

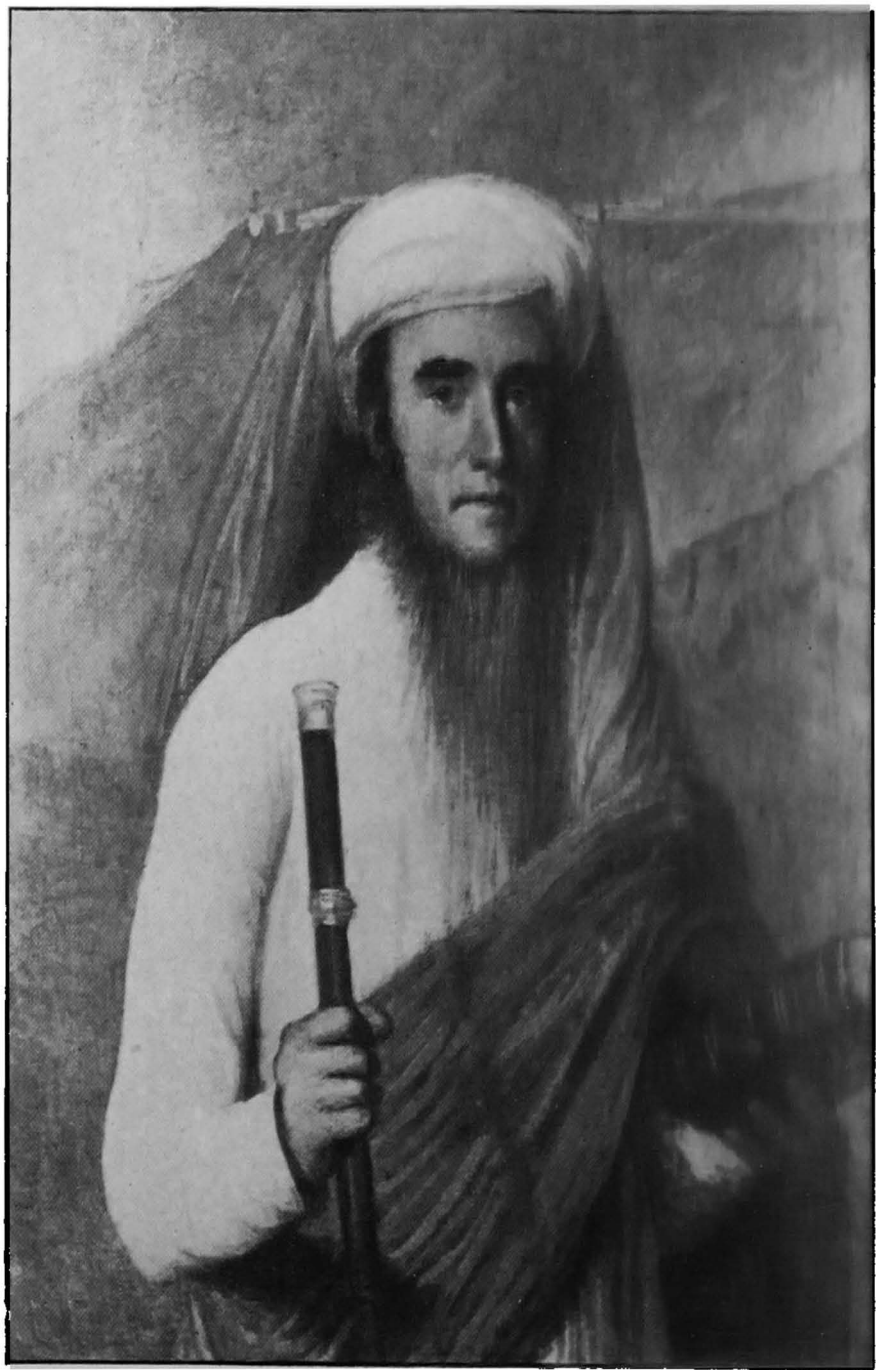
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**HINDU MANNERS, CUSTOMS
AND CEREMONIES**

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
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Rare section

**HINDU
MANNERS, CUSTOMS
AND
CEREMONIES**

BY THE

ABBE J. A. DUBOIS

TRANSLATED FROM THE AUTHOR'S LATER FRENCH MS. AND
EDITED WITH NOTES, CORRECTIONS, AND BIOGRAPHY

BY

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WITH A PREFATORY NOTE BY THE RIGHT HON. F. MAX-MÜLLER
AND A PORTRAIT

THIRD EDITION

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EDITOR'S PREFACE TO THIRD EDITION

THE fact that a third reprint of this complete edition of the Abbé Dubois' *Hindu Manners, Customs, and Ceremonies* has been called for within a period of a few years is sufficient proof of the high value which is still attached to the Abbé's observations and of the wide popularity which his work still enjoys. It was stated in my Preface to the first edition :—'The impression may be felt in many minds that a book written so long ago can be of little practical use at present; but the fact is that the Abbé's work, composed as it was in the midst of the people themselves, is of a unique character, for it combines, as no other work on the Hindus combines, a recital of the broad facts of Hindu religion and Hindu sociology with many masterly descriptions, at once comprehensive and minute, of the *vie intime* of the people among whom he lived for so many years. With any other people than the Hindus such a work would soon grow out of date; but with them the same ancestral traditions and customs are followed nowadays that were followed hundreds of years ago, at least by the vast majority of the population.'

Not only in India but also in the United Kingdom and the Colonies, as well as in several countries of Europe and in the United States of America, reviews and notices of the work have appeared, bearing invariable testimony to the conspicuous merits of the Abbé's work. I may add that it formed the subject of the annual address of a learned President of the Royal Historical Society, and of the Presidential Address at an annual meeting of the Hindu Social

Conference by the late Mr. Justice Ranade, the famous Mahratta Brahmin leader of Bombay ; and it also furnished a text for some observations in an important speech delivered in Bombay by the late Viceroy and Governor-General of India, Lord Curzon.

What may be regarded as still more satisfactory, perhaps, is that by the Indians themselves the work has been received with universal approval and eulogy. The general accuracy of the Abbé's observations has nowhere been impugned ; and every Indian critic of the work has paid a warm tribute to the Abbé's industry, zeal, and impartiality. Perhaps I may quote in conclusion here the opinion expressed by one of the leading Indian newspapers, *The Hindu*, which in the course of a long review of the book, remarked : ' It is impossible to run through the immense variety of topics touched in this exceedingly interesting book ; but we entirely agree with Mr. Beauchamp in his opinion that the book is as valuable to-day as it ever was. It contains a valuable collection of information on a variety of subjects, including ceremonies and observances which might pass as trifles in the eye of many an ordinary person. The Abbé's description might be compared with the experience of the modern Hindu, who will find that while the influence of English education is effecting a quiet and profound change and driving the intellectual and physical faculties of the people into fresh grooves, the bulk of the people, whom that influence has not reached, have remained substantially unaltered since the time of the French Missionary.'

H. K. B.

MADRAS, October, 1905.

PREFATORY NOTE

BY THE RIGHT HON. F. MAX MÜLLER

It is difficult to believe that the Abbé Dubois, the author of *Mœurs, Institutions et-Cérémonies des Peuples de l'Inde*, died only in 1848. By his position as a scholar and as a student of Indian subjects, he really belongs to a period previous to the revival of Sanskrit studies in India, as inaugurated by Wilkins, Sir William Jones, and Colebrooke. I had no idea, when in 1846 I was attending in Paris the lectures of Eugène Burnouf at the *Collège de France*, that the old Abbé was still living and in full activity as *Directeur des Missions Étrangères*, and I doubt whether even Burnouf himself was aware of his existence in Paris. The Abbé belongs really to the eighteenth century, but as there is much to be learnt even from such men as Roberto de' Nobili, who went to India in 1606, from H. Roth, who was much consulted by Kircher in his *China Illustrata* (1667), and others, so again the eighteenth century was by no means devoid of eminent students of Sanskrit, of Indian religion, and Indian subjects in general. It is true that in our days their observations and researches possess chiefly a historical interest, but they are by no means to be neglected. They make us see how the acquaintance of European scholars with India began, and under what circumstances the first steps were taken by these pioneers, chiefly missionaries, towards acquiring a knowledge of the ancient language of India, Sanskrit, and through it, towards gaining an acquaintance with one of the most interesting peoples and one of the richest and most original literatures of the world. The reports sent from India by the Père Cœurdoux (1767), and published by Barthélemy in the *Memoirs of the French Academy*, the letters of the Père

Calmette (1733), and of the Père Pons (1740), are full of curious information, anticipating on many points the later discoveries of Sir William Jones and other members of the Asiatic Society of Bengal, founded in 1784. It should be remembered also that the first Sanskrit grammar was published at Rome in 1790 by Paolino de S. Bartolommeo, four years before the death of Sir William Jones (1746-1794).

The Abbé Dubois, though born about 1770 and therefore considerably the junior of Sir William Jones, belonged by his place in the history of Sanskrit scholarship to the period that came to an end with the beginnings of the Asiatic Society of Bengal, which had been founded by Sir William Jones in 1784. Nor must it be forgotten that while the real revival of Sanskrit studies took place in Bengal, the Abbé Dubois spent the whole of his life in the Dekhan and in the Madras Presidency. He was therefore, as may be seen by his translation of the *Panchatantra*, under the title of *Le Pantchatantra ou les cinq ruses, Fables du Brahme Vichnou-Sarma; Aventures de Paramarta et autres contes, le tout traduit pour la première fois*, Paris, 1826, a Tamil far more than a Sanskrit scholar, and well acquainted with Tamil literature, which hitherto has been far too much neglected by students of Indian literature, philosophy, and religion.

Though little is known of the Abbé Dubois' life beyond the fact that he lived retired from the world, and retired even from his fellow-labourers, and a stranger, it would seem, to the researches which were carried on all around him by the devoted and enthusiastic scholars of Sanskrit literature in France, England, and Germany, his principal book, *Description of the Character, Manners, and Customs of the People of India, and of their Institutions, religious and civil*, published both in French and in English, has always continued to be read and to be quoted with respect,

as containing the views of an eye-witness, of a man singularly free from prejudice and of a scholar with sufficient knowledge, if not of Śanskrit, yet of Tamil, both literary and spoken, to be able to enter into the views of the natives, to understand their manners and customs, and to make allowance for many of their superstitious opinions and practices, as mere corruptions of an originally far more rational and intelligent form of religion and philosophy. Few men who were real scholars have hitherto undertaken to tell us what they saw of India and its inhabitants during a lifelong residence in the country, and in spite of the great opportunities that India offers to intelligent and observant travellers, we know far less of the actual life of India than of that of Greece and Rome. There are few men now left who, like the Abbé Dubois, have actually been present at the burning of widows, or who can give us, as he does, the direct reports of eye-witnesses who saw a king burnt with two of his queens joining hands on the burning pile over the corpse of their husband. In the south these Suttees were far less frequent than in Bengal, where in the year 1817 no less than 706 cases of Suttee had been officially reported, and where this practice had at last to be put down by the law during the Governor-Generalship of Lord William Bentinck (1825-1835), thanks chiefly to the active exertions and the moral influence of Ram Mohun Roy.

As a trustworthy authority on the state of India from 1792 to 1823 the Abbé Dubois' work will always retain its value, and in its final and complete form now offered to the public it will be welcome not only to Sanskrit scholars, but to all who take an intelligent interest in that wonderful country. As the Abbé went to India as a missionary, and was a man remarkably free from theological prejudices, missionaries in particular will read his volume with interest and real advantage.

F. M. M.

APPENDIX I

The Jains.—Differences between them and the Brahmins¹.

THE word Jain, or Jaina, is a compound word denoting a person who has given up living or thinking like other men*. A true Jain should entirely renounce all thoughts of self. He should rise superior to the scorn or opposition to which

¹ Jainism is a heretical offshoot of Buddhism, and presents resemblances to both Brahminism and Buddhism, which have been summarized as follows in Elphinstone's *History of India*: 'They agree with the Buddhas in denying the existence, or at least the activity and providence, of God; in believing in the eternity of matter; in the worship of deified saints; in their scrupulous care of animal life and all the precautions which it leads to; in disclaiming the divine authority of the Vedas; and in having no sacrifices and no respect for fire. They agree with the Buddhists also in considering a state of impassive abstraction as supreme felicity, and in all the doctrines which they hold in common with the Hindus. They agree with the Hindus in other points, such as division of caste. This exists in full force in the south and west of India, and can only be said to be dormant in the north-east, for, though the Jains there do not acknowledge the four classes of the Hindus, yet a Jain converted to the Hindu religion takes his place in one of the castes from which he must all along have retained the proofs of his descent, and the Jains themselves have numerous divisions of their own, the members of which are as strict in avoiding intermarriages and other intercourse as the four classes of the Hindus. Though they reject the scriptural character of the Vedas, they allow them great authority in all matters not at variance with their religion. The principal objections to them are drawn from the bloody sacrifices which they enjoin, and the loss of animal life which burnt-offerings are liable (though undesignedly) to occasion. They admit the whole of the Hindu gods, and worship some of them, though they consider them as entirely subordinate to their own saints, who are, therefore, the proper objects of adoration.'

The following is from Mr. J. A. Baines's *Census Report for 1891* :—

'A second offshoot from the earlier Brahminism is found in the Jain, a form of belief that still subsists and flourishes in India to this day. Its origin is veiled from us, but it bears a strong family likeness to the earlier form of Buddhism, and it is a question amongst scholars whether it rose about the same time or a little earlier. At all events it seems to have been unpopular with the Buddhists, and to have diverged less from

* This is not the true etymology. Jina is 'one who has overcome human infirmities and passions'; and *Jaina*, appertaining to *Jina*.—**POPE.**

he may be subjected on account of his religion, the principles of which he must preserve and guard unaltered even to death, being fully persuaded that it is the one and only true religion on earth, that is, the true primitive religion which was given to all mankind.

In the course of time, the Jains say, the primitive religion gradually became considerably corrupted in several essential points, and was superseded by the superstitious and detestable sophistries of Brahminism. The ancient dogmas were forgotten or put aside by the Brahmins, who invented an entirely new system of religion, in which only a shadowy resemblance can be traced to the old Hindu faith.

It is the Brahmins who invented the four Vedas and the eighteen Puranas, the *Trimurti*, and the monstrous fables connected with it, such as the *Avatars* of Vishnu, the abominable *lingam*, the worship of the cow and other animals, the sacrifice of the *yagnam*, &c. &c. The Jains not only reject all these spurious additions, but look upon them with absolute horror.

The Brahmins introduced all these sacrilegious innova-

Brahmanic orthodoxy. The monastic system was not countenanced, but ritual was simplified and women were allowed to share in it. As in Buddhism, however, the larger section of the Jains decline to allow that women can attain *Nirvana*. The latter, however, is with them perpetual bliss, instead of complete annihilation. Caste amongst the Jains is maintained, and though they have no special reservation of the priesthood to a class, there is a general tendency in that direction, and in some cases Brahmins even are employed. In later years the Jains seem to have competed with the Brahmins in literature and science, so that they fell into disfavour, and would very probably have succumbed but for the advent of the Mussulman power. In the north and west of India they are still a cultivated class, most engaged in commerce, whilst in the south, where they share with the Buddhists, who preceded them, the credit of forming the Canarese and Tamil literature, they are as a rule agriculturists. Except in a few of the larger cities of the north there seems to be little sectarian hostility between them and the orthodox; and in the west, where they are still closer in customs and observances, the line of division is scarcely traceable. In parts of both tracts there is, in the present day, a tendency for Jainism to regard itself as a sect of Brahminism, in spite of the non-recognition of the divine authority of the Veda. It is probable that in compliance with this tendency many have returned their religion as Hindu of the Jain sect, so that where sect is not separately compiled, as in the imperial series of returns, the total of the Jain religion is reduced by that number. As it is, the number of Jains is given as about 1,417,000.'

tions very gradually. The Jains were formerly in close communion with the Brahmins both in faith and doctrine, but they opposed these changes from the very first with all their power. Then, seeing that their remonstrances produced no effect and that these religious innovations were daily making progress among the people, they found themselves reduced at last to the sad necessity of an open rupture with the Brahmins. The immediate cause of this rupture was the introduction of the *yagnam* sacrifice, at which some living creature must be immolated¹. This, they contend, is directly opposed to the most sacred and inviolable principles of the Hindu religion, which forbids the destruction of any living thing, for any reason or on any pretext whatever.

From that moment things came rapidly to a climax; and it was then that the defenders of the pure primitive religion took the name of Jains, and formed themselves into a distinct sect, composed of Brahmanas, Kshatriyas, Vaisyas, and Sudras. They were the descendants of the Hindus of all castes who originally banded themselves together to oppose the innovations of the Brahmins, and they alone have preserved the religion of their forefathers intact to the present day.

After the schism the Jains, or true believers, perpetually taunted the Brahmins with their debased religion, and what at first merely furnished subject-matter for scholastic disputes finally became the cause of long and bloody hostilities. For a long time success was on the side of the Jains, but in the end, the majority of the Kshatriyas and other castes having seceded and adopted the innovations of the Brahmins, the latter gained the ascendant and reduced their adversaries to the lowest depths of subjection. They overthrew all the temples of the Jains, destroyed the objects of their cult, deprived them of all freedom, both religious and civil, and banished them from public employment and all positions of trust; in fact, they persecuted them to such an extent that they succeeded in removing nearly all traces of these formidable antagonists in several provinces where formerly they had been most flourishing.

When these persecutions and wars began is a question that I am unable to answer with any degree of accuracy;

¹ It is generally a ram.—DUBOIS.

but it appears that they lasted a long time and only came to an end in comparatively recent times. Not more than four or five centuries ago the Jains exercised sovereign power in several provinces of the Peninsula. Nowadays the Brahmins are the masters everywhere; the Jains, on the other hand, are absolutely powerless, and it would be impossible to find one occupying a position of any importance. They have become merged in the lower middle classes. They devote themselves to agriculture, and even more to trade, which is the special profession of the Vaisyas, among which caste the greater number of these sectarians are now to be found. Their principal trade is in kitchen and household utensils of copper and other metals.

There are very few of the Brahmin caste who hold the opinions of the Jains. There is a village, however, called Maleyur, in South Mysore, which contains between fifty and sixty families of them. They have a famous temple there, of which the *guru* is a Brahmin Jain. In the other more important temples of the Jains, such as those at Belgola, Madighery, and others, the *gurus* or priests are recruited from the Vaisyas, or merchants. The Vaisya Jains are regarded by the Brahmins of the same sect as *patitas*, or heretics, because they have thus usurped the priestly office, and also because they have altered the religion of the true Jains by introducing some of the innovations of their Brahmin adversaries¹. This divergence of opinion, however, has not led to any serious differences between them.

The Jains are divided into several sects or schools, which differ on the subject of perfect happiness, and on the means of attaining it. One of these sects, known by the name of *Kashtachenda Swetambara*², teaches that there is no other *moksha*, that is to say, no other supreme blessedness, than that which is to be obtained from sensual pleasures, particularly that which is derived from sexual intercourse with women. This sect is, it is true, not numerous.

The school of the *Jaina-bassarū* is the most numerous, and it is subdivided into several others. Its tenets differ very little from those of the *Vedanta* school of Brahminism. It recognizes the different stages of meditation as taught by

¹ *Patitas* literally means 'the fallen.'—Ed.

² *Swetambara* literally means 'clad in white.'—Ed.

the latter, and enjoins very much the same means of attaining everlasting felicity, by which they understand reunion with the Godhead.

THE RELIGIOUS SYSTEM OF THE JAINS.

The Jains acknowledge one Supreme Being, to whom they give the names of *Jaineswara*, *Paramatma*, *Parapara-vastu*, and several others expressing the infinity of his nature.

It is to this Supreme Being alone that all the prayers and sacrifices of the true Jains are offered; and it is to him that all the marks of respect which they pay to their holy personages, known as *Saloka-purushas*, and to other sacred objects represented under a human form, are really addressed; for these, on attaining *moksha* (supreme blessedness) after death, have become united with and incorporated into the Supreme Being.

The Supreme Being is, they say, one and indivisible, a spirit without corporal parts or limitations. His four principal attributes are:—

1. *Ananta-gnanam*, infinite wisdom.
2. *Ananta-darsanam*, infinite intuition, omniscience, and omnipresence.
3. *Ananta-viryam*, omnipotence.
4. *Ananta-sukham*, infinite blessedness.

This noble being is entirely absorbed in the contemplation of his infinite perfections, and in the uninterrupted enjoyment of the happiness which he finds in his own essence. He has nothing in common with the things of this world, and does not interfere at all in the government of this vast universe. Virtue and vice, good and evil, are indifferent to him.

Virtue being essentially right, those who practise it in this world will find their reward in another life, either by a blessed reincarnation, or by immediate admittance to the delights of *Swarga*. Vice being essentially bad and wrong, those who give way to it will be punished in another world by an unhappy reincarnation. The worst offenders will go straight to *Naraka* after death, there to expiate their crimes. But in no case does God intervene in the distribution of

punishments or rewards, or pay any attention to the good or evil done by men here below.

Matter is eternal and independent of the Godhead. That which exists now has always existed and will always exist.

And not only is matter eternal, but also the order and harmony which reign throughout the universe—the fixed and unchanging movements of the stars, the division of light from darkness, the succession and constant renewal of the seasons, the production and reproduction of animal and vegetable life, the nature and properties of the elements ; in fact, all things visible are eternal, and will continue to exist just as they have existed from all time.

METEMPSYCHOSIS.

The fundamental doctrine of the Jains is metempsychosis. Their belief in this differs in no way from that of the Brahmins. But they do not agree with the latter with regard to the four *lokas* or worlds. These they refuse to recognize. They also reject the three principal Abodes of Bliss—*Sattya-loka*, *Vaikuntha*, and *Kailasa*, that is to say, the paradises of Brahma, of Vishnu, and of Siva. They recognize three worlds only, which they describe by the generic name of *Jagat-triya*, and which are the *Urddhwa-loka* or superior world, the *Adha-loka* or inferior world, which they also call *Patala*, and the *Madhya-loka* or middle world, that is to say, the earth where mortals dwell.

URDDHWA-LOKA.

This world, which is also called *Swarga*, is the first of the *Jagat-triya*, and Devendra is lord of it. There are sixteen distinct abodes in it, in each of which a different degree of happiness is enjoyed in proportion to the merits of the righteous souls who are admitted. The first and highest of these habitations is the *Sadhu-dharma*. Only the very purest souls have access to this, and they there enjoy unbroken happiness for thirty-three thousand years. The *Achudakarpa*, which is the last and lowest of the sixteen habitations, is destined for the souls of those who possess exactly the requisite amount of merit, neither more nor less, necessary to procure their admittance into the *Urddhwa-loka*. They

there enjoy for one thousand years the amount of happiness which is their portion. In the other intermediate habitations the degree and duration of happiness are fixed in relative proportion to the merits of those who are admitted.

Women of the rarest beauty adorn these Abodes of Bliss. The blessed, however, have no intercourse with them. The sight alone of these enchanting beauties is sufficient to intoxicate their senses and plunge them into a perpetual ecstasy that is far superior to all mere earthly pleasures. In this respect the *Swarga* of the Jains differs little from that of the Brahmins.

On leaving the *Urddhwa-loka* at the expiration of the period assigned to them, the souls of the blessed are born again upon earth and recommence the process of transmigration.

THE ADHA-LOKA.

The second world of the *Jagat-triya* is the *Adha-loka*, also called *Naraka*, and sometimes *Patala*. It is the lower or inferior regions, the abode of great sinners : that is, of those whose crimes are so heinous and so manifold that they cannot be expiated by even the lowest forms of reincarnation.

The *Adha-loka* is divided into seven dwelling-places, in each of which the severity of the punishments is proportionate to the gravity of the offences. The least terrible is the *Retna-pravai*, where erring souls are tormented for a thousand consecutive years. The torture gradually increases in intensity and duration in the other abodes, until in the *Maha-damai-pravai*, the seventh, the punishments reach a point of awfulness which is beyond all description. It is there that the most villainous sinners are sent, and their horrible sufferings only terminate at the end of thirty-three thousand years. Women, who from their constitutional weakness are not able to endure such extremes of suffering, are never sent to this awful *Maha-damai-pravai*, no matter how wicked they may have been.

THE MADHYA-LOKA.

The middle world, the *Madhya-loka*, is the third of the *Jagat-triya*. It is there that mortals live, and that both virtue and vice are to be found.

This world is one *reju* in extent, a *reju* being equal to the distance over which the sun travels in six months. *Jambu-Dwipa*, which is the earth on which we live, occupies only a small part of the *Madhya-loka*. It is surrounded on all sides by a vast ocean, and in the centre of it is an immense lake extending for a hundred thousand *yojanas*, or about four hundred thousand leagues. In the middle of this lake rises the famous mountain *Mahameru*. *Jambu-Dwipa* is divided into four equal parts, which are placed at the four cardinal points of *Mahameru*. India is in the part called *Bharata-Kshetra*.

These four divisions of *Jambu-Dwipa* are separated from each other by six lofty mountains, which are called *Himavata*, *Maha-Himavata*, *Nishada*, *Nila*, *Arumani*, *Sikari*, all running in the same direction from east to west, stretching across *Jambu-Dwipa* from one sea to the other.

These mountains are intersected by vast valleys, where the trees, shrubs, and fruits, which all grow wild, are of a beautiful pink colour. These delicious retreats are inhabited by good and virtuous people. Children of either sex living there arrive at maturity forty-eight hours after their birth. The inhabitants are not subject to pain or sickness. Always happy and contented, they live on the succulent vegetables and delicious fruits which nature produces for them without any cultivation. After death they go straight to the delights of *Swarga*.

A spring rises on the top of *Mahameru* which feeds fourteen large rivers, of which the principal are the Ganges and the Indus. All these rivers pursue a regular and even course, which never varies. Unlike the false Ganges and the false Indus of the Brahmins, the waters of which rise and fall, the Ganges and Indus of the Jains can never be forded, and their waters always maintain the same level.

The names of the fourteen rivers of the Jains are the Ganges, the Indus, the *Rohita-Toya*, the *Rohita*, the *Hari-Toya*, the *Harikanta*, the *Sitta*, the *Sitoda*, the *Nari*, the *Narikanta*, the *Swarna-kula*, the *Rupaya-kula*; the *Rikta*, and the *Riktoda*.

The sea which surrounds *Jambu-Dwipa* is two hundred thousand *yojanas*, or eight hundred thousand miles long.

Beyond this ocean there are three other continents,

separated from each other by an immense sea. They closely resemble *Jambu-Dwipa*, and are also inhabited by human beings.

At the far end of the fourth continent, called *Puskara-varta-Dwipa*, is situated *Manushy-otraparvata*, a very lofty mountain which is the extreme limit of the habitable world. No living being has ever gone beyond this mountain. Its base is washed by an immense ocean, in which are to be found an infinite number of islands which are inaccessible to the human race.

THE SUCCESSION AND DIVISION OF TIME.

Time is divided into six periods, which succeed each other without interruption throughout eternity. At the termination of each period there is an entire revolution in nature, and the world is renewed. The first, called *Prathama-kala*, lasted for four *kotis* of *kotis*, or forty million millions of years; the second, *Dwitiya-kala*, thirty million millions; the third, *Tretiya-kala*, twenty million millions; the fourth, *Chaturtha-kala*, ten million millions, minus forty-two thousand years. The fifth period, called *Panchama-kala*, the period of inconstancy and change, is the age in which we are now living. It will last twenty-one thousand years. The present year (1824) of the Christian era is the year 2469 of the *Panchama-kala* of the Jains.

The comparatively recent date of the commencement of this period seems to me to be worthy of note. I am inclined to think that it is the date of the schism between the Brahmins and the Jains. Such a memorable event may well have been considered as giving birth to a new era. If this conjecture were confirmed it would be easier to fix the time when the principal myths of Hindu theology originated. There is no doubt that the new ideas introduced by the Brahmins into their religion occasioned the schism which exists to this day.

The sixth and last of these periods, the *Sashta-kala*, will also last twenty-one thousand years. The element of fire will then disappear from off the earth, and mankind will subsist entirely on reptiles, roots, and tasteless herbage, which will only grow sparsely here and there. There will then be no caste distinction or subordination, no public or private

property, no form of government, no kings, no laws ; men will lead the lives of perfect savages.

This period will terminate with a *jala-pralaya*, or flood, which will deluge the whole earth, except the mountain of silver, called Vidi-parta. This flood will be caused by continuous rain for forty-seven days, which will result in a complete upsetting of the elements. A few people living near the silver mountain will take refuge in the caves which are hidden in its sides, and they will be saved amidst the universal destruction. After the catastrophe the elect will come forth from the mountain and will repeople the earth. Then the six periods will begin over again, and follow each other as they did before.

THE LEARNING OF THE JAINS.

The philosophy of the Jains is contained in four Vedas¹, twenty-four Puranas, and sixty-four Sastras. The Puranas take the names of the twenty-four *Tirthankaras*², or saints. A Purana is assigned to each of them, and contains his history.

The names of the four Vedas are *Prathamani-yoga*, *Charanani-yoga*, *Karanani-yoga*, and *Draviani-yoga*. These four books were written by Adiswara, the most ancient and most celebrated of all the holy personages recognized by the Jains. He came down from *Swarga*, took a human form, and lived on earth for a *purva-koti*, or a hundred million million years. Not only did he compose the Vedas, but it was he who divided men into castes, gave them laws and a form of government, and laid down the lines of social order. In short, Adiswara is to the Jains what Brahma is to the Brahmins ; one of them having most probably been modelled from the other.

THE SIXTY-THREE SALOKA-PURUSHAS.

Besides Adiswara, who is the holiest and most perfect of all beings who have appeared on the earth in human form, the Jains recognize sixty-three others, whom they describe by the generic name of *Saloka-purushas*, and whom they

¹ These are not called Vedas, but Agamas.—Ed.

² *Tirthankaras* means those who have 'passed over' the gulf which separates human beings from the Godhead.—Ed.

also worship. Their history is contained in the *Prathamani-yoga*.

These venerable personages are subdivided into five classes: twenty-four *Tirthankaras*, twelve *Chakravartis*, nine *Vasu-devatas*, nine *Bala-vasu-devatas*, and nine *Bala-ramas*.

The twenty-four *Tirthankaras* are the holiest, and to them most honour is paid. Their position is the most sublime that a mortal can aspire to. They all lived in the most perfect state of *Nirvana*. They were subject to no infirmity or sickness; they felt no want, no weakness, and were not even subject to death. After having lived for a long time on earth they voluntarily quitted their bodies and went straight to *moksha*, where they were united with, and incorporated into, the Godhead.

All the *Tirthankaras* came down from *Swarga* and took human forms among the Kshatriya caste; but they were subsequently incorporated into that of the Brahmins by the ceremony of the *diksha*¹. During their lives they were examples of all the virtues to other men, whom they exhorted by their precepts and their actions to conform strictly to the rules of conduct laid down by Adiswara, and to give themselves up entirely to meditation and penitence.

Some of them lived for millions of years; the last of them, however, only attained the age of eighty-four.

They were in existence during the period of *Chaturthakala*. Some were married, but the greater number remained celibate, being professed *sannyasis*.

The twelve *Chakravartis*, or emperors, recognized by the Jains were contemporaries of the twenty-four *Tirthankaras*. They shared amongst them the temporal government of *Jambu-Dwipa*. They came straight from *Swarga*, and when on earth belonged to the noble caste of Kshatriyas. Some were initiated into the Brahmin caste by the ceremony of the *diksha*, completed their lives as *Sannyasi Nirvanis*, and after death obtained *moksha*, or supreme happiness. Others returned to *Swarga*. But three of them, having lived extremely wicked lives on earth, were condemned to the tortures of *Naraka*.

The twelve *Chakravartis* were often at war with one another, but they had more especially to fight against the

¹ This word literally translated means 'initiation.'—DUBOIS.

nine *Vasu-devatas*, the nine *Bala-vasu-devatas*, and the nine *Bala-ramas*, who all governed different provinces in India ¹.

The second Veda, or *Charanani-yoga*, contains the civil laws, also regulations relating to social status, caste, &c.

The third Veda, or *Karanani-yoga*, is a dissertation on the nature, order, and component parts of the *Jagat-triya*.

The fourth, or *Draviani-yoga*, contains the metaphysical theories of the Jains and several controversial subjects.

THE STATE OF SANNYASI NIRVANI.

The most holy and sublime state to which man can possibly attain is that of *Sannyasi Nirvani*, which means 'naked penitent.' In embracing this state a man ceases to be a man; he begins to be a part of the Godhead. As soon as he has attained the highest degree of perfection in this state, he frees himself voluntarily, without any trouble or pain, from his own self, and obtains *moksha*, thus becoming incorporated for ever into the Divine Self. There is no real *Nirvani* existing in this *yuga*. Those who aspire to this state must pass through twelve successive degrees of meditation and corporal penance, each one more perfect than the last. These degrees are a kind of novitiate, and each of them has a special appellation. Having at last become a *Nirvani*, the penitent no longer belongs to this world. Terrestrial objects make no impression on his senses. He regards the good and evil, virtue and vice, to be found on this earth with equal indifference. He is freed from all passion. He scarcely feels the wants of nature. He is able to patiently endure hunger, thirst, and privations of all kinds. He can live without food of any sort for weeks and months together. When he is obliged to eat he partakes indifferently of the first animal or vegetable substance that comes to hand, however filthy or disgusting it may seem to ordinary people. He has neither fire nor sleeping place. He always lives in

¹ Rama of the Brahmins is one of the nine *Bala-ramas* of the Jains, and their Krishna is one of the *Vasu-devatas*. The Jains say that the Brahmins borrowed these two names to make up the *Avatars* of their god Vishnu. They assert generally that the Brahmins have stolen from them all the knowledge concerning which they so particularly pride themselves.—DUBOIS.

the open on the bare ground. Though absolutely naked from head to foot, he is insensible to cold and heat, wind and rain. Neither is he subject to sickness or any bodily infirmities. He feels the most profound contempt for all other men, no matter how exalted their rank may be, and he takes no account of their doings, good or bad. He speaks to no one, looks at no one, and is visited by no one. His feelings, his affections, and his thoughts are immutably fixed on the Godhead, of whom he considers himself as already a part. He remains absorbed in the contemplation of God's perfections, all earthly objects being to him as though they did not exist.

By a long course of penance and meditation the material part of the *Nirvani* gradually dissolves, like camphor when it is put in the fire. At last all that remains of the penitent is the semblance or shadow of a body, an immaterial phantom, so to say. Having arrived at this pitch of perfection, the *Nirvani* quits this lower world and proceeds to unite himself inseparably with the Godhead, where he enjoys eternal and ineffable happiness.

JAIN RULES OF CONDUCT.

In many respects Jain rules of conduct are similar to those followed by other Hindus, and particularly the Brahmins. The Jains recognize the same observances with regard to defilement and purity. They perform the same ablutions and recite the same prescribed *mantrams*. Most of their ceremonies relating to marriage, funerals, &c., are the same. In fact, all the rules of social etiquette and the general customs in use in ordinary life form part of their education.

The Jains differ from their compatriots in several particulars, of which the following are the most remarkable :—

Under no circumstances do they take any solid food between sunset and sunrise. They always take their meals while the sun is above the horizon.

They have no *titis* or anniversaries in honour of the dead. As soon as one of them is dead and his funeral is over, they put him out of their memories and speak of him no more.

They never put ashes on their foreheads, as do most Hindus;

they are satisfied with making with sandalwood-paste the little round mark called *bottu*, or else a horizontal line. Some devotees put these marks on their forehead, neck, stomach, and both shoulders in the form of a cross, in honour of their five principal *Tirthankaras*.

The Jains are even stricter than the Brahmins in regard to their food. Not only do they abstain from all animal food, and from vegetables the stalks or roots of which grow in a bulbous shape, such as onions, mushrooms, &c., but they also refrain from eating many of the fruits which the Brahmins allow on their tables, such as the *katri-kai*, or brinjal, called *beringela* in Portuguese, the *pudalan-kai*, &c. Their motive is the fear of taking the life of some of the insects which are generally to be found in these vegetables and fruits. The principal, and indeed almost the only, articles of food used by the Jains are rice, milk, things made with milk, and peas of various kinds. They particularly dislike asafoetida, to which Brahmins are so partial¹, and honey is absolutely forbidden.

Whilst they are eating their food some person sits beside them and rings a bell, or strikes a gong. The object of this is to prevent the possibility of their hearing the impure conversation of their neighbours, or of the passers-by in the street. Both they and their food would be defiled if any impure words reached their ears while they were eating.

Their fear of destroying life is carried to such a length that the women, before smearing the floor with cow-dung, are in the habit of sweeping it very gently first, so as to remove, without hurting them, any insects that may be there. If they neglected this precaution they would run the risk of crushing one of these little creatures whilst rubbing the floor, which would be the source of the keenest regret to them.

Another of their customs, and one which, though for a very different motive, might be advantageously introduced

¹ This resinous gum, the smell of which appears to us so abominable that we have called it *stercus diaboli*, strikes the smell and taste of the Hindus and almost all Asiatics very differently. They consider it to be possessed of an agreeable perfume and an exquisite flavour. The ancient Greeks and Romans shared their partiality for this substance; for it seems certain that the *σίλφιον* of the former and the *laser* of the latter were nothing more or less than asafoetida.—DU BOIS.

into Europe, is to wipe most carefully anything that is to be used for food, so as to exclude as tenderly as possible any of the tiny living creatures which might be found in or on it.

The mouth of the vessel in which water for household purposes is drawn is always covered with a piece of linen, through which the water filters. This prevents the animalculæ, which float or swim on the surface of the well, from getting into the vessel and being afterwards swallowed. When a Jain traveller wishes to quench his thirst at a tank or stream, he covers his mouth with a cloth, stoops down, and thus drinks by suction. This cleanly custom is highly to be recommended everywhere, apart from the superstition which prompts the Jains to practise it.

The Jains form a perfectly distinct class. Brahmins never attend any of their religious or civil ceremonies, while they, on their part, never attend those of the Brahmins. They have their own temples, and the priestly office is filled by men professing the same tenets as themselves.

Amongst these temples there are some which are richly endowed and very famous. The Jains make pilgrimages to them, sometimes from great distances. There is a very remarkable one in Mysore, at Sravana Belgola, a village near Seringapatam. It is between three mountains, on one of which is an enormous statue, about seventy feet high, sculptured out of one solid piece of rock. It must have been a tremendous piece of work; for to execute it, it was necessary to level the ground from the top of the mountain to below the base of the statue, and there form a sort of terrace, leaving in the centre this mass of rock which was to be carved into the shape of the idol. It is a very fine piece of Hindu sculpture. Many Europeans who have seen it have greatly admired the correctness of its proportions. It represents a celebrated *Nirvani* called Gumatta, a son of Adiswara. The figure is absolutely nude, as are most of the idols to which the Jains offer adoration, and which are always likenesses of ancient penitents belonging to this sect. In those days it would have shocked them to represent these penitents as wearing garments, since they made it a point of duty to go absolutely naked. Childless women may often be seen praying to these indecent idols, in order that they may become mothers.

This temple of Belgola, being only a day's journey from Seringapatam, has been frequently visited by Europeans. It was a great source of grief to the devotees of the sect to see this *punyasthala* (holy place) defiled by a crowd of unbelieving visitors. And what was still worse, these inquisitive foreigners were often accompanied by their dogs and their Pariah servants. In one resting-place they would cook a stew, in another they would roast a piece of beef under the very nose, as it were, of the idol, whose sense of smell, the Jains thought, was infinitely disgusted by the smoke of this abominable style of cooking. At last the *guru* attached to the temple, shocked at all this desecration, fled from the unhallowed spot, and retired to some solitary place on the Malabar coast. After three years of this voluntary exile, he returned to his former abode on the assurance that Europeans had ceased to visit the place, and that the temple had been thoroughly purified. Now, I ask you whether it is not the duty of any well-conducted man, even if he does not respect them, at least not to openly outrage the prejudices, feelings, and customs of any people amongst whom he may happen to be thrown, no matter how peculiar or ridiculous they may appear to him. What pleasure could be derived, or what good could be gained, by exciting the anger and contempt of those from whom one has nothing to fear, and who cannot retaliate ?

An invalid European officer, who was going to the Malabar coast for change of air, on passing near Belgola, was seized with the idea of spending a night in the temple, which he did, in spite of much opposition on the part of the inhabitants. Two days afterwards the officer died on the road, to the great delight of all the natives, who, of course, attributed his death to a miracle, and looked upon it as a direct retribution from their outraged deity. This just and condign punishment, said they, would inspire with wholesome fear others who might be tempted to try a similar experiment.

The idols of the Jains differ in many respects from those of the Brahmins. Almost all have curly hair like Negroes. They wear neither ear-rings, necklaces, bracelets, nor bangles on their ankles, whilst the Brahmins, on the other hand, overload the objects of their devotion with such ornaments.

APPENDIX II

The *Eka-dasi*, or Eleventh Day of the Moon.

THE eleventh day of the moon is religiously observed, not only by Brahmins, but by all those castes which have the right to wear the triple cord. They keep a strict fast on this day, abstain entirely from rice, do no servile work, and give themselves up wholly to devotional exercises. The following is what the *Vishnu-purana* says on the subject :—

The *Eka-dasi* is a day specially set apart for the worship of Vishnu ; those who offer him *puja* on this day ensure for themselves immortality. Even before the creation of the world the 'Man of Sin' was created by Vishnu to punish mankind¹. He is of enormous stature, with a terrific countenance and a body absolutely black ; his eyes are wild and glaring with rage ; he is the executioner of mankind¹. Krishna, having seen this 'Man of Sin,' became thoughtful and pensive. Touched by the woes with which mankind was overwhelmed, Krishna resolved to remedy the evil. With this end in view he mounted the bird Garuda, son of Binota, and went in search of Yama, the King of Hell. The Child of the Sun, delighted at this visit of Narayana, who was master and *guru* of the world, hastened to offer him *puja*, and placed him on a massive throne of gold. No sooner had Krishna seated himself thereon than he heard the most piteous and plaintive cries. Moved with compassion, he asked the King of *Naraka* whence these lamentations proceeded, and what caused them.

'The lamentations that you hear, O Lord of the World,' replied Yama, 'are the tears and groans of the unfortunate beings who, having spent their whole lives in sin, are now suffering the tortures of Hell, where they are treated according to their deserts.'

'Then,' said Krishna, 'let us go to this place of torment, that I may see for myself what these sinners are enduring.'

And he did see, and his heart was softened.

'What!' cried he, overcome with grief, 'is it possible that men, who are creatures and children of mine, are enduring such cruel agony! Shall I be a witness of their

¹ See the description in the chapter on the *Sandhya*.

sufferings and do nothing to help them ? Cannot I give them some means of avoiding them in the future ?'

Thereupon he considered how he might bring the reign of the ' Man of Sin ' to an end, he being the sole cause of all mankind's misfortune. Accordingly, to preserve henceforth the human race from the torments of *Naraka*, he transformed himself into the *Eka-dasi*, or eleventh day of the moon. This is, therefore, the blessed day that Vishnu has selected in his mercy to redeem and save mankind. It is the happy day that procures the pardon of one's sins ; it is the day of days, since one must look upon it as being Krishna himself.

The inhabitants of Hell, full of gratitude for the kindness that Vishnu had showed towards them, worshipped him and chanted his praises loudly. Thereupon Vishnu, being much pleased by their prayers and praises, wished to give them an immediate proof of his goodness. Turning to the ' Man of Sin,' he addressed him in the following words :—

' Begone, wretched being, begone ! Thy reign is over. Till now thou hast been the tormentor of mankind ; I command thee to let them live in peace for the future. They are my children, and I desire them to be happy. I wish, nevertheless, to assign to thee a place where thou mayest live, but thy place shall be unique ; it shall be here. The *Eka-dasi*, or eleventh day of the moon, is myself in another form. It is the day that I have chosen, in my mercy, to save men and deliver them from their sins. Nevertheless, in order that they may be worthy of so great a favour, I expressly forbid them to eat rice on this day. I ordain that thou shalt dwell in this rice. This is the abode that I assign to thee. Whoever shall have the temerity to eat this food, thus defiled by thy presence, will incorporate thee with himself, and will forfeit all hope of pardon.'

Thus spake Vishnu ; and the following is the sentence of life and death which he pronounced, and which cannot be too strongly impressed on the attention of mankind :—

' I repeat, therefore, again, because I cannot say it too often : Do not eat rice on that day ; whoever you are, be your position and condition what they may, do not eat rice. Once more I say, do not eat rice.'

To fast on this holy day and to offer *pūja* to Vishnu is to ensure the forgiveness of sins and the gratification of all one's

wishes. Moreover these further observances must be followed. On the tenth day the *sandhya* must be performed, and only one meal must be eaten, and that without salt or any kind of peas or vegetables. It must only be seasoned with a small quantity of melted butter, and it must be eaten quickly. In the evening one must visit a temple dedicated to Vishnu, and, holding some *darbha* grass in one's hands, must meditate for some time on the greatness of the deity, addressing to him the following prayer:—

‘Behold me in thy presence, great god! I prostrate myself at thy feet. Hold out a helping hand to me and remove the obstacles which I encounter at each step. My feeble will is often led astray by the passions that influence me. Thou alone canst give it strength to resist such weaknesses, and keep it straight in the path of virtue.’

This prayer being ended, some *darbha* grass must be offered to Narayana, and the worshipper must prostrate himself before him with his face to the ground.

Making a bed of this same grass at the feet of Vishnu, he must pass the night upon it. On rising in the morning he must wash his mouth out twelve times and perform the usual ablutions. During the day he must fulfil his ordinary religious duties, the chief of which is the sacrifice to Vishnu. He must fast for the whole of the day, eating and drinking nothing. The night of the eleventh day must also be spent in a temple dedicated to Vishnu. The whole family—father, mother, wife, brothers, and children—must remain together in the presence of Vishnu, and remain awake.

The wife who performs this act of devotion along with her husband will, on her reincarnation, have a husband who will make her very happy, and by whom she will have a numerous family. After her death she will be conveyed to *Vaikuntha*, and be reunited to her first husband.

Whoever during this night shall occupy himself in drawing the emblems of the *chakra* and *sankha*, which Vishnu carries in his hand, will obtain the remission of his sins committed in former generations. Whoever shall make a model of these two weapons with dough of rice flour, in several colours, shall receive a much greater reward, for his sons and his grandsons shall enjoy prosperity on earth, and occupy after their death a high place in *Vaikuntha*.

If any one places little flags of various colours in Vishnu's temple he will eventually be born again king of a fine country. And if any one allows the cloths and flags that have been offered to Vishnu to flutter freely in the wind, he will receive pardon for all his sins, however heinous they may have been. Any one who places an umbrella over Vishnu's head will be reborn rich and powerful, and will himself have the right to use one.

To employ oneself during this same night in making a little house of flowers for Vishnu is as meritorious a work as if one had sacrificed a horse a hundred times over. And if any one should make this house in cloth, he will himself have a house of bricks in *Vaikuntha*.

On the *salagrama* stone or on the image of Vishnu must then be poured some *pancha-amrita*, that is to say milk, melted butter, curds, honey, and sugar mixed together. The image must then be adorned with rich stuffs and precious jewels, and a fan must be placed before it. Having performed the *sam-kalpa*, and purified by the *santi-yoga*¹ the five elements of which man is composed, the worshippers must fix their thoughts on Vishnu, and, holding flowers in their hands, must meditate for some time on the perfections of the deity. They must picture him to themselves in their mind's eye as seated on a golden throne with his daughter by his side, casting around the effulgent light that encircles him, having sometimes two and sometimes four arms. To this Supreme Lord of the Universe must their homage be addressed.

This act of meditation ended, the worshippers must offer him *puja*, beginning with the *Swagata*; that is to say, they must ask the god whether he is in good health, and has accomplished his journey safely.

They will then present to him water to wash his feet, and to refresh him after the fatigues of his journey. They must say: 'God of Gods, receive this water to wash your feet; it is pure and sweet, and will refresh you, and it will remove the dust which has covered you on your way.'

They will then give him water for rinsing out his mouth, and more water and flowers to put on his head; some milk, honey, and sugar, mixed together, to quench his thirst;

¹ See the description in the chapter on the *Sandhya*.

and various kinds of food to satisfy his appetite. It is thus, at intervals of three hours, that they must offer *puja* to Vishnu. Everything that is offered to him must be the very best that can be procured.

I have already said that they must pass the night without closing an eye for a moment ; they must spend it in dancing and singing to the sound of musical instruments. It is sufficient to repeat Vishnu's names, or even to hear them repeated, to obtain the remission of all one's sins and the accomplishment of all one's desires. It is considered a meritorious action even to go and look at persons who are spending the night in the performance of these pious exercises.

Great care must be taken on this holy day not to speak to any one who is not a true worshipper of Vishnu. To address even one word to unbelievers would cause Vishnu's worshippers to lose all the benefit of their devotion.

He who on this day hears the sound of musical instruments played in honour of Vishnu and is not enchanted, is like a dog when it hears the *vina*. The pious man should delight in listening to a symphony which is in itself capable of remitting sins, because it adds to the glory of the Lord of the World. He should join in the saintly throng of worshippers, when they with one accord hasten to show their devotion and their zeal by their dances, songs, and hymns in honour of the great deity.

He who objects to such acts of worship is the greatest of sinners. He who, while not actually disapproving, refrains from taking part in them, and occupies himself instead with other matters, will be punished for his indifference by being reborn as a cock in another life. He will be reborn dumb if he does not contribute as much as ever he can towards the pomp and ceremony of the *Eka-dasi*.

Every kind of musical instrument must be played on that night, and in fact everything that is possible must be done to contribute to Vishnu's pleasure. The worshippers must walk round the image of the god several times in procession ; they must prostrate themselves before it, and from time to time they must pour milk upon its head. Each worshipper, at the conclusion of the ceremony, must give a present to the Brahmins in proportion to his means.

Ordinary food may be taken on the twelfth day in the afternoon, but not before, on pain of forfeiting for a hundred generations all the blessings which should flow from these ceremonies¹.

Those who faithfully observe the fast of the *Eka-dasi* in the manner described will make sure of salvation. If any one has killed a Brahmin or a cow, taken away the wife or property of another, committed fornication with the wife of his *guru*, drunk intoxicating liquors, caused abortion in a pregnant woman ; all these and other similar sins, no matter how numerous or heinous they may be, will be entirely absolved by the fast of the *Eka-dasi*, and by sacrifices offered to Vishnu on that day.

Such, in brief, is what Markandeya teaches us.

Before leaving this subject I ought to mention that the precepts contained in these instructions are not strictly kept, except by a very small number of devotees. The *Eka-dasi*, it is true, is kept as a holy day by Brahmins, and by all persons who have the right to wear the triple cord, and even by a few Sudras of good position, but they content themselves with spending the day in performing a few religious rites and in amusements. Nevertheless they all abstain from eating rice. Towards evening, however, they have a meal composed of cakes and fruit, which greatly modifies and simplifies the severity and length of the fast prescribed by the *Vishnu-purana*.

APPENDIX III

Siva-Ratri, or Siva's Night.

THE feast of *Siva-Ratri* is celebrated with great ceremony, especially by the Sivaites. This is what we read in the *Skanda-purana* on the subject :—

There is in *Jambu-Dwipa* a large town known by the name of Varanasi, where dwelt a man belonging to the *boya* or huntsman caste, who was short of stature, very dark in complexion, and of a most violent and passionate temper. One day when out hunting in the woods, as was his wont, he killed

¹ This is incorrect. Those who fast on the eleventh day break their fast before sunrise on the twelfth day.—Ed.

such an enormous quantity of birds of all kinds that he was hardly able to carry them, and was obliged to sit down and rest at almost every step. Dusk was coming on while he was still in the middle of a thick forest, and anxious not to lose the spoil of his day's hunting or to become a prey to the wild beasts that infested the place, he went up to a *vepu*¹ or margosa-tree, hung his game upon one of the branches, and climbed up into the tree, intending to spend the night there. Now that night happened to be the night of the new moon of the month of *Phalguna* (March), a time of year when dew falls heavily and the nights are chilly. The hunter, benumbed with cold, tormented by hunger (for he had eaten nothing during the day), and half dead with terror, passed a very miserable night. At the foot of the tree was a *lingam*, and this circumstance proved to be the salvation of the hunter. The discomforts that he was enduring obliged him to change his position frequently, and the shaking of the branches of the *vepu*¹ caused some drops of dew, together with some leaves, flowers, and fruit, to fall on the *lingam*. This fortunate accident was sufficient to win Siva's favour and to obtain for the hunter absolution for all his sins. For Siva, to whose worship this night was specially consecrated, was much gratified at the offering thus made to his adored symbol; and he ordained that he who had made it, involuntary though his offering was, should be rewarded, and that his long fast and attendant anxieties should be reckoned in his favour. The hunter regained his house the following morning, and died a few days afterwards. Yama, King of Hell, on hearing of his death, immediately sent his emissaries to secure him and bring him away. But Siva, on hearing of this, also sent his own emissaries to oppose those of Yama and to claim the dead man. Yama's messengers declined to yield, and a violent quarrel ensued between them and the emissaries of Siva. From insults they quickly proceeded to violence. Siva's party, being the stronger, put the agents of *Naraka* to flight, after severely punishing them. The latter, in shame and bitterness, went and told their story to their master, and to excite his wrath showed him the wounds that they had received in the combat. Yama, beside himself with indignation, went at once to *Kailasa* to make com-

¹ It should be the *būva*, not the *vepu*.—ED.

plaint to Siva in person. At the gate of the deity's palace he found Nandi, the prime minister, to whom he explained the object of his visit, at the same time expressing his surprise that Siva should thus declare himself the protector of a common *boya*, a hardened sinner, whose trade necessitated the slaughter of many living creatures.

'King of Hell,' replied Nandi, 'it is true that this man has been a great sinner and that he has not scrupled to shed blood; but before he died he, fortunately for himself, fasted, watched, and offered a sacrifice to the *lingam* during the night consecrated to *Siva*. This meritorious action has obtained for him the remission of all his sins, the protection of *Siva*, and an honourable place in *Kailasa*.'

When Yama heard Nandi's words, he became thoughtful, and withdrew without uttering another word.

This is the origin of the feast of *Siva-Ratri*, or Night of *Siva*. In commemoration of the fortunate *boya* the devotees of *Siva* spend the night and the preceding day in fasting and without sleep, entirely absorbed in worshipping the god, in offering him sacrifices, and presenting him with the bitter leaves of the *vepu*¹ or margosa-tree as *neiveddya*, which they afterwards eat.

APPENDIX IV

Rules of Conduct for Women during their Periodical Uncleanness.

WHEN a woman is in a state of periodical uncleanness, she is isolated in some place apart, and may have no communication with any one during the three days that her defilement is supposed to last. The first day she must look upon herself as a Pariah. The second day she must consider herself as unclean as if she had killed a Brahmin. The third day she is supposed to be in an intermediate state between the two preceding ones. The fourth day she purifies herself by ablutions, observing all the ceremonies required on these occasions. Until then she must neither bathe nor wash any part of her body, nor shed tears. She must be very careful not to kill any insect, or any other living creature. She must not ride on a horse, an elephant, or a bullock, nor travel in a palanquin, a dooly, or a carriage. She must

¹ It should be, the *būva*, not the *vepu*.—ED.

not anoint her head with oil, or play at dice and other games, or use sandalwood, musk, or perfumes of any kind. She must not lie on a bed or sleep during the day. She must not brush her teeth or rinse out her mouth. The mere wish to cohabit with her husband would be a serious sin. She must not think of the gods or of the sun, or of the sacrifices and worship due to them. She is forbidden to salute persons of high rank. If several women in this unclean state should find themselves together in one place, they must not speak to or touch each other. A woman in this condition must not go near her children, touch them, or play with them. After living thus in retirement for three days, on the fourth she must take off the garments that she has been wearing, and these must be immediately given to the washerman. She must then put on a clean cloth and another over it, and go to the river to purify herself by bathing. On her way there she must walk with her head bent, and must take the greatest care to glance at nobody, for her looks would defile any person on whom they rested. When she has reached the river she must first enter the water and fill the copper vessel, or *chembu*, which she has brought with her from the house. Then, returning to the bank, she must thoroughly cleanse her teeth, rinse out her mouth twelve times, and wash her hands and feet. She must then enter the water and plunge twelve times into it, immersing the whole of her body. She must take the greatest care while doing this not to look at any living soul, and to this end each time her head rises above the water she must turn her eyes towards the sun. On coming out of the water she must take a little fresh cow-dung, some *tulasi*, and some earth. These she must mix together in a little water, until they make a thin paste, and with this she must thoroughly rub her hands and feet and then her whole body. After this she must re-enter the water, and completely immerse herself twenty-four times. When she again leaves the water she must rub herself over with saffron, and again dip three times in the water. Then mixing saffron in a little water, she must drink some and pour the rest on her head, after which she must put on a pure cloth freshly washed and the little bodice called *ravikai*. She may then paint the little round red mark on her forehead called *kunkuma* and return home.

On entering the house she must take special care that her eyes do not rest on her children, for they would thereby be exposed to the greatest danger. She must immediately send for a Brahmin *purohita* so that he may complete her purification. On his arrival this venerable person first plaits together thirty-two stalks of *darbha* grass, to make the ring called *pavitram*, which he dips in consecrated water that he has brought with him.— The woman then takes another bath, drinks a little of the consecrated water, places the *pavitram* on the ring finger of the right hand, and drinks some *pancha-gavia* or some cow's milk. After these ceremonies her purification is complete.

APPENDIX V

Remarks on the Origin of the Famous Temple of Jagannath.

THE Province of Orissa, in which the temple of Jagannath is situated, is called in Hindu books Utkala-desa. Indra-mena, say these books, reigned over the country. Inflamed with desire to save his soul, the prince saw with dismay that he had as yet done nothing which would ensure his happiness after death. This thought troubled him exceedingly, and he confided his anxiety to Brahma with the Four Faces, who was his favourite divinity. Brahma, being greatly touched by the sincere regrets and fervent piety of the prince, addressed him one day in the following consolatory terms :—

‘Cease, great king, from troubling thyself about thy future state ; I will point out to thee a way of assuring thy salvation. On the sea-coast is a country called Utkala-desa, and therein rises the mountain sometimes called Nila and sometimes Purushottama, which is a *yojana* or three leagues in length. It is called by the latter name after the god who formerly took up his abode there. This mountain is a holy place, and the sight of it has the virtue of taking away sins. In former *yugas* there was a temple of solid gold upon it, dedicated to Vishnu. This temple is still in existence, but has been buried in the sand cast up by the sea, which renders it invisible at the present time. Restore this temple, cause its ancient glory to be revived, renew the sacrifices which were formerly offered there, and thou shalt thus ensure thyself a place of felicity after death.’

The king, Indra-mena, delighted with what he had heard, asked Brahma who was the founder of this magnificent temple, and where the exact spot was on which it had been built. Brahma responded :—

‘It was thy ancestors, great king, who erected it in the preceding *yuga*, and who by this means procured for mankind the ineffable happiness of seeing the Supreme Being on this earth. Go, then, and reclaim this venerable spot from oblivion ; cause the deity to descend there anew, and thou shalt procure a similar happiness for the human race.’

‘But how,’ again asked the prince, ‘can I discover a temple which is completely buried in the sand, unless you yourself help me to find it ?’

Thereupon Brahma gave him a few directions, and added that he would find, not far from the mountain of Nila, a tank wherein lived a turtle as old as the world, who would give him more definite particulars.

Indra-mena thanked Brahma and at once set forth to find the tank. Hardly had he arrived on its banks when a turtle of enormous size approached him, and asked who he was and what he wanted in that desert place.

‘I am,’ replied the prince, ‘by birth a Kshatriya and sovereign of a great kingdom, but the enormity of my sins and the remorse that I feel oppress me and make me the most miserable of men. Brahma with the Four Faces has given me some vague information respecting a holy place near the mountain of Nila, assuring me that I shall be able to obtain from you all the necessary directions to guide me in my search.’

‘I am delighted, O prince,’ replied the turtle, ‘to have an opportunity of contributing to your happiness. Unfortunately, however, I am unable to satisfy you upon all the points about which you seek information, for my great age has caused a partial loss of memory ; yet the indications that I can give may, perhaps, be useful to you. It is quite true that in former days there existed a temple near the mountain of Nila, which was famous for its wealth. The God with Four Arms, the God of Gods, the Great Vishnu, had taken up his abode there. All the other gods resorted to it regularly to do him honour, and it was also a spot which they greatly affected for indulging in their

amours. But for a long time past the sand thrown up by the sea has covered this sacred pile, and the god, finding that he no longer received the accustomed marks of respect, left it and returned to *Vaikuntha*. All that I know is that this edifice is buried a *yojana* (three leagues) deep in this sandy soil. I have lost all trace of the site that it formerly occupied. Nevertheless there is another and a certain way by which you can discover it. Go to the tank called Markandeya ; on its banks you will find a crow which has been gifted with immortality, and which can recall everything that happened in the most distant times. Go and inquire of it and you will obtain all the information you want.'

The king hastened to the tank Markandeya and there found the crow, which from its extreme age had become quite white. Prostrating himself before it, he joined his hands in a supplicating manner and said :—

' O crow, who enjoyest the gift of immortality ! you see before you a king who is a prey to the deepest despair ; and only you can comfort him !'

' What,' said the crow, ' is the cause of your sorrow ? What can I do for you ?'

' I will tell you,' replied Indra-mena ; ' but do not hide from me, I implore you, anything that I want to know. Tell me first of all, who was the first king who ever reigned over this country, and what he did that was remarkable ?'

The crow, well versed in ancient history, had no difficulty in satisfying the monarch, and answered in the following terms :—

' The first king of this country was called Chaturanana. He had a son called Visva-Bahu, who in turn had a son called Indra-mena, a prince who, having always shown great devotion to Brahma with the Four Faces, was thought worthy after death to be admitted to the presence of the deity. The reign of Chaturanana was a period of great happiness. He dealt with his subjects as a tender father deals with his children. Amongst the many praiseworthy acts which made his reign remarkable was one by which his name will be for ever remembered. It was he who had the honour and glory of inducing the God of Gods to come down to earth from *Vaikuntha*. He built for him a dwelling-

place at the foot of the mountain of Nila, a magnificent temple, the walls of which were of massive gold, while the interior was embellished with most precious stones. Time, that universal destroyer, has respected this edifice, and it is still in existence perfectly uninjured. But for a long time past it has been swallowed up by the sands of the sea. It is true that the god who inhabited the sacred spot has ceased to dwell there; nevertheless, he could not entirely forsake a mountain that had once been consecrated by his presence, and he has taken up his abode there in the shape of a *vepu* or margosa-tree. One day the famous penitent Markandeya, who for many centuries did penance on this mountain, perceiving that this tree gave no shade, was roused to indignation, and breathing upon it he partially reduced it to ashes. This tree, however, was Vishnu, the Supreme Being, and consequently immortal. The penitent could not, therefore, entirely destroy it, and the trunk still remains. The only thing that I do not know is the exact spot where this tree grew.'

Here Indra-mena interrupted the crow, and asked if it could recognize the spot where the temple stood. The crow replied in the affirmative. So they both set out together to find the site. At the place where they stopped the crow set to work to dig into the sand with his beak to the depth of a *yojana*, and at last succeeded in disclosing in its entirety the magnificent temple which had formerly been the abode of Narayana, the God of Gods. Having shown it to the king, the crow covered it up again as before.

The king, convinced of the truth of all that the crow had told him, and enraptured at having found that for which he had been seeking so earnestly, questioned his guide as to what steps he should take to restore to its former state of splendour and fame a place which had been so venerated.

'What you now ask of me,' the crow replied, 'is beyond my province. Go and find Brahma with the Four Faces, and he will tell you how to accomplish your desire.'

Indra-mena followed this advice. He again sought Brahma, and having offered him worship several times, he said:—

'I have now seen with my own eyes near the mountain

Nila that superb temple which was formerly the abode of the great Vishnu, and am come to consult you, great god, on the course that I should pursue in order to rekindle in the heart of the people the holy fervour which this sacred place inspired in former times. If I build a town, what name shall I give to it? Vishnu, I know, will return and honour the place with his presence under the form of the trunk of a tree, but how will he come, and what sacrifices and offerings must be made to him? Deign to enlighten me, great god, and help me in this difficulty.'

'To accomplish the praiseworthy object that is in thy mind,' said Brahma, 'thou must erect a new temple on the very spot where the old one is now buried. Thou shalt give it the name of Sridehul. It is not necessary to make it as costly as the former one, because the present inhabitants of the country, being reduced to great poverty, would remove it piecemeal, and thy labour would be lost. It need only be built of stone. In order to provide the necessary accommodation for the crowd of devotees who will visit it, thou must build near the temple a town which will receive the name of Purushottama. The moment the work is finished the trunk of a tree, that is to say Krishna himself, will appear on the sea-shore. This thou must remove with much pomp and ceremony into the new temple. The carpenter Visvakarma will come and work at it, and will fashion it into the face and form of the god. Thou shalt place beside this god his sister Subadra and his brother Balarama. Thou must offer sacrifices to the god day and night, but especially in the morning, at noon, and in the evening. This will be a sure and certain means of securing for thyself, and for all those who follow thy example, a place in *Vaikuntha*, the Abode of Bliss. As Vishnu will not be able to consume the enormous quantity of food that will be offered to him as *neivedhya* by the multitude of his devotees, men may therein find a means of purifying themselves and obtaining the remission of their sins by eating the remnants. Happy is he who shall secure for himself the smallest particle, for he will certainly go to *Vaikuntha* after death. To give thee some idea of the inestimable value of the remnants of Krishna's food, let me tell thee that if by accident or inadvertence

some fragments should fall to the ground, the very gods themselves would strive for them, even if the dogs had already devoured a portion. In short, if a Pariah were to take some rice destined for Krishna from the mouth of a dog and put it into that of a Brahmin, this rice would be so pure, and would possess so many virtues, that it would immediately purify that Brahmin. The goddess Lakshmi cooks and prepares the food destined for Krishna, and the goddess Annapurni waits upon him. A portion of the tree *kalpa* will come down from *Swarga* and take root in the centre of thy new city. Thou knowest that this tree is immortal, and that thou hast only to ask it for what thou desirest to be sure of obtaining it. The mere sight of the temple that thou art about to erect will be sufficient to procure inestimable blessings. Even to be beaten with sticks there by the priests who serve the temple will be reckoned of peculiar merit. Indra, and the gods who follow in his train, will come and live in thy new city, and will be company for the god Krishna. The side of the city which faces the sea will be much more sacred than the other parts. Those who live on this side of it will daily increase in virtue. The sand which the sea deposits there thou shalt call *kanaka*, or gold dust. Any one who shall die on this sand will assuredly go to *Vaikuntha*. This, prince, is my answer to thy requests. Go at once and execute all my commands. In the meantime Vishnu, under the guise of the tree which is to form the trunk of which I have spoken, will grow and become fitted for the purpose for which it is destined.'

Indra-mena, having offered thanks to Brahma, set about to obey him. The temple and the new city were built with the utmost celerity. Yet when the work was completed the god did not appear. This delay began to cause the prince some uneasiness, when one day, having risen very early, he perceived on the sea-shore the trunk of the tree for which he was watching so impatiently. He prostrated himself several times before it with his face to the ground, and in the fullness of his joy cried: 'O happiest day of my life! I now have certain proofs that I was born under a lucky star, and that my sacrifices have been pleasing to the gods. Nothing can equal the happi-

ness that I derive from this ; for with my own eyes I see the Supreme Being, him whom the most favoured and the most virtuous among men are not permitted to see.'

Having thus rendered to the trunk of the tree these preliminary acts of worship, the king put himself at the head of a hundred thousand men, who marched to the new deity and placed him on their shoulders. He was thus removed to the temple with the greatest pomp.

The famous carpenter, Visvakarma, speedily arrived and undertook to carve the face and figure of the god Krishna on the tree which had just been deposited in the temple. He promised to finish the work in one night ; but only on condition that no one looked on while he performed his task. A single inquisitive glance, he said, would be sufficient to make him abandon it, never to return.

This was agreed upon, and Visvakarma at once set to work. As he made no noise about it, the king, who was in a constant state of anxiety, imagined that he had run away and was not going to fulfil his promise ; so to make sure, he crept softly up to the temple and peeped through the cracks in the door. To his great delight he saw the carpenter quietly at work, so he retired at once. But Visvakarma had caught sight of him ; and, angered at this breach of confidence, he left the work as it was, roughly hewn out, with only an indistinct indication of a human form. And so the trunk of the tree remained much as it was in its original state, and just as it may be seen at the present day.

Indra-mena was vexed at this untoward occurrence, but in spite of it the tree-trunk became his god, and he gave it his daughter in marriage ; the wedding being celebrated with the utmost magnificence.

This, then, is the history of the foundation of the city of Purushottama, now called Jagannath, and of the tree-trunk which is worshipped under the name of Jagannatha, or Lord of the Universe.

APPENDIX VI

Trial by Ordeal.—Its Different Forms.

WHEN the evidence against a man accused of either a civil or criminal offence is not sufficiently strong to convict him, the Hindus often have recourse to trial by ordeal, this method of settling doubtful cases being a regular part of their judicial system. The principal ordeals are those by scales and weights, by fire, by water, and by poison¹. The following are the rules to be observed. The months of *Cheitra*, *Vaisaka*, and *Margasira* (April, May, and December) are the most favourable for ordeals, though that of the scales can take place at any time when there is not too much wind. The ordeal by fire should be practised during the rainy season, that by water in the hot weather and in autumn, that by poison in winter and in foggy weather. If careful attention is not paid to these points grave errors are liable to occur. An ordeal which took place at an unfavourable moment would be of no assistance in ascertaining the truth. The accused who is to be tried by ordeal prepares himself by fasting and ablutions. He then goes to a Brahmin *purohita*, explains the circumstances of the case, and receives his advice and instruction. After this he offers a sacrifice to all the Brahmins present, asks for their *asirvadam* (blessing), and then speaks as follows:—
 ‘Say that this day shall be a fortunate one for me, a day of virtue, a day on which it will be recognized that I am innocent of the crime of which I am accused, a day on which I shall receive many blessings.’

To this the Brahmins reply three times:—

‘May this day be a fortunate one for thee, a day of virtue, a day on which thy innocence will be proved, a day on which thou shalt receive many blessings.’

¹ There are ten forms of trial by ordeal:—*Tula*, ‘the balance’; *Agni*, ‘fire’; *Jala*, ‘water’; *Visha*, ‘poison’; *Kosa*, ‘drinking water in which an idol has been washed’; *Tandula*, ‘ejecting chewed rice grains’; *Tapta masha*, ‘taking a *masha* weight of gold out of heated oil’; *Phala*, ‘holding a hot ploughshare’; *Dharma dharmā*, ‘drawing concealed images of Virtue and Vice out of a vessel filled with earth’; *Tulasi*, ‘holding the leaves of holy basil.’ This holy basil is sacred to Vishnu.—ED.

This preliminary ceremony, which is called the *sasti-vassa*, being ended, they offer *homam* in honour of the nine planets. The scales are then brought in. Over them is a little white flag, and a stake is driven into the ground to support them. The *purohita* presiding over the ceremony takes a vessel containing water, rice, and flowers, and turning towards the east, says :—

‘Glory to the three worlds¹ !

‘Goddess of Virtue, approach this place, come near, accompanied by the eight divine guardians of the eight corners of the world, and by the gods of wealth and of winds.’

He offers *puja* to the goddess of Virtue ; then turning successively to the eight principal points of the globe, he says :—

To the east, ‘Glory to Indra !’ (the king of the gods).

To the south, ‘Glory to Yama !’ (the Hindu Pluto).

To the west, ‘Glory to Varuna !’ (the Hindu Neptune).

To the north, ‘Glory to Kubera !’ (the Hindu Plutus).

To the south-east, ‘Glory to Agni !’ (fire).

To the south-west, ‘Glory to Nairuta !’ (the Chief of the Devils).

To the north-west, ‘Glory to Vayu !’ (the wind).

To the north-east, ‘Glory to Isana !’ (the Destroyer).

He then offers *puja* to these eight deities. He also offers it to the eight gods of wealth, to the twelve suns², to the twelve Rudras, to the sixteen mothers, to Ganesha, and finally to the eight winds³. He offers to Virtue the lesser *puja*, that is to say, sandalwood, flowers, incense, a lamp, and *neiveddya*.

Then follows the *homam*. The fire having been consecrated and purified by the *purohita* according to Vedic rites, and the *gayatri mantram* having been recited, they throw into the fire a hundred and eight, or twenty-eight, or at least eight pieces of the *villi* tree, dipped in a mixture

¹ The three worlds, called the *triloka* when spoken of collectively, are *Swarga*, *Bhu loka*, and *Patala*—heaven, earth, and hell.—DUBOIS.

² Mitra is one of the most common names for the sun. It is also the Persian name for this luminary, which peculiarity strikes me as noteworthy.—DUBOIS.

³ Amongst these winds there is one called *anima*, which, I think, is also worth noticing.—DUBOIS.

of butter and rice. At this juncture presents must be given to the Brahmins.

Then the accused, who must be fasting and be wearing very damp clothes, is placed on that side of the scale which is towards the west. They then put bricks and *darbha* grass on the other side until a perfectly just balance has been obtained. The accused then leaves his scale and is sent to perform his ablutions without taking off his garments. During this interval the *purohita* writes in two lines of equal length, and each containing an equal number of letters, the *mantram* of which the following is a translation :—

‘Sun, moon, wind, fire, *Swarga*, earth, water, virtue, Yama, day, night, dusk, and dawn, you know this man’s deeds, and whether the accusation is true or false.’

He then specifies below the offence which the accused is supposed to have committed. This writing must not be in black ink ; ink of some different colour must be used.

The *purohita* places the writing on the head of the accused, and addresses the scales in these words :—‘Scales, you know everything that is in the hearts of men ; you know their vices and their virtues. What escapes man’s perspicacity is not hidden from you. Behold a person who is accused of a crime of which he declares himself to be innocent, and who desires to prove his innocence to the public. If he is not guilty, justice demands that you should pronounce in his favour.’

The duty of watching the movements of the scales must be left neither to a religious recluse, nor yet to a person of doubtful honesty. The former would be too likely to be influenced by compassion ; the latter would not scruple to trifle with his conscience. A Brahmin of tried wisdom and virtue is therefore chosen to fill the office, and he in his turn makes this speech to the scales :—

‘Scales, the gods have appointed you to dispense justice to mankind and to reveal the truth. Show it, therefore, on this occasion ; and if the man you are about to try is really guilty, do not allow him to preserve his equilibrium, but make the weight of his sin turn the scale against him.’

The *purohita* then puts the accused again in the scales. He chants five times a stanza suitable to the occasion. If

the scale on which the accused is standing forthwith drops, he is declared guilty; if the contrary is the case, he is declared innocent. If the scales remain equal, he is considered to be partially guilty; and if the rope breaks, he is reckoned altogether guilty.

The ceremony, as usual, terminates with a distribution of presents to the assembled Brahmins.

In the ordeal by fire they first of all draw eight circles on the ground, each sixteen fingers in diameter, leaving the same amount of space between each. Fire is the presiding genius of the first circle. Varuna, the wind, Yama, Indra, Kubera, the moon, and Savitru preside over the seven others.

These eight circles are arranged in two parallel lines. A ninth, placed by itself, is dedicated to all the gods. All the circles are purified by being smeared over with cow-dung, on the top of which they scatter *darbha* grass. They then offer *pūja* in turn to the deity presiding over each circle.

Meanwhile the person about to undergo the ordeal bathes without removing his clothing, and while still quite wet places himself in the first circle of the line on the west side, his face towards the east. They then dip his hands into wheat flour mixed with curdled milk, and cover them over with seven leaves of the *aswatta* tree, seven leaves of *choni*, and seven stalks of *darbha* grass.

A blacksmith then heats a small iron rod in the fire to a red heat. The rod should be about eight inches long, and the weight of fifty rupees. Then the *purohita* places some fire purified according to the rites of his Veda to the south of the ninth circle and performs the *homam*. He invokes the goddess of Virtue in the same words as those used in the ordeal by scales. He throws the red-hot iron into water; and after it has been re-heated to the same degree, he speaks as follows:—

‘Fire, you are the Four Vedas, and as such I offer you *homam*. You are the countenance of all the gods, and you are also the countenance of all learned men. You take away all our sins, and that is why you are called pure and purifying. I am the greatest of sinners, but I have the happiness to see you. Purify me from all my sins, and if

this man who is about to undergo this ordeal is really innocent, refrain for his sake from making use of your natural power of burning, and do him no harm.'

He finishes his discourse by doing homage to the power which this element possesses of penetrating into the inmost recesses of the human heart and discovering the truth. Then he says :—

'Glory to the three worlds!' and finally pronounces this evocation: 'O fire, come near! come near and stay here! stay here!' and he offers *puja*. The accused places himself in the first circle, and the *purohita*, taking up the bar of hot iron with some tongs, says again: 'O fire, you know the secrets of men! reveal the truth to us on this occasion!' At the same moment he puts the red-hot iron on the hands of the accused, who then, still keeping hold of the iron, runs over all the circles, in such a manner as to place his feet alternately on all. Arrived at the eighth circle he throws the iron into the ninth on to some straw, which should be set on fire by the contact.

In the case of the accused dropping the iron before he has covered the whole distance, the trial would have to begin over again. If, on an inspection of his hands, it is seen that the iron has not injured the skin, he is considered innocent. An accidental burn on any other part of his body would not count. To make quite sure that contact with the red-hot iron has produced no sensible effect on the skin, the accused is given some unhusked rice, which he has to rub vigorously between his hands to separate the grains from the husk.

The preparatory formalities for the ordeal by water are much the same as the preceding ones. For this they draw a single circle in which they place flowers and incense. A stake is also driven into a tank or a river where the current is not too strong. Near this stake the accused must place himself, the water being up to his waist. The *purohita*, with his face to the east, then speaks these words :—

'Water, you are the life of all that has life; you create and destroy at will; you purify everything, and we may always be sure to learn the truth when we take you for judge. Settle the doubtful question which now concerns us and tell us whether this man is guilty or not.'

Some one is then told to go a certain distance and to return. During the time so occupied the accused must immerse himself completely, holding on to the bottom of the stake fixed close to him. If he raises his head above the water before the person returns, he is accounted guilty ; if he comes up afterwards, he is declared innocent.

If both accuser and accused are condemned to undergo the ordeal, they must both go under the water at the same time, and he who first comes to the surface to breathe is considered guilty.

The ordeal by poison is preceded by all the usual ceremonies. A little powdered arsenic is mixed in some melted butter. The *purohita* then says :—

‘Poison, you are a harmful substance, created to destroy the guilty and impure. You were vomited by the great snake Vasuki to cause the death of guilty giants. Behold a person who is accused of a crime of which he declares himself to be innocent. If in reality he is not guilty, divest yourself of your injurious qualities and become to him as *amrita* (nectar).’

The accused then swallows the poison ; and if, though he may feel unwell, he survives for three days, he is proclaimed innocent.

There are also several other kinds of trial by ordeal. Amongst the number is that of boiling oil, which is mixed with cow-dung, and into which the accused must plunge his arm up to the elbow ; that of the snake, which consists in shutting up some very poisonous snake in a basket, in which has been placed a ring or a piece of money which the accused must find and bring out with his eyes bandaged ; if, in the former case, he is not scalded, and in the latter is not bitten, his innocence is completely proved.

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