which it is needless to go into.

VII. A regular argument, or complete syllogism (nyāya), consists of five members (anavajñā) or component parts. 1st, the proposition (pratijñā); 2d, the reason (hetu or apadēśa); 3d, the instance (udāharana or nidārśana); 4th, the application (upanaya); 5th, the conclusion (niyamana). Ex.
1. This hill is fiery:
2. For it smokes.
3. What smokes, is fiery: as a culinary hearth.
4. Accordingly, the hill is smoking:
5. Therefore it is fiery.

Some† confine the syllogism (nyāya) to three members; either the three first, or the three last. In this latter form it is quite re-

* ṣṭ. 1. 1. 4. 1—3. ** ṣṭ. 1. 1. 5. 1—6. *** ṣṭ. 1. 1. 6. 1, &c. † The followers of the Mīmāṃsā. Pad. Dīp.
gular. The recital joined with the instance is the major; the application is the minor; the conclusion follows.

VIII. Next in this arrangement is (tarca) reduction to absurdity. It is a mode of reasoning, for the investigation of truth, by deduction from wrong premises, to an inadmissible conclusion which is at variance with proof, whether actual perception or demonstrable inference. The conclusion to which the premises would lead is inadmissible, as contrary to what is demonstrated, or as conceding what is disproved.

It is not to be confounded with doubt, to which there are two sides; but to this there is but one.

Five sorts are distinguished by the more ancient writers, to which the moderns have added six, or even seven more varieties. It is needless to enumerate them: one or two examples may suffice.

Ex. 1. Is this hill fiery, or not? On this question one delivers his opinion, that it is not fiery. The answer to him is, Were it not fiery, it would not smoke.

Ex. 2. If there be a jar in this place, it must look like the ground.

Fallacy of the same form, termed tarcábhása, comprises the like number of sorts and varieties.

The designations by which they are distinguished are familiar to the Indian scholastic disputation. It would be tedious to enumerate and explain them.

IX. Ascertainment (nirnýya), or determination of truth, is the fruit of proof, the result of evidence and of reasoning, confuting objections and establishing the position in question.

X.—XII. Disputation (caṭhá) is conference or dialogue of interlocutors maintaining adverse positions, whether contending for victory, or seeking the truth. It comprises three of the categories.

X. One is (jalpa) debate of disputants contending for victory; each seeking to establish his own position and overthrow the opponent's.

XI. Another is (váda) discourse, or interlocution of persons communing on a topic in pursuit of truth, as preceptor and pupil together with fellow-students.

XII. The third is (vīnánda) cavil, or controversy wherein the disputant seeks to confute his opponent without offering to support a position of his own.

XIII. Next in gótama's enumeration is fallacy, or, as it is termed, semblance of a reason (hétvábhása); it is the non causa pro causa of logicians. Five sorts are distinguished, embracing divers varieties or subdivisions. They need not be here set forth.

XIV. Fraud (ch'hala), or perversion and misconstruction, is of
three sorts: 1st, verbal misconstruing of what is ambiguous; 2d, perverting, in a literal sense, what is said in a metaphorical one; 3d, generalizing what is particular.

XV. After all these is (jāti) a futile answer, or self-confuting reply. No less than twenty-four sorts are enumerated.

XVI. The sixteenth, and last of Gōtama's categories, is (nigraha-sthāna) failure in argument, or (parājaya-hētu) reason of defeat. It is the termination of a controversy. Of this, likewise, no fewer than twenty-two distinctions are specified; which are here passed by, as the present essay has already been extended to too great a length.
VIII.

On the PHILOSOPHY of the HINDUS.

PART III.*

[From the Transactions of the Royal Asiatic Society vol. i. p. 439—461.]

INTRODUCTION.

Of the six systems of philosophy received among learned Hindus, four have been noticed in the preceding parts of this essay, viz. the theistical and atheistical Sānc'hyas, the dialectic Nyāya, and the atomical Vaiśēshica. The prior or practical Mimāṃsā will be now considered; reserving the later or theological Mimāṃsā, usually named Vēdānta, for a future disquisition, should it appear requisite to pursue the subject, much concerning it being already before the public.

The object of the Mimāṃsā is the interpretation of the Vēdās. "Its purpose," says a commentator,** "is to determine the sense of revelation." Its whole scope is the ascertainment of duty. Here duty intends sacrifices and other acts of religion ordained by the Vēdās. The same term (dharma) likewise signifies virtue, or moral merit; and grammarians have distinguished its import according to the gender of the noun. In one, (the masculine), it implies virtue; in the other (neuter), it means an act of devotion.*** It is in the last-mentioned sense that the term is here employed; and its meaning is by commentators explained to be "the scope of an injunction; the object of a command; a purpose ordained by revelation with a view to a motive, such as sacrifice commanded by the Vēdās, for the attainment of bliss;" †† and such indeed is the main scope of every disquisition.

The prior (pūrvā) Mimāṃsā then is practical, as relating to works (carma) or religious observances to be undertaken for specific ends;

* Read at a public meeting of the Royal Asiatic Society, March 4th, 1826.
** Sōmanāṭha in the Mayūčha, 2. 1. 17. *** Mēdinī vāsīna.
† Pārtha 1. 1. 2. Dvī. ibid. †† Ayāsya; Nyāya-pracāsa.

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and it is accordingly termed *Carma-mimánsá*, in contradistinction to the theological, which is named *Brahme-mimánsá*.

It is not directly a system of philosophy; nor chiefly so. But, in course of delivering canons of scriptural interpretation, it incidently touches upon philosophical topics; and scholastic disputants have elicited from its dogmas principles of reasoning applicable to the prevailing points of controversy agitated by the Hindu schools of philosophy.

*Writers on the Mimánsá.*

The acknowledged founder of this school of scriptural interpretation is *Jaimini*. He is repeatedly named as an authority in the *sútras* which are ascribed to him. Other ancient writers on the same subject, who are occasionally quoted in those *aphorisms*, as *Átreyá, Bândari, Bádaráyana,* *Lábcáyana, Atítisáyana,* &c. are sometimes adduced there for authority, but oftener for correction and confutation.

It is no doubt possible, that the true author of a work may speak in it of himself by name, and in the third person. Nor, indeed, is that very unusual. A Hindu commentator will, however, say, as the scholiasts of *Ménú’s* and of *Yájñyawalcya’s* institutes of law do, that the oral instructions of the teacher were put in writing by some disciple; and, for this reason, the mention of him as of a third person is strictly proper.

The *sútras*, or *aphorisms*, thus attributed to *Jaimini*, are arranged in twelve lectures, each subdivided into four chapters, except the third, sixth, and tenth lectures, which contain twice as many; making the entire number sixty chapters. These again are divided into sections, cases, or topics (*adhicárana*), ordinarily comprising several *sútras*, but not uncommonly restricted to one; and instances may be noted where a single sentence is split into several *adhicárana*; or, on the contrary, a single phrase variously interpreted becomes applicable to distinct cases; and *sútras*, united under the same head by one interpreter, are by another explained as constituting separate topics. The total number of *sútras* is 2,652, and of *adhicárana* 915, as numbered by *Mád’háya Áchárya*.

Like the *aphorisms* of other Indian sciences, those *sútras* are extremely obscure; or without a gloss utterly unintelligible. They must have been from the first accompanied by an oral or written exposition; and an ancient scholiast (*Véaticára*), is quoted by the herd of commentators for subsidiary *aphorisms*, supplying the defect of the text, as well as for explanatory comments on it.

Besides the work of the old scholiast, which probably is not

*Author of the *Brahme-sútras*.
extant in a complete form, the *sūtras* have, as usual, been elucidated by a perpetual commentary, and by corrective annotations on it.

The author of the extant commentary is *Śābara Svāmī Bhatta*, from whom it takes the name of *Śābara bhāṣya*. He quotes occasionally the ancient scholiast, sometimes concurring with, sometimes dissenting from him.

The annotations (*vārtīca*) are by *Bhāṭṭa Cūmārīla Svāmī*, who is the great authority of the *Mimāṃsāca* school, in which he is emphatically designated by his title, *Bhāṭṭa*, equivalent to Doctor. He frequently expounds and corrects *Śābara’s* gloss, often delivers a different interpretation, but in many instances passes entire sections without notice, as seeing no occasion for emendation or explanation of the commentary, which he must be considered therefore as tacitly ratifying. The ancient scholiast is sometimes cited by him, adopting or amending the scholia; and he criticises the text itself, and arrangement of *Jaīmīni*.

Next to him in celebrity is a writer usually cited under the title of *Guru*; more rarely under the designation of *Prabhacāra*.* His work I have had no opportunity of examining with a view to the present essay, and he is known to me chiefly from references and quotations; as in *Māḍhava’s* summary, where his opinions are perpetually contrasted with *Cūmārīla’s*; and in the text and commentary of the *Śāstra-dīpicā*, where his positions are canvassed and compared with those of numerous other writers.

*Cūmārīla Bhāṭṭa* figures greatly in the traditional religious history of India. He was predecessor of *Śaṅcara Āchārya*, and equally rigid in maintaining the orthodox faith against heretics, who reject the authority of the *Vēdas*. He is considered to have been the chief antagonist of the sect of *Buddha*, and to have instigated an exterminating persecution of that heresy.** He does, indeed, take every occasion of controverting the authority and doctrine of *Śācyā* or *Buddha*, as well as *Arhat* or *Jaīna*, together with obscurer heretics, *Bodhāyana* and *Maśaca*; and he denies them any consideration, even when they do concur upon any point with the *Vēdas*.* *** The age of *Cūmārīla*, anterior to *Śaṅcara*,† and corresponding with the period of the persecution of the *Baudhās*, goes back to an antiquity of much more than a thousand years. He is reputed to have been contemporary with *Sudhanwa*, but the chronology of that prince’s reign is not accurately determined.††

Next in eminence among the commentators of the *Mimāṃsā* is

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*Prem. 1. 1. 3. **Preface to Wilson’s Dictionary, p. xix.*
***Mim. 1. 3. 4.*
† *Śābara Svāmī Āchārya* is expressly named by *Śaṅcara* in his commentary on the latter *Mimāṃsā* (see *Brahma Sūtra*, 3. 3. 53); and there are allusions to *Cūmārīla Bhatta*, if no direct mention of him.
Pārtha-sārat'hi Miśra, who has professedly followed the guidance of Cūmārila Bhaṭṭa. His commentary, entitled Sāstra-dīpīcā, has been amply expounded in a gloss bearing the title of Mayuc'ha-mālā, by Śōmanāt'ha, a Cārnātaki-Brāhman, whose elder brother was high priest of the celebrated temple at Vēncātadri (or Vēncata-girī). Pārtha-sārat'hi is author likewise of the Nyāya-ratna-mālā and other known works.

A compendious gloss on the text of Jaimini, following likewise the same guidance (that of Cūmārila), is the Bhaṭṭa-dīpīcā of C'hanḍa-dēva, author of a separate and ampler treatise, entitled Mīmāṁsā-caustubha, to which he repeatedly refers for a fuller elucidation of matters briefly touched upon in his concise but instructive gloss. This work is posterior to that of Mādhava Āchārya, who is sometimes quoted in it, and to Pārtha-sārat'hi, who is more frequently noticed.

The Mīmāṁsā-nyāya-viveca is another commentary by a distinguished author, Bhāvanāt'ha Miśra. I speak of this and of the foregoing as commentaries, because they follow the order of the text, recite one or more of the aphorisms from every section, and explain the subject, but without regularly expounding every word, as ordinary scholiasts, in a perpetual gloss.

Among numerous other commentaries on Jaimini's text, the Nyāyāvali-dīhitio raghavānanda is not to be omitted. It contains an excellent interpretation of the sūtras, which it expounds word by word, in the manner of a perpetual comment. It is brief, but clear; leaving nothing unexplained, and wandering into no digressions.

It results from the many revisions which the text and exposition of it have undergone, with amendments, one while arriving by a different process of reasoning at the same conclusion, another time varying the question and deducing from an unchanged text an altered argument for its solution, that the cases (adhicaranas) assume a very diversified aspect in the hands of the many interpreters of the Mīmāṁsā.

A summary or paraphrase of Jaimini's doctrine was put into verse by an ancient author, whose memorial verses are frequently cited by the commentators of Jaimini, under the title of Sangraha.

Another metrical paraphrase is largely employed in the Vārtīka, or is a part of that work itself. An entire chapter occurs under the title of Sūcā vārtīca: other whole chapters of Cūmārila's performance are exclusively in prose. In many, verse and prose are intermixed.

The most approved introduction to the study of the Mīmāṁsā is the Nyāya-mālā-vistara by Mādhava Āchārya. It is in verse, at—

* 135 miles west from Madras.
tended with a commentary in prose by the same author. It follows the order of Jaimini's text; not by way of paraphrase, but as a summary (though the title rather implies amplification) of its purpose, and of approved deductions from it; sometimes explaining separately the doctrine of Bhaṭṭa and of Guru, under each head; at other times that of the old scholiast; but more commonly confined to that of Bhaṭṭa alone; yet often furnishing more than one application to the same text, as Bhaṭṭa himself does.

Mādhava āčārya was both priest and minister, or civil as well as spiritual adviser of Bucca-ṛaya and Harihara, sovereigns of Vidyānagara on the Gōdāvari, as his father Māyana had been of their father and predecessor Sangama, who reigned over the whole peninsula of India.

Like the numerous other writings which bear his name, the Nyāta-mālā was composed, not by himself, but by his directions, under the more immediate superintendence of his brother, Sāyana-āčārya; and it appears from its preface to have been the next performance undertaken after the completion of their commentary on Pāraśāra's institutes of law; and it suitably enough preceded the great commentary of the same authors on the whole of the Vēdas.

According to history, confirmed by authentic inscriptions, Mādhava flourished towards the middle of the fourteenth century: the sovereigns whose confidence he enjoyed reigned from that time to the end of the century.

Analysis of the Mimānsā.

From this brief notice of the principal writers on the Mimānsā, I pass to the subject which has occupied them.

A complete adhicarana, or case, consists of five members, viz. 1, the subject, or matter to be explained; 2, the doubt, or question arising upon that matter; 3, the first side (pūrva-pacsha) or prima facie argument concerning it; 4, the answer (uttara) or demonstrated conclusion (siddhānta); 5, the pertinence or relevancy.

The last-mentioned appertains to the whole arrangement as well as to its subdivisions; and commentators are occupied with showing the relation and connexion of subjects treated in the several lectures and chapters, and their right distribution and appropriate positions.

The text of Jaimini's aphorisms does not ordinarily exhibit the whole of the five members of an adhicarana. Frequently the subject, and the question concerning it, are but hinted, or they are left to be surmised; sometimes the disputable solution of it is unnoticed, and the right conclusion alone is set forth. The rest is supplied by the
MIMÁNSÁ.

scholiasts; and they do not always concur as to the most opposite examples, nor concerning the presumed allusions of the text.

Its introductory sūtras propose the subject in this manner. "Now then the study of duty is to be commenced. Duty is a purpose which is inculcated by a command. Its reason must be inquired." *

That is, according to the interpretation of commentators, 'Next, after reading the Véda; and therefore, for the sake of understanding it; the duty enjoined by it is to be investigated. Duty is a meaning deduced from injunction: its ground must be sifted. A command is not implicitly received for proof of duty.'

The business of the Mimánsá, then, being to investigate what is incumbent as a duty to be performed, the primary matter for inquiry is proof and authority (pramánya). This, accordingly, is the subject of the first lecture, comprising four chapters, which treat of the following matters: 1st, precept and its cogency; 2, affirmation or narrative (aryāhavída), as well as prayer and invocation (mantra), their cogency as inculcating some duty; 3, law memorial (smriti), and usage (āchára), their authority as presumption of some cogent revelation; 4, modifying ordinance and specific denomination, distinguished from direct or positive injunction.

Proceeding with the subject as above proposed, the Mimánsá declares that perception or simple apprehension is no reason of duty, for it apprehends a present object only, whereas duty concerns the future.** Simple apprehension is defined in these words: "when the organs of man are in contiguity with an object, that source of knowledge is perception."

The ancient scholiast has here introduced definitions of other sources of knowledge which the author had omitted, viz. inference, verbal communication, comparison, presumption, and privation. None of these are reasons of duty except verbal communication; for the rest are founded on perception, which itself is not so. Verbal communication is either human, as a correct sentence (ápta-vácya), or superhuman, as a passage of the Védas. It is indicative or imperative; and the latter is either positive or relative: Ex. 1. "This is to be done:" 2. "That is to be done like this."

"On sight of one member of a known association, the consequent apprehension of the other part which is not actually proximate, is (anumána) inference.*** The association must be such as had been before directly perceived, or had become known by analogy.

"Comparison (upamána) is knowledge arising from resemblance more or less strong. It is apprehension of the likeness which a thing presently seen bears to one before observed: and likeness or simi-

* JAIM. I. 1. 1—3.
** JAIM. I. I. 4.
*** Anc. Schol. Dīdh., Várt'n., &c.
lititude is concomitancy of associates or attributes with one object, which were associated with another.

"Presumption (arChdpatti) is deduction of a matter from that which could not else be. It is assumption of a thing not itself perceived, but necessarily implied by another which is seen, heard, or proven.

"Knowledge of a thing which is not proximate (or subject to perception) derived through understood sound, that is through words the acceptance whereof is known, is (sástra) ordinance or revelation. It is (sabda) verbal communication."

These five sources of knowledge, or modes of proof, as here defined, are admitted by all Mimánsacás; and the followers of PraBhácara are stated to restrict their admission to those five.*

Bháttra with his disciples, guided by the ancientscholiast, adds a sixth, which is privation (abhava); and the Védántis or Uttara Mimánsacás concur in the admission of that number.

The Chárévacás, as noticed in the first part of this essay,** recognise but one, viz. perception. The followers of Cañáde and those of Sugata (Buddha) acknowledge two, perception and inference. The SáÌchyas reckon three, including affirmation.*** The Naïyágyicas, or followers of gótama, count four, viz. the foregoing together with comparison. The Prábhácáras, as just now observed, admit five. And the rest of the Mimánsacás, in both schools, prior and later Mimánsá, enumerate six.† It does not appear that a greater number has been alleged by any sect of Indian philosophy.

The first six lectures of jaimini’s Mimánsá treat of positive injunction: it is the first half of the work. The latter half, comprising six more lectures, concerns indirect command: adapting to a copy, with any requisite modifications, that which was prescribed for the pattern or prototype.

The authority of enjoined duty is the topic of the first lecture: its differences and varieties, its parts (or appendant members, contrasted with the main act), and the purpose of performance, are successively considered in the three next, and complete the subject of “that which is to be performed.” The order of performance occupies the fifth lecture; and qualification for its performance is treated in the sixth.

The subject of indirect precept is opened in the seventh lecture generally, and in the eighth particularly. Inferrible changes, adapting to the variation or copy what was designed for the type or model, are discussed in the ninth, and bars or exceptions in the tenth. Concurrent efficacy is considered in the eleventh lecture; and co-ordinate effect in the twelfth: that is, the co-operation of

† Védinta síchom.
several acts for a single result is the subject of the one; and the incidental effect of an act, of which the chief purpose is different, is discussed in the other.

These which are the principal topics of each lecture are not, however, exclusive. Other matters are introduced by the way, being suggested by the main subject or its exceptions.

In the first chapter of the first lecture occurs the noted disquisition of the Mīmāṃsā on the original and perpetual association of articulate sound with sense.*

"It is a primary and natural connexion," Jaimini affirms, "not merely a conventional one. The knowledge of it is instruction, since the utterance of a particular sound conveys knowledge, as its enunciation is for a particular sense. It matters not whether the subject have been previously apprehended (the words being intelligible, or the context rendering them so). Precept is authoritative, independently of human communication." **

Grammarians assume a special category, denominated sp'hotā, for the object of mental perception, which ensues upon the hearing of an articulate sound, and which they consider to be distinct from the elements or component letters of the word. Logicians disallow that as a needless assumption.*** They insist, however, that "sound is an effect, because it is perceived as the result of effort; because it endures not, but ceases so soon as uttered; because it is spoken of as made or done; because it is at once apprehended in divers places at the same instant, uttered by divers persons; because it is liable to permutation; and because it is subject to increase of intensity with the multitude of utterers." To all which the answer is, that "the result of an effort is uniform, the same letters being articulated. Sound is unobserved though existent, if it reach not the object (vibrations of air emitted from the mouth of the speaker proceed and manifest sound by their appulse to air at rest in the space bounded by the hollow of the ear; for want of such appulse, sound, though existent, is unapprehended).† Sound is not made or done, but is used; it is uttered, not called into existence. Its universality is as that of the sun (common to all). The permutation of letters is the substitution of a different one (as a semivowel for a vowel), not the alteration of the same letter. Noise, not sound, is increased by a multitude of voices. Sound is perpetual, intended for the apprehension of others: it is universal, a generic term being applicable to all individuals. Its perpetuity is intimated by a passage of the Vēda, which expresses 'Send forth praise, with perpetual speech.' ††

* A passage cited by writers on the dialectic Nyāya from the disquisition on the perpetuity of sound (see ante, page 185), is not to be found in Jaimini's sūtras; it must have been taken from one of his commentators. ** Jaim. 1. 1. 5. *** Didh., pārth' h. and mādh. † Didh. †† Jaim. 1. 1. 0. 1—18 and Com.
The first chapter terminates with an inquiry into the authority of the Vēda, which is maintained to be primeval and superhuman; although different portions of it are denominated from names of men, as Cāt'haca, Cau'huma, Paishpala, &c. and although worldly incidents and occurrences are mentioned. Those denominations of particular portions, it is affirmed, have reference to the tradition by which a revelation has been transmitted. They are named after the person who uttered them, as to him revealed.

The eternity of the Vēda, or authenticity of its revelation, is attempted to be proved by showing that it had no human origin; and for this purpose, the principal argument is, that no human author is remembered. In the case of human compositions, it is said, contemporaries have been aware that the authors of them were occupied in composing those works; not so with the Vēda, which has been handed down as primeval, and of which no mortal author was known.

It is, however, acknowledged, that a mistake may be made, and the work of a human author may be erroneously received as a part of the sacred book by those who are unacquainted with its true origin. An instance occurs among those who use the Bahrwich, a śác'há of the Rigvēda, by whom a ritual of AśwaLātana has been admitted, under the title of the fifth Araṇyaca, as a part of the Rigvēda.

The Vēda received as holy by orthodox Hindus consists of two parts, prayer and precept (mantra and brāhmaṇa). Jaimini has attempted to give a short definition of the first, adding that the second is its supplement; "whatever is not mantra, is brāhmaṇa."* The ancient scholiast has endeavoured to supply the acknowledged defect of Jaimini’s imperfect definition, by enumerating the various descriptions of passages coming under each head. Later scholiasts have shown, that every article in that enumeration is subject to exceptions; and the only test of distinction, finally acknowledged, is admission of the expert, or acceptance of approved teachers, who have taught their disciples to use one passage as a prayer, and to read another as a precept. Jaimini’s definition, and his scholiast’s enumeration, serve but to alleviate “the task of picking up grains.”

Generally, then, a mantra is a prayer, invocation, or declaration. It is expressed in the first person, or is addressed in the second. It declares the purpose of a pious act, or lauds or invokes the object. It asks a question or returns an answer; directs, inquires, or deliberates; blesses or imprecates, exults or laments, counts or narrates, &c.

Here is to be remarked, that changes introduced into a prayer to adapt it, mutatis mutandis, to a different ceremony from that for

* Mint. 2. 1. 7.
which primarily it was intended, or the insertion of an individual's personal and family names where this is requisite, are not considered to be part of the mantra.

It is likewise to be observed, although mantras of the Vedas are ordinarily significant, that the chants of the SāmaVEDA are unmeaning. They consist of a few syllables, as īrā āyirā, or girā gāyirā, repeated again and again, as required by the tune or rhythm. Nevertheless, significant mantras are likewise chanted; and two of the books of the SāmaVEDA are allotted to hymns of this description. The hymns consist of triplets (trīch) or triple stanzas.

The first, or pattern verse or stanza, is found, with the name of the appropriate tune, in the Chhandas or Yonigran'tha; and the two remaining verses or stanzas, to complete the triplet, are furnished in the supplementary book called Ullara-gran'tha.

Mantras are distinguished under three designations. Those which are in metre are termed rich, those chanted are sāman, and the rest are yajush, sacrificial prayers in prose (for yajush imports sacrifice). Nevertheless, metrical prayers occur in the Yajurveda, and prose in the SāmaVEDA.

Metrical prayers are recited aloud: those termed sāman with musical modulation; but the prose inaudibly muttered.* Such, however, as are vocative, addressed to a second person, are to be uttered audibly, though in prose: for communication is intended.**

Metrical prayers, however, belonging to the Yajurveda are inaudibly recited; and so are chants belonging to the same inaudibly chanted: for prayers take the character of the rite into which they are introduced; and where the same rite is ordained in more than one Veda, it appertains to that with which it is most consonant, and the prayer is either audibly or inaudibly chanted accordingly.***

* Mim. 3. 3. 1. ** Ib. 2. 1. 7—14. *** Ib. 3. 3. 1—3. Instances of the same prayer recurring either word for word, or with very slight variation, in more than one Veda, are innumerable. An eminent example is that of the celebrated Gāyatri, of which the proper place is in the Rig-veda (3. 4. 10.), among hymns of VisvAMitra. It is, however, repeated in all the Vedas, and particularly in the 3d, 22d and 30th chapters of the white Yajush. (3, § 35; 22, § 9; and 36, § 3.)

Another notable instance is that of the Purusha-sūcta, of which a version was given, from a ritual in which it was found cited (ante, p. 104). It has a place in the Rig-veda (8. 4. 7.) among miscellaneous hymns; and is inserted, with some little variation, among prayers employed at the Purusha-médha, in the 31st chapter of the white Yajur-veda.

On collation of those two Vedas and their scholia, I find occasion to amend one or two passages in the version of it formerly given: but for this I shall take another opportunity.

That remarkable hymn is in language, metre, and style, very different from the rest of the prayers with which it is associated. It has a decidedly more modern tone; and must have been composed after the Sanscrit language had
The prayers termed rich and saman are limited by the metre and the chant respectively; but those which are in prose are regulated as to their extent by the sense. A complete sentence constitutes a single yajush: the sense must be one, and would be deficient were the phrase divided. Nevertheless, the sentence which constitutes a prayer may borrow, from a preceding or from a subsequent one, terms wanting to perfect the sense, unless an intervening one be incompatible with that construction.*

The brähmana of the Veda is in general a precept; or it expresses praise or blame, or a doubt, a reason, or a comparison; or intimates a derivation; or narrates a fact or an occurrence: and a characteristic sign of it is that it very generally contains the particle "so" (iti or itihā); as a mantra usually does the pronoun of the second person "thee," either expressed or understood, "(thou) art."**

In a still more general view the brähmana is practical, directing religious observances, teaching the purpose, time, and manner of performing them, indicating the prayers to be employed, and elucidating their import. The esoteric brähmana comprises the upanishads, and is theological.

It becomes a question which the Mimāmsā examines at much length, whether those passages of the Veda which are not direct precepts, but are narrative, laudatory, or explanatory, are nevertheless cogent for a point of duty. In this inquiry is involved the further question, whether a consciousness of the scope of an act is essential to its efficacy for the production of its proper consequence. The Mimāmsā maintains that narrative or indicative texts are proof of duty, as concurrent in import with a direct precept. There subsists a mutual relation between them. One enjoins or forbids an act; the other supplies an inducement for doing it or for refraining from it: "Do so, because such is the fruit." The imperative sentence is nevertheless cogent independently of the affirmative one, and needs not its support. The indicative phrase is cogent, implying injunction by pronouncing benefit.

It virtually prescribes the act which it recommends.*** Inference, however, is not to be strained. It is not equally convincing as actual perception: a forthcoming injunction or direct precept has more force than a mere inference from premises.†

A prayer, too, carries authority, as evidence of a precept bearing

been refined, and its grammar and rhythm perfected. The internal evidence which it furnishes, serves to demonstrate the important fact, that the compilation of the Védas, in their present arrangement, took place after the Sanscrit tongue had advanced, from the rustic and irregular dialect in which the multitude of hymns and prayers of the Veda was composed, to the polished and sonorous language in which the mythological poems, sacred and prophane (purāṇas and ēdvayas), have been written.

* Mim. 2. 1. 14–18.  ** Sab. &c. on Mim. 1. 4. 1. and 2. 1. 7.
*** Mim. 1. 2. 1–3.  † Ibh. 1. 2. 3.
the like import. This is a visible or temporal purpose of a prayer; and it is a received maxim, that a perceptible purpose being assignable, prevails before an imperceptible one. But the recital of a particular prayer at a religious rite, rather than a narrative text of like import, is for a spiritual end, since there is no visible purpose of a set form of words. *

Besides the evidence of precept from an extant revelation or recorded hearing (śruti) of it, another source of evidence is founded on the recollections (smṛiti) of ancient sages. They possess authority as grounded on the Vēda, being composed by holy personages conversant with its contents. Nor was it superfluous to compose anew what was there to be found; for a compilation, exhibiting in a succinct form that which is scattered through the Vēda, has its use. Nor are the prayers which the smṛiti directs unauthorized, for they are presumed to have been taken from passages of revelation not now forthcoming. Those recollections have come down by unbroken tradition to this day, admitted by the virtuous of the three tribes, and known under the title of Dharma-śāstra, comprising the institutes of law, civil and religious. Nor is error to be presumed which had not, until now, been detected. An express text of the Vēda, as the Mīmāṁsā maintains, ** must then be concluded to have been actually seen by the venerable author of a recorded recollection (smṛiti).

But if contradiction appear, if it can be shown that an extant passage of the Vēda is inconsistent with one of the smṛiti, it invalidates that presumption. An actual text, present to the sense, prevails before a presumptive one. ***

Or though no contrary passage of the Vēda be actually found, yet if cupidity, or other exceptionable motive may be assigned, revelation is not to be presumed in the instance, the recollection being thus impeached. †

The Śācyas (or Bauddhas) and Jainas (or Arhatas), as Cumarīla acknowledges, are considered to be Čṣatriyas. It is not to be concluded, he says, that their recollections were founded upon a Vēda which is now lost. There can be no inference of a foundation in revelation, for unauthentic recollections of persons who deny its authenticity. Even when they do concur with it, as recommending charitable gifts and enjoining veracity, chastity, and innocence, the books of the Śācyas are of no authority for the virtues which they inculcate. Duties are not taken from them: the association would suggest a surmise of vice, †† tainting what else is virtuous. The entire Vēda which is directed to be studied is the foundation of

* Mīm. 1. 2. 4. ** Ib. 1. 3. 1. *** Ib. 1. 3. 2. † Ib. 1. 3. 3. †† Ib. 1. 3. 4.
duty; and those only who are conversant with it are capable of competent recollections.

Usage generally prevalent among good men, and by them practised as understanding it to be enjoined and therefore incumbent on them, is mediately, but not directly, evidence of duty: but it is not valid if it be contrary to an express text. From the modern prevalence of any usage, there arises a presumption of a correspondent injunction by a holy personage who remembered a revelation to the same effect. Thus usage presumes a recollection, which again presupposes revelation. Authors, however, have omitted particulars, sanctioning good customs in general terms: but any usage which is inconsistent with a recorded recollection is not to be practised, so long as no express text of scripture is found to support it.

In like manner, rituals which teach the proper mode of celebrating religious rites, and are entitled Calpa-sūtra or Grihya-granthā, derive their authority, like the Dharma-sūtra, from a presumption that their authors, being persons conversant with the Vēda, collected and abridged rules which they there found. The Calpa-sūtras neither are a part of the Vēda, nor possess equal nor independent authority. It would be a laborious enterprise to prove a superhuman origin of them; nor can it be accomplished, since contemporaries were aware of the authors being occupied with the composition of them.* Whenever a sūtra (whether of the calpa or grihya) is opposed to an extant passage of the Vēda, or is inconsistent with valid reason, it is not to be followed; nor is an alternative admissible in regard to its observance in such case, unless a corroborative text of the Vēda can be shown.**

Neither are usages restricted to particular provinces, though certain customs are more generally prevalent in some places than in others: as the Holcā (vulg. Hūlī) or festival of spring in the east; the worship of local tutelary deities hereditarily, by families, in the south; the racing of oxen on the full moon of Jyēṣṭha, in the north; and the adoration of tribes of deities (mātri-gana), in the west. Nor are rituals and law institutes confined to particular classes: though some are followed by certain persons preferably to others; as Va-sisht'ha, by the Bahvrich sāchā of the Rigveda: Gautama, by the Gōbhiliya of the Śānadvēda; Sanc'ha and Lič'hita, by the Vājasaneyi; and Apastamba and Baudhāyana, by the Taṅtirīya of the Yajurveda. There is no presumption of a restrictive revelation, but of one of general import. The institutes of law, and rituals of ceremonies, were composed by authors appertaining to particular sāchās, and by them taught to their fellows belonging to the same, and have continued current among the descendants of those to whom they were so taught.

*Guru on Mim. 1. 3. 7. **C'handa-Dēva.
A very curious disquisition occurs in this part of the *Mimánsá*, on the acceptance of words in correct language and barbaric dialects, and on the use of terms taken from either. Instances alleged are *yava*, signifying in Sanscrit, barley, but in the barbaric tongue, the plant named *priyangu*; *varāha*, in the one a hog, and in the other a cow; *piṭu*, a certain tree, but among barbarians an elephant; *vēlusa*, a rattan cane and a citron. The *Mimánsá* concludes, that in such instances of words having two acceptations, that in which it is received by the civilized (āryas), or which is countenanced by use in sacred books, is to be preferred to the practice of barbarians (MlecWhd), who are apt to confound words or their meanings.

Concerning these instances, *Cumārila* remarks that the words have no such acceptation, in any country, as is by the scholiast alleged. He is wrong in regard to one, at least, for *piṭu* is evidently the Persian *fit* or *pil*. Modern vocabularies exhibit the word as a Sanscrit one in the same sense; erroneously, as appears from this disquisition.

Then follows, in *Cumārila's Vārtica*, much upon the subject of provincial and barbaric dialects; which, advertsing to the age in which he flourished, is interesting, and merits the attention of philologists. He brings examples from the *Andhra* and *Dravīḍa* dialects, and specifies as barbaric tongues the Pārasica, *Yavana*, Raимвaca, and Barbara, but confesses his imperfect acquaintance with these.

*Jaimini* gives an instance of a barbaric term used in the *Veda*, viz., *pica*, a black cuckow (*cuculus indicus*); to which his scholiasts add *nēma*, half, *tāmarasa*, a lotus, and *sata* a wooden colander; but without adducing examples of the actual use of them in any of the *Vēdas*. Such terms must be taken in their ordinary acceptation, though barbarous; and the passage quoted from the *Veda* where the word *pica* occurs, must be interpreted “sacrifice a black cuckow at night.” It will here be remarked, that *pica* corresponds to the Latin *picus*, and that *nēma* answers to the Persic *nim*.

On the other hand, a barbaric word, or a provincial corruption, is not to be employed instead of the proper Sanscrit term. Thus *gō* (*gauh*), and not *gāmi*, is the right term for a cow. Orthography, likewise, is to be carefully attended to; else by writing or reading *asva* for *āsva* in the directions for the sacrifice of a horse, the injunction would seem to be for the sacrifice of a pauper (*a-swa*, destitute of property).

Generally, words are to be applied in strict conformity with correct grammar. The *Śācyas*, and other heretics, as *Cumārila* in this place remarks, do not use Sanscrit (they employ Prācīrt).

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* 1. 3. 5.
** The name is in vocabularies assigned to many different trees.
*** *Jātādhara*, &c. ♩ *Vārt. 1. 3. 4.*  †† *Vārt. 1. 3. 7.*
But Brāhmaṇas should not speak as barbarians. Grammar, which is primeval, has been handed down by tradition. Language is the same in the Vēdas and in ordinary discourse, notwithstanding a few deviations: the import of words is generic, though the application of them is specific.

The peculiarities of the dialect of the Vēda are not to be taken for inaccuracies. Thus, tmaṇ stands for ṛtaṇ, self or soul; and Brāhmaṇasah for Brāhmaṇah, priests; with many other anomalies of the sacred dialect.*

When the ordinary acceptation of a term is different from that which it bears in an explanatory passage, this latter import prevails in the text likewise, else the precept and its supplement would disagree. Thus trivṛti, triplet, is specially applied to a hymn comprising three triplets or nine stanzas, which is the peculiar sense it bears in the Vēdas.

Again, charu, which in ordinary discourse signifies boiler or cauldron, is in the Vēdas an oblation of boiled food, as rice, &c. So aśvabāta, which literally means horse-hair, is a designation of a species of grass (saccharum spontaneum) into which it is said the tail of a consecrated horse was once transformed; and of that grass a cushion is made for certain religious rites.

It will be observed, as has been intimated in speaking of the members of an adhikaraṇa in the Mimāṃsā, that a case is proposed, either specified in Jaimini's text or supplied by his scholiasts. Upon this a doubt or question is raised, and a solution of it is suggested, which is refuted, and a right conclusion established in its stead. The disquisitions of the Mimāṃsā bear, therefore, a certain resemblance to juridical questions; and, in fact, the Hindu law being blended with the religion of the people, the same modes of reasoning are applicable, and are applied to the one as to the other. The logic of the Mimāṃsā is the logic of the law; the rule of interpretation of civil and religious ordinances. Each case is examined and determined upon general principles; and from the cases decided the principles may be collected. A well-ordered arrangement of them would constitute the philosophy of the law: and this is, in truth, what has been attempted in the Mimāṃsā. Jaimini's arrangement, however, is not philosophical; and I am not acquainted with any elementary work of this school in which a better distribution has been achieved. I shall not here attempt to supply the defect, but confine the sequel of this essay to a few specimens from divers chapters of Jaimini, after some more remarks on the general scope and manner of the work.

Instances of the application of reasoning, as taught in the Mimāṃsā, to the discussion and determination of juridical questions, may be,

* Mim. 1. 3. 10.
Mimánsá.

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seen in two treatises on the Law of Inheritance, translated by myself, and as many on Adoption, by a member of this Society, Mr. J. C. C. Sutherland (See Mītacchará on Inheritance, 1. 1. 10, and 1. 9. 11, and 2. 1. 34; Jīmūta Váhana, 11. 5. 16—19. Datt. Mim. on Adoption, 1. 1. 35—41, and 4. 4. 65—66 and 6. 6. 27—31. Datt. Chund. 1. 1. 24 and 2. 2. 4).

The subject which most engages attention throughout the Mimánsá, recurring at every turn, is the invisible or spiritual operation of an act of merit. The action ceases, yet the consequence does not immediately ensue. A virtue meantime subsists, unseen, but efficacious to connect the consequence with its past and remote cause, and to bring about at a distant period, or in another world, the relative effect.

That unseen virtue is termed apūrva, being a relation superinduced, not before possessed.

Sacrifice (yāga), which, among meritorious works, is the act of religion most inculcated by the Védas, and consequently most discussed in the prior Mimánsá, consists in parting with a thing that it may belong to a deity, whom it is intended to propitiate.* Being cast into the fire for that purpose, it is a burnt offering (hóma). Four sorts are distinguished: a simple oblation (ishṭi), the immolation of a victim (pāśu), the presenting of expressed juice of the sōma plant (asclepias acida), and the burnt-offering above-mentioned.** The object of certain rites is some definite temporal advantage; of others, benefit in another world. Three ceremonies, in particular, are types of all the rest: the consecration of a sacrificial fire, the presenting of an oblation, and the preparation of the sōma. The oblation which serves as a model for the rest, is that which is offered twice in each month, viz. at the full and change of the moon. It is accompanied, more especially at the new moon, with an oblation of whey from new milk. Accordingly, the Yajurvéda begins with this rite. It comprehends the sending of selected cows to pasture after separating their calves, touching them with a leafy branch of pālāśa (butea frondosa) cut for the purpose, and subsequently stuck in the ground in front of the apartment containing the sacrificial fire, for a protection of the herd from robbers and beasts of prey: the cows are milked in the evening and again in the morning; and, from the new milk, whey is then prepared for an oblation.

Concerning this ceremony, with all its details, numerous questions arise, which are resolved in the Mimánsá: for instance, the milking of the cows is pronounced to be not a primary or main act, but a subordinate one; and the parting of the calves from their dams is subsidiary to that subordinate act.*** The whey, which in fact is milk modified, is the main object of the whole preparation; not the

* Mim. 4. 4. 12. ** Ib. 4. 4. 1. *** Ib. 4. 3. 10.
curd, which is but incidentally produced, not being sought nor wanted.*

In the fourth chapter of the first book, the author discriminates terms that modify the precept from such as are specific denominations. Several of the instances are not a little curious. Thus it is a question, whether the hawk-sacrifice (śyēna-yāga), which is attended with imprecations on a hated foe, be performed by the actual immolation of a bird of that kind. The case is determined by a maxim, that "a term intimating resemblance is denominative." Hawk, then, is the name of that incantation: "it pounces on the foe as a falcon on his prey."** So tongs is a name for a similar incantation, "which seizes the enemy from afar as with a pair of tongs," and cow, for a sacrifice to avert such imprecations.

It is fit to remark in this place, that incantations for destruction of hated foes, though frequent in the Vedas (and modes of performing them, with greater or less solemnity, are there taught), cannot be deemed laudable acts of religion; on the contrary, they are pronounced to be at least mediatcly criminal; and pains in hell, as for homicide, await the malevolent man who thus practises against the life of his enemy.

Another instance, discussed in the same chapter, is chitrā, applied to a sacrifice performed for acquisition of cattle. It is questioned whether the feminine termination, joined to the ordinary significance of the word, indicates a female victim of a varied colour. It intends, however, an offering termed various, as consisting of no less than six different articles: honey, milk, curds, boiled butter, rice in the husk as well as clean, and water.***

In like manner, udbhid is the name of a sacrifice directed to be performed for the like purpose: that is, by a person desirous of possessing cattle. The sense approaches to the etymology of the term: it is a ceremony "by which possession of cattle is, as it were, dug up." It does not imply that some tool for delving, as a spade or hoe for digging up the earth, is to be actually employed in the ceremony.

A question of considerable interest, as involving the important one concerning property in the soil in India, is discussed in the sixth lecture.† At certain sacrifices, such as that which is called viśnajit, the votary, for whose benefit the ceremony is performed, is enjoined to bestow all his property on the officiating priests. It is asked whether a paramount sovereign shall give all the land, including pasture-ground, highways, and the site of lakes and ponds; an universal monarch, the whole earth; and a subordinate prince, the entire province over which he rules? To that question the

* Mint. 4. 1. 9. ** Ib. 1. 4. 5. and 3. 7. 23. *** Ib. 1. 4. 3. 
† Ib. 6. 7. 2.
answer is: the monarch has not property in the earth, nor the subordinate prince in the land. By conquest kingly power is obtained, and property in house and field which belonged to the enemy. The maxim of the law, that "the king is lord of all excepting sacerdotal wealth," concerns his authority for correction of the wicked and protection of the good. His kingly power is for government of the realm and extirpation of wrong; and for that purpose he receives taxes from husbandmen, and levies fines from offenders. But right of property is not thereby vested in him; else he would have property in house and land appertaining to the subjects abiding in his dominions. The earth is not the king's, but is common to all beings enjoying the fruit of their own labour. It belongs, says Jaimini, to all alike: therefore, although a gift of a piece of ground to an individual does take place, the whole land cannot be given by a monarch, nor a province by a subordinate prince; but house and field, acquired by purchase and similar means, are liable to gift."

The case which will be here next cited, will bring to recollection the instance of the Indian Calanus, who accompanied Alexander's army, and burnt himself at Babylon after the manner of his country.

This particular mode of religious suicide by cremation is now obsolete; as that of widows is in some provinces of India, and it may be hoped will become so in the rest, if no injudicious interference by direct prohibition arouse opposition and prevent the growing disuse. Other modes of religious suicide not unfrequently occur; such as drowning, burying alive, falling from a precipice or under the wheels of an idol's car, &c. But they are not founded on the Vedas, as that by burning is.

Self-immolation, in that ancient form of it, is a solemn sacrifice, performed according to rites which the Vedas direct, by a man desirous of passing immediately to heaven without enduring disease. He engages priests, as at other sacrifices, for the various functions requisite to the performance of the rites, being himself the votary for whose benefit the ceremony is undertaken. At a certain stage of it, after wrapping a cloth round a branch of udumbara (ficus glomerata), which represents a sacrificial stake, and having appointed the priests to complete the ceremony, he chants a solemn hymn, and casts himself on a burning pile wherein his body is consumed. Afterwards, whatever concerns the rite as a sacrificial ceremony, is to be completed by the attendant priests: omitting, however, those matters which specially appertain to the votary, and which, after his death, there is no one competent to perform.

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* Sab. Madh, and Chanda, ad locum. ** Culydana. *** Mim, 10, 2. 23.
In like manner, if the principal die by a natural death, after engaging Brāhmaṇas to co-operate with him in the celebration of certain rites requiring the aid of several priests, his body is to be burnt, and his ashes kept to represent him; and the ceremony is completed for his benefit, according to one opinion, but for theirs according to another. The ashes, it is argued, do not perform the ceremony, but the priests do. Being inanimate, the bones cannot fulfil the prescribed duties peculiar to the principal: as utterance of certain prayers, shaving of hair and beard, measure of his stature with a branch of udumbara, &c. These and similar functions are not practicable by an inanimate skeleton, and therefore are unavoidably omitted.*

The full complement of persons officiating at a great solemnity is seventeen. This number, as is shown, includes the votary or principal, who is assisted by sixteen priests engaged by him for different offices, which he need not personally discharge. His essential function is the payment of their hire or sacrificial fee.**

They rank in different gradations, and are remunerated proportionally. Four, whose duties are most important, receive the full perquisite; four others are recompensed with a half; the four next with a third; and the four last with a quarter.

On occasions of less solemnity four priests only are engaged, making with the principal five officiating persons. A question is raised, whether the immolator of a victim at the sacrifice of an animal (usually a goat) be a distinct officiating person: the answer is in the negative. No one is specially engaged for immolator independently of other functions; but some one of the party, who has other duties to discharge, slays the victim in the prescribed manner, and is accordingly termed immolator.***

The victims at some sacrifices are numerous: as many as seventeen at the vājapeya, made fast to the same number of stakes; and at an aśvaśa made not fewer than six hundred and nine of all descriptions, tame and wild, terrestrial and aquatic, walking, flying, swimming, and creeping things, distributed among twenty-one stakes and in the intervals between them; the tame made fast to the stakes, and the wild secured in cages, nets, baskets, jars, and hollow canes, and by various other devices. The wild are not to be slain, but at a certain stage of the ceremony let loose. The tame ones, or most of them (chiefly goats), are to be actually immolated.

The various rites are successively performed for each victim; not completed for one before they are commenced for another. But the consecration of the sacrificial stakes is perfected for each in succession, because the votary is required to retain hold of the stake until the consecration of it is done.†

* Mīm. 10. 2. 17–20. ** Ib. 3. 7. 8–17. *** Ib. 3. 7. 13. † Ib. 5. 2. 1–5.
The foregoing instances may suffice to give some idea of the nature of the subjects treated in the *Mimánsá*, and of the way in which they are handled. They have been selected as in themselves curious, rather than as instructive specimens of the manner in which very numerous and varied cases are examined and questions concerning them resolved. The arguments would be tedious, and the reasons of the solution would need much elucidation, and after all would, in general, be uninteresting.

A few examples of the topics investigated, and still fewer of the reasoning applied to them, have therefore been considered as better conveying in a small compass a notion of the multifarious subjects of the *Mimánsá*. 
IX.

On the PHILOSOPHY of the HINDUS.

PART IV.*


INTRODUCTION.

A preceding essay on Indian philosophy contained a succinct account of the Carma mimânsâ. The present one will be devoted to the Brahma mimânsâ; which, as the complement of the former, is termed uttara, later, contrasted with pûrva, prior, being the investigation of proof, deducible from the Vêdas in regard to theology, as the other is in regard to works and their merit. The two together, then, comprise the complete system of interpretation of the precepts and doctrine of the Vêdas, both practical and theological. They are parts of one whole. The later Mimânsâ is supplementary to the prior, and is expressly affirmed to be so: but, differing on many important points, though agreeing on others, they are essentially distinct in a religious as in a philosophical view.

The ordinary designation of the Ullara-mimânsâ is Vêdánta, a term likewise of more comprehensive import. It literally signifies "conclusion of the Vêda," and bears reference to the Upanishads, which are, for the most part, terminating sections of the Vêdas to which they belong. It implies, however, the doctrine derived from them, and extends to books of sacred authority, in which that doctrine is thence deduced; and in this large acceptation, it is "the end and scope of the Vêdas."

The followers of the Vêdánta have separated in several sects, as 'ancient' and 'modern' Vêdanâsins, and bearing other designations. The points on which they disagree, and the difference of their opinions, will not be a subject of the present essay, but may be noticed in a future one.

Among numerous Upanishads, those which are principally relied upon for the Vêdánta, and which accordingly are most frequently cited, are the Chândogya, Caushitaci, Viîhad áranyaca, Aitareyaca, Taîtirîyaca, Câyûca, Cáthavâlî, Mûndaca, Praśna, Śvâtsvatara; to which may be added the Isâ-vâsya, Cêna, and one or two more.

* Read at a public meeting of the Royal Asiatic Society, April 7, 1827.
Certain religious exercises, consisting chiefly in profound meditation, with particular sitting postures rigorously continued, are inculcated as preparing the student for the attainment of divine knowledge, and promoting his acquisition of it. Directions concerning such devout exercises are to be found in several of the Upanishads, especially in the Śvetāśvatara; and likewise in other portions of the Vedas, as a part of the general ritual. These are accordingly cited by the commentators of the Vēdānta, and must be considered to be comprehended under that general term;* and others from different sāchās of the Vēdas, as further exemplified in a note below.**

Besides the portion of the Vēdas understood to be intended by the designation of Vēdānta, the grand authority for its doctrine is the collection of sūtras, or aphorisms, entitled Brāhma-sūtra or Śāri-raca-mīmāṃsā, and sometimes Śāri-rā-sūtra or Vēdānta-sūtra. Śāri-rā, it should be observed, signifies embodied or incarnate (soul).

Other authorities are the ancient scholia of that text, which is the standard work of the science; and didactic poems comprehended under the designation of smṛiti, a name implying a certain degree of veneration due to the authors. Such are the Bhagavad gītā and Yōga-vasishṭha, reputed to be inspired writings.

**Writers on the Vēdānta.**

The Śāri-raca-mīmāṃsā or Brāhma sūtra, above-mentioned, is a collection of succinct aphorisms attributed to Bādarāyaṇa, who is the same with Vyāsa or Vēda-Vyāsa; also called Dwaipayana or Crīshna-dwaipayana. According to mythology, he had in a former state, being then a brāhmaṇa bearing the name of Apanṭara-Tamās,*** acquired a perfect knowledge of revelation and of the divinity, and was consequently qualified for eternal beatitude. Nevertheless, by special command of the deity, he resumed a corporeal frame and the human shape, at the period intervening between the third and fourth ages of the present world, and was compiler of the Vēdas, as his title of Vyāsa implies.

In the Purāṇas, and by Pāraśārā, he is said to be an incarnation (avatāra) of vīshṇu. This, however, is not altogether at variance with the foregoing legend; since Apanṭara-Tamās, having attained

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* For instance, the Agni rahasya brāhmaṇa of the Cauwaśas and of the Vājīnas (or Vājasaṇējas); the Hashasya brāhmaṇa of the Tandins and of the Paingins.

** The Udīgīta brāhmaṇa of the Vājasaṇējas; the Panchdīgīti-vidyā prāchāraṇa of the same, the Chīta-grantha of the Rāṇḍyanīyas, the Praṇā-saṁveda or Pranā-vidyā, Dahāra-vidyā, Ĥṛdarā-vidyā, Paramātma-vidyā, Satya-vidyā, Vīsīmāsara-vidyā, Śādśiḥīya-vidyā, Vīmadēyā-vidyā, Upacāra-vidyā, Paryanca-vidyā, Madhā-vidyā, Shōdāsacala-vidyā, Saumūrya-vidyā, &c.

*** Śārc. &c. on Br. Sūtr. 3. 3. 32.
perfection, was identified with the deity; and his resumption of the human form was a descent of the god, in mythological notions.

Apart from mythology, it is not to be deemed unlikely, that the person (whoever he really was) who compiled and arranged the Vedas, was led to compose a treatise on their scope and essential doctrine. But Vyāsa is also reputed author of the Mahābhārata, and most of the principal purāṇas; and that is for the contrary reason improbable, since the doctrine of the purāṇas, and even of the Bhagavad gītā and the rest of the Mahābhārata, are not quite consonant to that of the Vedas, as expounded in the Brahma-sūtras.

The same person would not have deduced from the same premises such different conclusions.

The name of Bādarāyaṇa frequently recurs in the sūtras ascribed to him, as does that of Jaimini, the reputed author of the Pūrva-mīmāṃsā, in his. I have already remarked, in the preceding essay, on the mention of an author by his name, and in the third person, in his own work. It is nothing unusual in literature or science of other nations: but a Hindu commentator will account for it, by presuming the actual composition to be that of a disciple recording the words of his teacher.

Besides Bādarāyaṇa himself, and his great predecessor Jaimini, several other distinguished names likewise occur, though less frequently: some which are also noticed in the Pūrva-mīmāṃsā, as Ātraṇyī and Bādari; and some which are not there found, as Am atheya, Adulomi, Carshnajini, and Casacrana; and the Yōga of Patanjali, which consequently is an anterior work; as indeed it must be, if its scholiast, as generally acknowledged, be the same Vyāsa who is the author of the aphorisms of the Uttara-mīmāṃsā.

The Sāriraca is also posterior to the atheistical Sānc'hya of Capi la, to whom, or at least to his doctrine, there are many marked allusions in the text.

The atomic system of Caṇāde (or, as the scholiast of the Sāriraca, in more than one place, contumeliously designates him, Caṇa-Bhuj or Caṇabhacsha) is frequently adverted to for the purpose of confusion; as are the most noted heretical systems, viz. the several sects of Jainas, the Bauddhas, the Pāsusapatas with other classes of Māheśwaras, the Pāncharātras or Bhāgavatas, and divers other schismatics.

From this, which is also supported by other reasons, there seems to be good ground for considering the Sāriraca to be the latest of the six grand systems of doctrine (dārsana) in Indian philosophy: later, likewise, than the heresies which sprung up among the Hindus of the military and mercantile tribes (cshatriya and vaisyā) and

* See p. 189, of this volume.
which, disclaiming the Vedas, set up a Jina or a Buddha for an object of worship; and later even than some, which, acknowledging the Vedas, have deviated into heterodoxy in their interpretation of the text.

In a separate essay, I have endeavoured to give some account of the heretical and heterodox sects which the Sūtrācāra confutes: and of which the tenets are explained, for the elucidation of that confutation, in its numerous commentaries. I allude particularly to the Jainas, Baudhāyas, Chārvacchās, Pāṣupatas, and Pāncharādrāras.

The sūtras of Bādarāyaṇa are arranged in four books or lectures (adhyāya), each subdivided into four chapters or quarters (pāda). Like the aphorisms of the prior Mimāṃsā, they are distributed very unequally into sections, arguments, cases, or topics (adhicarana). The entire number of sūtras is 555; of adhicaranas 191. But in this there is a little uncertainty, for it appears from Śaṅcarā, that earlier commentaries subdivided some adhicaranas, where he writes the aphorisms in one section.

An adhicarana in the later, as in the prior Mimāṃsā, consists of five members or parts: 1st, the subject and matter to be explained; 2d, the doubt or question concerning it; 3d, the plausible solution or primā facie argument; 4th, the answer, or demonstrated conclusion and true solution; 5th, the pertinence or relevancy and connexion.

But in Bādarāyaṇa's aphorisms, as in those of Jaimini, no adhicarana is fully set forth. Very frequently the solution only is given by a single sūtra, which obscurely hints the question, and makes no allusion to any different plausible solution, nor to arguments in favour of it. More rarely the opposed solution is examined at some length, and arguments in support of it are discussed through a string of brief sentences.

Being a sequel of the prior Mimāṃsā, the latter adopts the same distinctions of six sources of knowledge or modes of proof which are taught by Jaimini, supplied where he is deficient by the old scholiast. There is, indeed, no direct mention of them in the Brahme-sūtras, beyond a frequent reference to oral proof, meaning revelation, which is sixth among those modes. But the commentators make ample use of a logic which employs the same terms with that of the Pūrva-mimāṃsā, being founded on it, though not without amendments on some points. Among the rest, the Vēdāntins have taken the syllogism (nyāya) of the dialectic philosophy, with the obvious improvement of reducing its five members to three.*** "It consists," as expressly declared, "of three, not of five parts; for as the requisites of the inference are exhibited by three members, two

* See p. 243, of this volume.

*** Vēdānta paribhāsha.
more are superfluous. They are either the proposition, the reason, and the example; or the instance, the application, and the conclusion."

In this state it is a perfectly regular syllogism, as I had occasion to remark in a former essay: * and it naturally becomes a question, whether the emendation was borrowed from the Greeks, or being sufficiently obvious, may be deemed purely Indian, fallen upon without hint or assistance from another quarter. The improvement does not appear to be of ancient date, a circumstance which favours the supposition of its having been borrowed. The earliest works in which I have found it mentioned are of no antiquity.**

The logic of the two Mimânsâs merits a more full examination than the limits of the present essay allow, and it has been reserved for a separate consideration at a future opportunity, because it has been refined and brought into a regular form by the followers, rather than by founders of either school.

The Sâriraca-sûtras are in the highest degree obscure, and could never have been intelligible without an ample interpretation. Hinting the question or its solution, rather than proposing the one or briefly delivering the other, they but allude to the subject. Like the aphorisms of other Indian sciences, they must from the first have been accompanied by the author's exposition of the meaning, whether orally taught by him or communicated in writing.

Among ancient scholiasts of the Brahma-sûtras the name of Baudhâyana occurs: an appellation to which reverence, as to that of a saint or rîshi, attaches. He is likewise the reputed author of a treatise on law. An early gloss, under the designation of vrîtti, is quoted without its author's name, and is understood to be adverted to in the remarks of later writers, in several instances, where no particular reference is however expressed. It is apparently Baudhâyana's. An ancient writer on both mimânsâs (prior and later) is cited, under the name of Upavarsa, with the epithet of venerable (bhagavat);*** implying that he was a holy personage. He is noticed in the supplement to the Amera-cosha† as a saint (muni), with the titles or additions of Hala-bhrîti, Crita-cûti, and Ayâchita. It does not appear that any of his works are now forthcoming.

The most distinguished scholiast of these sûtras, in modern estimation, is the celebrated Sansâra Achârya, the founder of a sect among Hindus which is yet one of the most prevalent. I have had a former occasion of discussing the antiquity of this eminent person; and the subject has been since examined by Râma Mûhen Ayâ and by Mr. Wilson.†† I continue of opinion, that the period when he

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* See p. 185, of this volume.
** In the Vâdanta paribhâsha and Padâr'tha dipica. *** śâng. 3. 3. 53.
† Trîvîndâ sêshâ. †† Sanscrit Dict., first edit., pref. p. xvi.
flourished may be taken to have been the close of the eighth or beginning of the ninth century of the Christian era; and I am confirmed in it by the concurring opinions of those very learned persons.

How much earlier the older scholia were, or the text itself, there is no evidence to determine. If the reputed author be the true one, it would be necessary to go back nearly two thousand years, to the era of the arrangement of the Vēdas by Vyāsa.

śāncara's gloss or perpetual commentary of the sūtras bears the title of Sāriraca-mimāṁsā-bhāṣya. It has been annotated and interpreted by a herd of commentators; and among others, and most noted, by vāchespati mīśra, in the Bhāmatī or Sāriraca-bhāṣya-vibhhāga.

This is the same vāchespati, whose commentaries on the Sānc'hya-cārica of īśvara chandra, and on the text and gloss of patañjali's Yōga and gōtama's Nyāya, were noticed in former essays.* He is the author of other treatises on dialectics (Nyāya), and of one entitled Tatwe-vindu on the Pūrva-mimāṁsā, as it is expounded by bhāttā. All his works, in every department, are held in high and deserved estimation.

vāchespati’s exposition of śāncara’s gloss, again, has been amply annotated and explained in the Vēdānta-calpataru of ana-lānanda, surnamed Vyāsārama; whose notes, in their turn, become the text for other scholia: especially a voluminous collection under the title of Parimala, or Vēdānta-calpataru-parimala, by apyā-yadiśchita (author of several other works); and an abridged one, under that of Vēdānta-calpataru-manjari, by vidyānāt’ha bhāttā.

Other commentaries on śāncara’s gloss are numerous and esteemed, though not burdened with so long a chain of scholia upon scholia: for instance, the Brahma-vidyā-bharana by adwaitānanda,** and the Bhāṣya-ratnaprabhā by gōvindānanda; both works of acknowledged merit.

These multiplied expositions of the text and of the gloss furnish an inexhaustible fund of controversial disquisition, suited to the disputatious schoolmen of India. On many occasions, however, they

* See pp. 147, 148, 166, of this volume.

** It is by Mr. Ward named Vēdānta sūtra vydhyā by brahma-vidyābharaṇa, mistaking the title of the work for the appellation of the author. Yet it is expressly affirmed in the rubric and colophon to be the work of adwaitānanda, who abridged it from an amplier commentary by rāmānanda tīrtha. The mistake is the more remarkable, as the same adwaitānanda was preceptor of sadānanda, whose work, the Vēdānta-sāra, Mr. Ward attempted to translate; and the only part of sadānanda’s preface, which is preserved in the version, is that preceptor’s name. Mr. Ward’s catalogue of treatises extant belonging to this school of philosophy exhibits other like errors. He puts Madhava for Madhusudana, the name of an author; converts a commentary (the nucdvali) into an abridgment; and turns the text (mula) of the Vēdānta-sāra into its essence. Ward’s Hindus, vol. iv. pp. 172, 173.
are usefully consulted, in succession, for annotations supplying a right interpretation of obscure passages in śāncara's scholia or in ṛṣyaśa's text.

Another perpetual commentary on the sūtras of the Sārirāca by a distinguished author, is the work of the celebrated Rāmānuja, the founder of a sect which has sprung as a schism out of the Vēdāntin. The points of doctrine, on which these great authorities differ, will be inquired into in another place. It may be readily supposed that they are not unfrequently at variance in the interpretation of the text, and I shall, therefore, make little use of the scholia of Rāmānuja for the present essay. For the same reason, I make no reference to the commentaries of Ballabha Ācārya, Bhāttā Bhāscara, Ananta Tīrtha surnamed Madhu, and Nīlacaṇṭha, whose interpretations differ essentially on some points from śāncara's.

Commentaries on the Sārirāca-sūtras by authors of less note are extremely numerous. I shall content myself with naming such only as are immediately under view, viz. the Vēdānta-sūtra-muṣṭavālī by Brahmānanda-Sarasvatī;9 the Brahma-sūtra-bhāṣya or Mīmāṁsā-bhāṣya, by Bhāscarācārya; the Vēdānta-sūtra-Vyāc'hyā-chandricā, by Bhavadeva Mīra; the Vyāsa-sūtra-vṛtti, by Rāganāṭha; the Subodhibhī or Sārirā-sūtra-sārānta-chandricā, by Gāndhāra; and the Brahmāmṛitra-verśhiṇī, by Rāmānanda.

This list might with ease be greatly enlarged. Two of the commentaries, which have been consulted in progress of preparing the present essay, are without the authors name, either in preface or colophon, in the only copies which I have seen; and occasions have occurred for noticing authors of commentaries on other branches of philosophy, as well as on the Brahma-mīmāṁsā (for instance Vīṇyāṇa Bhicshu, author of the Sānchāya-sāra and Yōga-vārtīca).

To these many and various commentaries in prose, on the text and on the scholia, must be added more than one in verse. For instance, the Sancshepa-Sārirāca, which is a metrical paraphrase of text and gloss, by Sarvajnyātmagiri a sannyāśī: it is expounded by a commentary entitled Annāyārtha-prācāalicā, by Rāma Tīrtha, disciple of Čriṣṇa Tīrtha, and author of several other works; in particular, a commentary on the Upadeśa-sahasrī, and one on the Vēdānta-sāra.

Besides his great work, the interpretation of the sūtras, Śāncara wrote commentaries on all the principal or important Upanishads. His preceptor, Gōvinda, and the preceptor's teacher, Gauḍāpāda, had already written commentaries on many of them.

Śāncara is author, likewise, of several distinct treatises; the

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* Mr. Ward calls this an abridgment of the Vēdānta-sūtras. It is no abridgment, but a commentary in ordinary form.

** See p. 146, 148, of this volume.
most noted of which is the Upadeśa-sahasri, a metrical summary of the doctrine deduced by him from the Upanishads and Brahma-sūtras, in his commentaries on those original works. The text of the Upadeśa-sahasri has been expounded by more than one commentator; and among others by Rāma Tīrtha, already noticed for his comment on the Sansheipa-sārīraka. His gloss of the Upadeśa-sahasri is entitled Pada-yojanīcā.

Elementary treatises on the Vēḍānta are very abundant. It may suffice to notice a few which are popular and in general use, and which have been consulted in the preparation of the present essay.

The Vēḍānta-paribhāṣā of Dharma-raja Dīcchita explains, as its title indicates, the technical terms of the Vēḍānta; and, in course of doing so, opens most of the principal points of its doctrine. A commentary on this work by the author’s son, Rāma-crishṇa Dīcchita, bears the title of Vēḍānta-sīc’hāmanī. Taken together, they form an useful introduction to the study of this branch of Indian philosophy.

The Vēḍānta-sāra is a popular compendium of the entire doctrine of the Vēḍānta.* It is the work of Sadānanda, disciple of Ādwa-yānanda or Ādwaítananda before-mentioned, and has become the text for several commentaries; and, among the rest, the Vidwan-manō-ranjini, by Rāma-Tīrtha, who has been already twice noticed for other works; and the Subodhini, by Nṛśinha Sarasvatī, disciple of Crishṇananda.

* Mr. Ward has given, in the fourth volume of his View of the History, Literature, and Mythology of the Hindus (third edition) a translation of the Vēḍānta-sāra. I wish to speak as gently as I can of Mr. Ward’s performance; but having collated this, I am bound to say it is no version of the original text, and seems to have been made from an oral exposition through the medium of a different language, probably the Bengalese. This will be evident to the oriental scholar on the slightest comparison: for example, the introduction, which does not correspond with the original in so much as a single word, the name of the author’s preceptor alone excepted; nor is there a word of the translated introduction countenanced by any of the commentaries. At the commencement of the treatise, too, where the requisite qualifications of a student are enumerated, Mr. Ward makes his author say, that a person possessing those qualifications is heir to the Vēda (p. 176). There is no term in the text, nor in the commentaries, which could suggest the notion of heir; unless Mr. Ward has so translated adhicāri (a competent or qualified person), which in Bengalese signifies proprietor, or, with the epithet uttara (uttaradhicāri) heir or successor. It would be needless to pursue the comparison further. The meaning of the original is certainly not to be gathered from such translations of this and (as Mr. Ward terms them) of other principal works of the Hindus, which he has presented to the public.

I was not aware, when preparing the former essays on the Philosophy of the Hindus which have been inserted in the first volume of the Transactions of the Royal Asiatic Society, that Mr. Ward had treated the same topics: but I think it now unnecessary to revert to the subject, for the purpose of offering any remarks on his explanation of other branches of Indian philosophy.
A few other treatises may be here briefly noticed.

The Śāstra-siddhānta-lēsa-sangraha, by Āptyaya or (Āptyai) di-cshita, son of Ranganātha or Rangaraja di-cshita, and author of the Parimala on the Siddhānta calpataru, before-mentioned, as well as of other works, has the benefit of a commentary, entitled Crīsh-

nālancāra, by Achyuta Crīshnānanda tīrt'ha, disciple of Swayam-

pracāsānanda Saraswatī. The Vēdānta-siddhānta-vindu, by Ma-

dhusūdana, disciple of Viśweswānanda Saraswatī, and author of the Vēdānta-calpalaticā, and of other works, is in like manner com-

mented on by Brahmananda, disciple of Nārāyaṇa tīrt'ha.

Analysis.*

The Ultara- mīmāṁsā opens precisely as the Purva, announcing

the purport in the same terms, except a single, but most important

word, brāhma instead of dharma. 'Next, therefore, the inquiry is con-

cerning god.'** It proceeds thus: '[He is that] whence are the

birth and [continuance, and dissolution] of [this world]: [He is] the

source of [revelation or] holy ordinance.'*** That is, as the com-

mentator's infer from these aphorisms so expounded, 'He is the omni-

potent creator of the world and the omniscient author of revelation.'

It goes on to say, 'This appears from the import and right construc-

tion of holy writ.'†

The author of the śūtras next †† enters upon a confutation of the

Sānc'hyas, who insist that nature, termed prad'hāna, which is the mate-

rial cause of the universe, as they affirm, is the same with the omni-

scient and omnipotent cause of the world recognised by the Vēdas. It is

not so; for 'wish' (consequently volition) is attributed to that cause,

which moreover is termed (ātman) soul: 'He wished to be many

and prolific, and became manifold.' And again, 'He desired to be

many, &c. . . . . ' † † † Therefore he is a sentient rational being; not

insensible, as the pracriti (nature) or pradhāna (matter) of capila

is affirmed to be.

In the sequel of the first chapter§ questions are raised upon divers

passages of the Vēdas, alluded to in the text, and quoted in the

scholia, where minor attributes are seemingly assigned to the world's

cause; or in which subordinate designations occur, such as might

be supposed to indicate an inferior being, but are shown to intend

the supreme one.

The cases (adhicaraṇas) or questions arising on them are examined

* In this analysis of the śūtras, a portion of the scholia or explanations

of commentators is blended with the text, for a brief abstract and intelli-

gible summary of the doctrine. ** Br. Sūtr. 1. 1. § 1.

*** Ib. § 2 and 3. † Ib. § 4. † † Ib. § 5. (sūtr. 5. 11.)

† † † Ch'hāndāgya, 6. § & § 6 to § 11.
and resolved concisely and obscurely in the sūtras, fully and per-
spicuously in the scholia.

'The omnipotent, omniscient, sentient cause of the universe, is
\(\text{ānandamaya}\) essentially happy.* He is the brilliant, golden per-
son, seen within (antar) the solar orb and the human eye.** He is
the ethereal element (ācāsa), from which all things proceed and to
which all return.*** He is the breath (prāṇa) in which all beings
merge, into which they all rise.† He is the light (jyotish) which
shines in heaven, and in all places high and low, everywhere
throughout the world, and within the human person. He is the
breath (prāṇa) and intelligent self, immortal, undecaying, and happy,
with which Īndra, in a dialogue with Pratardana, identifies him-
self.' ††

The term prāṇa, which is the subject of two of the sections just
quoted (§ 9 and 11), properly and primarily signifies respiration, as
well as certain other vital actions (inspiration, energy, expiration,
digestion, or circulation of nourishment); and secondarily, the senses
and organs.††† But, in the passages here referred to, it is employed
for a different signification, intending the supreme Brahme; as also
in divers other texts of the Vēdas: and, among the rest, in one
where the senses are said to be absorbed into it during profound
sleep;§ for 'while a man sleeps without dreaming, his soul is with
Brahme.'

Further cases of the like nature, but in which the indications of
the true meaning appear less evident, are discussed at length in the
second and third chapters of the first book. Those in which the
distinctive attributes of the supreme being are more positivelyindi-
cated by the passage whereon a question arises, had been consi-
dered in the foregoing chapter: they are not so clearly denoted
in the passages now examined. Such as concern god as the object
of devout meditation and worship, are for the most part collected in
the second chapter; those which relate to god as the object of
knowledge, are reserved for the third. Throughout these cases,
completed where requisite by the scholiast, divers interpretations of
a particular term or phrase are first proposed, as obvious and plau-
sible, and reasons favourable to the proposed explanation set forth;
but are set aside by stronger arguments, for a different and opposite
construction. The reasoning is here omitted, as it would need much
elucidation; and the purpose of this analysis is to exhibit the topics
treated, and but summarily the manner of handling them.

* Taïttrīya. ** Ch'hândogya, 1. *** Ch'hândogya, 1. † Udgit'ha.
† Caushitæci. †† Br. Sutr. 2. 4. § 1, 6. (S. 1, 13.)
§ &c. &c. on Br. Sutr. 1. 1. § 9.
It is not the embodied (sáríra) and individual soul, but the supreme Brahme himself,* on whom devout meditation is to be fixed, as enjoined in a passage which declares: 'this universe is indeed Brahme;'* for it springs from him, merges in him, breathes in him: therefore, serene, worship him. Verily, a devout man, as are his thoughts or deeds in this world, such does he become departing hence (in another birth). Frame then the devout meditation, "a living body ended with mind . . . ."

It is neither fire nor the individual soul, but the supreme being, who is the 'devourer' (atári) described in the dialogue between Yáma and NáchiCétas:** 'who, then, knows where abides that being, whose food is the priest and the soldier (and all which is fixt or moveable), and death is his sauce?'

In the following passage, the supreme spirit, and not the intellectual faculty, is associated with the individual living soul, as "two occupying the cavity or ventricle of the heart" (guhém pravishktau átmánau). 'Theologists, as well as worshippers maintaining sacred fires, term light and shade the contrasted two, who abide in the most excellent abode, worthy of the supreme, occupying the cavity (of the heart), dwelling together in the worldly body, and tasting the certain fruit of good (or of evil) works.'†

In the following extract from a dialogue,**†† in which Satyacáma instructs Upácósála, the supreme being is meant; not the reflected image in the eye, nor the informing deity of that organ, nor the regent of the sun, nor the individual intelligent soul. 'This being, who is seen in the eye, is the self (átmán): He is immortal, fearless Brahme. Though liquid grease, or water, be dropped therein, it passes to the corners (leaving the eye-ball undefiled).'

So, in a dialogue, in which Yaíntyawalcya instructs Uddálaca,**††† "the internal check" (antáryámin) is the supreme being; and not the individual soul, nor the material cause of the world, nor a subordinate deity, the conscious informing regent of the earth, nor a saint possessing transcendent power: where premising, 'he who eternally restrains (or governs) this and the other world, and all beings therein,' the instructor goes on to say: 'who standing in the

* Brahman is, in this acceptation, a neuter noun (nom. Brahme or Brahha); and the same term in the masculine (nom. Brahma) is one of the three gods who constitute one person. But it is more conformable with our idiom to employ the masculine exclusively, and many Sanscrit terms of the same import are masculine; as Paramátman (tm), Paí'mésvara, &c.

** Ch'ándogyá, 3. SaúdHYa-víyád. Br. Sútr. 1. 2. § 1, (8. 1, 8.)

*** Caí'haválí, 2. Br. Sútr. 1. 2. § 2. (8. 9, 10.)

† Caí'haválí, 3. Br. Sútr. 1. 2. § 3. (8. 11, 12.)


††† Vrihádránáyaca, 5. Br. Sútr. 1. 2. § 5. (8. 18, 20.)

§ Muídáca, an Upanishad of the Áraváná. Br. Sútr. 1. 2. § 6. (8. 21, 23.)
earth is other than the earth, whom the earth knows not, whose body the earth is, who interiorly restrains (and governs) the earth: the same is thy soul (and mine), the "internal check" (antaryāmin), immortal, &c.

Again, in another dialogue, Angiras, in answer to Mahāśāla, who with Saunaka visited him for instruction, declares 'there are two sciences, one termed inferior, the other superior. The inferior comprises the four Vedas, with their appendages, grammar, &c.' (all of which he enumerates): 'but the superior (or best and most beneficial) is that by which the unalterable (being) is comprehended, who is invisible (imperceptible by organs of sense), ungrasped (notprehensible by organs of action), come of no race, belonging to no tribe, devoid of eye, ear (or other sensitive organ), destitute of hand, foot (or other instrument of action), everlasting lord, present everywhere, yet most minute. Him, invariable, the wise contemplate as the source (or cause) of beings. As the spider puts forth and draws in his thread, as plants spring from the earth (and return to it), as hair of the head and body grows from the living man, so does the universe come of the unalterable ....' Here it is the supreme being, not nature or a material cause, nor an embodied individual soul, who is the invisible (ādresya) ungrasped source of (all) beings (bhūta-yōni).

In a dialogue between several interlocutors, Prāchīnasañala, Udālaca, and Aswapati, king of the Caiceyis, (of which a version at length was inserted in an essay on the Vedas,* the terms vaiśvānara and ātman occur (there translated universal soul). The ordinary acceptance of vaiśvānara is fire: and it is therefore questioned, whether the element of fire be not here meant, or the regent of fire, that is, the conscious, informing deity of it, or a particular deity described as having an igneous body, or animal heat designated as alvine fire; and whether likewise ātman intends the living, individual soul, or the supreme being. The answer is, that the junction of both general terms limits the sense, and restricts the purport of the passage to the single object to which both terms are applicable: it relates, then, to the supreme being.**

Under this section the author twice cites Jaimini:*** once for obviating any difficulty or apparent contradiction in this place, by taking the term in its literal and etymological sense (universal guide of men), instead of the particular acceptance of fire; and again, as justifying, by a parallel passage in another Veda,† an epithet intimating the minute size of the being in question (pradēsa-

* See p. 50, of this volume.
** Ch'hāndogya, 5. Br. Sūtr. 1. 2. § 7. (S. 24, 32.)
*** Ib. S. 28 and 31. † Vājasaneyi brahmana.
mātra), a span long. On this last point other ancient authors are likewise cited: one, Aśmarat'hya, who explains it as the result of shrinking or condensation; the other, Bādari, as a fruit of imagination or mental conception.** Reference is also made to another śāc'hā of the Vēda,*** where the infinite, supreme soul is said to occupy the spot between the eye-brows and nose.

'That on which heaven and earth and the intermediate transpicuous region are fixed, mind, with the vital airs (or sensitive organs), know to be the one soul (ātman): reject other doctrines. This alone is the bridge of immortality.'† In this passage of an Upanishad of the A'harvanā, Brahme is intended, and not any other supposed site (āyatana) of heaven, earth, &c.

In a dialogue between Nāreda and Sanatcumāra, the (bhūman) 'great' one, proposed as an object of inquiry for him who desires unlimited happiness, since there is no bliss in that which is finite and small, is briefly defined. 'He is great, in whom nought else is seen, heard, or known, but that wherein ought else is seen, heard, or known, is small.' †† Here the supreme being is meant; not breath (prāna), which had been previously mentioned as greatest, in a climax of enumerated objects.

So, in a dialogue between YājnyaWalcyca and his wife Gārgi, ††† being asked by her, 'the heaven above, and the earth beneath, and the transpicuous region between, and all which has been, is, and will be, whereon are they woven and sewn?' answers, the ether (ācāsa); and being further asked, what it is on which ether is woven or sewn? replies, 'the unvaried being, whom Brāhmaṇas affirm to be neither coarse nor subtile, neither short nor long......' It is the supreme being who is here meant.

The mystic syllable ōm, composed of three elements of articulation, is a subject of devout meditation; and the efficacy of that meditation depends on the limited or extended sense in which it is contemplated. The question concerning this mode of worship is discussed in a dialogue between Pippalada and Satyacāma.§

If the devotion be restricted to the sense indicated by one element, the effect passes not beyond this world; if to that indicated by two of the elements, it extends to the lunar orb, whence however the soul returns to a new birth; if it be more comprehensive, embracing the import of the three elements of the word, the ascent is to the solar orb, whence, stripped of sin, and liberated as a snake

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* By an oversight, the expression relative to diminutive dimension was omitted in the translated passage.

** Br Sūtr. 1. 2. 29. 30. *** Jāhdtta.
† Mu'daca. Br. Sūtr. 1. 3. § 1. (S. 1, 7.)
†† C'handogya. 7. Bhānovihyd. Br. Sūtr. 1. 3. § 2. (S. 8, 9.)
††† Vṛihad arahy. 5. Br. Sūtr. 1. 3. § 3. (S. 10, 12.)
§ Praśna, an Upanishad of the A'harvanā. Br. Sūtr. 1. 3. § 4. (S. 13.)
which has cast its slough, the soul proceeds to the abode of Brahme, and to the contemplation of (purusha) him who resides in a corporeal frame: that is, soul reposing in body (purisaya).

That mystic name, then, is applied either to the supreme Brahme, uniform, with no quality or distinction of parts; or to Brahme, not supreme, but an effect (cārya) diversified, qualified; who is the same with the Viraj and Hiranya-Garbha of mythology, born in the mundane egg.

It appears from the latter part of the text, that it is the supreme Brahme to whom meditation is to be directed, and on whom the thoughts are to be fixed, for that great result of liberation from sin and worldly trammels.

In a passage descriptive of the lesser ventricle of the heart, it is said: 'within this body (Brahme-pura) Brahme's abode, is a (dahara) little lotus, a dwelling within which is a (dahara) small vacuity occupied by ether (acāsa). What that is which is within (the heart's ventricle) is to be inquired, and should be known.' A question is here raised, whether that 'ether' (acāsa) within the ventricle of the heart be the etherial element, or the individual sensitive soul, or the supreme one; and it is pronounced from the context, that the supreme being is here meant.

'The sun shines not therein, nor the moon, nor stars: much less this fire. All shines after his effulgence (reflecting his light), by whose splendour this whole (world) is illumined.' In this passage it is no particular luminary or mine of light, but the (prajnya) intelligent soul (supreme Brahme) which shines with no borrowed light.

In the dialogue between Yama and Nachicetās, before cited, are the following passages. 'A person (purusha) no bigger than the thumb abides in the midst of self;' and again, 'the person no bigger than the thumb is clear as a smokeless flame, lord of the past (present) and future; he is to-day and will be to-morrow: such is he (concerning whom you inquire). This is evidently said of the supreme ruler, not of the individual living soul.

Another passage of the same Upanishad declares: 'this whole universe, issuing from breath (prāna), moves as it impels: great, terrible, as a clap of thunder. They, who know it, become immortal.' Brahme, not the thunderbolt nor wind, is here meant.

'The living spul (samprasada) rising from this corporeal frame, attains the supreme light, and comes forth with his identical form.' It is neither the light of the sun, nor the visual organ, but Brahme, that is here meant.

* Ch'handogya, 8. Dahara-vidyā. Br. Sūtr. 1. 3. § 5. (S. 14, 21.)
** Mundaca. Br. Sūtr. 1. 3. § 6. (S. 22, 23.)
*** Čet'ha. 4. Br. Sūtr. 1. 3. § 7. (S. 24, 25.)
‡ Čet'ha. 6. Br. Sūtr. 1. 3. § 10. (S. 39.)
+++ Ch'handogya 8. Prajñapāt-vidyā, Br. Sūtr. 1. 3. § 11. (S. 40.)
Ether (ācāśa) is the bearer (cause of bearing) of name and form. That in the midst of which they both are, is Brahma: it is immortality; it is soul." Acāśa here intends the supreme being, not the element so named.

In a dialogue between Yājñayavalcy and Janaca, in answer to an inquiry 'which is the soul?' the intelligent internal light within the heart is declared to be so. This likewise is shown to relate to the supreme one, unaffected by worldly course.

It had been intimated in an early aphorism of the first chapter, that the Vedas, being rightly interpreted, do concur in the same import, as there expressed concerning the omnipotent and omniscient creator of the universe. An objection to this conclusion is raised, upon the ground of discrepancy remarked in various texts of the Vedas, which coincide, indeed, in ascribing the creation to Brahma, but differ in the order and particulars of the world's development. The apparent contradiction is reconciled, as they agree on the essential points of the creator's attributes; omnipotent and omniscient providence, lord of all, soul of all, and without a second, &c.: and it was not the object of the discrepant passages to declare the precise succession and exact course of the world's formation.

Two more sections are devoted to expound passages which define Brahma as creator, and which are shown to comport no other construction. In one, cited from a dialogue between Ajātaśatru and Bālaci, surnamed Gargya, the object of meditation and worship is pronounced to be, 'he who was the maker of those persons just before mentioned (regents of the sun, moon, &c.), and whose work this universe is.'

In the other, cited from a dialogue between Yājñayavalcy and Maitreyī, soul, and all else which is desirable, are contrasted as mutual objects of affection: 'it is for soul (atman) that opulence, kindred, and all else which is dear, are so; and thereunto soul reciprocally is so; and such is the object which should be meditated, inquired, and known, and by knowledge of whom all becomes known.' This, it is shown, is said of the supreme, not of the individual soul, nor of the breath of life.

Under this last head several authorities are quoted by the author, for different modes of interpretation and reasoning, viz. Asmaraṭhya, Audulomi and Casacṛtsana, as Jaimini under the next preceding (§ 5).

The succeeding section § affirms the important tenet of the Vē-
* Br. Sûtr. 1. 4. § 8. (S. 28.) ** Br. Sûtr. 1. 3. § 8, 9. (S. 26—38.)
*** Br. Sûtr. 1. 3. (S. 28—29.) † See p. 195, of this volume.
†† Cāṭha, 3, Br. Sûtr. 1. 4. § 1. (S. 1—7.)
††† Śvetāsmātāra. B. S. 1. 4. § 2. (S. 8—10.)
Ch'ándöya; (there is in the text itself an evident allusion to the ordinary acceptation of the word, a she-goat): the other concerning the meaning of the words pancha-panchajanah, in a passage of the Vṛihad āranyaca, * which a follower of the Sānc'hya would construe as bearing reference to five times five (twenty-five) principles; but which clearly relates to five objects specified in the context, and figuratively termed persons (pancha-jana).

It is because the Sānc'hya doctrine is, in the apprehension of the Vėdántins themselves, to a certain degree plausible, and seemingly countenanced by the text of the Vėdas, that its refutation occupies so much of the attention of the author and his scholiasts. More than one among the sages of the law (dvāla in particular is named) have sanctioned the principles of the Sānc'hya; and they are not uncountenanced by Ĺemu. ** Capila himself is spoken of with the reverence due to a saint (Mahā-rishi) and inspired sage; and his most eminent disciples, as Panchesāc'ha, &c. are mentioned with like veneration; and their works are dignified with the appellations of tantra and smṛiti as holy writings, by the Vėdántins, at the same time that these oppose and refute the doctrine taught by him.

Capila, indeed, is named in the Vėda itself as possessing transcendent knowledge: but here it is remarked, that the name has been borne by more than one sage; and in particular by vāsudeva, who slew the sons of sagara. *** This mythological personage, it is contended, is the capila named in the Vėda.

The second lecture continues the refutation of Capila’s Sānc'hya, which, it is observed, is at variance with the smṛiti, as with the Vėdas: and here the name of Ĺemu is placed at the head of them, although the institutes, which bear his name, will be found, as just now hinted, and as subsequently admitted in another section, to afford seeming countenance to Sānc'hya doctrines. Such passages are, however, explained away by the Vėdántins, who rely in this instance, as they do in that of the Vėda itself, on other texts, which are not reconcilable to the Sānc'hya.

The same argument is in the following section, † applied to the setting aside of the Vėga-smṛiti of patanjali (Hairanya-garibha), so far as that is inconsistent with the orthodox tenets deduced from the Vėdas: and, by parity of reasoning, to Cānade’s atomical scheme; and to other systems which admit two distinct causes (a material and an efficient one) of the universe.

The doctrine derived from the tenour of the Vėdas is to be supported, likewise, by reasoning independently of authority. ‘The objection, that the cause and effect are dissimilar, is not a valid one:

* Vṛihad āraṇyaca. 6. Br. Sūtr. 1. 4. § 3. (S. 11—13.)
** Ĺemus Institutes, ch. xii., v. 50.
*** Sānc. on Br. Sūtr. 2. 1. § 1. (S. 1—2.)
† Br. Sūtr. 2. 1. § 2. (S. 3.)
instances of such dissimilarity are frequent. Hair and nails, which are insensible, grow from a sensible animal body; and sentient vermin (scorpions, &c.) spring from inanimate sources (cow-dung, &c.) The argument, too, might be retorted; for, according to the adverse position, sentient beings are produced from an insensible plastic nature.* On these and other arguments the orthodox doctrine is maintainable by reasoning: and by like arguments opinions concerning atoms and an universal void, which are not received by the best persons, may be confuted.**

'The distinction relative to fruition, discriminating one who enjoys and that which is enjoyed, does not invalidate the singleness and identity of Brahme as cause and effect.*** The sea is one and not other than its waters; yet waves, foam, spray, drops, froth, and other modifications of it, differ from each other.'

'An effect is not other than its cause. Brahme is single without a second. He is not separate from the embodied self. He is soul; and the soul is he.† Yet he does not do that only which is agreeable and beneficial to self. The same earth exhibits diamonds, rock crystals, red orpiment, &c.; the same soil produces a diversity of plants; the same food is converted into various excrescences, hair, nails, &c.

'As milk changes to curd, and water to ice, so is Brahme variously transformed and diversified, without aid of tools or exterior means of any sort. ‡ In like manner, the spider spins his web out of his own substance; spirits assume various shapes; cranes (valácá) propagate without the male; and the lotus proceeds from pond to pond without organs of motion. That Brahme is entire without parts, is no objection: he is not wholly transformed into worldly appearances. Various changes are presented to the same dreaming soul. Differs illusory shapes and disguises are assumed by the same spirit.' ‡‡‡

'Brahme is omnipotent, able for every act, without organ or instrument.§ No motive or special purpose need be assigned for his creation of the universe, besides his will.' §§

'Unfairness and uncompassionateness are not to be imputed to him, because some (the gods) are happy, others (beasts and inferior beings) are miserable, and others again (men) partake of happiness and unhappiness. Every one has his lot, in the renovated world, according to his merits, his previous virtue or vice in a former stage of an universe, which is sempiternal and had no beginning in time.'

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* Br. Sástr. 2. 1. § 3. (S. 4. 11.) ** Ibid. § 4. (S. 12.)
So the rain-cloud distributes rain impartially; yet the sprout varies according to the seed. 

'Every attribute of a first cause (omniscience, omnipotence, &c.) exists in Brahme, who is devoid of qualities.'

The second chapter of the second lecture is controversial. The doctrine of the Sānc'hyas is confuted in the first section; that of the Vaiśēshicas in two more; of the Baudhīthas in as many; of the Jainas in one; of the Pāśupatas and Pāncharātras, likewise, in one each. These controversial disquisitions are here omitted; as a brief abstract would hardly be intelligible, and a full explanation would lead to too great length. They have been partly noticed in a separate treatise on the Philosophy of Indian Sects. It is remarkable, that the Nyāya of gōtama is entirely unnoticed in the text and commentaries of the Vēdānta-sūtras.

In the third chapter of the second lecture, the task of reconciling seeming contradictions of passages in the Vēdas is resumed.

'The origin of air and the ethereal element (ādāśa), unnoticed in the text of the Vēda (Ch'hândogyā), where the creation of the three other elements is described, has been affirmed in another (Taittiriyaga). The omission of the one is supplied by the notice in the other; there is no contradiction, as the deficient passage is not restrictive, nor professes a complete enumeration. Ether and air are by Brahme created. But he himself has no origin, no procreator nor maker, for he is eternal, without beginning as without end. So fire, and water, and earth, proceed mediatly from him, being evolved successively, the one from the other, as fire from air, and this from ether. The element of earth is meant in divers passages where food (that is, esculent vegetable) is said to proceed from water: for rain fertilizes the earth. It is by his will, not by their own act, that they are so evolved; and conversely, they merge one into the other, in the reversed order, and are re-absorbed at the general dissolution of worlds, previous to renovation of all things.'

'Intellect, mind, and organs of sense and action, being composed of the primary elements, are evolved and re-absorbed in no different order or succession, but in that of the elements of which they consist.'

'The same course, evolution and re-absorption, or material birth and death, cannot be affirmed of the soul. Birth and death are predicated of an individual, referring merely to his association with body, which is matter fixed or moveable. Individual souls are, in the Vēda, compared to sparks issuing from a blazing fire; but the

soul is likewise declared expressly to be eternal and unborn. Its emanation is no birth, nor original production.* It is perpetually intelligent and constantly sensible, as the Śāṅc'hyaś too maintain; not adventitiously so, merely by association with mind and intellect, as the disciples of Cānāḍe insist. It is for want of sensible objects, not for want of sensibility or faculty of perception, that the soul feels not during profound sleep, fainting, or trance.

The soul is not of finite dimensions, as its transmigrations seemingly indicate; nor minutely small abiding within the heart, and no bigger than the hundredth part of a hundredth of a hair’s point, as in some passages described; but, on the contrary, being identified with supreme Brahma, it participates in his infinity.**

The soul is not as the Śāṅc'hyaś maintain, merely passive.*** Its activity, however, is not essential, but adventitious. As the carpenter, having his tools in hand, toils and suffers, and laying them aside, rests and is easy, so the soul in conjunction with its instruments (the senses and organs) is active, and quitting them, reposes.†

Blind in the darkness of ignorance, the soul is guided in its actions and fruition, in its attainment of knowledge, and consequent liberation and bliss, by the supreme ruler of the universe, †† who causes it to act conformably with its previous resolves: now, according to its former purposes, as they then consonantly to its yet earlier predispositions, accruing from preceding forms with no retrospective limit; for the world had no beginning. The supreme soul makes the individuals act relatively to their virtuous or vicious propensities, as the same fertilizing rain-cloud causes various seeds to sprout multifariously, producing diversity of plants according to their kind.

The soul is a portion of the supreme ruler, ††† as a spark is of fire. The relation is not as that of master and servant, ruler and ruled, but as that of whole and part. In more than one hymn and prayer of the Védaś it is said, "All beings constitute one quarter of him; three quarters are imperishable in heaven:" and in the Isvara-gilá §§ and other smrītis, the soul, that animates body, is expressly affirmed to be a portion of him. He does not, however, partake of the pain and suffering of which the individual soul is conscious, through sympathy, during its association with body; so solar or lunar light appears as that which it illumines, though distinct therefrom.

As the sun’s image reflected in water is tremulous, quaking with

* Br. Sutr. § 10—11. (S. 16—17.) ** Ibid. 2. 3. § 13. (S. 10—32.)
*** Ibid. § 14. (S. 33—39.) † Ibid. § 15. (S. 40.)
†† Ibid. § 16. (S. 41—42.) ††† Ibid. § 17. (S. 43—53.)
§ Rigvédá, 8. 4. 17. Vajurvedá (Vējasanén) 31. 3.
§§ Sāncara cites by this name the Bhagavad gitā.
the undulations of the pool, without however affecting other watery images nor the solar orb itself; so the sufferings of one individual affect not another, nor the supreme ruler. But, according to the doctrine of the Sānc'hyas, who maintain that souls are numerous, each of them infinite, and all affected by one plastic principle, nature (pradhāna or pracriti), the pain or pleasure, which is experienced by one, must be felt by all. The like consequence is objected to the doctrine of Caṇade, who taught that souls, numerous and infinite, are of themselves insensible; and mind, the soul's instrument, is minute as an atom, and by itself likewise unsentient. The union of one soul with a mind would not exclude its association with other souls, equally infinite and ubiquitous; and all, therefore, would partake of the same feeling of pain or pleasure.'

The fourth chapter of the second book proceeds in the task of reconciling apparent contradictions of passages in the Vēdas.*

'The corporeal organs of sense and of action, designated by the term prāna in a secondary acceptation (it is noticed in its proper signification further on, § 4), have, like the elements and other objects treated of in the foregoing chapter, a similar origin, as modifications of Brahma; although unnoticed in some passages concerning the creation, and mentioned in others as pre-existent, but expressly affirmed in others to be successively evolved.** The deficiency or omission of one text does not invalidate the explicit tenor of another.

'In various passages, the number of corporeal organs is differently stated, from seven to thirteen. The precise number is, however, eleven:*** the five senses, sight, &c.; five active organs, the hand, &c.; and lastly, the internal faculty, mind, comprehending intelligence, consciousness, and sensation. Where a greater number is specified, the term is employed in its most comprehensive sense; where fewer are mentioned, it is used in a more restricted acceptation: thus seven sensitive organs are spoken of, relatively to the eyes, ears, and nostrils (in pairs), and the tongue.

'They are finite and small: not, however, minute as atoms, nor yet gross, as the coarser elements.†

'In its primary or principal signification, prāna is vital action, and chiefly respiration. This, too, is a modification of Brahma. It is not wind (vāyu) or the air which is breathed, though so described in numerous passages of the Vēdas and other authorities; nor is it an operation of a corporeal organ; but it is a particular vital act, and comprehends five such: 1st, respiration, or an act operating upwards; 2d, inspiration, one operating downwards; 3d, a vigorous action, which is a mean between the foregoing two; 4th, expiration,

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* Br. Sv'kr. 2. 4. § 1. (S. 1—4.)  ** Ibid. 2. 4. § 1. (S. 1—4.)  
*** Ibid. § 2. (S. 5—6.)  † Ibid. § 3. (S. 7.)
or passage upwards, as in metempsychosis; 5th, digestion, or circulation of nutriment throughout the corporeal frame.**

'Here, too, it must be understood of a limited, not vast or infinite act, nor minutely small. The vital act is not so minute as not to pervade the entire frame, as in the instance of circulation of nourishment; yet is small enough to be imperceptible to a bystander, in the instance of life's passage in transmigration.

'Respiration and the rest of the vital acts do not take effect of themselves by an intrinsic faculty, but as influenced and directed by a presiding deity and ruling power; yet relatively to a particular body, to whose animating spirit, and not to the presiding deity, fruition accrues.**

'The senses and organs, eleven in number, as above mentioned, are not modifications of the principal vital act, respiration, but distinct principles.***

'It is the supreme ruler, not the individual soul, who is described in passages of the Védas as transforming himself into divers combinations, assuming various names and shapes, deemed terrene, aqueous, or igneous, according to the predominancy of the one or the other element. When nourishment is received into the corporeal frame, it undergoes a threefold distribution, according to its fineness or coarseness: corn and other terrene food becomes flesh; but the coarser portion is ejected, and the finer nourishes the mental organ. Water is converted into blood; the coarser particles are rejected as urine; the finer supports the breath. Oil or other combustible substance, deemed igneous, becomes marrow; the coarser part is deposited as bone, and the finer supplies the faculty of speech.†

'The third lecture treats on the means whereby knowledge is attainable, through which liberation and perpetual bliss may be achieved: and, as preliminary thereto, on the passage of the soul furnished with organs into the versatile world and its various conditions; and on the nature and attributes of the supreme being.

'The soul is subject to transmigration. It passes from one state to another, invested with a subtle frame consisting of elementary particles, the seed or rudiment of a grosser body. Departing from that which it occupied, it ascends to the moon; where, clothed with an aqueous form, it experiences the recompense of its works; and whence it returns to occupy a new body with resulting influence of its former deeds. But evil-doers suffer for their misdeeds in the seven appointed regions of retribution.‡‡

'The returning soul quits its watery frame in the lunar orb, and

* Br. Sûtr. 2. 4. § 4. (S. 8.) § 5. (S. 9—12.) § 6. (S. 13.)
** Ibid. § 7. (S. 14—16.) *** Ibid. § 8. (S. 17—19.)
† Ibid. § 9. (S. 20—22.)
‡‡ Ibid. 3. 1. § 1—3. (S. 1—7 and 8—11 and 12—21.)
passes successively and rapidly through ether, air, vapour, mist, and cloud, into rain; and thus finds its way into a vegetating plant, and thence, through the medium of nourishment, into an animal embryo.*

In the second chapter of this lecture the states or conditions of the embodied soul are treated of. They are chiefly three; waking, dreaming, and profound sleep: to which may be added for a fourth, that of death; and for a fifth, that of trance, swoon, or stupor, which is intermediate between profound sleep and death (as it were half-dead), as dreaming is between waking and profound sleep. In that middle state of dreaming there is a fanciful course of events, and illusory creation, which however testifies the existence of a conscious soul. In profound sleep the soul has retired to the supreme one by the route of the arteries of the pericardium.**

The remainder of this chapter is devoted to the consideration of the nature and attributes of the supreme being. 'He is described in many passages of the Vēda, as diversified and endued with every quality and particular character; but in other and very numerous texts, as without form or quality. The latter only is truly applicable, not the former, nor yet both. He is impassible, unaffected by worldly modifications; as the clear crystal, seemingly coloured by the red blossom of a hibiscus, is not the less really pellucid. He does not vary with every disguising form or designation, for all diversity is expressly denied by explicit texts; and the notion of variableness relative to him is distinctly condemned in some āc'hās of the Vēda.***

'He is neither coarse nor subtle, neither long nor short, neither audible nor tangible; amorphous, invariable.'

'This luminous immortal being, who is in this earth, is the same with the luminous, immortal, embodied spirit, which informs the corporeal self, and is the same with the [supreme] soul.' 'He is to be apprehended by mind alone, there is not here any multiplicity. Whosoever views him as manifold dies death after death.†

'He is amorphous, for so he is explicitly declared to be; but seemingly assuming form, as sunshine or moonlight, impinging on an object, appears straight or crooked.' ‡‡

'He is pronounced to be sheer sense, mere intellect and thought: as a lump of salt is wholly of an uniform taste within and without, so is the soul an entire mass of intelligence.' This is affirmed both in the Vēdas and in the smrītis: and, as such, he is compared to the reflected images of sun and moon, which fluctuate with the rise and fall of the waters that reflect them. ‡‡‡ 'The luminous sun,

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* Br. Sūtr. 3. 1. § 4—6. (S. 22—23 and 24—27.)
** Ibid. 3. 2. § 1—4. (S. 1—6, 7, 8, 9 and 10.)
*** Ibid. 3. 2. § 5. (S. 11—13.)
† Passages of the Vēda cited among others by the scholiasts commenting on the above.
‡‡ Br. Sūtr. 3. 2. (S. 14.)
‡‡‡ Ibid. 3. 2. (S. 15—20.)
though single, yet reflected in water, becomes various; and so does the unborn divine soul by disguise in divers modes.'

The Veda so describes him, as entering into and pervading the corporeal shapes by himself wrought.* 'He framed bodies, biped and quadruped; and becoming a bird, he passed into those bodies, filling them as their informing spirit.'

In the Vrihad aranyaca, after premising two modes of Brahma, morphous and amorphous; one composed of the three coarser elements, earth, water, and fire; the other consisting of the two more subtle, air and ether; it is said, 'next then his name is propounded, 'neither so nor so; for there is none other but he, and he is the supreme.' Here the finite forms premised are denied; for his existence as the supreme being is repeatedly affirmed in this and in other passages.**

'He is imperceptible; yet during devout meditation is, as it were, apprehended by perception and inference, through revelation and authentic recollections.***

'Like the sun and other luminaries, seemingly multiplied by reflection though really single, and like ether (space) apparently subdivided in vessels containing it within limits, the (supreme) light is without difference or distinction of particulars, for he is repeatedly declared so to be.† Therefore is one, who knows the truth, identified with the infinite being; for so revelation indicates. But since both are affirmed, the relation is as that of the coiled serpent fancied to be a hoop; or as that of light and the luminary from which it proceeds, for both are luminous. ‡‡

'There is none other but he, notwithstanding the apparent import of divers texts, which seem to imply differences, various relations, and aliquot parts. He is ubiquitous and eternal; for he is pronounced to be greater than ethereal space, which is infinite. ‡‡‡

'The fruit or recompense of works is from him, for that is congruous; and so it is expressly affirmed in the Vedas. Jaimini alleges virtue or moral merit; but the author of the sutras (Badarayana Vyasa) maintains the former, because the supreme being is in the Vedas termed the cause of virtue and of vice, as of every thing else.' §

The two last chapters of the third lecture relate chiefly to devout exercises and pious meditation, the practice of which is inculcated as proper and requisite to prepare the soul and mind for the reception of divine knowledge, and to promote its attainment. I pass rapidly over this copious part §§ of the text, for the same reason for

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† Ibid. S. 25. ‡‡ Ibid. (S. 26—30.) ‡‡‡Ibid. § 7. § Ibid. § 8.
§§ The third chapter contains thirty-six sections, comprising sixty-six aphorisms; the fourth includes eighteen, comprehending fifty-two sutras; and the subject is pursued in the eight first sections of the fourth lecture.
which I restricted myself to a very brief notice of the Yóga or theis-
tical Sánc'hya of Patanjali; because religious observances are
more concerned than philosophy with the topics there treated, and
the ritual of the Yóga according to both systems, Sánc'hya and Vé-
dánta, would be a fitter subject of a separate treatise, rather than to
be incidentally touched on while investigating the philosophical
doctrines of both schools.

Various questions arise on the modes, forms, and object of medita-
tion taught in the Upanishads and in other portions of the Védas,
as well as on exterior observances either immediately or mediatly
connected therewith, and likewise on the direct efficacy of know-
ledge, which are all considered and solved at much length. In
general, but not always, the same divine knowledge, the same
worship, and like meditations, are intended by the same designations
in different Védas, the omissions and obscurities of one being sup-
plied and explained by another, and even under various designations.
By the acquisition of such knowledge, attainable as it is in the pre-
sent or in a future birth, in lifetime, or to take effect after death,
the influence of works is annulled, and consequent deliverance is
single, not varying in degree and inducing different gradations of
bliss, but complete and final happiness.

The fourth lecture relates chiefly to the fruit and effect of pious
meditation properly conducted, and the consequent attainment of
divine knowledge. The beginning of the first chapter is, however,
supplemental to the foregoing lecture, treating of devout exercises,
and the posture (a sitting one) in which devotion and contemplation
should be practised, with constant repetition of those observances,
and persisting therein during life.*

So soon as that knowledge is attained, past sin is annulled and
future offence precluded.** "As water wets not the leaf of the lot-
us, so sin touches not him who knows god: as the floss on the
carding comb cast into the fire is consumed, so are his sins burnt
away."***

'In like manner, the effect of the converse (that is, of merit and
virtue) is by acquisition of knowledge annulled and precluded. It
is at death that these consequences take place.† "He traverses
both (merit and demerit) thereby," † † "The heart's knot is broken,
alldoubts are split, and his works perish, when he has seen the
supreme being."† † † "All sins depart from him:"§ meaning good
works as well as misdeeds; for the confinement of fetters is the
same, whether the chain be of gold or iron.' §§

* Br. Sútr. 4. 1. § 1—8. (S. 1—12.) ** Ibid. § 9. (S. 13.)
*** Ch'ándogya, Brahme-vidya. † Br. S. 4. 1. § 10. (S. 14.)
† † Vrihaspátha. † † † Mundaca. § Ch'ándogya.
§§ Anon. com.
'But only such antecedent sin and virtue are annulled, as had not begun to have effect: for their influence lasts until his deliverance, and then does he merge in the supreme Brahme.* Those which were in operation are not annulled, as the arrow, which has been shot completes its flight, nor falls till its speed is spent; and the potter's wheel, once set in motion, whirls till the velocity which has been communicated to it is exhausted.'

'However, the maintenance of a perpetual fire, and certain other religious observances enjoined as conducive to the same end, are not rendered inefficacious:** for it is declared that "Brāhmaṇas seek divine knowledge by holy study, sacrifice, liberality, and devotion: *** and according to some ācchās† of the Veda, other merits remain likewise effectual; for sons succeed to the inheritance of their father's works; the affectionate share his good deeds; and the malignant participate of his ill actions. These sacrificial observances may be such as are conjoined with devout exercises, faith, and pious meditation; or unattended by those holy practices for attainment of divine knowledge, since they are pronounced most efficacious when so conjoined, which implies that they are not wholly inoperative by themselves.'††

'Having annulled by fruition other works which had begun to have effect; having enjoyed the recompense and suffered the pains of good and bad actions, the possessor of divine knowledge, on demise of the body, proceeds to a reunion with Brahme. †††

The fruit of divine knowledge having been shown in the first chapter, the second chapter of this lecture treats of the particular effect of devout exercises joined with appropriate meditation. It chiefly concerns the ascent of the soul, or mode in which it passes from the body.

'Of a dying person the speech, followed by the rest of the ten exterior faculties (not the corporeal organs themselves), is absorbed into the mind, for the action of the outer organ ceases before the mind's. This in like manner retires into the breath,§ attended likewise by all the other vital functions, for they are life's companions; and the same retreat of the mind is observable, also, in profound sleep and in a swoon. Breath, attended likewise by all other vital faculties, is withdrawn into the living soul which governs the corporeal organs, as the attendants of a king assemble around him when he is setting out upon a journey; for all vital functions gather about the soul at the last moment when it is expiring. §§ The living soul, attended with all its faculties, retires within a rudiment of

* Br. Sūtr. 4. 1. § 11. (8. 15.) Ch'handogya.
** Br. Sūtr. 4. 1. § 12. (8. 16—17.) *** Vṛhad draṇyaca.
† Satyāyana. †† Br. Sūtr. 4. 1. § 13. (8. 18.) Ch'handogya.
§ Ch'handogya. Br. Sūtr. 4. 2. § 1—3. §§ Vṛhad draṇyaca.
body, composed of light with the rest of the five elements, in a subtile state. "Breath," is, therefore, said to withdraw into "light;" not meaning that element (or fire) exclusively; nor intending direct transition, for a traveller has gone from one city to another, though he passed through an intermediate town.'

'This retirement from the body is common to ordinary uninformed people as to the devout contemplative worshipper, until they proceed further on their respective paths; and immortality (without immediate reunion with the supreme Brahma) is the fruit of pious meditation, though impediments may not be wholly consumed and removed.*

'That elementary frame is minute in its dimensions as subtile in its texture, and is accordingly imperceptible to bystanders when departing from the body: nor is it oppressed by cremation or other treatment which that body undergoes. It is by its warmth sensible so long as it abides with that coarser frame, which becomes cold in death when it has departed,** and was warm during life while it remained.

'But he who has attained the true knowledge of God does not pass through the same stages of retreat, proceeding directly to reunion with the supreme being, with which he is identified, as a river, at its confluence with the sea, merges therein altogether. His vital faculties and the elements of which his body consists, all the sixteen component parts which constitute the human frame, are absorbed absolutely and completely: both name and form cease; and he becomes immortal, without parts or members.***

In course of expounding the text, some of the commentators compare the ultimate absorption of the vital faculties to the disappearance of water sprinkled on a hot stone.† They seem to be unaware of its evaporation, and consider it to have sunk into the stone.

'The soul, together with the vital faculties absorbed in it, having retired within its proper abode, the heart, the summit of that viscous flashes, and lightens the passage by which the soul is to depart: the crown of the head in the case of the wise; and any other part of the body, in the instance of the ignorant. A hundred and one arteries issue from the heart, one of which passes to the crown of the head: it is named sushumna. By that passage, in virtue of acquired knowledge, and of recollection of the meditated way, the

* Br. Sûtr. 4. 2. § 4. (S. 7.) **Ibid. § 5. (S. 8—11.) Cat'havelli, &c. ***Ibid. § 6—8. (S. 12—16.) Cûmi, Madhyandina, Prasna, &c. † Rangad'ha on Br. Sûtr. 4. 2. § 6. (S. 12).
soul of the wise, graced by the favour of Brahme, whose dwelling is in the heart, issues and meets a solar ray; and by that route proceeds, whether it be night or day, winter or summer.\(^{*}\) The contact of a sunbeam with the vein is constant, as long as the body endures: rays of light reach from the sun to the vein, and conversely extend from this to the sun. The preferableness of summer, as exemplified in the case of Bhishma, who awaited the return of that auspicious season to die, does not concern the devout worshipper, who has practised religious exercises in contemplation of Brahme, as inculcated by the Vedas, and has consequently acquired knowledge. But it does concern those who have followed the observances taught by the Sānc'hya Yóga; according to which, the time of day and season of the year are not indifferent.'

The further progress of the soul, from the termination of the coronal artery communicating with a solar ray to its final destination, the abode of Brahme, is variously described in divers texts of the Veda; some specifying intermediate stations which are omitted by others, or mentioned in a different order.\(^{**}\) The seeming discrepancies of those passages are reconciled, and all are shown to relate to one uniform route, deduced from the text, for the divine journey (deva-ydna) which the liberated soul travels. A question arises, whether the intermediate stations, which are mentioned, be stages of the journey, or scenes of fruition to be visited in succession, or landmarks designated for the course and direction of the route.\(^{***}\)

On this point the settled conclusion is, that the presiding deities or regents of the places or regions indicated are guides to the soul, who forward it on its way in its helpless condition, destitute of exerted organs, all its faculties being absorbed and withdrawn; as a blind man is led, or a faint person is conducted, by a guide.

The route deduced from the tenour of texts compared, and from divers considerations set forth, is by a solar ray to the realm of fire; thence to the regents of day, of the semilunation, of the summer six months, of the year; and thence to the abode of gods; to air or wind, the regent of which forwards the journeying soul from his precincts, by a narrow passage compared to the nave of a chariot wheel, towards the sun: thence the transition is to the moon, whence to the region of lightning, above which is the realm of Varuna, the regent of water; for lightning and thunder are beneath the rain-

\(^{*}\) Br. Sutr. 4. 2. § 9—11. (S. 17—21.) Vrîhad ārañ. Ch'hândögga, &c.
\(^{**}\) Ch'hândögga, Caushitâcì, Vrîhad ārañyaca, &c.
\(^{***}\) Bhavadeya instances Pâtaliputra and the Sôna river, as indicated for the direction of the route from Tirabhucì (Tirhût) to Vârânasì (Benares). It is clear that he understands Pâtaliputra (the ancient Palibothra) to be Patna.
\(^{†}\) Br. Sutr. 4. 3. § 1—4. (S. 1—6.)
cloud and aqueous region: the rest of the way is by the realm of Indra, to the abode of Prajāpati or Brahmā.

A question arises, which is here discussed, whether Brahmā, to whose dwelling and court the soul is conducted, be the supreme being, according to the ordinary and chief acceptance of the term, or be that effect of his creative will which is distinguished as cārya brahma, identified with the mythological personage entitled Hira-nyagarbha, as having been included within the golden mundane egg. Jaimini affirms the supreme one to be meant: but Bādari maintains the other opinion; which is that which the commentators of the Sūtras understand the author of them to adopt.*

The souls of those holy persons only, whose devout meditation was addressed to the pure Brahmā himself, take the route described;** not those whose contemplation was partial and restrictive: they have their special reward: Those, too, whose knowledge of God was more perfect, pass immediately, or by any route, to a reunion with the divinity, with whom they are identified.

The soul of him who has arrived at the perfection of divine knowledge, and is consequently liberated, “quitting its corporeal frame, ascends to the supreme light which is Brahmā, and comes forth identified with him, conform and undivided;”*** as pure water, dropped into the limpid lake, is such as that is.

Concerning the condition of the liberated man, a difference of doctrine is noticed.† Jaimini maintained, that he is endowed with divine attributes, omniscience, ubiquitary power, and other transcendent faculties. Audulomi insisted, that he becomes sheer thought, sentient intelligence. The author of the Sūtras (Bādaraṇya) accedes to the last-mentioned opinion; admitting, however, the practical or apparent possession of divine faculties by one who has attained perfection of knowledge.

By certain devout exercises and meditation †† a less perfect knowledge is acquired, which, as before mentioned, qualifies the possessor of it for reception at Brahmā’s abode, though not for immediate re-union and identity with his being. In that condition transcendent power is enjoyed. The pitris, or shades of progenitors, may be called up by a simple act of the will; and other superhuman faculties may be similarly exerted. The possessor of these is independent, subject to no other’s control. He may, at his option, be invested with one or more bodies, furnished with senses and organs, or be unincumbered with a corporeal frame. On this point, however, a difference of doctrine subsists. Jaimini maintained the indispensable presence of body; Bādari, its absence; and the author

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* Br. Sūtr. 4. 3. § 5. (S. 7—14.)  ** Ibid. § 6. (S. 15—16.)
*** Ibid. § 1—2. (S. 1—4.) † Ibid. § 3. (S. 5—7.)
†† Hṛdaya-vidyār or Dahara-vidyā in the C’hāndogya.
(Bádaráyána) admits the option. In one case, the condition is that of a person dreaming; in the other case, as of one awake.*

'Master of several bodies, by a simple act of his will, the Yógi does not occupy one only, leaving the rest inanimate, like so many wooden machines. He may animate more than one, in like manner as a single lamp may be made to supply more than one wick.'**

Liberation (muciti), besides its proper and strict sense, which is that of final deliverance through a perfect knowledge of Brahme, and consequent identification with the divinity and absorption into his essence, is likewise employed in a secondary acceptation for that which takes effect in life-time (jivan-muciti); or which conducts the soul after death to dwell with Brahme; not, however, divested of a subtile corporeal frame. The more complete deliverance is incorporeal (videha muciti).*** The less perfect liberation appertains to a Yógi, similar, in respect of the faculties and powers possessed by him, to one who has accomplished the like by the observances taught in the Sáñc'hya or Yóga of Patanjali.

Such a Yógi, uncontrolled and independent as he has been pronounced to be, can exert every faculty and superior power analogous to that of the divinity's which may be conducive to enjoyment; but he has not a creative power. His faculties are transcendent for enjoyment, not for action.†

The more perfect liberation is absolute and final: there is no return of the soul from its absorption in the divine essence, to undergo further transmigrations as before.‡‡ But incomplete knowledge, which conducts to Brahme's abode without qualifying the soul for such absorption into the divinity, exempts it from return during the subsisting calpa; but not at a future renovation of worlds,§§§ unless by special favour of the deity.

Recapitulation.

In the foregoing summary of the Védánta from the sûtras of Vyásá, the interpretation by Sáncara has been relied upon; and his gloss, with notes of his annotators and the commentaries of scholiasts who follow him, have been exclusively employed, lest the doctrine of separate schools and different branches of the Védánta should be blended and confounded. Those commentaries are numerous, and explanations and elucidations of the text have been taken from one or from another indiscriminately, as they have been found pertinent and illustrative, without particular preference or selection. This should be borne in mind in comparing that summary with its author-

* Br. Sutr. 4. 4. § 4. 5. (S. 9—14.) ** Ibid. § 6. (S. 15—16.)

*** Bhavadeva on Br. Sutr. 4. 4. § 22.
† Br. Sutr. 4. 4. § 7. (S. 17—22.) ‡‡ Ibid. S. 22.
§§§ On this point the commentators do not appear to agree.
ities, as it has not been judged necessary, nor generally practicable, to cite the particular commentary that is especially used in each instance.

Some remarks will be now added, in which other authorities are likewise employed, and chiefly the elementary works* mentioned in the introduction of this essay.

The principal and essential tenets of the Vēdānta are, that God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the universe. Creation is an act of his will. He is both efficient and material cause of the world: creator and nature, framer and frame, doer and deed. At the consummation of all things, all are resolved into him: as the spider spins his thread from his own substance and gathers it in again; as vegetables sprout from the soil and return to it, earth to earth; as hair and nails grow from a living body and continue with it. The supreme being is one, sole-existent, secondless, entire, without parts, sempiternal, infinite, ineffable, invariable ruler of all, universal soul, truth, wisdom, intelligence, happiness.

Individual souls, emanating from the supreme one, are likened to innumerable sparks issuing from a blazing fire. From him they proceed, and to him they return, being of the same essence. The soul which governs the body together with its organs, neither is born; nor does it die. It is a portion of the divine substance; and, as such, infinite, immortal, intelligent, sentient, true.

It is governed by the supreme. Its activity is not of its essence, but inductive through its organs: as an artisan, taking his tools, labours and undergoes toil and pain, but laying them aside reposes; so is the soul active, and a sufferer by means of its organs; but, divested of them, and returning to the supreme one, is at rest and is happy. It is not a free and independent agent, but made to act by the supreme one, who causes it to do in one state as it had purposed in a former condition. According to its predisposition for good or evil, for enjoined or forbidden deeds, it is made to do good or ill, and thus it has retribution for previous works. Yet God is not author of evil; for so it has been from eternity: the series of preceding forms and of dispositions manifested in them has been infinite.

The soul is incased in body as in a sheath, or rather in a succession of sheaths. The first or inner case is the intellectual one (vijnānānaya): it is composed of the sheer (tattvamātra), or simple elements uncombined, and consists of the intellect (buddhi) joined with the five senses.

The next is the mental (manomaya) sheath, in which mind is joined with the preceding. A third sheath or case comprises the

* Vēdānta śūra, Vēdānta-paribhāṣḥ, &c.
organs of action and the vital faculties, and is termed the organic or vital case. These three sheaths (cósā) constitute the subtile frame (súcshma-sārīra or īngā-sārīra) which attends the soul in its transmigrations. The interior rudiment confined to the inner case is the causal frame (cāraṇā-sārīra).

The gross body (st'hula-sārīra) which it animates from birth to death in any step of its transmigrations, is composed of the coarse elements, formed by combinations of the simple elements, in proportions of four-eighths of the predominant and characteristic one with an eighth of each of the other four: that is, the particles of the several elements, being divisible, are, in the first place, split into moieties; whereof one is subdivided into quarters; and the remaining moiety combines with one part (a quarter of a moiety) from each of the four others, thus constituting coarse or mixed elements.* The exterior case, composed of elements so combined, is the nutrimenitious (annamaya) sheath; and being the scene of coarse fruition is therefore termed the gross body.

The organic frame assimilates the combined elements received in food, and secretes the finer particles and rejects the coarsest: earth becomes flesh; water, blood; and inflammable substances (oil or grease), marrow. The coarser particles of the two first are excreted as feces and urine; those of the third are deposited in the bones. The finer particles of the one nourish the mind; of the other, supply respiration; of the third, support speech.

Organized bodies are arranged by the Védántins in either four or three classes: for both which arrangements the authority of passages of the Védā is cited. Their four classes are the same with those of other writers; but the threefold division appears to be peculiar to this school. It is, 1st, viviparous (jīva-jā), as man and quadrupeds; 2d, oviparous (aṁḍaja), as birds and insects; 3d, germiparous (udbhijja).** The latter, however, comprehends the two terminating classes of the fourfold distribution, vermin and vegetable; differing but as one sprouts from the earth, the other pullulates from water: the one fixed, the other locomotive. To both, equivocal and spontaneous generation, or propagation without union of parents, is assigned.

The order in which the five elements are enumerated is that of their development: 1st, the ethereal element (ācāśa), which is deemed a most subtile fluid, occupying all space and confounded with vacancy; sound is its particular quality. 2d. Wind (vāyu), or air in motion: for mobility is its characteristic; sound and feel are sensible in it. 3d. Fire or light (tejas), of which heat is the characteristic; and by which sound, feel, and colour (or form) are made manifest. 4th. Water (ap), of which fluidity is characteristic;

* Véd. Sāra. 136. ** śanc., &c. on Br. Sātr. 3. 1. § 3. (8. 21.)
and in which sound, feel, colour, and taste occur. 5th. Earth (pri-
thi or anna), of which hardness is characteristic; and in which
sound, feel, colour, taste, and smell are discernible.

The notion of ether and wind as distinct elements, an opinion
which this has in common with most of the other schools of Indian
philosophy, seems to originate in the assumption of mobility for the
essential character of the one. Hence air in motion has been dis-
tinguished from the aërial fluid at rest, which is ácāśa, supposed to
penetrate and pervade all worldly space; and, by an easy transition,
vāyu (wind) and motion, come to be identified, as ácāśa (ether) and
space likewise are confounded.

An organized body, in its most subtle state of tenuity, comprises
sixteen members (avayava) or corporeal parts, viz. five organs of
sense, as many instruments of action, and the same number of vital
faculties; to which are added mind (including intelligence, conscious-
ness, and sensation); or, distinguishing mind and intellect (buddhi)
as separate parts, the number is seventeen.

The vital faculties, termed vāyu, are not properly air or wind,
but vital functions or actions. Considered, however, with a refer-
cence to the proper meaning of that term, they are by some explained
to be, 1st, respiration, which is ascending and of which the seat is
the nostril; 2d, inspiration (or otherwise explained, flatus), which
is descending, and which issues from the lower extremity of the
intestine; 3d, flatuousness, which is diffused through the body, pass-
ing by all the veins and arteries; 4th, expiration, ascending from
the throat; 5th, digestion, or abdominal air, of which the seat is the
middle of the body.

According to a different explanation, the first is respiration; the
second, inspiration; the third, a mean between the two, pulsation,
palpitation, and other vital movements; the fourth is expiration;
and the fifth is digestion.

Three states of the soul in respect of the body are recognized;
to which must be added a fourth, and even a fifth, viz. waking,
dreaming, profoundly sleeping, half-dead, and dead. While awake,
the soul, associated with body, is active under the guidance of pro-
vidence, and has to do with a real (páramárt'hicti) and practical
(vyavahárìci) creation. In a dream there is an illusory (mâyámayī)
and unreal creation: nevertheless, dreams prognosticate events.
Dreaming is the mean (sandhyá) between sleeping and waking. In
profound sleep the soul is absent, having retired by the channel of
the arteries, and being as it were enfolded in the supreme deity. It
is not, however, blended with the divine essence, as a drop of water
fallen into a lake, where it becomes undistinguishable; but, on the
contrary, the soul continues discriminate, and returns unchanged to
the body which it animates while awake. Swoon, or stupor, is
intermediate between sleep and death. During insensibility pro-
duced by accident or disease, there is, as in profound sleep and lethargy, a temporary absence of the soul. In death it has absolutely quitted its gross corporeal frame.

Subject to future transmigration, it visits other worlds, to receive there the recompense of works or suffer the penalty of misdeeds. Sinners fall to various regions of punishment, administered by Chitrāgupta and other mythological persons in the realm of Yama. The virtuous rise to the moon, where they enjoy the fruit of their good actions; and whence they return to this world to animate new bodies, and act in them, under providence, conformably with their propensities and predispositions, the trace of which remains.

The wise, liberated from worldly trammels, ascend yet higher, to the abode and court of Brahme; or, if their attainment of wisdom be complete, they at once pass into a re-union with the divine essence.

Three degrees of liberation or deliverance (mucti) are distinguished: one incorporeal, which is that last-mentioned, and is complete; another imperfect, which is that before-mentioned, taking effect upon demise, when the soul passes to the highest heaven, the abode of Brahme. The third is effectual in life-time (jivan-mucti), and enables the possessor of it to perform supernatural actions; as evocation of shades of progenitors, translation of himself into other bodies called into existence by the mere force of his will, instantaneous removal to any place at his pleasure, and other wondrous performances.

These several degrees of deliverance are achieved by means of certain sacrifices, as that of a horse (aswamedha), or by religious exercises in various prescribed modes, together with pious meditation on the being and attributes of God: but the highest degree of it is attainable only by perfect knowledge of the divine nature, and of the identity of God with that which emanated from him, or was created of his substance and partakes of his essence.

Questions most recondite, which are agitated by theologians, have engaged the attention of the Vedāntins likewise, and have been by them discussed at much length; such as free-will (śvāntṛtya), divine grace (iśvara-prasāda), efficacy of works (cārmaṇ) or of faith (śradhā), and many other abstruse points.

On the last-mentioned topic, that of faith, nothing will be found in the text of Bādarāyāṇa, and little in the gloss of Sāncara. Its paramount efficacy is a tenet of another branch of the Vedānta school, which follows the authority of the Bhagavad-gītā. In that work, as in many of the Purāṇas, passages relative to this topic recur at every turn.

The fruit of works is the grand subject of the first Mimāṃsā, which treats of religious duties, sacrifices, and other observances.

The latter Mimāṃsā more particularly maintains the doctrine of divine grace. It treats of free-will, which it in effect denies; but
endeavours to reconcile the existence of moral evil under the go-
vernment of an all-wise, all-powerful, and benevolent providence,
with the absence of free-will, by assuming the past eternity of the
universe, and the infinite renewals of worlds, into which every in-
dividual being has brought the predispositions contracted by him in
earlier states, and so retrospectively without beginning or limit.

The notion, that the versatile world is an illusion (máya), that
all which passes to the apprehension of the waking individual is
but a phantasy presented to his imagination, and every seeming
thing is unreal and all is visionary, does not appear to be the doc-
trine of the text of the Védánts. I have remarked nothing which
countenances it in the sútras of vyásá nor in the gloss of śancara,
but much concerning it in the minor commentaries and in elementary
treatises. I take it to be no tenet of the original Védántin philosophy,
but of another branch, from which later writers have borrowed it,
and have intermixed and confounded the two systems. The doctrine
of the early Védánta is complete and consistent, without this graft
of a later growth.
On the Philosophy of the Hindus.

PART V.*

ON INDIAN SECTARIES.

[From the Transactions of the Royal Asiatic Society, vol. i. p. 549–579.]

In the present essay, it is my intention to treat of the heretical systems of Jina and Buddha, as proposed in the first essay of this series on the Philosophy of the Hindus; and to notice certain other Indian sects, which, like them, exhibit some analogy to the Sān'c'hyas, or followers of Capila or of Patanjali.

The theological or metaphysical opinions of those sectaries, apart from and exclusive of mythology and ritual ceremonies, may be not inaptly considered as a branch of philosophy, though constituting the essence of their religion, comprehending not only their belief as to the divinity and a future state, but also certain observances to be practised in furtherance of the prescribed means for attaining perpetual bliss: which here, as with most other sects of Indian origin, is the meed proposed for true and perfect knowledge of first principles.

The Jainas and Bauddhas I consider to have been originally Hindus;** and the first-mentioned to be so still, because they recognised, as they yet do, the distinction of the four castes. It is true, that in Hindus Châna, if not in the peninsula of India likewise, the Jainas are all of one caste: but this is accounted for by the admission of their adversaries (Cumarila Bhatta, &c.), who affirm that they are misguided cshatriyas (Hindus of the second or military tribe): they call themselves vaisyâs. On renouncing the heresies of the Jaina sect, they take their place among orthodox Hindus, as belonging to a particular caste (cshatriya or vaisya). The representative of the great family of Jagat Set'h, who with many of his kin-

* Read at a public meeting of the Royal Asiatic Society, Febr. 3, 1827.
dred was converted some years ago from the Jaina to the orthodox faith, is a conspicuous instance. Such would not be the case of a convert, who has not already caste as a Hindu.

Both religions of Jina and Buddha are, in the view of the Hindu, who reveres the Veda as a divine revelation, completely heterodox; and that more on account of their heresy in denying its divine origin, than for their deviation from its doctrine. Other sects, as the Sânc'hyas and Vaiésîchicas, though not orthodox, do not openly disclaim the authority of the Veda. They endeavour to reconcile their doctrine to the text of the Indian scripture, and refer to passages which they interpret as countenancing their opinions. The Mimânsâ, which professedly follows the Veda implicitly, is therefore applied, in its controversy with these half-heretics, to the confutation of such misinterpretations. It refutes an erroneous construction, rather than a mistaken train of reasoning. But the Jaines and Bauddhas, disavowing the Veda, are out of the pale of the Hindu church in its most comprehensive range; and the Mimânsâ (practical as well as theological) in controversy with these infidels, for so it deems them, argues upon general grounds of reasoning independent of authority, to which it would be vain to appeal.

The Ullâramimânsâ devotes two sections (adhicaranas) to the confutation of the Bauddhas, and one to that of the Jaines. They are the 4th, 5th, and 6th sections in the 2d chapter of the 2d lecture; and it proceeds in the same controversial chapter to confute the Pâsupatas and other branches of the Mâhâswara sect; and the Pâncharâtra, a branch of the Vaishnava. The Chârvâcas are alluded to incidentally in a very important section concerning the distinction of body and soul, in the 3d chapter of the 3d lecture (§ 30). In the Pûrva mimânsâ, controversy is more scattered; recurring in various places, under divers heads: but especially in the 3d chapter of the first book (§ 4).

The Sânc'hya of Capila devotes a whole chapter to controversy; and notices the sect of Buddha, under the designation of Nâsticas; and in one place animadverts on the Pâsupatas; and in another, on the Chârvâcas.

It is from these and similar controversial disquisitions, more than from direct sources, that I derive the information, upon which the following account of the philosophy of Jaines and Bauddhas, as well as of the Chârvâcas, Pâsupatas and Pâncharâtras, is grounded. A good collection of original works by writers of their own persuasion, whether in the Sanscrit language or in Prâkrit or Pûli, the language of the Jaines and that of the Bauddhas, is not at hand to be consulted. But, although the information be furnished by their adversaries and even inveterate enemies, it appears, so far as I have any opportunity of comparing it with their own representations, essentially correct.
SECT OF JINA.

The Jainas or Arhatas, followers of Jina or Arhat (terms of like import), are also denominated Vivasanas, Muctavasanas, Muctambaras or Digambaras, with reference to the nakedness of the rigid order of ascetics in this sect, who go “bare of clothing,” “disrobed,” or “clad by the regions of space.” The less strict order of Swetambaras* “clad in white,” is of more modern date and of inferior note. Among nicknames by which they are known, that of Lunchila-cēṣa occurs. It alludes to the practice of abruptly eradicating hair of the head or body by way of mortification. Pārśwanat'ha is described as tearing five handfuls of hair from his head on becoming a devotee.**

According to the Digambara Jainas, the universe consists of two classes, “animate” and “inanimate” (jiva and ajiva), without a creator or ruling providence (īśvara).*** They assign for the cause (cārana) of the world, atoms, which they do not, as the Vaisēshicas, distinguish into so many sorts as there are elements, but consider these, viz. earth, water, fire, and air, the four elements by them admitted, as modified compounds of homogeneous atoms.

These gymnosophists distinguish, as already intimated, two chief categories: 1st, Jīva, intelligent and sentient soul (chaitana ātmā or bōdhātmā) endued with body and consequently composed of parts; eternal: 2d, Ājīva, all that is not a living soul; that is, the whole of (jaṭa) inanimate and unsusentient substance. The one is the object of fruition, being that which is to be enjoyed (bhōgya) by the soul; the other is the enjoyer (bhōctā) or agent in fruition; soul itself.

This second comprehensive predicament admits a six-fold subdivision; and the entire number of categories (padrCha), as distinguished with reference to the ultimate great object of the soul's deliverance, is consequently seven.†

I. Jīva or soul, as before-mentioned, comprising three descriptions: 1st, niyā-siddha, ever perfect, or yoga-siddha, perfect by profound abstraction; for instance, Arhats or Jinas, the deified saints of the sect: 2d, muci or muctātmā, a soul which is free or liberated; its deliverance having been accomplished through the strict observance of the precepts of the Jinas: 3d, baddha or baddhātmā, a soul which is bound, being in any stage antecedent to deliverance; remaining yet fettered by deeds or works (carma).

II. Ājīva taken in a restricted sense. It comprehends the four elements, earth, water, fire, and air; and all which is fixed (st'hāvara) as mountains, or moveable (jangama) as rivers, &c. In a

** Ibid. p. 433.
*** Rāmānuja on Br. Sūtr.
† Śaṅkara and other commentators on Br. Sūtr., and annotators on their gloss.
different arrangement, to be hereafter noticed, this category is termed Pudgala matter.

III—VII. The five remaining categories are distributed into two classes, that which is to be effected (sādhyā) and the means thereof (sādhana): one comprising two, and the other three divisions. What may be effected (sādhyā) is either liberation or confinement: both of which will be noticed further on. The three efficient means (sādhana) are as follow:

III. Asrava is that which directs the embodied spirit (āsravayati purusham) towards external objects. It is the occupation or employment (vṛitti or pravṛitti) of the senses or organs on sensible objects. Through the means of the senses it affects the embodied spirit with the sentiment of action, colour, smell, and taste.

Or it is the association or connexion of body with right and wrong deeds. It comprises all the carmas: for they (āsravayantī) pervade, influence, and attend the doer, following him or attaching to him.

It is a misdirection (mithyā-pravṛitti) of the organs: for it is vain, as cause of disappointment, rendering the organs of sense and sensible objects subservient to fruition.

IV. Samvara is that which stops (samvṛiniyati) the course of the foregoing; or closes up the door or passage of it: and consists in self-command, or restraint of organs internal and external: embracing all means of self-control, and subjection of the senses, calming and subduing them.

It is the right direction (samyac pravritti) of the organs.

V. Nirjarā is that which utterly and entirely (nir) wears and antiquates (jarayati) all sin previously incurred, and the whole effect of works or deeds (c arma). It consists chiefly in mortification (tapas): such as fasts, rigorous silence, standing upon heated stones, plucking out the hair by the roots, &c.

This is discriminated from the two preceding, as neither misdirection nor right direction, but non-direction (apravritti) of the organs towards sensible objects.

VI. Baddha is that which binds (badhanati) the embodied spirit. It is confinement and connexion, or association, of the soul with deeds. It consists in a succession of births and deaths as the result of works (carmā).

VII. Mōcsha is liberation; or deliverance of the soul from the fetters of works. It is the state of a soul in which knowledge and other requisites are developed.

Relieved from the bondage of deeds through means taught by holy ordinances, it takes effect on the soul by the grace of the ever-perfect Arhat or Jīna.

Or liberation is continual ascent. The soul has a buoyancy or
natural tendency upwards, but is kept down by corporeal trammels. When freed from them, it rises to the region of the liberated.

Long immersed in corporeal restraint, but released from it; as a bird let loose from a cage, plunging into water to wash off the dirt with which it was stained, and drying its pinions in the sunshine, soars aloft; so does the soul, released from long confinement, soar high, never to return.

Liberation then is the condition of a soul clear of all impediments. It is attained by right knowledge, doctrine and observances: and is a result of the unrestrained operation of the soul's natural tendency, when passions and every other obstacle are removed.

Works or deeds (for so the term carman signifies, though several among those enumerated be neither acts nor the effect of action) are reckoned eight; and are distributed into two classes, comprising four each: the first, ghātin, mischievous, and asādhu, impure, as marring deliverance: the second aghātin, harmless, or sādhu, pure, as opposing no obstacle to liberation.

I. In the first set is:

1st. Jñāna varaniya, the erroneous notion that knowledge is ineffectual; that liberation does not result from a perfect acquaintance with true principles; and that such science does not produce final deliverance.

2d. Darsan varaniya, the error of believing that deliverance is not attainable by study of the doctrine of the Arhats or Jinas.

3d. Mōhanīya, doubt and hesitation as to particular selection among the many irresistible and infallible ways taught by the Tīrthāncaras or Jinas.

4th. Antarāya, interference, or obstruction offered to those engaged in seeking deliverance, and consequent prevention of their accomplishment of it.

II. The second contains:

1st. Vēdāniya, individual consciousness: reflection that "I am capable of attaining deliverance."

2d. Nāmicā, individual consciousness of an appellation: reflection that "I bear this name."

3d. Gōtrica, consciousness of race or lineage; reflection that "I am descendant of a certain disciple of Jīna, native of a certain province."

4th. Ayushca, association or connexion with the body or person; that, (as the etymology of the term denotes), which proclaims (cāyatē) age (āyush), or duration of life.

Otherwise interpreted, the four carmas of this second set, taken in the inverse order, that is, beginning with ayushca, import procreation, and subsequent progress in the formation of the person or body wherein deliverance is attainable by the soul which animates it: for it is by connexion with white or immaculate matter that final
liberation can be accomplished. I shall not dwell on the particular explanation respectively of these four carmas, taken in this sense.

Another arrangement, which likewise has special reference to final deliverance, is taught in a five-fold distribution of the predicaments or categories (asticāya). The word here referred to, is explained as signifying a substance commonly occurring; or a term of general import; or (conformably with its etymology), that of which it is said (cāyate) that "it is" (asti): in other words, that of which existence is predicated.

I. The first is jivāsticāya: the predicament, life or soul. It is, as before noticed, either bound, liberated, or ever-perfect.

II. Pudgalāsticāya: the predicament, matter: comprehending all bodies composed of atoms. It is sixfold, comprising the four elements, and all sensible objects, fixed or moveable. It is the same with the ajiva or second of the seven categories enumerated in an arrangement before-noticed.

III. Dharmāsticāya: the predicament, virtue; inferrible from a right direction of the organs. Dharma is explained as a substance or thing (dravya) from which may be concluded, as its effect, the soul's ascent to the region above.

IV. Adharmāsticāya: the predicament, vice: or the reverse of the foregoing. Adharma is that which causes the soul to continue embarrased with body, notwithstanding its capacity for ascent and natural tendency to soar.

V. Acdsāsticāya: the predicament acsā, of which there are two, Locūcāsā and Aloccāsā.

1. Locūcāsā is the abode of the bound: a worldly region, consisting of divers tiers, one above the other, wherein dwell successive orders of beings unliberated.

2. Aloccāsā is the abode of the liberated, above all worlds (locus) or mundane beings. Here acsā implies that, whence there is no return.

The Jaina gymnosophists are also cited* for an arrangement which enumerates six substances (dravya) as constituting the world: viz.

1. Jiva, the soul.
2. Dharma, virtue; a particular substance pervading the world, and causing the soul's ascent.
3. Adharma, vice; pervading the world, and causing the soul's continuance with body.
4. Pudgala, matter; substance having colour, odour, savour, and tactility; as wind, fire, water, and earth: either atoms, or aggregates of atoms; individual body, collective worlds, &c.
5. Cāla, time: a particular substance, which is practically treated, as past, present, and future.

*Rāmānuja on the Br. Sūtr.
To reconcile the concurrence of opposite qualities in the same subject at different times, and in different substances at the same times, the Jainas assume seven cases deemed by them apposite for obviating the difficulty (bhanga-naya): 1st. May be, it is; [somehow, in some measure, it so is]: 2d. May be, it is not: 3d. May be, it is, and it is not [successively]: 4th. May be, it is not predicable; [opposite qualities co-existing]: 5th. The first and fourth of these taken together: may be it is, and yet not predicable: 6th. The second and fourth combined: may be it is not, and not predicable; 7th. The third (or the first and second) and the fourth, united: may be it is and it is not, and not predicable.

This notion is selected for confutation by the Védántins, to show the futility of the Jaina doctrine. 'It is,' they observe, 'doubt or surmise, not certainty nor knowledge. Opposite qualities cannot co-exist in the same subject. Predicaments are not unpredicable: they are not to be affirmed if not affirmative: but they either do exist or do not; and if they do, they are to be affirmed: to say that a thing is and is not, is as incoherent as a madman's talk or an idiot's babble.'*

Another point, selected by the Védántins for animadversion, is the position, that the soul and body agree in dimensions.** 'In a different stage of growth of body or of transmigration of soul, they would not be conformable: passing from the human condition to that of an ant or of an elephant, the soul would be too big or too little for the new body animated by it. If it be augmented or diminished by accession or secession of parts, to suit either the change of person or corporeal growth between infancy and puberty, then it is variable, and, of course, is not perpetual. If its dimensions be such as it ultimately retains, when released from body, then it has been uniformly such in its original and intermediate associations with corporeal frames. If it yet be of a finite magnitude, it is not ubiquitary and eternal.'

The doctrine of atoms, which the Jainas have in common with the Baudhāyas and the Vaiśeṣhikas (followers of caṇāde) is controverted by the Védántins.*** The train of reasoning is to the following effect: 'Inherent qualities of the cause,' the Vaiśeṣhicus and the rest argue, 'give origin to the like qualities in the effect, as white yarn makes white cloth: were a thinking being the world's cause, it would be endued with thought.' The answer is, that according to caṇāde himself, substances great and long result from atoms minute and short: like qualities then are not always found in the cause and in the effect.

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* śānc. on Br. Sūtra. 2. 2. § 6. (S. 33.)  
** Ib. S. 34—36.  
*** Ibid. 2. 2. § 2. and § 3. (S. 11—17.)
The whole world, with its mountains, seas, &c., consists of substances composed of parts disposed to union: as cloth is wove of a multitude of threads. The utmost sub-division of compound substances, pursued to the last degree, arrives at the atom, which is eternal, being simple: and such atoms, which are the elements, earth, water, fire, and air, become the world's cause, according to Caṇade: for there can be no effect without a cause. When they are actually and universally separated, dissolution of the world has taken place. At its renovation, atoms concur by an unseen virtue, which occasions action: and they form double atoms, and so on, to constitute air; then fire; next water; and afterwards earth; subsequently body with its organs; and ultimately this whole world. The concurrence of atoms arises from action (whether of one or both) which must have a cause: that cause, alleged to be an unseen virtue; cannot be insensible; for an insensible cause cannot incite action: nor can it be design, for a being capable of design is not yet existent, coming later in the progress of creation. Either way, then, no action can be; consequently no union or disunion of atoms; and these, therefore, are not the cause of the world's formation or dissolution.

Eternal atoms and transitory double atoms differ utterly; and union of discordant principles cannot take place. If aggregation be assumed as a reason of their union, still the aggregate and its integrants are utterly different; and an intimate relation is further to be sought, as a reason for the aggregation. Even this assumption therefore fails.

Atoms must be essentially active or inactive: were they essentially active, creation would be perpetual; if essentially inactive, dissolution would be constant.

Eternity of causeless atoms is incompatible with properties ascribed to them; colour, taste, smell, and tactility: for things possessing such qualities are seen to be coarse and transient. Earth, endowed with those four properties, is gross; water, possessing three, is less so; fire, having two, is still less; and air, with one, is fine. Whether the same be admitted or denied in respect of atoms, the argument is either way confuted: earthy particles, coarser than aerial, would not be minute in the utmost degree; or atoms possessing but a single property, would not be like their effects possessing several.

The doctrine of atoms is to be utterly rejected, having been by no venerable persons received, as the Sānchya doctrine of matter, a plastic principle, has been, in part, by Menu and other sages. *

Points, on which the sectaries differ from the orthodox, rather than those on which they conform, are the subjects of the present

* Sānc., &c. on Br. Sūr. 2. 2. § 3. (S. 17.)
Sect of Jina.

On one point of conformity, however, it may be right to offer a brief remark, as it is one on which the Jainas appear to lay particular stress. It concerns the transmigration of the soul, whose destiny is especially governed by the dying thoughts, or fancies entertaining at the moment of dissolution. * The Védas, ** in like manner, teach that the thoughts, inclinations, and resolves of man, and such peculiarly as predominate in his dying moments, determine the future character, and regulate the subsequent place, in transmigration. As was his thought in one body, such he becomes in another, into which he accordingly passes.

Sect of Buddha.

The Bauddhas or Saugatas, followers of Buddha or Sugata (terms of the same import, and corresponding to Jina or Arhat) are also called Mucta-cachha, alluding to a peculiarity of dress, apparently a habit of wearing the hem of the lower garment untucked. They are not unfrequently cited by their adversaries as (Násticas) atheists, or rather, disowners of another world.

Buddha Muni, so he is reverently named by the opponents of his religious system, is the reputed author of sūtras, *** constituting a body of doctrine termed āgama or śāstra, words which convey a notion of authority and holiness. The Buddha here intended, is no doubt the last, who is distinguished by the names of Gautama and Śācyā, among other appellations.

Either from diversity of instruction delivered by him to his disciples at various times, or rather from different constructions of the same text, more or less literal, and varying with the degree of sagacity of the disciple, have arisen no less than four sects among the followers of Buddha. Commentators of the Védánta, giving an account of this schism of the Bauddhas, do not agree in applying the scale of intellect to these divisions of the entire sect, some attributing to acuteness or superior intelligence, that which others ascribe to simplicity or inferior understanding.

Without regarding, therefore, that scale, the distinguishing tenets of each branch of the sect may be thus stated. Some maintain that all is void, (sarva śunya) following, as it seems, a literal interpretation of Buddha's sūtras. To these the designation of Mādhyamica is assigned by several of the commentators of the Védánta; and in the marginal notes of one commentary, they are identified with the Chārvacas; * but that is an error.

Other disciples of Buddha except internal sensation or intelli-

** Br. Sūtr. 1. 2. 1.
*** Quotations from them in the Sanscrit language occur in commentaries on the Védánta: (the Bhāmati on Br. Sūtr. 2. 2. 19.)
gence (vijñāna) and acknowledge all else to be void. They main-
tain the eternal existence of conscious sense alone. These are
called Yogāchāras.

Others, again, affirm the actual existence of external objects, no
less than of internal sensations: considering external as perceived
by senses; and internal as inferred by reasoning.

Some of them recognise the immediate perception of exterior
objects. Others contend for a mediate apprehension of them,
through images, or resembling forms, presented to the intellect: ob-
jects they insist are inferred, but not actually perceived. Hence
two branches of the sect of BUDDHA: one denominated Sautrāntika;
the other Vaiśṇavīśa.

As these, however, have many tenets in common, they may be
conveniently considered together; and are so treated of by the
scholiasts of VYĀSA's Brahme-sūtras: understanding one adhicāraya
(the 4th of the 2d chapter in the 2d lecture) to be directed against
these two sects of Buddhists; and the next the following one (2. 2.
5.) to be addressed to the Yogāchāras; serving, however, likewise
for the confutation of the advocates of an universal void.*

The Sautrāntika and Vaiśāṇavīśa sects, admitting then external
(bāhya) and internal (abhyaṃtara) objects, distinguish, under the first
head, elements (bhūta) and that which appertains thereto (bhautika),
namely, organs and sensible qualities; and under the second head,
intelligence (chitta), and that which unto it belongs (chaita).

The elements (bhūta or mahabhūta) which they reckon four, not
acknowledging a fifth, consist of atoms. The Bauddhas do not, with
the followers of CAṆĀDE, affirm double atoms, triple, quadruple, &c.
as the early gradations of composition; but maintain indefinite
atomic aggregation, deeming compound substances to be conjoint
primary atoms.

Earth, they say, has the nature or peculiar character of hardness;
water, that of fluidity; fire, that of heat; and air, that of mobility.
Terrene atoms are hard; aqueous, liquid; igneous, hot; aerial, 
mobile. Aggregates of these atoms partake of those distinct charac-
ters. One authority, however, states, that they attribute to terrene
atoms the characters of colour, savour, odour, and tactility; to aque-

* This schism among the Bauddhas, splitting into four sects, is anterior
to the age of ŚANCARA AČĀRYA, who expressly notices all the four. It had
commenced before the composition of the Brahme-sūtras, and consequently
before the days of ŚĀBARA SWĀMī and CUMĀRA BHATTĀ; since two, at the
least, of those sects, are separately confuted. All of them appear to have
been indiscriminately persecuted, when the Bauddhas of every denomination
were expelled from Hindusthān and the peninsula. Whether the same sects
yet subsist among the Bauddhas of Ceylon, Thibet, and the trans-gangetic
India, and in China, deserves inquiry.
ous, colour, savour, and tactility; to igneous, both colour and tactility; to aërial, tactility only.*

The Buddhhas do not recognise a fifth element, ácása, nor any substance so designated; nor soul (jīva or átman) distinct from intelligence (chitta); nor any thing irreducible to the four categories above-mentioned.

Bodies, which are objects of sense, are aggregates of atoms, being composed of earth and other elements. Intelligence, dwelling within body, and possessing individual consciousness, apprehends objects, and subsists as self; and, in that view only, is (átman) self or soul.

Things appertaining to the elements, (bhautica,) the second of the predicaments, are organs of sense, together with their objects, as rivers, mountains, &c. They are composed of atoms. This world, every thing which is therein, all which consists of component parts, must be atomical aggregations. They are external; and are perceived by means of organs, the eye, the ear, &c., which likewise are atomical conjuncts.

Images or representations of exterior objects are produced; and by perception of such images or representations, objects are apprehended. Such is the doctrine of the Sautrénticas upon this point. But the Vaihásikas acknowledge the direct perception of exterior objects. Both think, that objects cease to exist when no longer perceived: they have but a brief duration, like a flash of lightning, lasting no longer than the perception of them. Their identity, then, is but momentary; the atoms or component parts are scattered; and the aggregation or concourse was but instantaneous.

Hence these Buddhists are by their adversaries, the orthodox Hindus, designated as Piría— or Sarva-vainásicas, 'arguing total perishableness;' while the followers of Cánáde, who acknowledge some of their categories to be eternal and invariable, and reckon only others transitory and changeable; and who insist that identity ceases with any variation in the composition of a body, and that a corporeal frame, receiving nutriment and discharging excretions, undergoes continual change, and consequent early loss of identity, are for that particular opinion, called Ardhá-vainásicas, 'arguing half-perishableness.'

The second head of the arrangement before-mentioned, comprising internal objects, viz. intelligence, and that which to it appertains, is again distributed into five scandaḥs, as follow: —

1st. Rápa-scandha; comprehending organs of sense and their objects considered in relation to the person, or the sensitive and intelligent faculty which is occupied with them. Colours and other sensible qualities and things are external; and, as such, are classed

* Rámanuja on Br. Sátr.
under the second division of the first head (bhautica), appurtenance of elements: but, as objects of sensation and knowledge, they are deemed internal, and therefore recur under the present head.

2d. Vijñyāna-scandha consists in intelligence (chitta), which is the same with self (ātman) and (vijñyāna) knowledge. It is consciousness of sensation, or continuous course and flow of cognition and sentiment. There is not any other agent, nor being which acts and enjoys; nor is there an eternal soul: but merely succession of thought, attended with individual consciousness abiding within body.

3d. Vēdanā-scandha comprises pleasure, pain, or the absence of either, and other sentiments excited in the mind by pleasing or displeasing objects.

4th. Sanjñyā-scandha intends the knowledge or belief arising from names or words: as ox, horse, &c.; or from indications or signs, as a house denoted by a flag; and a man by his staff.

5th. Sanscāra-scandha includes passions; as desire, hatred, fear, joy, sorrow, &c., together with illusion, virtue, vice, and every other modification of the fancy or imagination. All sentiments are momentary.

The second of these five scandhas is the same with the first division of the second general head, chitta, or intelligence. The rest are comprehended under the second head, chaitīca, appurtenance of intellect; and under the larger designation of ādhyātmica, belonging to (ātman) self. The latter term, in its most extensive sense, includes all the five scandhas, or branches, moral and personal.

The seeming but unreal course of events, or worldly succession, external and mental, or physical and moral, is described as a concatenation of causes and effects in a continual round.

Concerning the relation of cause and effect, it is to be premised that proximate cause (hetu) and concurrent occasion (pratyaya) are distinguished: and the distinction is thus illustrated in respect of both classes, external and personal.

From seed comes a germ; from this a branch; then a culm or stem; whence a leafy gem; out of which a bud; from which a blossom; and thence, finally, fruit. Where one is, the other ensues. Yet the seed is not conscious of producing the germ; nor is this aware of coming from seed; and hence is inferred production without a thinking cause, and without a ruling providence.

Again, earth furnishes solidity to the seed, and coherence to the germ; water moistens the grain; fire warms and matures it; air or wind supplies impulse to vegetation; ether expands the seed;* and season transmutes it. By concurrence of all these, seed vegetates,

* So the commentaries on sāncara (the Bhūmati, Abharana, and Prabhā). But the fifth element is not acknowledged by the Baudhāyas.
and a sprout grows. Yet earth and the rest of these concurrent occasions are unconscious; and so are the seed, germ, and the rest of the effects.

Likewise, in the moral world, where ignorance or error is, there is passion: where error is not, neither is passion there. But they are unconscious of mutual relation.

Again, earth furnishes solidity to the bodily frame; water affords to it moisture; fire supplies heat; wind causes inspiration; ether occasions cavities;* sentiment gives corporeal impulse and mental incitement. Then follows error, passion, &c.

Ignorance ( avidyā) or error, is the mistake of supposing that to be durable, which is but momentary. Thence comes passion (sangscara), comprising desire, aversion, delusion, &c. From these, concurring in the embryo with paternal seed and uterine blood, arises sentiment (vijnana) or incipient consciousness. From concurrence of this with parental seed and blood, comes the rudiment of body; its flesh and blood; its name (nāman) and shape (rupa). Thence the (shāl-āyatana), sites of six organs, or seats of the senses, consisting of sentiment, elements, (earth, &c.), name and shape (or body), in relation to him whose organs they are. From coincidence and conjunction of organs with name and shape (that is, with body) there is feeling (sparsa) or experience of heat or cold, &c. felt by the embryo or embodied being. Thence is sensation (vedanā) of pain, pleasure, &c. Follows thirst (irishīā) or longing for renewal of pleasurable feeling and desire to shun that which is painful. Hence is (upādāna) effort, or exertion of body or speech. From this is (bhava) condition of (dharma) merit, or (adharma) demerit. Thence comes birth (jait) or aggregation of the five branches (scaṇḍhas).** The maturity of those five branches is (jāta) decay. Their dissolution is (marana) death. Regret of a dying person is (sāca) grief. Wailing is (paridevā) lamentation. Experience of that which is disagreeable is (duhécha) pain or bodily suffrance. But mental pain is (daurmanasya) discomposure of mind. Upon death ensues departure to another world. That is followed by return to this world. And the course of error, with its train of consequences, recommences.***

Besides these matters, which have a real existence but momentary duration, the Bauddhas distinguish under the category and name of (nirūpa) unreal, false, or nonexistent, three topics: 1st, wilful and observable destruction (pratisanc'hya-nirūdha) of an existing

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* See the preceding note.
** One commentary of the Vedánta (viz. the Abharaṇa), explains bhava as corporeal birth; and jātī genus, kind. Other differences among the Vedántin writers, on various minor points of the Buddhist doctrine, are passed over to avoid tediousness.
*** Sans., vāch., &c. on Br. Sūtr. 2. 2. (S. 19.)
thing, as the breaking of a jar by a stroke of a mallet; 2d, unobserved nullity or annihilation (apratisanc'hya-niródha); and 3d, vacancy or space (ácása) unencompassed and unshielded, or the imaginary ethereal element.

The whole of this doctrine is formally refuted by the Védántins. 'The entire aggregate, referred to two sources, external and internal, cannot be; nor the world's course dependent thereon: for the members of it are insensible; and its very existence is made to depend on the flash of thought; yet no other thinking permanent being is acknowledged, accumulating that aggregate, directing it, or enjoying; nor is there an inducement to activity without a purpose, and merely momentary.

'Nor is the alleged concatenation of events admissible: for there is no reason of it. Their existence depends on that of the aggregate of which they are alleged to be severally causes. The objections to the notion of eternal atoms with beings to enjoy, are yet more forcible against momentary atoms with none to enjoy. The various matters enumerated as successive causes, do not account for the sum of sensible objects. Nor can they, being but momentary, be the causes of effects: for the moment of the one's duration has ceased, before that of the other's existence commences. Being then a non-entity, it can be no cause. Nor does one last till the other begins, for then they would be contemporaneous.

'The ethereal element (ácása) is not a non-entity: for its existence is inferrible from sound.

'Nor is self or soul momentary: memory and recollection prove it: and there is no doubt nor error herein; for the individual is conscious that he is the same who to-day remembers what he yesterday saw.

'Nor can entity be an effect of non-entity. If the one might come of the other, then might an effect accrue to a stranger without effort on his part: a husbandman would have a crop of corn without tilling and sowing; a potter would have a jar without moulding the clay; a weaver would have cloth without weaving the yarn: nor would any one strive for heavenly bliss or eternal deliverance.*

To confute another branch of the sect of BUDDHA, the Védántins argue, that 'the untruth or non-existence of external objects is an untenable position; for there is perception or apprehension of them: for instance, a stock, a wall, a jar, a cloth; and that, which actually is apprehended, cannot be unexistent. Nor does the existence of objects cease when the apprehension does so. Nor is it like a dream, a jugglere, or an illusion; for the condition of dreaming and waking is quite different. When awake a person is aware of the illusory nature of the dream which he recollects.

* śānc. and other Com. on Br. Sātr. 2. 2. § 4. (S. 18—27.)
'Nor have thoughts or fancies an independent existence: for they are founded on external and sensible objects, the which, if unapprehended, imply that thoughts must be so too. These are momentary: and the same objections apply to a world consisting of momentary thoughts, as to one of instantaneous objects.

'The whole doctrine, when tried and sifted, crumbles like a well sunk in loose sand. The opinions advanced in it are contradictory and incompatible: they are severally untenable and incongruous. By teaching them to his disciples, Buddha has manifested either his own absurdity and incoherence, or his rooted enmity to mankind, whom he sought to delude.'*

A few observations on the analogy of the doctrine, above explained, to the Grecian philosophy, may not be here out of place. It has been already remarked, in former essays, that the Baudhās, like the Vaiśeṣikas, admit but two sources of knowledge (p. 194 of this volume). Such likewise appears to have been the opinion of the more ancient Greek philosophers; especially the Pythagoreans: and accordingly Ocellus, in the beginning of his treatise on the universe, declares that he has written such things, concerning the nature of the universe, as he learned from nature itself by manifest signs, and conjectured as probable, by thought through reasoning; thereby intimating, as is remarked by his annotator, that the means of knowledge are two.**

Concerning the atomic doctrine, maintained not only by the Vaiśeṣikas, or followers of Canāde, surnamed Cāṣyapa,*** but by the sect of Buddha, and likewise by several others as well heterodox as orthodox, no person needs to be told, that a similar doctrine was maintained by many among the ancient Greek philosophers; and in particular by Leucippus (if not previously by Moschus), and after him by Democritus; and likewise by Empedocles, who was of the Pythagorean school. They disagreed, as the Indian philosophers likewise do, respecting the number of elements or different kinds of atoms. Empedocles admitted five, developed in the following order: ether, fire, earth, water, and air. Here we have the five elements (bhūta) of the Hindus, including ācāśa. The great

* Com. on Br. Sutr. 2. 2. § 5. (S. 28—32.)
** Opusc. mytholog. phys. et eth. p. 503.
*** A remark may be here made, which was omitted in its proper place (Part 2 of this essay), that the followers of the atomic sect are sometimes contumeliously designated by their orthodox opponents, as Cānabhuj (a) or Cānabhacsha, in allusion to the founder's name. Cāna signifies a crow; and the import of Cānabhuj, synonymous with Cānād, is crow-eater (cānā ad). The original name, however, is derivable from cama little, (with ad to eat, or add to receive) implying abstemiousness or disinterestedness of the person bearing the name. Conformably with the first of those derivations, Canāde himself is sometimes called Cānabhacsha or Cānabhuj.

(a) sānc. on Br. Sutr. 2. 3. § 12. (S. 18.)
multitude of philosophers, however, restricted the number of elements to four; in which respect they agree with the Jainas, Baudhhas, Chárvācas and some other sectaries, who reject the fifth element affirmed by the Hindus in general, and especially by the orthodox.

In published accounts of the religious opinions of Baudhhas and Jainas, derived principally from oral information, doubts have been expressed as to the sense attached by them to the term which they use to signify the happy state at which the perfect saints arrive. It has been questioned whether annihilation, or what other condition short of such absolute extinction, is meant to be described.

Both these sects, like most others of Indian origin, propose, for the grand object to which man should aspire, the attainment of a final happy state, from which there is no return.

All concur in assigning to its attainment the same term, mucti or móscha, with some shades of difference in the interpretation of the word: as emancipation, deliverance from evil, liberation from worldly bonds, relief from further transmigration, &c.

Many other terms are in use, as synonymous with it; and so employed by all or nearly all of these sects; to express a state of final release from the world: such as amrita, immortality; apavarga, conclusion, completion, or abandonment; sréyas, excellence; nihšréyasa, assured excellence, perfection; caimahya, singleness; nihšaraṇa, exit, departure. But the term which the Baudhhas, as well as Jainas, more particularly affect, and which however is also used by the rest, is nirváṇa, profound calm. In its ordinary acceptation, as an adjective, it signifies extinct, as a fire which is gone out; set, as a luminary which has gone down; defunct, as a saint who has passed away: its etymology is from vá, to blow as wind, with the preposition nir used in a negative sense: it means calm and unruffled. The notion which is attached to the word, in the acceptation now under consideration, is that of perfect apathy. It is a condition of unmixed tranquil happiness or ecstasy (ananda). Other terms (as suc'ha, mohā, &c.) distinguish different gradations of pleasure, joy, and delight. But a happy state of imperturbable apathy is the ultimate bliss (ananda) to which the Indian aspires: in this the Jaina, as well as the Baudhha, concurs with the orthodox Védántin.

Perpetual uninterrupted apathy can hardly be said to differ from eternal sleep. The notion of it as of a happy condition seems to be derived from the experience of ecstacies, or from that of profound sleep, from which a person awakes refreshed. The pleasant feeling is referred back to the period of actual repose. Accordingly, as I had occasion to show in a preceding essay, the Védánta considers the individual soul to be temporarily, during the period of profound sleep, in the like condition of re-union with the Supreme, which it permanently arrives at on its final emancipation from body.
This doctrine is not that of the Jainas nor Baudhhas. But neither do they consider the endless repose allotted to their perfect saints as attended with a discontinuance of individuality. It is not annihilation, but unceasing apathy, which they understand to be the extinction (nirvāna) of their saints; and which they esteem to be supreme felicity, worthy to be sought by practice of mortification, as well as by acquisition of knowledge.

In my first essay on the Philosophy of the Hindus (p. 143, of this volume), it was stated upon the authority of a scholiast of the Sānc'hya, that Chārvāca, whose name is familiar as designating a heretical sect called after him, has exhibited the doctrine of the Jainas. In a marginal note to a scholiast of the Brahma-sūtras, one of the four branches of the sect of Buddha (the Mādhyamica) is identified with the Chārvācas. This I take to be clearly erroneous; and upon comparison of the tenets of the Jainas and Chārvācas, as alleged by the commentators of the Vēdāṇta in course of controversy, the other position likewise appears to be not correct.

For want of an opportunity of consulting an original treatise on this branch of philosophy, or any connected summary furnished even by an adversary of opinions professed by the Chārvācas, no sufficient account can be yet given of their peculiar doctrine, further than that it is undisguised materialism. A few of their leading opinions, however, are to be collected from the incidental notice of them by opponents.

A notorious tenet of the sect, restricting to perception only the means of proof and sources of knowledge, has been more than once adverted to (p. 152 and 194, of this volume). Further research enables me to enlarge the catalogue of means of knowledge admitted by others, with the addition of probability (sāmbhavi) and tradition (aithya) separately reckoned by mythologists (Paurānicas) among those means.* The latter is however comprehended under the head of (śabda) oral communication. In regard to probability or possibility (for the term may be taken in this lower meaning) as a ground or source of notions, it must be confessed, that in the text of the mythologists (their Purāṇas) a very ample use is made of the latitude; and what by supposition might have been and may be, is put in the place of what has been and is to be.

The Chārvācas recognize four (not five) elements, viz. earth, water, fire, and wind (or air); and acknowledge no other principles (tattva).**

The most important and characteristic tenet of this sect concerns

* Padār'ṭha dipicd.  ** Vṛhaspatya-sūtra, cited by Bhāscara.

17*
the soul, which they deny to be other than body.* This doctrine is cited for refutation in Vyāsā's sūtras, as the opinion of "some;" and his scholiasts, Bhavadeva Miśra and Ranganaṭha, understand the Chārvācas to be intended. Sāncara, Bhāscara, and other commentators, name the Locayaticas; and these appear to be a branch of the sect of Chārvāca. Sadānanda, in the Vēdānta sāra, calls up for refutation no less than four followers of Chārvāca, asserting that doctrine under various modifications; one maintaining, that the gross corporeal frame is identical with the soul; another, that the corporeal organs constitute the soul; a third affirming, that the vital functions do so; and the fourth insisting, that the mind and the soul are the same. In the second of these instances, Sadānanda's scholiast, Rāma Tīrtha, names the Lōcayatanas, a branch of the Chārvāca, as particularly intended. No doubt they are the same with the Lōcayaticas of Śāncara and the rest.

'Seeing no soul but body, they maintain the non-existence of soul other than body; and arguing that intelligence or sensibility, though not seen in earth, water, fire, and air, whether simple or congregated, may nevertheless subsist in the same elements modified in a corporeal frame, they affirm that an organic body (cāya) endowed with sensibility and thought, though formed of those elements, is the human person (purusha).**

'The faculty of thought results from a modification of the aggregate elements, in like manner as sugar with a ferment and other ingredients becomes an inebriating liquor; and as betel, areca, lime, and extract of catechu, chewed together, have an exhilarating property, not found in those substances severally, nor in any one of them singly.

'So far there is a difference between animate body and inanimate substance. Thought, knowledge, recollection, &c., perceptible only where organic body is, are properties of an organised frame, not appertaining to exterior substances, or earth and other elements simple or aggregate, unless formed into such a frame.

'While there is body, there is thought, and sense of pleasure and pain; none when body is not; and hence, as well as from self-consciousness, it is concluded that self and body are identical.'

Bhāscara Āchārya*** quotes the Vārhaspatya-sūtras (Vṛihaspati's aphorisms), apparently as the text work or standard authority of this sect or school; and the quotation, expressing that "the elements are earth, water, fire and air; and from the aggregation of them in bodily organs, there results sensibility and thought, as the inebriating property is deduced from a ferment and other ingredients."

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* Sāncara on Br. Sātr. 2. 2. 2. and 3. 3. 53. ** Sāncara, &c. *** On Br. Sātr. 3. 3. 53.
To the foregoing arguments of the Lóciyaticas or Chárvácas, the answer of the Védántins is, that thought, sensation, and other properties of soul or consciousness, cease at the moment of death, while the body yet remains; and cannot therefore be properties of the corporeal frame, for they have ceased before the frame is dissolved. The qualities of body, as colour, &c. are apprehended by others: not so those of soul, viz. thought, memory, &c. Their existence, while body endures, is ascertained: not their cessation when it ceases. They may pass to other bodies. Elements, or sensible objects, are not sentient, or capable of feeling, themselves; fire, though hot, burns not itself; a tumbler, however agile, mounts not upon his own shoulders. Apprehension of an object must be distinct from the thing apprehended. By means of a lamp, or other light, objects are visible: if a lamp be present, the thing is seen; not so, if there be no light. Yet apprehension is no property of the lamp; nor is it a property of body, though observed only where a corporeal frame is. Body is but instrumental to apprehension.

Among the Greeks, Dicsearchus of Messene held the same tenet, which has been here ascribed to the Lóciyaticas, and other followers of cha'rvaca, that there is no such thing as soul in man; that the principle, by which he perceives and acts, is diffused through the body, is inseparable from it, and terminates with it.

Máhéswaras and Páśupatas.

The devoted worshippers of śiva or mahéswara, take their designation from this last-mentioned title of the deity whom they adore, and whose revelation they profess to follow. They are called Máhéswaras, and (as it seems) Śiva-bhágavatas.

The ascetics of the sect wear their hair braided, and rolled up round the head like a turban; hence they are denominated (and the sect after them) Jatádhári, 'wearing a braid.'

The Máhéswaras are said to have borrowed much of their doctrine from the Sánc'hya philosophy; following capila on many points; and the theistical system of Patanjali on more.

They have branched into four divisions: one, to which the appellation of Saivas, or worshippers of Śiva, especially appertains: a second, to which the denomination of Pásupatás belongs, as followers of Páśupati, another title of mahéswara: the third bears the name of Cárunica-siddhántins: but Ráma'nuja* assigns to this third branch the appellation of Cárímuc'hás: the fourth is by all termed Cápálas or Cápdícás.

They appeal for the text of their doctrine to a book, which they esteem holy, considering it to have been revealed by mahéswara,

* Com. on Br. Sátr. 2. 2. 37.
ŚIVA, or PASUPATI: all names of the same deity. The work, most, usually bearing the latter title, Pasupatī-śāstra (Mahēśvara-siddhānta, or Śivāgama), is divided into five lectures (adhyāya), treating of as many categories (padārt'has). The enumeration of them will afford occasion for noticing the principal and distinguishing tenets of the sect.

I. Cārana, or cause. The Pāṣupatas hold, that Īśwara, the Supreme Being, is the efficient cause of the world, its creator (cartā) and superintending (adhisht'hātā) or ruling providence; and not its material cause likewise. They, however, identify the one supreme god, with ŚIVA, or PASUPATI, and give him the title of MAHĒŚWARA.

II. Cārya or effect: which is nature (pracrīti), or plastic matter (pradhāna), as the universal material principle is by the Pāṣupatas denominated, conformably with the terminology of the Śaṅc'hyas; and likewise maha, the great one, or intelligence, together with the further development of nature, viz. mind, consciousness, the elements, &c.

III. Yōga, abstraction; as perseverance in meditation on the syllable ōm, the mystic name of the deity; profound contemplation of the divine excellence, &c.

IV. Vidhi, enjoined rites; consisting in acts, by performance of which merit is gained; as bath, and ablutions, or the use of ashes in their stead; and divers acts of enthusiasm, as of a person overjoyed and beside himself.

V. Duhc'hānta, termination of ill, or final liberation (mōcsha).

The purpose, for which these categories are taught and explained, is the accomplishment of deliverance from the bondage (bandha) or fetters (pāsā), viz. illusion (māyā), &c., in which the living soul (jīva or ātma), by this sect termed pasu, is entangled and confined. For it is here maintained, that pasus (living souls) are individual sentient beings, capable of deliverance from evil, through the knowledge of God and the practice of prescribed rites, together with perseverance in profound abstraction.

The Pāṣupatas argue, that as a potter is the efficient, not the material, cause of the jar made by him; so the sentient being, who presides over the world, is the efficient, not the material, cause of it: for the superintendent, and that which is by him superintended, cannot be one and the same.

In a more full exposition of their opinions* they are stated as enumerating under the heads of effects and causes, those which are secondary; and as subdividing likewise the heads of prescribed rites and termination of ill.

I. They distinguish ten effects (cārya): namely, five principles

* Vidhyābharāṇa on Br. Sutr. 2. 2. 37.
(lutwa), which are the five elements: earth, water, fire, air, and ether; and five qualities (guna) colour, &c.

II. They reckon thirteen causes or instruments (carana); viz. five organs of sense, and as many organs of action; and three internal organs, intelligence, mind, and consciousness. These thirteen causes or means are the same with the thirteen instruments of knowledge enumerated by Capila and his followers, the Sānc'hyas.

III. Yāga, abstraction, does not appear to admit any subdivision.

IV. Enjoined rules (vidhi) are distributed under two heads: 1st. vrata, 2d. dwāra.

To the first head (vrata or vow) appertains the use of ashes in place of water for bath or ablutions: that is, first, in lieu of bathing thrice a day; at morning, noon, and evening: secondly, instead of ablutions for special causes, as purification from uncleanness after evacuation of urine, feces, &c.

To the same head belongs likewise the sleeping upon ashes: for which particular purpose they are solicited from householders, in like manner as food and other alms are begged.

This head comprises also exultation (upahāra), which comprehends laughter, dance, song, bellowing as a bull, bowing, recital of prayer, &c.

The second head (dwāra) consists of, 1st, pretending sleep, though really awake; 2d, quaking, or tremulous motion of members, as if afflicted with rheumatism or paralytic affection; 3d, halting, as if lame; 4th, joy, as of a lover at sight of his beloved mistress; 5th, affectation of madness, though quite sane; 6th, incoherent discourse.

V. Termination of pain (duhc'hānta) or deliverance from evil, is twofold: one is absolute extinction of all ills; the other is acquisition of transcendent power, and exercise of uncontrolled and irresistible will. The last comprises energy of sense and energy of action.

The energy of sense (drīc-sacti) varies according to the sense engaged, and is of five sorts: 1st, vision (darsana), or distinct and perfect perception of minute, remote, confused and undefined objects; 2d, (sravana) perfect hearing of sound; 3d, (manana) intuitive knowledge, or science without need of study; 4th, (vijñyāna) certain and undoubted knowledge, by book or fact; 5th, (sarvajnyatwa) omniscience.

Energy of action (cīryā-sacti) is properly single of its kind. It admits nevertheless of a threefold subdivision; which, however, is not well explained, in the only work in which I have found it noticed.*

The opinions of the Pāśupatas and other Māhēśwaras, are heret-

* Abharana (§ 39) 2. 2. 27. The only copy of it seen by me is in this part apparently imperfect.
ical, in the estimation of the Védántins, because they do not admit
pantheism, or creation of the universe by the deity out of his own
essence.

The notion of a plastic material cause, termed pradhána, borrowed
from the Sánc'hyaás, and that of a ruling providence, taken from Pa-
tanjali, are controverted, the one in part, the other in the whole,
by the orthodox followers of the Védánta.

'An argument drawn from the prevalence of pain, pleasure, and
illusion in the universe, that the cause must have the like qualities
and be brute matter, is incongruous,' say the Védántins, 'for it
could not frame the diversities, exterior and interior, which occur:
these argue thought and intention, in like manner as edifices and
gardens, which assuredly are not constructed without design. Nor
could there be operation without an operator; clay is wrought by
the potter who makes the jar; a chariot is drawn by horses yoked
to it; but brute matter stirs not without impulse. Milk nourishes
the calf, and water flows in a stream, but not spontaneously; for
the cow, urged by affection, suckles her calf, which, incited by
hunger, sucks the teat; a river flows agreeably to the inclination
of the ground, as by providence directed. But there is not, accord-
ing to the Sánc'hyaás and Páśupatas, any thing besides matter itself
to stir or to stop it, nor any motive: for soul is a stranger in the
world. Yet conversions are not spontaneous: grass is not neces-
sarily changed to milk; for particular conditions must co-exist:
swallowed by a cow, not by an ox, the fodder is so converted. Or,
granting that activity is natural to matter, still there would be no
purpose. The halt, borne by the blind, directs the progress: a
magnet attracts contiguous iron. But direction and contiguity are
wanting to the activity of plastic matter. The three qualities of
goodness, foulness, and darkness, which characterize matter, would
not vary to become primary and secondary in the derivative prin-
ciples of intelligence and the rest, without some external instigator
whomsoever. Apart from the energy of a thinking being, those
qualities cannot be argued to have a natural tendency to the pro-
duction of such effects as are produced.'**

'The Páśupatas' notion of Supreme God being the world's cause,
as governing both (pradhána) matter and (purusha) embodied spirit,
is incongruous,' say again the Védántins, 'for he would be charge-
able with passion and injustice, distributing good and evil with par-
tiality. Nor can this imputation be obviated by reference to the in-
fluence of works: for instigation and instigator would be recipro-
cally dependent. Nor can the objection be avoided by the assump-

* That by which the world is accomplished (pradhýyaté), and in which it
is deposited at its dissolution, is first (pradhána) matter.
** Sánc., &c., on Br. Sútr. 2. 2. § 1. (S. 1—10.)
tion of an infinite succession (without a beginning) of works and their fruits.

'Neither is there any assignable connexion by which his guidance of matter and spirit could be exercised: it is not conjunction, nor aggregation, nor relation of cause and effect. Nor can the material principle, devoid of all sensible qualities, be guided and administered. Nor can matter be wrought without organs. But, if the Supreme Being have organs, he is furnished with a corporeal frame, and is not god, and he suffers pain, and experiences pleasure, as a finite being. The infinity of matter and of embodied spirit, and god's omniscience, are incompatible; if he restrict them in magnitude and number, they are finite; if he cannot define and limit them, he is not omniscient (and omnipotent).'

A further objection to the Sāṇḍhyavāda doctrine, and consequently to the Pāṣupata grounded on it, is its alleged inconsistencies and contradictions:** one while eleven organs are enumerated, at another seven only, the five senses being reduced to one cuticular organ, the sense of feeling. The elements are in one place derived immediately from the great or intelligent principle; in another, from consciousness. Three internal faculties are reckoned in some instances, and but one in others.'

The grounds of this imputation, however, do not appear. Such inconsistencies are not in the text of capila, nor in that of the Carica: and the Vedanta itself seems more open to the same reproach: for there is much discrepancy in the passages of the Veda, on which it relies.

The point on which the Pāṣupatas most essentially differ from the orthodox, the distinct and separate existence of the efficient and material causes of the universe, is common to them with the ancient Greek philosophers before Aristotle. Most of these similarly affirmed two, and only two, natural causes, the efficient and the material; the first active, moving: the second, passive, moved; one effective, the other yielding itself to be acted on by it. Ocellus terms the latter γένεσις generation, or rather production; the former its cause, αἰτία γενέσιος.*** Empedocles, in like manner, affirmed two principles of nature; the active, which is unity, or god; the passive, which is matter.†

Here we have precisely the praritā and cāraṇā of the Indian philosophers: their upādāna and nimitta-cāraṇā, material and efficient causes. The similarity is too strong to have been accidental. Which of the two borrowed from the other I do not pretend to determine: yet, advertling to what has come to us of the history of

Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Grecian to have been on this, as on many other points, indebted to Indian instructors.

It should be observed, that some among the Greek philosophers, like the Sānch'hyās, who follow Capila, admitted only one material principle and no efficient cause. This appears to have been the doctrine of Heraclitus in particular. His *psegrmata* correspond with the sheer (*tannmātra*) particles of Capila's Sānch'hya; his intelligent and rational principle, which is the cause of production and dissolution, is Capila's *buddhi* or *mahat*; as his material principle is *pradhāna* or *pracriti*: the development of corporeal existences, and their return to the first principle at their dissolution,* correspond with the upward and downward way, ὀδὸς ἀνω and ὀδὸς κάτω, of Heraclitus.**

I shall not pursue the parallel further. It would not hold for all particulars, not was it to be expected that it should.

**Pāncharātras or Bhāgavatas.**

Among the *Vaishnavas* or special worshippers of Viṣhṇu, is a sect distinguished by the appellation of Pāncharātras, and also called Viṣhṇu Bhāgavatas, or simply Bhāgavatas. The latter name might, from its similarity, lead to the confounding of these with the followers of the Bhagavad-gitā, or of the *Śri Bhāgavata purāṇa*. The appropriate and distinctive appellation then is that of Pāncharātra, derived from the title of the original work which contains the doctrine of the sect. It is noticed in the Bhārata, with the Sānch'hya, Yōga and Pāṣupata, as a system deviating from the Vēdas; and a passage quoted by Śancara-Āchārya seems to intimate that its promulgator was Śaṇḍilya, who was dissatisfied with the Vēdas, not finding in them a prompt and sufficient way of supreme excellence (**puraśṛyās**) and final beatitude; and therefore he had recourse to this *sāstra*. It is, however, by most ascribed to Nārāyana or Vaśudeva himself; and the orthodox account for its heresy, as they do for that of Buddha's doctrines, by presuming delusion wilfully practised on mankind by the holy or divine personage, who revealed the *tantra*, or *āgama*, that is, the sacred book in question, though heterodox.

Some of its partisans nevertheless pretend, that it conforms with one of the *sāc'hás* of the Vēda, denominated the Ecāyana. This does not, however, appear to be the case; nor is it clear, that any such *sāc'hā* is forthcoming, or has ever existed.

Many of this sect practise the (*samsćārás*) initiatory ceremonies of regeneration and admission to holy orders, according to the

* See p. 161 of this volume. ** Diog. Laert. ix. 8 and 9.
forms directed by the Vájasanéji-śáčhá of the Yajurvéda. Others, abiding rigidly by their own rules, perform the initiatory rites, in a different, and even contrary mode, founded, as is pretended, on the supposed Écâyana-śáčhá. But their sacerdotal initiation is questioned, and their rank as Bráhmanás contested, on the ground of the insufficiency of their modes unsanctioned by either of the three genuine and authoritative Védas.

The religious doctrine of the sect is, by admission of Śaṅcará and other commentators of the Védánta, reconcileable on many points with the Védá; but in some essential respects it is at direct variance with that authority, and consequently deemed heretical; and its confutation is the object of the 8th or last adhícarāṇa in the controversial chapter of the Brahme-sútras (2. 2. 8.)

Yeś Rámaṇúja, in his commentary on those sútras, defends the superhuman origin and correct scope of the Páñcharátras; the authority of which he strenuously maintains, and earnestly justifies its doctrine on the controverted points; and even endeavours to put a favourable construction on Bádaráyána’s text, as upholding rather than condemning its positions.

Vásudevá, who is Víshnú, is by this sect identified with Bhágavat, the Supreme Being; the one, omniscient, first principle, which is both the efficient and the material cause of the universe: and is likewise its superintending and ruling providence. That being, dividing himself, became four persons, by successive production. From him immediately sprung Sáncarshana, from whom came Pradyumna; and from the latter issued Anárudha. Sáncarshana is identified with the living soul (jíva); Pradyumna, with mind (manas); and Anárudha, with (aháncára) egotism, or consciousness.

In the mythology of the more orthodox Vaishnavas, Vásudevá is kríshná; Sáncarshana is his brother Bálarama; Pradyumna is his son Cápá (Cupid); and Anárudha is son of Cápá.

Vásudevá, or Bhágavat, being supreme nature, and sole cause of all, the rest are effects. He has six especial attributes, being endowed with the six pre-eminent qualities of

1st. Knowledge (jñána), or acquaintance with everything animate or inanimate constituting the universe.

2d. Power (jñáti), which is the plastic condition of the world’s nature.

3d. Strength (bála), which creates without effort, and maintains its own creation without labour.

4th. Irresistible will (aśvárya), power not to be opposed or obstructed.

5th. Vigour (vírya), which counteracts change, as that of milk into curds, and obviates alteration in nature.

6th. Energy (téjas), or independence of aid or adjunct in the world’s creation, and capacity of subjugating others.
From the diffusion and co-operation of knowledge with strength, Sanscarshana sprang; from vigour and irresistible will, Pradyumna; and from power and energy, Aniruddha. Or they may all be considered as partaking of all the six attributes.

Deliverance consisting in the scission of worldly shackles, is attainable by worship of the deity, knowledge of him, and profound contemplation; that is, 1st, by resorting to the holy temples, with body, thought, and speech subdued, and muttering the morning prayer, together with hymns and praise of (Bhagavat) the deity, and with reverential bowing and other ceremonies; 2dly. By gathering and providing blossoms, and other requisites of worship; 3dly. By actual performance of divine worship; 4thly. By study of the sacred text (Bhagavat-śāstra) and reading, hearing, and reflecting on that and other holy books (purāṇas and āgamas), which are conformable to it; 5thly. By profound meditation and absorbed contemplation after evening worship, and intensely fixing the thoughts exclusively on (Bhagavat) the deity.

By such devotion, both active and contemplative (cīraud-yoga and jñāna-yoga), performed at five different times of each day, and persisted in for a hundred years, Vāsudeva is attained; and by reaching his divine presence, the votary accomplishes final deliverance, with everlasting beatitude.

Against this system, which is but partially heretical, the objection upon which the chief stress is laid by Vyāsa, as interpreted by Śāntaraśaḥ and the rest of the scholiasts, is, that 'the soul would not be eternal, if it were a production, and consequently had a beginning. Springing from the deity, and finally returning to him, it would merge in its cause and be re-absorbed; there would be neither reward nor punishment; neither a heaven, nor a hell: and this doctrine virtually would amount to (nastīcya) denial of another world. Nor can the soul, becoming active, produce mind; nor again this, becoming active, produce consciousness. An agent does not generate an instrument, though he may construct one by means of tools; a carpenter does not create, but fabricate, an axe. Nor can four distinct persons be admitted, as so many forms of the same self-divided being, not springing one from the other, but all of them alike endued with divine attributes, and consequently all four of them gods. There is but one god, one Supreme Being. It is vain to assume more; and the Pāncharātra itself affirms the unity of god.'

A few scattered observations have been thrown out on the similarity of the Greek and Indian philosophy, in this and preceding portions of the present essay. It may be here remarked by the way, that the Pythagoreans, and Ocellus in particular, distinguish

* Br. Sūtr. 2. 2. 8. (42—45.) Śāntaraśaḥ, &c.
as parts of the world, the heaven, the earth, and the interval between them, which they term lofty and aërial, λέγω δὲ μέρη, οὐφανὸν, γῆν, τὸ μεταξὺ τούτων’ ὤ δὴ μετάφειον καὶ αἰείον οὐνομάζεται.*

Here we have precisely the (swar, bhu, and antaricscha) heaven, earth, and (transpicuous) intermediate region of the Hindus.

Pythagoras, as after him Ocellus, peoples the middle or aërial region with demons, as heaven with gods, and the earth with men. Here again they agree precisely with the Hindus, who place the gods above, man beneath, and spiritual creatures, flitting unseen, in the intermediate region. The Vēdas throughout teem with prayers and incantations to avert and repel the molestation of aërial spirits, mischievous imps, who crowd about the sacrifice and impede the religious rite.

Nobody needs to be reminded, that Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus universally: do the same tenet of transmigration of souls.

They agree likewise generally in distinguishing the sensitive, material organ (manas), from the rational and conscious living soul (jīvātmā).** θυμός and φήν of Pythagoras; one perishing with the body, the other immortal.

Like the Hindus, Pythagoras, with other Greek philosophers, assigned a subtle ethereal clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with body; the sīcśhma (or linga) śarīra and sthūla śarīra of the Sānc'hyas and the rest.***

They concur even in the limit assigned to mutation and change; deeming all which is sublunary, mutable, and that which is above the moon subject to no change in itself.† Accordingly, the manes doomed to a succession of births, rise, as the Vēdas teach, no further than the moon: while those only pass that bourne who are never to return. But this subject rather belongs to the Vēdānta: and I will therefore terminate this treatise; purposing to pursue the subject in a future essay, in which I expect to show that a greater degree of similarity exists between the Indian doctrine and that of the earlier than of the later Greeks; and, as it is scarcely probable that, the communication should have taken place, and the knowledge been imparted, at the precise interval of time which intervened between the earlier and later schools of Greek philosophy, and especially between the Pythagoreans and Platonists, I should be disposed to conclude that the Indians were in this instance teachers rather than learners.

* Ocell. c. 3., in Opusc. Myth. p. 528.
*** See page 155 of this volume. † Ocellus. Opusc. Mythol. 527.
XI.

ENUMERATION OF INDIAN CLASSES.

[From the Asiatic Researches, vol. v. p. 53—67. Calcutta 1798. 4to.]

The permanent separation of classes, with hereditary professions assigned to each, is among the most remarkable institutions of India; and, though now less rigidly maintained than heretofore, must still engage attention. On the subject of the mixed classes, Sanscrit authorities, in some instances, disagree: classes mentioned by one, are omitted by another; and texts differ on the professions assigned to some tribes. A comparison of several authorities, with a few observations on the subdivisions of classes, may tend to elucidate this subject, in which there is some intricacy.

One of the authorities I shall use, is the Játinálad, or Garland of Classes; an extract from the Rudra yáma tantra, which in some instances corresponds better with usage, and received opinions, than the ordinances of menu, and the great Dharma puráña.* On more important points its authority could not be compared with the Dharmašástra; but, on the subject of classes, it may be admitted; for the Tantras form a branch of literature highly esteemed, though at present much neglected.** Their fabulous origin derives them from revelations of šiva to párватí, confirmed by vishnu, and therefore called Agama, from the initials of three words in a verse of the Tódala tantra.

"Coming from the mouth of šiva, heard by the mountain-born goddess, admitted by the son of vásudéva, it is thence called Agama."

Thirty-six are mentioned for the number of mixed classes; but, according to some opinions, that number includes the fourth original tribe, or all the original tribes, according to other authorities: yet the text quoted from the great Dharma puráña, in the digest of which

* The texts are cited in the Veddávána sétu, from the Vrihad dharma puráña. This name I therefore retain; although I cannot learn that such a puráña exists, or to what treatise the quotation refers under that name [See p. 63 of the present work.]

** See p. 125.
a version was translated by Mr. halhed, names thirty-nine mixed
classes; and the Jātîmālā gives distinct names for a greater number.

On the four original tribes it may suffice, in this place, to quote
the Jātîmālā, where the distinction of Brāhmaṇas, according to the
ten countries to which their ancestors belonged, is noticed: that
distinction is still maintained.

"In the first creation, by Brahmá, Brāhmaṇas proceeded, with
the Vēda, from the mouth of Brahmá. From his arms Čṣatriyas
sprung; so from his thigh, Vaiśyas: from his foot Śūdras were pro-
duced: all with their females.

"The Lord of creation viewing them, said, 'What shall be your
occupations?' They replied, 'We are not our own masters, oh, God! command us what to undertake.'

"Viewing and comparing their labours, he made the first tribe
superior over the rest. As the first had great inclination for the
divine sciences, (Brahme vēda,) therefore he was Brāhmaṇa. The
protector from ill (cshayate) was Čṣatriya. Him whose profession
(pēśa) consists in commerce, which promotes the success of wars,
for the protection of himself and of mankind, and in husbandry, and
attendance on cattle, he called Vaiśya. The other should volun-
tarily serve the three tribes, and therefore he became a Śūdra: he
should humble himself at their feet."

And in another place:

"A chief of the twice-born tribe was brought by vishnu's eagle
from Sāca dwipa: thus have Sāca dwipa Brāhmaṇas become known
in Jambu dwipa.

"In Jambu dwipa, Brāhmaṇas are reckoned tenfold; Sāreswata,
Cāṇyucubja, Gaūla, Mait’iila, Ucāla, Drāviḍa, Mahārāṣṭra, Tailanga,
Gujjara, and Čāsīmīra, residing in the several countries whence they
are named.*

"Their sons and grandsons are considered as Cāṇyucubja priests,
and so forth. Their posterity, descending from men, also inhabit
the southern regions: others reside in Angra, Banga, and Calinga;
some in Cāmarūpa and Odra. Others are inhabitants of Sumbhadēśa:
and twice-born men, brought by former princes, have been estab-
lished in Rāda, Māgadha, Varēndra, Chōla, Swernagrāma, China,
Cūla, Sāca, and Berbera."**

* These several countries are, Sāreswata, probably the region watered
by the river Sersutty, as it is marked in maps; unless it be a part of Bengal,
named from the branch of the Bhāgirathī, which is distinguished by this
appellation; Cāṇyucubja or Canaj; Gaūla, probably the western Gdr, and not
the Gaur of Bengal; Mithiha, or Tirabhuci, corrupted into Tirhut; Ucāla,
said to be situated near the celebrated temple of Jagannath: Drāviḍa, pro-
nounced Dvēra; possibly the country described by that name, as a mari-
time region south of Carnata, (As. Res. vol. ii. p. 117); Mahārāṣṭra, or Mar-
hatta; Telīnga, or Telīngāna; Gujjar, or Guzrat; Čāsīmīra, or Čāsīmīr.

** Angra includes Bhāgapur. Benga, or Bengal Proper, is a part only of
I shall proceed, without further preface, to enumerate the principal mixed classes, which have sprung from intermarriages of the original tribes.

1. **Mūrdhābhishicita**, from a Brāhmana by a girl of the Čhatriya class; his duty is the teaching of military exercises. The same origin is ascribed in the great Dhārma purāṇa to the Cumbhacāra,* or potter, and Tantravāya,** or weaver: but the Tantravāya, according to the Jātimālā, sprung from two mixed classes, for he was begotten by a man of the Manivandha on a woman of the Manicara tribe.

2. **Ambasht’ha** or **Vaidya,*** whose profession is the science of medicine, was born of a Vaisya woman, by a man of the sacerdotal class. The same origin is given by the Dhārma purāṇa to the Can-sacāra,† or brazier, and to the Sanc’hacāra, ‡ or worker in shells. These again are stated in the tantra, as springing from the intermarriages of mixed classes; the Can sacāra from the Tāmracūla and the Sanc’hacāra; also named Sanc’hadāreca, from the Rājaputra and Gāndhica: for Rājaputra not only denotes Čhatriyas as sons of kings, but is also the name of a mixed class, and of a tribe of fabulous origin.

Rudra yāmala tantra: “The origin of Rājaputras is from the Vaisya on the daughter of an Ambasht’ha. Again, thousands of others sprung from the foreheads of cows kept to supply oblations.”

3. **Nishāda**, or **Pārasava**, whose profession is catching fish, was born of a Śūdra woman by a man of a sacerdotal class. The name is given to the issue of a legal marriage between a Brāhmana and a woman of the Śūdra tribe. It should seem that the issue of other legal marriages in different ranks, were described by the names of mixed classes springing from intercourse between the several tribes. This, however, is liable to some question; and since such marriages are considered as illegal in the present age, it is not material to pursue the inquiry.

According to the Dhārma purāṇa, from the same origin with the Nishāda springs the Varājivī, or astrologer. In the tantra, that origin is given to the Brahma-Śūdra, whose profession is to make chairs the Suba. Varāndra, the tract of inundation north of the Ganges, is a part of the present Zila of Rajeshādi. Calinga is watered by the Gātvedri (As. Res. vol. iii. p. 48.) Cāmarupa, an ancient empire is become a province of Assām. Odra I understand to be Orisa Proper. Rāda (if that be the true reading) is well known as the country west of the Bhāgirathā. Māyūra or Māgadha, is Bahār Proper. Chōla is part of Bīrbhāum. Another region of this name is mentioned in the Asiatic Researches, vol. iii. p. 48. Smemagrama, vulgarly Surnargau, is situated east of Dacca. China is a portion of the present Chinese empire. On the rest I can offer no conjecture. Śūca and Barbera, here mentioned, must differ from the Dvīpa and the region situated between the Čusa and Sanc’ha dwāpas.

* Vulgarly, Cūmār. ** Vulgarly, Tānti. *** Vulgarly, Baidya.
† Vulgarly, Časer. ‡ Vulgarly, Sāc’hera.
or stools used on some religious occasions. Under the name of Vara-
jivi* is described a class springing from the Gópa and Tantraváya,
and employed in cultivating betel. The profession of astrology, or,
at least, that of making almanacks, is assigned in the tantra, to de-
graded Bráhmaṇas.

"Bráhmaṇas, falling from their tribe, became kinsmen of the
twice-born class: to them is assigned the profession of ascertaining
the lunar and solar days."

4. Māhishya is a son of a Cśatriya by a woman of the Vaisya tribe.
His profession is music, astronomy, and attendance on cattle.

5. Ugra was born of a Śūdra woman by a man of the military
class. His profession, according to menu, is killing or confining
such animals as live in holes: but, according to the tantra, he is an
encomiast or bard. The same origin is attributed to the Nāpita**
or barber; and to the Maudaca, or confectioner. In the tantra, the
Nāpita is said to be born of a Cuverina woman by a man of the Put-
ticāra class.

6. Caranā*** from a Vaisya, by a woman of the Śūdra class, is
an attendant on princes, or secretary. The appellation of Cāyasṭha†
is in general considered as synonymous with Caranā; and accord-
ingly the Caranā tribe commonly assumes the name of Cāyasṭha:
but the Cāyasṭhas of Bengal have pretensions to be considered as
true Śūdras, which the Jātmikā seems to authorize; for the origin
of the Cāyasṭha is there mentioned, before the subject of mixed
tribes is introduced, immediately after describing the Gópa as a true
Śūdra.

One, named Bhūtiddatta, was noticed for his domestic assiduity;††
therefore the rank of Cāyasṭha was by Bráhmaṇas assigned to him.
From him sprung three sons, Chitrāṅgada, Chitrasēna, and Chitrāgupta:
they were employed in attendance on princes.

The Dharma purāṇa assigns the same origin to the Tambuli, or
betel-seller, and to the Tanlica, or areca-seller, as to the Caranā.

The six before enumerated are begotten in the direct order of
the classes. Six are begotten in the inverse order.

7. Śūta, begotten by a Cśatriya on a woman of the priestly class.
His occupation is managing horses and driving cars. The same
origin is given, in the purāṇas, to the Mālācāra,††† or florist; but he
sprung from the Carmacāra and Tañica classes, if the authority of the
tantra prevails.

8. Māgaḍha, born of a Cśatriya girl, by a man of the commercial

* Vulgarly, Baraiya.  ** Vulgarly, Nāya or Nīdi.
*** Vulgarly, Caran.  † Vulgarly, Cātū.
†† Literally, Staying at home, (cāyē saṃchitah,) whence the etymology of
Cāyasṭha.  †††ś Malī.
class, has, according to the sāstra, the profession of travelling with merchandize; but, according to the purāṇa and tantra, is an encomiast. From parents of those classes sprung the Gópa* if the purāṇa may be believed; but the tantra describes the Gópa as a true Śūdra, and names Gópajīvi** a mixed class, using the same profession, and springing from the Tantravāya and Mānibandha tribes.

9 and 10. Vaidēha and Ayūgava. The occupation of the first, born of a Brāhmaṇī by a man of the commercial class, is waiting on women: the second, born of a Vaiśya woman by a man of the servile class, has the profession of a carpenter.

11. Cshaṭrī, or Cshattā, sprung from a servile man by a woman of the military class, is employed in killing and confining such animals as live in holes. The same origin is ascribed by the purāṇa to the Carmacāra, or smith, and Dāsa, or mariner. The one is mentioned in the tantra without specifying the classes from which he sprung; and the other has a different origin according to the sāstra and tantra.

All authorities concur in deriving the chaṇḍala from a Śūdra father and Brāhmaṇī mother. His profession is carrying out corpses, and executing criminals; and officiating in other abject employments for the public service.

A third set of Indian classes originate from the intermarriages of the first and second set: a few only have been named by men; and, excepting the Abhira, or milkman, they are not noticed by the other authorities to which I refer. But the purāṇa names other classes of this set.

A fourth set is derived from intercourse between the several classes of the second: of these also few have been named by men; and one only of the fifth set, springing from intermarriages of the second and third; and another of the sixth set, derived from intercourse between classes of the second and fourth. men adds to these tribes four sons of outcasts.

The tantra enumerates many other classes, which must be placed in lower sets, and ascribes a different origin to some of the tribes in the third and fourth sets. To pursue a verbose comparison would be tedious, and of little use; perhaps, of none; for I suspect that their origin is fanciful; and, except the mixed classes named by men, that the rest are terms for professions rather than tribes, and they should be considered as denoting companies of artisans, rather than distinct races. The mode in which amēra sinha mentions the mixed classes and the professions of artisans, seems to support this conjecture.

However, the Jātīmāta expressly states the number of forty-two

* Góp.  ** Góarid-Gop.
mixed classes, springing from the intercourse of a man of inferior, with a woman of superior class. Though, like other mixed classes, they are included under the general denomination of Sūdra, they are considered as most abject, and most of them now experience the same contemptuous treatment as the abject mixed classes mentioned by Menu. According to the Rudra yāmala, the domestic priests of twenty of these tribes are degraded. "Avoid", says the tantra, "the touch of the Chāndāla, and other abject classes; and of those who eat the flesh of kine, often utter forbidden words, and perform none of the prescribed ceremonies; they are called Miśēkha, and going to the region of Yavana, have been named Yāvanas."

"These seven, the Rajaca, Carmacāra, Nāṭa, Baruṭa, Cenaerta, and Mēdabhīla, are the last tribes. Whoever associates with them, undoubtedly falls from his class; whoever bathes or drinks in wells or pools which they have caused to be made, must be purified by the five productions of kine; whoever approaches their women, is doubtless degraded from his rank.

"For women of the Nāṭa and Capāla classes, for prostitutes, and for women of the Rajaca and Nāpiṭa tribes, a man should willingly make oblations, but by no means daily with them."

I may here remark, that according to the Rudra yāmala, the Nāṭa and Nalaca are distinct; but the professions are not discriminated in that tantra. If their distinct occupations, as dancers and actors, are accurately applied, dramas are of very early date.

The Puṇḍraca and Pāttasūracāsa, or feeder of silk-worms, and silk-twister, deserve notice; for it has been said, that silk was the produce of China solely until the reign of the Greek Emperor Justinian, and that the laws of China jealously guarded the exclusive production. The frequent mention of silk in the most ancient Sanskrit books would not fully disprove that opinion; but the mention of an Indian class, whose occupation it is to attend silk-worms, may be admitted as proof, if the antiquity of the tantra be not questioned. I am informed, that the tantras collectively are noticed in very ancient compositions; but, as they are very numerous, they must have been composed at different periods; and the tantra which I quote, might be thought comparatively modern. However, it may be presumed that the Rudra yāmala is among the most authentic, and by a natural inference, among the most ancient; since it is named in the Durgā mehātwa where the principal tantras are enumerated.*

* Thus enumerated, "Cali tantra, Mūndmālā, Tārv, Nivadhana tantra, Servādvarā, Rīva tantra, Sīngārachana, Bhātā tantra, Uddhātan and Cālīcāt calpa, Bhairavi tantra, and Bhairavi calpa, Tālivā, Mātrībhādācāra, Māyā tantra, Bivānara, Viśvādara, Samayad tantra, Brahma-yāmala tantra, Rudra-yāmala-tantra, Saṇcu-yāmala-tantra, Gāya-trī-tantra, Cālirācāla servasā, Cudrānava, Yōgini,
In the comparative tables to which I have referred, the classes are named, with their origin, and the particular professions assigned to them. How far every person is bound, by original institutions, to adhere rigidly to the profession of his class, may merit some enquiry. Lawyers have largely discussed the texts of law concerning this subject, and some difference of opinion occurs in their writings. This, however, is not the place for entering into such disquisitions. I shall therefore briefly state what appears to be the best established opinion, as deduced from the texts of Menu, and other legal authorities.

The regular means of subsistence for a Brāhmaṇa, are assisting to sacrifice, teaching the Vēdas, and receiving gifts; for a Cshatriya, bearing arms; for a Vaiśya, merchandize, attending on cattle, and agriculture, for a Sūdra, servile attendance on the higher classes. The most commendable are, respectively for the four classes, teaching the Vēda, defending the people, commerce, or keeping herds or flocks, and servile attendance on learned and virtuous priests.

A Brāhmaṇa, unable to subsist by his own duties, may live by those of a soldier; if he cannot get a subsistence by either of these employments, he may apply to tillage, and attendance on cattle, or gain a competence by traffic, avoiding certain commodities. A Cshatriya, in distress, may subsist by all these means; but he must not have recourse to the highest functions. In seasons of distress, a further latitude is given. The practice of medicine, and other learned professions, painting and other arts, work for wages, menial service, alms, and usury, are among the modes of subsistence allowed to the Brāhmaṇa and Cshatriya. A Vaiśya, unable to subsist by his own duties, may descend to the servile acts of a Sūdra. And a Sūdra, not finding employment by waiting on men of the higher classes, may subsist by handicrafts; principally following those mechanical occupations, as joinery and masonry; and practical arts, as painting and writing; by following of which he may serve men of superior classes: and, although a man of a lower tribe is in general restricted from the acts of a higher class, the Sūdra is expressly permitted to become a trader or a husbandman.

Besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession which regularly belongs to the class from which they derive their origin on the mother's side: those, at least, have such an option, who are born in the direct order of the tribes, as the Mūrdhābhishictra, Ambash'Cha, and others. The mixed classes are also permitted to subsist by any of the duties of a Sūdra; that is, by a menial service, by handicraft, by commerce, or by agriculture.

tantra, and the Tantra Mahishamardini. These are here universally known, Oh Bhairavi, greatest of souls! And many are the tantras uttered by Sambhu.
Hence it appears that almost every occupation, though regularly it be the profession of a particular class, is open to most other tribes; and that the limitations, far from being rigorous, do, in fact, reserve only one peculiar profession, that of the Brāhmaṇa, which consists in teaching the Vēda, and officiating at religious ceremonies.

The classes are sufficiently numerous; but the subdivisions of them have further multiplied distinctions to an endless variety. The subordinate distinctions may be best exemplified from the Brāhmaṇa and Čāyastha, because some of the appellations, by which the different races are distinguished, will be familiar to many readers.

The Brāhmaṇas of Bengal are descended from five priests, invited from Cānyacubja, by Ādīśvara, king of Gaura, who is said to have reigned about nine hundred years after Christ. These were Bhāṭṭa Nārāyaṇa, of the family of Sandilā, a son of Śaśyapa; Daśśa, also a descendant of Čaśyapa; Vēḍaḡarva, of the family of Vatsa; Chandra, of the family of Sāvetra, a son of Čaśyapa; and Śrī Hershā, a descendant of Bhāradwāja.

From these ancestors have branched no fewer than a hundred and fifty-six families, of which the precedence was fixed by Ballāla Sēna, who reigned in the eleventh century of the Christian æra. One hundred of these families settled in Vārendra, and fifty-six in Rārā. They are now dispersed throughout Bengal, but retain the family distinctions fixed by Ballāla Sēna. They are denominated from the families to which their five progenitors belonged, and are still considered as Cānyacubja Brāhmaṇas.

At the period when these priests were invited by the king of Gaura, some Sāreswata Brāhmaṇas, and a few Vaidicas, resided in Bengal. Of the Brāhmaṇas of Sāreswata, none are now found in Bengal; but five families of Vaidicas are extant, and are admitted to intermarry with the Brāhmaṇas of Rārā.

Among the Brāhmaṇas of Vārendra, eight families have pre-eminence, and eight hold the second rank.* Among those of Rārā six

* VĀRENDRĀ BRĀHMAṆĀS.

| ČULĪNA 8 |
|-----------------|-----------------|---------------|
| or | Cāṭī. | Sanyamini, or |
| Lohari. | Bhaduri. | Śāhū-Vṛṣṇī. |
| or | | Sandīl. Bhadara. |

The last was admitted by election of the other seven.

SŪDHĀ ŚRĪṆĪRA 8.

CASHĪ ŚRĪṆĪRA 84.

The names of these 92 families seldom occur in common intercourse.
hold the first rank.* The distinctive appellations of the several families are borne by those of the first rank; but in most of the other families they are disused; and śerūn, or śermā, the addition common to the whole tribe of Brāhmaṇas, is assumed. For this practice, the priests of Bengal are censured by the Brāhmaṇas of Mī'hlā, and other countries, where that title is only used on important occasions, and in religious ceremonies.

In Mī'hlā the additions are fewer, though distinct families are more numerous; no more than three surnames are in use in that district, Thācusa, Māra, and Ojā, each appropriated to many families.

The Cāyasthas of Bengal claim descent from five Cāyasthas who attended the priests invited from Cānīyacubja. Their descendants branched into eighty-three families; and their precedence was fixed by the same prince Ballāla Śēṇa, who also adjusted the family rank of other classes.

In Benga and Dacshiṇa Rārā, three families of Cāyasthas have pre-eminence; eight hold the second rank.** The Cāyasthas of inferior rank generally assume the addition of Dāsa, common to the tribe of Śūdras, in the same manner as other classes have similar titles common to the whole tribe. The regular addition to the name of a Cāṣṭriya is Verman; to that of a Vaiṣya, Gupta; but the general title of Dēva is commonly assumed; and, with a feminine termination, is also borne by women of other tribes.

* Nārīya Brāhmaṇas.

Cūḷā 6.

Muc'hitī, Vulgarly, Muc'herja.

Ghōṣha.

Cūṇa, Cāṛjelata.

** Cāyasthas of Dacshiṇa Rārā and Benga.

Cūḷā 3.

Ghōṣha.

Vastu, Vulg. Bōse.

Sanmāulica 8.


Maulica 72.


Sydna, &c.

Tēja, &c.

The others are omitted for the sake of brevity; their names seldom occur in common intercourse.
The distinctions of families are important in regulating intermarriages. Genealogy is made a particular study; and the greatest attention is given to regulate the alliance according to established rules, particularly in the first marriage of the eldest son. The principal points to be observed are, not to marry within the prohibited degrees; nor in a family known by its name to be of the same primitive stock; nor in one of inferior rank; nor even in an inferior branch of an equal one; for within some families gradations are established. Thus, among the Culina of the Cāyasthas, the rank has been counted from thirteen degrees; and in every generation, so long as the marriage has been properly assorted, one degree has been added to the rank. But, should a marriage be contracted in a family of a lower degree, an entire forfeiture of such rank would be incurred.
XII.

OBSERVATIONS on the SECT of JAINAS.

[From the Asiatic Researches, vol. ix. p. 287—322. Calcutta, 1807. 4to.]

The information collected by Major Mackenzie, concerning a religious sect hitherto so imperfectly known as that of the Jainas, and which has been even confounded with one more numerous and more widely spread (the sect of Buddha), may furnish the ground of further researches, from which an exact knowledge of the tenets and practice of a very remarkable order of people may be ultimately expected. What Major Mackenzie has communicated to the Society, comes from a most authentic source; the declaration of two principal priests of the Jainas themselves. It is supported by similar information, procured from a like source, by Dr. L. Buchanan, during his journey in Mysore, in the year following the reduction of Seringapatam. Having the permission of Dr. Buchanan to use the extracts which I had his leave to make from the journal kept by him during that journey, I have inserted in the preceding article the information received by him from priests of the Jaina sect.

I am enabled to corroborate both statements, from conversation with Jaina priests, and from books in my possession, written by authors of the Jaina persuasion. Some of these volumes were procured for me at Benares; others were obtained from the present Jagat Sêt, at Morshedabad, who, having changed his religion, to adopt the worship of Vishnu, forwarded to me, at my request, such books of his former faith as were yet within his reach.

It appears, from the concurrent result of all the enquiries which have been made, that the Jainas constitute a sect of Hindus, 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 Hindu 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 Mitâchas or Barbarians. The Jainas, it is found, admit the same division into four tribes, and perform like religious ceremonies, termed san-
scáras, 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 sects; 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 Hindus, 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 Védas, 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 Védas perform, to obtain specific promised consequences, in this world or in the next.

In this respect the Jainas resemble the Bauddhas or saugatas, who equally deny the divine authority of the Védas: and who similarly worship certain pre-eminent saints, admitting likewise, as subordinate deities, nearly the whole pantheon of the orthodox Hindus. 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 Jainas and Bauddhas derive their most conspicuous peculiarities, is not entirely unknown to the orthodox Hindus. The followers of the Védas, according to the theology, which is explained in the Védánta, 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 Védánta not only affirm that this union and identity are attained through a knowledge of God, as by them taught; but have hinted, that by such means the particular soul becomes God, even to the actual attainment of supremacy.*

So far the followers of the Védas do not virtually disagree with the Jainas and Bauddhas. 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 Jainas 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 characterize the sect, are not confined to a single tenet; but form an assemblage of

* Vr̥ihād drañyaca upamishad.
mythological and metaphysical ideas found among other sects, joined to many visionary and fantastic notions of their own.

Their belief in the eternity of matter, and perpetuity of the world, is common to the Sānc'hya philosophy, from which it was, perhaps, immediately taken. Their description of the world has much analogy to that which is given in the Puránas, or Indian theogonies: but the scheme has been rendered still more extravagant. Their precaution to avoid injuring any being is a practice inculcated in the orthodox religion, but which has been carried by them to a ludicrous extreme.*

In their notions of the soul, and of its union with body, and of retribution for good and evil, some analogy is likewise observable. The Jainas conceive the soul (jiva) to have been eternally united to a very subtile material body, or rather to two such bodies, one of which is variable, and consists (if I rightly apprehend their metaphysical notions) of the powers of the mind; the other is variable, and is composed of its passions and affections: (this, at least, is what I understand them to mean by the tājasa and cármanā saríras).

The soul, so embodied, becomes, in its successive transmigrations, united with a grosser body denominated audárīca, which retains a definite form, as man and other mundane beings; or it is joined with a purer essence, varying in its appearance at pleasure, as the gods and genii. This last is termed Vaicárīca. They distinguish a fifth sort of body, under the name of āhārica, which they explain as a minute form, issuing from the head of a meditative sage, to consult an omniscient saint; and returning with the desired information to the person whence that form issued, or rather from which it was elongated; for they suppose the communication not to have been interrupted.

The soul is never completely separated from matter, until it obtain a final release from corporeal sufferance, by deification, through a perfect disengagement from good and evil, in the person of a beatified saint. Intermediately it receives retribution for the benefits or injuries ascribable to it in its actual or precedent state, according to a strict principle of retaliation, receiving pleasure or pain from the same individual, who, in a present or former state, was either benefitted or aggrieved.

Major Mackenzie’s information confirms that which I had also received, concerning the distribution of these sectaries into clergy and laity. In Hindustán the Jainas are usually called Syauras; but distinguish themselves into Srāvacas and Yatis. The laity (termed Srāvacca) includes persons of various tribes, as indeed is the case with Hindus of other sects: but, on this side of India, the Jainas

* Jainapriests usually wear a broom adapted to sweep insects out of their way; lest they should tread on the minutest being.
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are mostly of the Vaiśya class.* The orthodox Hindus have a secular, as well as a regular, clergy: a Brāhmaṇa, following the practice of officiating at the ceremonies of his religion, without quitting the order of a householder, may be considered as belonging to the secular clergy; one who follows a worldly profession, (that of husbandry for example,) appertains to the laity; and so do people of other tribes: but persons, who have passed into the several orders of devotion, may be reckoned to constitute the regular clergy. The Jainas have, in like manner, priests who have entered into an order of devotion; and also employ Brāhmaṇaś at their ceremonies; and, for want of Brāhmaṇaś of their own faith, they even have recourse to the secular clergy of the orthodox sect. This subject is sufficiently explained by Major Mackenzie and Dr. Buchanan, I shall, however, add, for the sake of a subsequent remark, that the Jainas apply the terms Yāti and Śramaṇa, (in Prācrit and Hindi written Samana,) to a person who has devoted himself to religious contemplation and austerity; and the sect of Buddha uses the word Śramaṇa for the same meaning. It cannot be doubted, that the Somnonacodom of Siam, is merely a corruption of the words Śramaṇa Gautama, the holy Gautama or Buddha.**

Having been here led to a comparison of the Indian sects which follow the precepts of the Védas, with those which reject their authority, I judge it necessary to notice an opinion, which has been advanced, on the relative antiquity of those religions; and especially the asserted priority of the Bauddhas before the Brāhmaṇaś.

In the first place, it may be proper to remark, that the earliest accounts of India, by the Greeks who visited the country, describe its inhabitants as distributed into separate tribes.*** Consequently, a sect which, like the modern Bauddhas, has no distinction of cast, could not have been then the most prevalent in India.

It is indeed possible that the followers of Buddha may, like the Jainas, have retained the distribution into four tribes, so long as they continued in Hindustán. But in that case, they must have been a sect of Hindus; and the question, which is most ancient, the Brāhmaṇa or the Bauddha, becomes a solecism.

If it be admitted that the Bauddhas are originally a sect of Hindus it may be next questioned, whether that, or any of the religious systems now established, be the most ancient. I have on a former occasion,† indicated the notions which I entertain on this point.

* I understand that their Vaiśya class includes eighty-four tribes: of whom the most common are those denominated Uśvāl, Agavāl, Pariśodr, and Chandōvd.


*** Seven tribes are enumerated: but it is not difficult to reconcile the distributions, which are stated by Arrian and Strabo, with the present distribution into four classes.

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 Vedas, 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 Vedántás, or followers of the theological and argumentative part of the Vedas, is of later date: and it does not seem improbable that the sects of Jina and of Buddha are still more modern. But I apprehend that the Vaishñavas, meaning particularly the worshippers of Râma and of Crishña,* may be subsequent to those sects, and that the Saivas also are of more recent date. I state it as an hypothesis, because I am not at present able to support the whole of this position on grounds which may appear quite satisfactory to others; nor by evidence which may entirely convince them. Some arguments will, however, be advanced, to show that the proposition is not gratuitous.

The long sought history of Câshmir, which in the original Sanscrit was presented to the Emperor Aber, as related by Abû-l-iazil in the Ayin-Acberi, and of which a Persian translation exists, more ample than Abû-l-iazil’s brief extract, has been at length recovered in the original language.** A fuller account of this book will be hereafter submitted to the society: the present occasion for the mention of it is a passage which was cited by Dr. Buchanan,*** from the English translation of the Ayin Acberi, for an import which is not supported by the Persian or Sanscrit text.

The author, after briefly noticing the colony established in Câshmir by Casyapa, and hinting a succession of kings to the time of the Curus and Pândavas, opens his detailed history, and list of princes, with Gónarda, a contemporary of Yudhishtîrâ. He describes Aśoka (who was twelfth in succession from Gónarda) and his son

* In explanation of a remark contained in a former essay [p. 68] I take this occasion of adding, that the mere mention of Râma or Crishña, in a passage of the Vedas, without any indication of peculiar reverence, would not authorize a presumption against the genuineness of that passage, on my hypothesis; nor, admitting its authenticity, furnish an argument against that system. I suppose both heroes to have been known characters in ancient fabulous history; but conjecture that, on the same basis, new fables have been constructed, elevating those personages to the rank of Gods. On this supposition, the simple mention of them in genuine portions of the Vedas, particularly in that part of it which is entitled Brâhmaṇa, would not appear surprising. Accordingly, Crishña, son of Dévaci, is actually named in the Chândogya Upánishad (towards the close of the third chapter,) as having received theological information from Góra, a descendant of Angiras. This passage, which had escaped my notice, was indicated to me by Mr. Speke, from the Persian translation of the Upánishad.

** The copy which I possess, belonged to a Brâhmâna, who died some months ago (1805) in Calcutta. I obtained it from his heirs.

JALÓCA, and grandson DÁMÓDARA, as devout worshippers of ŚIVA; and JALÓCA, in particular, as a conqueror of the MÉCH´HAS, or barbarians. DÁMÓDARA, according to this history, was succeeded by three kings of the race of Turushca; and they were followed by a Búdhisatva, who wrested the empire from them by the aid of ŚÁCYA-SÍNHA, and introduced the religion of BUDDHA into CÁSHMIR. He reigned a hundred years; and the next sovereign was AbHIMANYU, who destroyed the BÁUDDHÁS, and re-established the doctrines of the NílA puráña. This account is so far from proving the priority of the BÁUDDHÁS, that it directly avers the contrary.

From the legendary tales concerning the last BÁUDDHA, current in all the countries in which his sect now flourishes;* and upon the authority of a life of BÁUDDHA in the Sanscrit language, under the title of Lalita puráña, which was procured by Major KNOX, during his public mission in NÉPÁL, it can be affirmed, that the story of GÁUTAMA BÁUDDHA has been engraven on the heroic history of the lunar and solar races, received by the orthodox Hindus; an evident sign, that his sect is subsequent to that, in which this fabulous history is original.

The same remark is applicable to the JAINAS, with whom the legendary story of their saints also seems to be engrafted on the pauránic tales of the orthodox sect. Sufficient indication of this will appear in the passages which will be subsequently cited from the writings of the JAINAS.

Considerable weight might be allowed to an argument deduced from the aggravated extravagance of the fictions admitted by the sects of JINA and BUDDHA. The mythology of the orthodox Hindus, their present chronology adapted to astronomical periods, their legendary tales, their mystical allegories, are abundantly extravagant. But the JAINAS and BÁUDDHÁS surpass them in monstrous exaggerations of the same kind. In this rivalry of absurd fiction, it would not be unreasonable to pronounce that to be most modern, which has outgonethe rest.

The greater antiquity of the religion of the Védas is also rendered probable, from the prevalence of a similar worship of the sun and of fire in ancient Persia. Nothing forbids the supposition, that a religious worship, which was there established in times of antiquity, may have also existed from a remote period in the country between the Ganges and the Indus.

The testimony of the Greeks preponderates greatly for the early prevalence of the sect, from which the present orthodox Hindus are derived. ARRIAN, having said that the BRACHMANES were the sages or learned among the Indians,** mentions them under the

* Tachard, Voyage de Siam. Laloubère, Royaume de Siam.
** Kéi τῶν Βραχμάνων οἱ Δῆ σωφίσταλ τοῖς Ἰνδοῖς εἶναι x. τ. 1. Exp. Al. vi. 16.
latter designation (σοφιστοὶ) as a distinct tribe, which, though inferior to the others in number, is superior in rank and estimation: bound to no bodily work, nor contributing any thing from labour to the public use; in short, no duty is imposed on that tribe, but that of sacrificing to the gods, for the common benefit of the Indians; and, when any one celebrates a private sacrifice, a person of that class becomes his guide; as if the sacrifices would not else be acceptable to the gods?*

Here, as well as in the sequel of the passage, the priests of a religion consonant to the Védas, are well described: and what is said, is suitable to them; but to no other sect, which is known to have at any time prevailed in India.

A similar description is more succinctly given by Strabo, 'It is said, that the Indian multitude is divided into seven classes; and that the philosophers are first in rank, but fewest in number. They are employed, respectively, for private benefit, by those who are sacrificing or worshipping, etc.'**

In another place he states, on the authority of Megasthenes, 'two classes of philosophers or priests; the Brachmanes and Ger-
manes: but the Brachmanes are best esteemed, because they are most consistent in their doctrine.'*** The author then proceeds to describe their manners and opinions: the whole passage is highly deserving of attention, and will be found, on consideration, to be more suitable to the orthodox Hindus than to the Bauddhas or Jainas:

particularly towards the close of his account of the Brachmanes, where he says, 'In many things they agree with the Greeks; for they affirm that the world was produced and is perishable; and that it is spherical: that God, governing it as well as framing it, pervades the whole: that the principles of all things are various; but water is the principle of the construction of the world: that, besides the four elements, there is a fifth nature, whence heaven and the stars: that the earth is placed in the centre of all. Such and many other things are affirmed of reproduction, and of the soul. Like Plato, they devise fables concerning the immortality of the soul, and the judgment in the infernal regions; and other similar notions. These things are said of the Brachmanes.'

Strabo notices likewise another order of people opposed to the Brachmanes, and called Prammas: he characterizes them as conten-

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* Νενέμηται οἱ πάντες Ἰνδῶι ἐς ἑπτὰ μᾶλλον γενέας ἐν μὲν αὐτοῖς οἱ Ἔοροι ἐνι, κ. τ. Λ. Arr. Indic. c. 11.

** Φησι δὴ τῷ τῶν Ἰνδῶν πλήθῳ εἰς ἑπτὰ μέρη διαιρήθησα, καὶ πρώτοις μὲν τοὺς φιλοσόφους ἐνώς, κ. τ. Λ. Strab. xv. c. l. (p. 703, ed. Casaub.)

*** Ἀλλὰν δὲ διαιρέσαι ποιεῖται περὶ τῶν φιλοσόφων, δυν γένη φύσεως, ἀν τοὺς μὲν βρομομάντας καλεῖ, τοὺς δὲ Γέμομάντας. κ. τ. Λ. Strab. xv. c. l. (pag. 712. ed. Casaub.)
tious cavillers, who ridiculed the Brachmanes for their study of physiology and astronomy.**

Philostратus, in the life of Apollonius, speaks of the Brachmanes as worshipping the sun. 'By day they pray to the sun respecting the seasons, which he governs, that he would send them in due time; and that India might thrive: and, in the evening, they intreat the solar ray not to be impatient of night and to remain as conducted from them.***

Pliny and Solinus*** also describe the Gymnosophists contemplating the sun: and Hierocles, as cited by Stephanus of Byzantium,† expressly declares the Brachmanes to be particularly devoted to the sun.

This worship, which distinguishes the orthodox Hindus, does not seem to have been at any time practised by the rival sects of Jina and Buddha.

Porphyrius, treating of a class of religious men, among the Indians, whom the Greeks were accustomed to call Gymnosophists, mentions two orders of them; one, the Brachmanes, the other, the Samanwans: 'the Brachmanes receive religious knowledge, like the priesthood, in right of birth; but the Samanwans are select, and consist of persons choosing to prosecute divine studies.' He adds, on the authority of Bardesanes, that 'all the Brachmanes are of one race; for they are all descended from one father and one mother. But the Samanwans are not of their race; being selected from the whole nation of Indians, as before mentioned. The Brachman is subject to no domination, and contributes nothing to others.'††

In this passage, the Brachman, as an hereditary order of priesthood, is contrasted with another religious order; to which persons of various tribes were admissible: and the Samanwans, who are obviously the same with the Germans of Strabo, were doubtless Sanyasins; but may have belonged to any of the sects of Hindus. The name seems to bear some affinity to the Sramanas, or ascetics of the Jainas and Buddhhas.

Clemens Alexandrinus does indeed hint, that all the Brachmanes revered their wise men as deities;††† and in another place, he describes them as worshipping Hercules and Pan.§ But the following passage from Clemens is most in point. Having said,

** Μεθ' ἡμέραν μὲν οὖν ἡλιον υπὲρ τῶν ὁμογ. οὐ. τ. τ. lib. ii. cap. 4.
*** Plin., lib. vii. c. 2. Solin. i. 52.
† Τὸ βραχμάσαν φιλόν ἀνθρώπων φιλοσόφων, καὶ Θεοῖς φιλῶν, ἡλιῷ δὲ μάλητε καθαύσιμοιτέων. Stephan. de Urbibus, ad vocem Brachmanes.
†† Porphy. Abstinentia, lib. iv.
††† Καὶ μοι ἀνθοῦσιν, &c. Strom. lib. i. c. 15. p. 130. ed. Sylb.
§ Strom. lib. iii. c. 7. p. 194. ed. Sylb.
that philosophy flourished ancienly among the barbarians, and afterwards was introduced among the Greeks, he instances the philosophers of the Egyptians, the Chaldees of the Assyrians; the Druids of the Gauls (Galatæ); the Samaneans of the Bactrians; the philosophers of the Celts; the Magi of the Persians; the Gymnosophists of the Indians: and proceeds thus: — 'They are of two kinds, some called Sarmanes, others Brachmanes. Among the Sarmanes, those called Allobii,* neither inhabit towns, nor have houses; they are clad with the bark of trees, and eat acorns, and drink water with their hands. They know not marriage, nor procreation of children; like those now called Encraletai (chaste). There are likewise, among the Indians, persons obeying the precepts of butta, whom they worship as a god, on account of his extreme venerableness.'

Here, to my apprehension, the followers of Buddha are clearly distinguished from the Brachmanes and Sarmanes.*** The latter, called Germanes by Strabo, and Samaneans by Porphyrius, are the ascetics of a different religion: and may have belonged to the sect of Jina, or to another. The Brachmanes are apparently those who are described by Philostratus and Hierocles, as worshipping the sun; and by Strabo and by Arrian, as performing sacrifices for the common benefit of the nation, as well as for individuals. The religion which they practised, was so far conformable with the precepts of the Vedas: and their doctrine and observances, their manners and opinions, as noticed by the authors above cited, agree with no other religious institutions known in India, but the orthodox sect. In short, the Brāhmaṇas are distinctly mentioned by Greek authors as the first of the tribes or casts, into which the Indian nation was then, as now, divided. They are expressly discriminated from the sect of Buddha by one ancient author, and from the Sarmanes, or Samaneans, (ascetics of various tribes) by others. They are described by more than one authority, as worshipping the sun, as performing sacrifices, and as denying the eternity of the world, and maintaining other tenets incompatible with the supposition that the sects of Buddha or Jina could be meant. Their manners and doctrine, as described by these authors, are quite conformable with the

* Same with the Hylobii of Strabo.

** Διττόν δὲ τούτων γένος, οἱ μὲν Σαρμάναι αὐτῶν, οἱ δὲ Βραχμάναι καλουμένοι. καὶ τῶν Σαρμάνων οἱ Ἀλλόβιοι προσωχοιμένοι, ὡστε πόλεις ἀκοίμοντες, οὕτω στέγας ἔχοντες, δινόν δὲ ἀκμαίοντες φλοιώτας, καὶ αὐθορίας αἰτοῦντες, καὶ ὑπὸ τῶν μεῖον πιστῶν οὐ γάμον, οὐ παιδοφαίνεσθαι ἵππαι, ὡστε οὐ τὴν Ἑγκατάτι Καλουμένου εἶναι τῶν Ἰδιῶν οἱ τοῖς Βούττα πενθομένοι παγγέλλοντας, ὅ ὲ τὸν Ἐρδώνος άγας αντιτομίος ἐκ Θεοῦ τεταμήκας. Strom. lib. i. c. 15. p. 131. ed. Sylb.

*** The passage has been interpreted differently, as if Clemens said, that the Allobii were those who worshipped butta. (See Moreh, Art. Samanæns.) The text is ambiguous.
notions and practice of the orthodox Hindus. It may therefore be
confidently inferred, that the followers of the Vedas flourished in
India when it was visited by the Greek under Alexander: and
continued to flourish from the time of Megasthenes, who described
them in the fourth century before Christ, to that of Porphyrius, who
speaks of them, on later authority, in the third century after Christ.

I have thus stated, as briefly as the nature of the subject per-
mitted, a few of the facts and reasons by which the opinion, that
the religion and institutions of the orthodox Hindus are more modern
than the doctrines of Jina and of Buddha, may, as I think, be suc-
cessfully resisted. I have not undertaken a formal refutation of it,
and have, therefore, passed unnoticed, objections which are founded
on misapprehensions.

It is only necessary to remark, that the past prevalence of either
of those sects in particular places, with its subsequent persecution
there by the worshippers of Siva, or of Vishnu, is no proof of its
general priority. Hindustan proper was the early seat of the Hindu
religion, and the acknowledged cradle of both the sects in question.
They were foreigners in the Peninsula of India; and admitting, as
a fact, (what need not however be conceded,) that the orthodox
Hindus had not been previously settled in the Carnatic and other
districts, in which the Jains or the Bauddhas have flourished, it
cannot be thence concluded, that the followers of the Vedas did not
precede them in other provinces.

It may be proper to add, that the establishment of particular sects
among the Hindus who acknowledge the Vedas, does not affect the
general question of relative antiquity. The special doctrines intro-
duced by Sancara Acharya, by Ramanuja, and by Madhavacharya,
and of course the origin of the sects which receive those doctrines,
may be referred, with precision, to the periods when their authors
lived: but the religion in which they are sectaries has undoubtedly
a much earlier origin.

To revert to the immediate object of these observations, which
is that of explaining and supporting the information communicated
by Major Mackenzie: I shall, for that purpose, state the substance
of a few passages from a work of great authority among the Jains,
entitled Calpa Sutra, and from a vocabulary of the Sanscrit language
by an author of the Jaina sect.

The Abhidhdana chintamañi, a vocabulary of synonymous terms, by
Hemachandra Acharya, is divided into six chapters (candoras,) the
contents of which are thus stated in the author’s preface. ‘The
superior deities (Devadidevas) are noticed in the first chapter; the
gods (Devas) in the second; men in the third; beings furnished with
one or more senses in the fourth; the infernal regions in the fifth;
and terms of general use in the sixth.’ ‘The earth,’ observes this
author, ‘water, fire, air, and trees, have a single organ of sense
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(indriya); worms, ants, spiders, and the like, have two, three, or four senses; elephants, peacocks, fish, and other beings moving on the earth, in the sky, or in water, are furnished with five senses: and so are gods and men, and the inhabitants of hell.'

The first chapter begins with the synonyma of a Jina or deified saint; among which the most common are Arhat, Jineśvara, Tīrtha-cara or Tīrtha-cara: others, viz. Jīna, Sarvajnya and Bhagayat, occur also in the dictionary of a meru as terms for a Jina or Buddha; but it is deserving of remark, that neither Buddha, nor Sugata, is stated by Hēmachandra among these synonyma. In the subsequent chapter, however, on the subject of inferior gods, after noticing the gods of Hindu Mythology, (indra and the rest, including brahma &c.) he states the synonyma of a Buddha, Sugata, or Bōṭhisatva; and afterwards specifies seven such, viz. Vīpaśyī, Śic'hi, Viśwanna, Cucu-ch'anda, Cāñchana, and Cāsyapa, expressly mentioning as the seventh Buddha, Śācyasinha, also named Servār'ha-siddha, son of Śūd Dhōdana and Mayā, a kinsman of the sun, from the race of Ga'utama.

In the first chapter, after stating the general terms for a Jina or Arhat, the author proceeds to enumerate twenty-four Arhats, who have appeared in the present āvasara/vage: and afterwards observes, that excepting Muni-suVRata and Nemi, who sprung from the race of hari, the remaining twenty-two Jinas were born in the line of icshwācu.** The fathers and mothers of the several Jinas are then mentioned; their attendants; their standards or characteristics; and the complexions with which they are figured or described.

The author next enumerates twenty-four Jinas who have appeared in the past Uisarpini period; and twenty-four others who will appear in the future age: and, through the remainder of the first book, explain terms relative to the Jain religion.

The names of the Jinas are specified in Major Mackenzie's communication.*** Wherever those names agree with Hēmachandra's enumeration, I have added no remark; but where a difference occurs I have noticed it, adding in the margin the name exhibited in the Sanscrit text.

I shall here subjoin the information gathered from Hēmachandra's vocabulary, and from the Calpa sūtra and other authorities, relative to the Jinas belonging to the present period. They appear to be deified saints, who are now worshipped by the Jain sect. They

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* Two of these names occur in Captain Mahony's and Mr. Joinville's lists of five Buddhas. As. Res. vol. vii. p. 32 and 414.
** I understand that the Jinas have a mythological poem entitled Hari-vanṣa purāṇa, different from the Hari-vanṣa of the orthodox. Their icshwācu, likewise, is a different person; and the name is said to be a title of their first Jīna, Rishabhā Dēva.
*** [In the Asiatic Researches, vol. ix. p. 244, &c.]
are all figured in the same contemplative posture, with little variation in their appearance, besides a difference of complexion: but the several Jinas have distinguishing marks or characteristic signs, which are usually engraved on the pedestals of their images, to discriminate them.

1. **Rishabha**, or **Vrishabha**, of the race of **Icshwâcu**, was son of **Nâbhi** by **Marudéva**: he is figured of a yellow or golden complexion; and has a bull for his characteristic. His stature, as is pretended, was 500 poles (*dhanush;*) and the duration of his life, 8,400,000 great years (*pîrva varsha.*) According to the *Câlpa sûtra*, as interpreted by the commentator, he was born at Cûsalâ or Ayûdhya (whence he is named *Cauśalica*), towards the latter part of the third age. He was the first king, first anchoret, and first saint; and is therefore entitled *PraChama Râjâ*, *PraChama Bhicshâcara*, *PraChama Jina*, and *PraChama Tirâhancara*. At the time of his inauguration as king, his age was 2,000,000 years; and then resigned his empire to his sons: and having employed 100,000 years in passing through the several stages of austerity and sanctity, departed from this world on the summit of a mountain, named *Aṣṭapâda*. The date of his apotheosis was 3 years and 6 months before the end of the third age, at the precise interval of one whole age before the deification of the last *Jina*.

2. **Ajita** was son of **Jitas'atrubh Vîjaya**; of the same race with the first *Jina*, and represented as of the like complexion; with an elephant for his distinguishing mark. His stature was 450 poles; and his life extended to 7,200,000 great years. His deification took place in the fourth age, when fifty lacshas of *côrâs of oceans of years* had elapsed out of the tenth *côrâ of côrâs,*.

3. **Sambhava** was the son of **Jita'ri** by **Sena**; of the same race and complexion with the preceding; distinguished by a horse; his stature was 400 poles; he lived 6,000,000 years; and he was deified 30 lacshas of *côrâs of sâgaras* after the second *Jina*.

4. **Abhinandana** was the son of **Sambara** by **Sidd'hârt'hâ**; he has an ape for his peculiar sign. His stature was 300 poles; and his life reached to 5,000,000 years. His apotheosis was later by 10 lacshas of *côrâs of sâgaras* than the foregoing.

5. **Sumati** was son of **Mégha** by **Mangalâ**; he has a curlew for his characteristic; His life endured 4,000,000 years, and his deification was nine lacshas of *côrâs of sâgaras* after the fourth *Jina*.

6. **Padmaprabha** was son of **Srîdhara** by **Susîmâ**; of the same race with the preceding, but described of a red complexion. He has a lotos for his mark: and lived 3,000,000 years, being 200 poles in stature. He was deified 90,000 *côrâs of sâgaras* after the fifth *Jina*.

* The divisions of time have been noticed by Major *Mackenzie*, *As. Res.* vol. ix. p. 257, and will be further explained.
7. SUPARŚWA was son of PRATISHTHA by PRĪTĪHWI; of the same line with the foregoing, but represented with a golden complexion; his sign is the figure called Swastica. He lived 2,000,000 years; and was deified 9,000 crōrs of sāgaras subsequent to the sixth Jina.

8. NANDA PRABHA was son of MAHASENA by LACSHMANĀ; of the same race with the last, but figured with a fair complexion; his sign is the moon; his stature was 150 poles, and he lived 1,000,000 years; and his apotheosis took place 900 crōrs of sāgaras later than the seventh Jina.

9. PUSHPADANTA, also surnamed SUVIDHI, was son of SUPRIYA by RĀMA; of the same line with the preceding, and described of a similar complexion, his mark is a marine monster (macara); his stature was 100 poles, and the duration of his life 200,000 years. He was deified 90 crōrs of sāgaras after the eighth Jina.

10. SĪTALĀ was son of DEIĐHARATHA by NANDĀ; of the same race, and represented with a golden complexion; his characteristic is the mark called Srivatsa. His stature was 90 poles; and his life 100,000 great years; his deification dates 9 crōrs of sāgaras later than the preceding.

11. ŚRĪYAN (ŚRĪYAS) or ŚRĪYANŚA, was son of VISHNA by VISHNA; of the same race, and with a similar complexion; having a rhinoceros for his sign. He was 80 poles in stature, and lived 8,400,000 common years. His apotheosis took place more than 100 sāgaras of years before the close of the fourth age.

12. VASUPÚJYA was son of VASUPÚJYA by JAYA; of the same race, and represented with a red complexion, having a buffalo for his mark; and he was 70 poles high, lived 7,200,000 years, and was deified later by 54 sāgaras than the eleventh Jina.

13. VIMALA was son of CRITAVARMAN by ŚYAMA; of the same race; described of a golden complexion, having a boar for his characteristic; he was 60 poles high, lived 6,000,000 years, and was deified 30 sāgaras later than the twelfth Jina.

14. ANANTA, also named ANANTAJIT, was son of SINHASENA by SUVASĀH. He has a falcon for his sign; his stature was 50 poles, the duration of his life 3,000,000 years, and his apotheosis 9 sāgaras after the preceding.

15. DHARMA was son of BHĀNU by SUVRATĀ, characterised by the thunderbolt; he was 45 poles in stature, and lived 1,000,000 years; he was deified 4 sāgaras later than the foregoing.

16. ŚANTI was son of VIŚVASENA by ACĪRĀ, having an antelope for his sign; he was 40 poles high, lived 100,000 years, and was deified 2 sāgaras subsequent to the last mentioned.*

* The life of this Jina is the subject of a separate work entitled Śanti purāṇa.
17. Cunt'hu was son of Súra, by śrí; he has a goat for his mark; his height was 35 poles, and his life 95,000 years. His apotheosis is dated in the last paila of the fourth age.

18. Ara was son of Sudars'ana by dévi; characterised by the figure called Nandá-vara: his stature was 30 poles, his life 84,000 years, and his deification 1,000 cro's of years before the next Jina.

19. Malli was son of Cumbha by Prabhavati; of the same race with the preceding; and represented of a blue complexion, having a jar for his characteristic; he was 25 poles high and lived 55,000 years; and was deified 6,584,000 years before the close of the fourth age.

20. Munisuvrata, also named Suvrata, or Muni was son of Sumitra by Padma, sprung from the race called Hariyansa; represented with a black complexion, having a tortoise for his sign: his height was 20 poles, and his life extended to 30,000 years. His apotheosis is dated 1,184,000 years before the end of the fourth age.

21. Nimi was son of Vija by Vipra; of the race of Icshwácu; figured with a golden complexion; having for his mark a blue water-lily, (nilótpala); his stature was 15 poles; his life 10,000 years; and his deification took place 584,000 years before the expiration of the fourth age.

22. Némi, also called Arish'tanémi, was son of the king Samudraya by Siva; of the line denominated Hariyansa; described as of a black complexion, having a conch for his sign. According to the calpa sûtra, he was born at Soriyapura; and, when 300 years of age, entered on the practice of austerity. He employed 700 years in passing through the several stages of sanctity, and, having attained the age of 1,000 years, departed from this world at Ujjinta, which is described as the peak of a mountain, the same, according to the commentator, with Giranara.* The date of this event is 84,000 years before the close of the fourth age.

23. Parśwa (or Parśwaná't'ha) was son of the king Aśwaséna by Vámá, or Bámádeví; of the race of Icshwácu; figured with a blue complexion, having a serpent for his characteristic. The life of this celebrated Jina, who was perhaps the real founder of the sect, is the subject of a poem entitled Parśwaná't'ha charitra. According to the Calpa sûtra, he was born at Bánarasi,** and commenced his series of religious austerities at thirty years of age; and

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* I understand this to be a mountain situated in the west of India, and much visited by pilgrims.

** Bhétiapurá, in the suburbs of Benares, is esteemed holy, as the place of his nativity.
having completed them in 70 years, and consequently attained the age of 100 years, he died on Mount Sammeya or Samél.* This happened precisely 250 years before the apotheosis of the next JINA; being stated by the author of the Calpa sūtra at 1,230 years before the date of that book.

24. Vardhamánā, also named vīra, maha?vīra, &c. and surnamed Charama tīr?hacārī, or last of the Jinas: emphatically called śrama?nā, or the saint. He is reckoned son of siddhārtˈha by trisālā; and is described of a golden complexion, having a lion for his symbol.

The subject of the Calpa sūtra, before cited, is the life and institutions of this JINA. I shall here state an abstract of his history as there given, premising that the work, like other religious books of the Jainas, is composed in the Prācīrī called Ma?adhi; and that the Sanscrit language is used by the Jainas for translations, or for commentaries, on account of the great obscurity of the Prācīrī tongue.**

According to this authority, the last Tīr?hancara, quitting the state of a deity, and relinquishing the longevity of a god, to obtain immortality as a saint, was incarnate towards the close of the fourth age (now past,) when 75 years and 8½ months of it remained. He was at first conceived by dēvānanda, wife of rishāmādatta, a Brāhma?na inhabiting Brāhma?nacunda grāma, a city of Bhārata varsha, in Jambu dwipa. The conception was announced to her by dreams. Indra,*** or śa?cra, who is the presiding deity on the south of Mēru, and abides in the first range of celestial regions, called Sau?dharma, being apprized of maha?vīra's incarnation, prostrated himself, and worshipped the future saint; but reflecting that no great personage was ever born in an indigent and mendicant family, as that of a Brāhma?na, Indra commanded his chief attendant harināi-gumēshī to remove the fetus from the womb of dēvānanda to that of trisālā, wife of siddhārtˈha, a prince of the race of iśhvācu, and of the Cāsya?pa family. This was accordingly executed, and the new conception was announced to trisālā by dreams, which were expounded by soothsayers, as foreboding the birth of a future Jina. In due time he was born, and his birth celebrated with great rejoicings.

* Samēt sicˈhara, called in Major Ravenel's map Parsonaut, is situated among the hills between Bihar and Bengal. Its holiness is great in the estimation of the Jainas: and it is said to be visited by pilgrims from the remotest provinces of India.

**This Prācīrī, which does not differ much from the language introduced by dramatic poets into their dramas, is formed from the Sanscrit. I once conjectured it to have been formerly the colloquial dialect of the Sūrāsavāta Brāhmens [As. Res. vol. vii. p. 219.] but this conjecture has not been confirmed by further researches. I believe it to be the same language with the Pāli of Ceylon.

*** The Jainas admit numerous indras; but some of the attributes, stated in this place by the Calpa sūtra, belong to the indra of the Indian mythology.
His father gave him the name of Vardhamāna. But he is also known by two other names, Śrāmaṇa and Mahāvīra. His father has similarly three appellations, Siddhārt ha, Śreyāṇa, and Yaśaswi; and his mother likewise has three titles, Triśalā, Vidēha-dinna, and Prīticārīṇī. His paternal uncle was Suparswa, his elder brother Nandivardhana, his sister (mother of Jamāli) Sudarśanā. His wife was Yaśodā, by whom he had a daughter (who became wife of Jamāli;) named Anōja and Priyadarśanā. His granddaughter was called Śēśavatī and Yaśovatī.

His father and mother died when he was twenty-eight years of age; and he continued two years with his elder brother: after the second year he renounced worldly pursuits, and departed amidst the applauses of gods and men, to practise austerities. The progress of his devout exercises, and of his attainment of divine knowledge, is related at great length. Finally, he became an Arhat or Jina, being worthy of universal adoration, and having subdued all passions;* being likewise omniscient and all-seeing: and thus, at the age of seventy-two years, he became exempt from all pain for ever. This event is stated to have happened at the court of king Hastīpāla, in the city of Pāvāpuri or Pāpāpuri;** and is dated three years and eight and a-half months before the close of the fourth age, (called Duḥchhamāna suc'hamā) in the great period named avasarpīni. The author of the Calpa sūtra mentions, in several places, that, when he wrote, 990 years had elapsed since this apotheosis.*** According to tradition, the death of the last Jina happened more than two thousand four hundred years since; and the Calpa sūtra appears therefore, to have been composed about fifteen hundred years ago.†

The several Jinas are described as attended by numerous followers, distributed into classes, under a few chief disciples, entitled Gaiadharas or Gaiādhipas. The last Jina had nine such classes of followers, under eleven disciples, Indrabhūti, Agniḥūti, Vāyu-bhūti, Vyaça, Sudarśana, Manditaputra, Mauryaputra, Acampita, Acalaehrāta, Mēvārya, Prabhāsa. Nine of these disciples died with Mahāvīra; and two of them, Indrabhūti and Sudharma

* So the commentator expounds both terms.

** Near Rājagṛihā, in Bihdr. It is accordingly a place of sanctity. Other holy places, which have been mentioned to me are, Champāpuri, near Bhāgatpur, Chandrīvati distant ten miles from Benares, and the ancient city Hastinapur in Hindustan: also Satrunjaya, said to be situated in the west of India.

*** Samanassabhagavamahābhāsāya āpara duḥch'hina navabāsā sa-yāin bīcaṣṭaihā dasammāsaya bāsa sayassā ayām aśi ime sambach'hare calē gach'hai. “Nine hundred years have passed since the adorable Mahāvīra became exempt from pain; and of the tenth century of years, eighty are the time which is now elapsed.”

† The most ancient copy in my possession, and the oldest one which I have seen, is dated in 1614 samvat: it is nearly 250 years old.
survived him, and subsequently attained beatitude. The *Calpa sūtra* adds, that all ascetics, or candidates for holiness, were pupils in succession from *Sudharma*, none of the others having left successors. The author then proceeds to trace the succession from *Sudharma* to the different *Sācchās*, or orders of priests, many of which appear still to exist. This enumeration disproves the list communicated to Major *Mackenzie* by the head priest of *Bellīgola*.

The ages and periods which have been more than once alluded to in the foregoing account of the *Jainas* are briefly explained in *Hemachandra’s* vocabulary. In the second chapter, which relates to the heavens and the gods, &c. the author, speaking of time, observes that it is distinguished into *Avasarpini* and *Utsarpini*, adding that the whole period is completed by twenty *cōtis* of *cōtis* of *sāgaras*; or 2,000,000,000,000,000 oceans of years. I do not find that he any where explains the space of time denominated *sāgara* or ocean. But I understand it to be an extravagant estimate of the time, which would elapse, before a vast cavity filled with chopped hairs could be emptied, at the rate of one piece of hair in a century: the time requisite to enter such a cavity, measured by a *yōjana* every way, is a *palya*; and that repeated ten *cōtis* of *cōtis* of times* is a *sāgara*.

Each of the periods above-mentioned, is stated by *Hemachandra*, as comprising six *aras*; the names and duration of which agree with the information communicated to Major *Mackenzie*: In the one, or the declining period, they pass from the extreme felicity (*écānta sučha*) through intermediate gradations, to extreme misery (*écānta duhcha*). In the other, or rising period, they ascend in the same order, from misery to felicity. During the three first ages of one period, mortals lived for one, two, or three *palyas*; their stature was one, two, or three leagues (*gavyās*); and they subsisted on the fruit of miraculous trees; which yielded spontaneously food, apparel, ornaments, garlands, habitation, nurture, light, musical instruments, and household utensils. In the fourth age, men lived ten millions of years; and their stature was 500 poles (*dhanush*): in the fifth age, the life of man is a hundred years: and the limit of his stature, seven cubits: in the sixth, he is reduced to sixteen years, and the height of one cubit. In the next period, this succession of ages is reversed, and afterwards they recommence as before.

Here we cannot but observe, that the *Jainas* are still more extravagant in their inventions than the prevailing sects of Hindus, absurd as these are in their fables.

In his third chapter, *Hemachandra*, having stated the term for paramount and tributary princes, mentions the twelve *Chacravartis*, and adds the patronymics and origin of them. *Bharata* is surnamed *Ārshabhi*, or son of *Rishabha*; *Maghavan* is son of *Vijaya*; and

*1,000,000,000,000,000 palyas = one sāgara, or sāgarāpama.*
SANATCUMĀRA OF AŚWASEṆA. ŚANTI, CUNṬHŪ and ARA are the Jīnas so named. SAGARA is described as son of SUMITRA; SUBHŪMA is entitled CARṬAVĪRYA; PADMA is said to be son of PADMOTTARĀ; HARISHĒNA of HARI; JAYA of VIJAYA; BRAHMADATTĀ of BRAHME; and all are declared to have sprung from the race of IČHWĀCU.

A list follows, which, like the preceding, agrees nearly with the information communicated to Major Mackenzie. It consists of nine persons, entitled VĀSUDĒVĀS, and CRISHNAŚ. Here TRIPRISHTHĀ is mentioned with the patronymic PRĀJĀPATYA; DWIPRISHTHĀ is said to have sprung from BRAHME; SWAYAMBHŪ is expressly called a son of SŪDRA; and PURUSHŌTTAMA, of SŌMA, or the moon. PURUSHASINHA is surnamed ŚAIVI, or son of ŚIVA; PURUSHAPUNDĀRICA is said to have sprung from MAHĀŚIRAS. DATTĀ is termed son of AGNISINHA; NĀRĀYANĀ has the patronymic DAŚĀRATHI which belongs to RĀMACHANDRA; and CRISHNAŚ is described as sprung from VĀSUDĒVĀ.

Nine other persons are next mentioned, under the designation of SUCṬBALAS, viz. 1. AČHĀLA, 2. VIJAYA, 3. BHADRA, 4. SUPRABHA, 5. SUḌARŚANA, 6. ĀNANDA, 7. NANDANA, 8. PADMA, 9. RĀMA.

They are followed by a list of nine foes of VISHNU: it corresponds nearly with one of the lists noticed by Major Mackenzie, viz. 1. ASWAGRĪVA, 2. TĀRACA, 3. MṚRACA, 4. MĀDHU, 5. MIṢUMBHA, 6. BALI, 7. PRAHLĀDA, 8. The king of LANCĀ (RĀVĀNA), 9. The king of MĀGADHA (JARASANDHA).

It is observed, that, with the Jīnas, these complete the number of sixty-three eminent personages, viz. 24 Jīnas, 12 CHACRAVARTIS, 9 VĀŚUDĒVĀS, 9 BALADEVAS, and 9 PRATIVĀŚUDĒVĀS.

It appears from the information procured by Major Mackenzie, that all these appertain to the heroic history of the Jain writers. Most of them are also both known to the orthodox Hindus, and are the principal personages in the Purāṇas.

HĒMACHANDRA subsequently notices many names of princes, familiar to the Hindus of other sects. He begins with PRĪṬHŪ son of VĒṆA, whom he terms the first king: and goes on to MĀNDHĀṬA, HARISCHANDRA BHARATA, son of DUSHYANTA, &c. Towards the end of his enumeration of conspicuous princes, he mentions CARNĀ, king of CHAMPĀ and ANGA: HĀLA OF SĀLVĀHANA; and CUMARĀPĀṬA, surnamed CHAULUCYA, a royal saint, who seems from the title PARAMĀRHAṬA, to have been a JAINA, and apparently the only one in that enumeration.

In a subsequent part of the same chapter, HĒMACHANDRA, (who was himself a theologian of his sect, and author of hymns to JINA, *) mentions and discriminates the various sects; viz. 1st. ĀRHAṬAS, or JAINAS, 2dly, SAUGATAS, or BAUDHĀS, and 3dly, six philosophical schools, viz. 1st. NAĪYĀJICA, 2d. YŌYA, 3d. CAPILA'S SANC'HYA, 4th. VAI-

* A commentary on these hymns is dated in ŚECA 1214 (A. D. 1292); but how much earlier HĒMACHANDRA lived, is not yet ascertained.
OBSERVATIONS ON THE SECT OF JAINIS.

śēṣiḥka, 5th. Vārhaspatya, or Nāstika, and 6th. Chārvāca or Lōcayata. The two last are reputed atheistical, as denying a future state and a providence. If those be omitted, and the two Mimāṃsās inserted, we have the six schemes of philosophy familiar to the Indian circle of the sciences.

The fourth chapter of Hēmavardhanakā's vocabulary relates to earth and animals. Here the author mentions the distinctions of countries which appear to be adopted by the Jainas; viz. the regions (varsha) named Bharata Airavata, and Vidēha, to which he adds Curu; noticing also other distinctions familiar to the Hindus of other sects, but explaining some of them according to the ideas of the Jainas. 'Arvarta,' he observes, 'is the native land of Jinas, Chacris, and Ard-dhachacris, situated between the Vindhyas and Himdrī mountains.' This remark confines the theatre of Jain history, religious and heroic, within the limits of Hindustan proper.

A passage in Bhāscara's treatise on the sphere, will suggest further observations concerning the opinions of the Jainas on the divisions of the earth. Having noticed, for the purpose of confuting it, a notion maintained by the Bauddhas (whom some of the commentators, as usual among orthodox Hindus, confound with the Jainas,) respecting the descent or fall of the earth in space; he says, the naked sectaries and the rest affirm, that two suns, two moons, and two sets of stars appear alternately: against them I allege this reasoning. How absurd is the notion which you have formed of duplicates suns, moons and stars, when you see the revolution of the polar fish.**

The commentators*** agree that the Jainas are here meant; and one of them remarks, that they are described as naked sectaries &c.; because the class of Digambaras is a principal one among these people.

It is true that the Jainas do entertain the preposterous notion here attributed to them: and it is also true that the Digambaras, among the Jainas, are distinguished from the Svaśāmbaras, not merely by the white dress of the one, and the nakedness, (or else the tawny apparel) of the other; but also by some particular tenets and diversity of doctrine. However, both concur in the same ideas regarding the earth and planets, which shall be forthwith stated, from the authority of Jain books: after remarking, by the way, that ascetics of the orthodox sect, in the last stage of exaltation, when they become Paramahansa, also disuse clothing.

The world, which according to the Jainas is eternal, is figured by them as a spindle resting on half of another; or as they describe it, three cups, of which the lowest is inverted; and the uppermost

* Gōlādhyāya, § 3. v. 8 & 10. ** Ursa minor.
*** Lātrimāśa, Muniśvara, and the Vīsamābdhakṣyā.
meets at its circumference the middle one. They also represent the world by comparison to a woman with her arms akimbo.* Her waist, or according to the description first mentioned, the meeting of the lower cups, is the earth. The spindle above, answering to the superior portion of the woman's person, is the abode of the gods; and the inferior part of the figure comprehends the infernal regions. The earth, which they suppose to be a flat surface, is bounded by a circle, of which the diameter is one raju.** The lower spindle comprises seven tiers of inferior earths or hells, at the distance of a raju from each other, and its base is measured by seven rajus. These seven hells are Ratna prabhā, Sarcarā prabhā, Bālucā prabhā, Pancā prabhā, Dhīma prabhā, Tama prabhā, Tamaiama prabhā. The upper spindle is also seven rajus high; and its greatest breadth is five rajus. Its summit, which is 4,500,000 yójanas wide is the abode of the deified saints: beneath that are five Vīmānas, or abodes of gods: of which the centre one is named Sarvārhasiddha: it is encompassed by the regions Aparājita, Jayanta, Vajayanta and Vijaya. Next, at the distance of one raju from the summit, follow nine tiers of worlds, representing a necklace (graiveyaca), and inhabited by gods, denominated, from their conceited pretensions to supremacy, Ahamindra. These nine regions are, Aditya, Prāhacara, Sūmanasa, Sumanasa, Sūrisāla, Sarvatobhadra, Manorāma, Supravaddha, and Sudharsāna.

Under these regions are twelve (the Digambaras say sixteen) other regions, in eight tiers, from one to five rajus above the earth. They are filled with Vīmānas, or abodes of various classes of gods, called by the general name of Calpavāsis. These worlds, reckoning from that nearest the earth, are, Saudhama and Īśana: Satācumāra and Mahēndra; Brahma; Lāntaca; Sucra; Sakasrāra; Anata and Prajāta; Arenta and Achyuta.

The sect of Jina distinguish four classes of deities, the Vaimānics, Bhuvanapatis, Jyōtishis, and Vyanitaras. The last comprises eight orders of demigods or spirits, admitted by the Hindus in general, as the Rācchhansas, Pīśacchas, Činnaras, &c. supposed to range over the earth. The preceding class (Jyōtishis) comprehends five orders of luminaries; suns, moons, planets, constellations, and stars, of which more hereafter. The Vaimānics belong to the various Vīmānas, in the twelve regions, or worlds, inhabited by gods. The class of Bhuvanapati includes ten orders, entitled Asuracumāra, Nāya-cumāra, &c.; each governed by two Indras. All these gods are mortal, except, perhaps, the luminaries.

* The Sangrahāṇī ratnā and Lōcandāt sūtra, both in Pṛderīt, are the authorities here used.
** This is explained to be a measure of space, through which the gods are able to travel in six months, at the rate of 2,057,152 yōjanas, (of 2,000 crośa each), in the twinkling of an eye.
The earth consists of numerous distinct continents, in concentric circles, separated by seas forming rings between them. The first circle is Jambu dvipa, with the mountain Sudarsa Meru in the centre. It is encompassed by a ring containing the salt ocean; beyond which is the zone, named Dhâtuci dvipa; similarly surrounded by a black ocean. This is again encircled by Pushcara dvipa, of which only the first half is accessible to mankind: being separated from the remoter half by an impassable range of mountains, denominated Mânushóttara parvata. Dhâtuci dvipa contains two mountains, similar to Sumêru, named Vijanga and Achala; and Pushcara contains two others, called Mandirâ and Vidyumâtt.

The diameter of Jambu dvipa being 100,000 great yojanas,* if the 190th part be taken, or 526 1/19, we have the breadth of Bharata varsha, which occupies the southern segment of the circle. Airavata is a similar northern segment. A band (33648 yojanas wide) across the circle, with Sudarsa Meru in the middle of it, is Vidêha-varsha, divided by Meru (or by four peaks like elephant’s teeth, at the four corners of that vast mountain) into east and west Vidêha. These three regions, Bharata, Airavata, and Vidêha, are inhabited by men who practice religious duties. They are denominated Carma-bhûmi, and appear to be furnished with distinct sets of Tirthâncaras, or saints entitled Jina. The intermediate regions north and south of Meru are bounded by four chains of mountains; and intersected by two others: in such a manner, that the ranges of mountains, and the intermediate vallies, increase in breadth progressively. Thus Himavat is twice as broad as Bharata varsha (or 10521 1/19); the valley beyond it is double its breadth (2105 1/19); the mountain Mahâhimavat is twice as much (4210 1/19); its valley is again double (8421 1/19); and the mountain Nishaddha has twice that breadth (16842 1/19). The val¬lies between these mountains, and between similar ranges reckoned from Airavata (viz. Sic’ hari, Rucmi and Nila) are inhabited by giants (Yugala), and are denominated Bhógabhûmi. From either extremity of the two ranges of mountains named Himavat and Sic’ hari, a pair of tusks project over the sea; each divided into seven countries denominated Antarâ dvipas. There are consequently fifty-six such which are called Cubhógabhûmi, being the abode of evil doers. None of these regions suffer a periodical destruction, except Bharata and Airavata, which are depopulated, and again peopled at the close of the great periods before-mentioned.

We come now to the immediate purpose for which these notions of the Jainas have been here explained. They conceive the setting

* Each great yojana contains 2000 cós.
and rising of stars and planets to be caused by the mountain Sū-
meru: and suppose three times the period of a planet's appearance
to be requisite for it to pass round Sūmeru, 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 Jambu dvīpa, and imagine that these appear, on alternate days,
south and north of Mēru. They similarly allot twice that number
to the salt ocean; six times as many to Dhāuuci dvīpa; 21 times as
many, or 42 of each, to the Cālōdadhī: and 72 of each to Pushcara
dvīpa.

It is this notion, applied to the earth which we inhabit, that Bhā-
scara refutes. His argument is thus explained by his commentators.

'The star close to the north pole, with those near it to the east
and west, forms a constellation figured by the Indian astronomers
as a fish. In the beginning of the night (supposing the sun to be
near Bharānī or Musca); the fish's tail is towards the west; and his
head towards the east; but at the close of the night, the fish's tail,
having made a half revolution, is towards the east, and his head
towards the west; and since the sun, when rising and setting, is
in a line with the fish's tail, there is but one sun; not two.' This
explanation is given by Munīśwara and Lacsḥmīdāsa. But the
Vāsanā bhāṣīya reverses the fish, placing his head towards the west
at sun-set, when the sun is near Bharānī.
XIII.

On the ORIGIN and peculiar TENETS of certain MUHAMMEDAN SECTS.

[From the Asiatic Researches, vol. vii. p. 338—344. Calcutta 1801. 4to.]

The Bôhrahs, numerous in the provinces of the Indian peninsula, but found also in most of the great cities of Hindustan, are conspicuous by their peculiar customs; such for example, as that of wearing at their orisons an appropriate dress, which they daily wash with their own hands. Their disposition for trade to the exclusion of every other mode of livelihood, and to the government of their tribe by a hierarchy, are further peculiarities, which have rendered them an object of inquiry, as a singular sect.

Researches made by myself, among others, were long unsuccessful. My informers confounded this tribe with the Ismâliyahs, with the Ali-ilâhiyahs, and even with the unchaste sect of Cherûgh-cush. Concerning their origin the information received was equally erroneous with that regarding their tenets. But at length a learned Sayyad referred me to the Mejâlîsu'lmôminîn composed by Nûrullah of Shûster, a zealous Shiâh, who suffered for his religious opinions in the reign of Jehangir. In the passage, which will be forthwith cited from that work, the Bôhrahs are described by the author as natives of Gujrât, converted to the Muhammedan religion about three hundred years before his time, or five centuries ago.

To that passage I shall subjoin extracts from the same work, containing an account of similar tribes, with some of which the Bôhrahs may perhaps have been sometimes confounded. Concerning the Ismâliyahs, for whom they have been actually mistaken, it must be remembered, that these form a sect of Shiâhs, who take their distinctive appellation from Ismâîl, eldest son and nominated successor of Imdâm Jâfer, surnamed Sadîk. They consider Ismâîl as the true heir of the Imâmât, and do not acknowledge the legal succession of his brother Mûsâ and of the five last Imâms. This sect flourished under the Egyptian dynasty of Khalîfs founded by Muhammed Mahâdi, who claimed descent from the Imdâm Ismâîl himself. It was also conspicuous under a dynasty of princes of this
OF CERTAIN MUHAMMEDAN SECTS.

The sect, the first of whom, HASAN SABAH founded a principality in Irâk.* The sect may still exist in Syria; but it does not seem to be at present known in the Indian portions of Asia.

The Ali-ilâhiyahs on the contrary, are become numerous in India. This sect is mentioned by the author of the Dâbistân, as prevalent in his time, only at Uzbil, or Azbâl, in the mountainous tract near Khâlîf. It now prevails, according to information which I have received in a part of the dominions of Nawâb Nizâm-ull-Mulc. The singular tenets of this heretical sect are thus stated by Mohsen Fâni.

"The Ali-ilâhiyahs hold, that celestial spirits, which cannot otherwise be known to mankind, have frequently appeared in palpable shapes. God himself has been manifested in the human form, but especially in the person of Alî Murtezâ, whose image, being that of Alî Ullah, or Alî God, these sectaries deem it lawful to worship. They believe in the metempsychosis; and, like others who maintain that doctrine, abstain from fleshmeat. They imagine that Alî Murtezâ, when he quitted this earth, returned to the sun, which is the same with himself; and hence they call the sun Alî Ullah. This sect does not admit the authenticity of the Korân as it is now extant: some pretending that it is a forgery of Abû Bech's, Omar's and Othman's, others condemning it, simply because it was edited by the last mentioned Khalîf. The members of this sect appear to vary in regard to some points of doctrine; but the leading and universal tenet of this sect is, that, in every age of the world, God is manifested in the persons of prophets and of saints; for instance, he was Adam, and afterwards Ahmed and Alî: and in like manner these sectaries believe in the transmigration of God into the persons of the Imâms. Some of them affirm, that the manifestation of the divine being, in this age of the world, was Alî Ullah; and after him, his glorious posterity: and they consider Muhammed as a prophet sent by Alî Ullah. When God, say they, perceived Muhammed's insufficiency, he himself assumed the human form for the purpose of assisting the prophet."**

It does not appear from any satisfactory information, that the Bohrâhs agree with either of these sects, in deifying Alî, or in contesting the legal succession of the six last Imâms. On the contrary, the tribe is acknowledged to consist of orthodox Sunnis, and of true Shiâtis; but mostly of the last mentioned sect. These and other known circumstances corroborate the following account of that tribe, as given by Nûrullah of Shüster, in the work before mentioned.

* See the Dâbistân of Mullah Mohsen Fâni; and d'Herbelot's Bibliothèque orientale. If the industrious Bohrâhs and the remorseless "assassins" had really arisen out of the same sect, it would be a new fact in the history of the human mind.

** See the Dâbistân, from which this account is abstracted.
"The Bohrahs are a tribe of the faithful which is settled chiefly at Ahmedabad and its environs. Their salvation in the bosom of religion took place about three hundred years ago; at the call of a virtuous and learned man, whose name was Mulla Ali, and whose tomb is still seen at the city of Cambayat.

"The conversion of this people was thus conducted by him: As the inhabitants of Gujrāt were pagans, and were guided by an aged priest, a recreant, in whom they had a great confidence, and whose disciples they were, the missionary judged it expedient, first to offer himself as a pupil to the priest, and after convincing him by irrefragable proofs, and making him participate in the declaration of faith, then to undertake the conversion of others. He accordingly passed some years in attendance on that priest, learnt his language, studied his sciences, and became conversant with his books. By degrees he opened the articles of the faith to the enlightened priest, and persuaded him to become Muslimān. Some of his people changed their religion in concert with their old instructor. The circumstance of the priest's conversion being made known to the principal minister of the king of that country, he visited the priest, adopted habits of obedience towards him, and became a Muslim. But for a long time, the minister, the priest, and the rest of the converts, dissembled their faith, and sought to keep it concealed, through dread of the king.

"At length the intelligence of the minister's conversion reached the monarch. One day he repaired to his house, and finding him in the humble posture of prayer, was incensed against him. The minister knew the motive of the king's visit, and perceived that his anger arose from the suspicion that he was reciting prayers and performing adoration. With presence of mind, inspired by divine providence, he immediately pretended that his prostrations were occasioned by the sight of a serpent, which appeared in the corner of the room, and against which he was employing incantations. The king cast his eyes towards the corner of the apartment, and it so happened that there he saw a serpent; the minister's excuse appeared credible, and the king's suspicions were lulled.

"After a time, the king himself secretly became a convert to the Muslimān faith; but dissembled the state of his mind, for reasons of state. Yet, at the point of death, he ordered, by his will, that his corpse should not be burnt, according to the customs of the pagans.

"Subsequently to his decease, when Sultan Zefar, one of the trusty nobles of Sultan Piruz Shāh, sovereign of Dehli, conquered the province of Gujrāt; some learned men, who accompanied him, used arguments to make the people embrace the faith, according to the doctrines of such as revere the traditions.* Hence it happened,

* The Sunnis, or orthodox sect.
that some of the tribe of Bóhrahs became members of the sect of the Sunnet.

"The party which retains the Imámíyeh tenets, comprehends nearly two thousand families. They always have a pious learned man amongst them, who expounds cases of law according to the doctrines of the Imámíyehs. Most of them subsist by commerce and mechanical trades; as is indicated by the name of Bórah, which signifies merchant, in the dialect of Gujrát. They transmit the fifth part of their gains to the Sayyads of Medíneh; and pay their regular eleemosynary contributions to the chief of their learned, who distributes the alms among the poor of the sect. These people, great and small, are honest, pious, and temperate. They always suffer much persecution (for the crime of bearing affection towards the holy family) from the wicked murderers,* who are invested with public authority; and they are ever involved in the difficulties of concealment.

"The Sadikiyahs are a tribe of the faithful Hindustán; pious men, and disciples of Sayyad Cabíru'd-Dín, who derived his descent from Ismáíl, son of Imám Jáfer. This tribe is denominated Sadikiyahs, by reason of the sincere [Sadik] call of that Sayyad. Although that appellation have, according to received notions, a seeming relation to Abú Becr, whose partisans gave him this title, yet it is probable that the sect assumed that appellation for the sake of concealment. However, no advantage ever accrues to them from it. On the contrary, the arrogant inhabitants of Hind, who are Hindus, being retainers of the son of the impious Hind,*** have discovered their attachment to the sect of Shiáhs, and have revived against them the calumnies which five hundred years ago they broached against the Ismáiliyahs. They maliciously charge them with impiety; such, indeed, is their ancient practice. They violate justice, and labour to extirpate this harmless tribe. In short, they cast the stone of calumny on the roof of the name and reputation of this wretched people, and have no fear of God, nor awe of his Prophet.***

"In short, nearly thirty thousand persons of this sect are settled in provinces of Hindustán, such as Multán, Lábór, Dehlí, and Gujrát. Most of them subsist by commerce. They pay the fifth part of their gains to the descendants of Sayyad Cabír, who are their priests; and both preceptor and pupil, priests and laymen, all are zealous Shiáhs. God avert evil from them, and make the wiles of their foes recoil!

"The Házárehs of Cábul are an innumerable tribe, who reside in Cábul, Ghaznin, and Kandahar. Many of them are Shiáhs, and ad-

* The orthodox. ** Meaning Hindá, the mother of Moaviyeh.
*** The author proceeds in a strain of invective against the Sunnis; especially against Mulid Abdulláh of Lábór, who bore the title of the Makhdúmú'l-Mulc. This, being superfluous, is here omitted.
herents of the holy family. At present, among the chief of the Shiāhs, is Mirzā Shādman, with whom the faithful are well pleased, and of whose incursions the Khārejis* of Cābūl and Ghazinīn bitterly complain.

"The Balōch of Sind; many of these are devoted Shiāhs. They call themselves, and are called by all the faithful, Ali's friends. Sayyad Ra'ju of Bokhārā exerted himself in the guidance of this tribe; his descendants remain among them, and are occupied with the concerns of the sect."

* The word is here used as a term of reproach; for its origin, as the appellation of a sect, see D'Herbelot's Bibliothèque orientale.
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<td>Yóga tattva upanishad</td>
<td>58.</td>
</tr>
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