

A DEVIL-DRIVING PROCESSION OF THE TIBETAN BUDDHISTS AS SEEN AT DARJEELING AND A FEW THOUGHTS SUGGESTED BY IT.

President—THE AUTHOR OF THE PAPER.

(Read on 24th June 1914.)

This is my fifth paper before this Society on the subject of my observations and study at Darjeeling, during my visit of the Hill Station in May-June 1913. The object of this paper is to
Introduction.
(I) say a few words on the subject of religious processions generally and (II) to describe some Tibetan religious processions, and especially the one that I happened to see, at the *gumpa* or monastery of the Bhutia Basti at Darjeeling, on 3rd June 1913.

I.

Processions play a prominent part in the life of all nations, ancient and modern. They play a prominent part in many phases of their life, whether religious, social or political. The Church, the State and the School are the principal institutions of a country or nation which govern and influence that country or nation; and we see processions occupying an important position in all these three. We know that the Church has its magnificent and stately processions. In the Roman Catholic Church, there is a book specially known as "Processional" which treats of religious processions. We know that the State has its processions. In monarchical Government, kings have their State or Court Processions. Even democratic governments have their processions. Coming to the third of the above institutions, *viz.*, the School, we know of academical processions. The Universities generally have their Convocation processions.

From the Church, processions have passed on to Society which has processions for various functions. We know of Marriage processions, Funeral processions and other kinds of processions.

Processions have come down to us as it were, from times immemorial. For example, looking to the hoary antiquity of ancient Irân, we find Ahura Mazda himself represented as advancing with his *anjuman* of Yazatas or angels,¹ as it were, in a stately procession to meet Yima or Jamshed who, on his part, advanced with the *anjuman* of the best of men. Both the processions met at the Vehedâiti river. Looking to ancient Greece, we find from a recent excavation in the island of Crete, that in the city-life of Knossn, which is believed to have existed before Troy, processions played a prominent part. Dr. (now Sir Arthur) Evans excavated a corridor, which is called "the corridor of processions" from the fact that the fresco there represents a procession in which "a king in gorgeous robes and wearing a crown of peacock's feathers takes part."²

Coming to later times, according to that great anthropologist, Dr. Frazer³, whose name we are very glad to see in the Honors' List, published the day before yesterday, on the occasion of His Majesty's birthday, and whom we are all glad to congratulate, we find from what can be gathered from the works of Mediæval writers, that processions formed one of the three principal features, in the Midsummer Celebrations of their times and of the times anterior to them. The three features were (1) Bonfires, (2) Processions with torches round the fields, and (3) Rollings of wheels.

Coming to our own times, all of us have seen various processions, in connection with the Church, the State and the School.

¹ *ἄνθρωποι καὶ ἀγγέλων ἀνέμων* (Vendidad II, 21).

² Greek Art and Nationality, by S. C. K. Smith, p. 18.

³ Golden Bough (3rd edition), part VIII, Vol. I, p. 161.

Even now, the Church is the principal institution wherein processions are very prominent. Among the modern Parsees, irrespective of the ordinary marriage and funeral processions, what can be strictly called religious processions are two,—(1) The Nâvar procession, and (2) the procession on the occasion of consecrating a fire temple.

Religious processions among the modern Parsees.

In the Nâvar ¹ procession, a novice or initiate for priesthood is taken to the temple for being initiated. In the second, the sacred fire, which is prepared and consecrated after several religious ceremonies², is taken in the form of a procession headed by Dasturs and Mobads, some of them holding swords and maces (*gurz*)³ in their hands, to the place, where, to speak in its technical phraseology, it is enthroned.

In connection with this Fire procession, it is interesting, even for the present Parsees, to note, that as late as about 400 years ago, when the household fire, which a Parsee was enjoined to keep burning with religious care, was by some accident or carelessness extinguished, the householder had to go to the house of a priest and to bring fresh fire from his house in the form of a procession. Mannuci ⁴ refers to this custom observed by the Parsees of Surat.

Among the Christians, religious processions were generally connected with the saying of litanies or rogations, *i.e.*, public supplications for appeasing God's wrath. They were resorted to, when there prevailed, in the city or country, heavy storms, famines, pestilences and such other disasters.

¹ For Nâvar, *vide* my Paper on "Nâvar and Maratib" in the Zarthoshti, Vol. I, No. 1.

² *Vide* my Book, "The Religious System of the Parsees," pp. 26-29.

³ *Vide* my Paper on "Gurz," Journal of the Anthropological Society of Bombay, Vol. VIII, No. 7, pp. 478-96, *vide* my "Anthropological papers," pp. 313-29.

⁴ Storia-de-Mogor, Vol. II, pp. 63-64.

Formerly, on such occasions, people went about in processions offering penitential and intercessory prayers. Those who joined such processions generally fasted and clothed themselves in sack-cloth. It was Justinian who forbade that no such religious processions may be held without the bishops and their clergy. It was directed that crosses may be carried in these processions. During the pontificate of Gregory I, in 590 A.D., the country was inundated and the inundation was followed by a severe pestilence. So Gregory I ordered "a sevenfold procession of clergy" (*litania septiformis*)¹, which included the "laity, monks, virgins, matrons, widows, poor and children." At times, the word "procession" came to be equivalent with "litany." The object of all these processions or litanies was (1) invocation, (2) deprecation, (3) intercession and (4) supplication.

The ancient invocations during these processions present a striking example of how the powers, that were once invoked as good angels, became devils at other times. In the time of Charlemagne, they invoked during these litanies, Orihel, Raguhel and Tobihel as angels, but Pope Zacharias condemned them as demons and forbade their invocation.

II.

Rai Sarat Chandra Das Bahadur describes a procession, where-
 in the Chinese Amban and Chinese and
 Tibetan officers, all went in the form of a
 procession on the anniversary day of the
 Chinese Emperor's accession to the throne, to
 pay homage to the emperor's image in a Tibetan monastery.²

The same author refers to processions of the monks, formed to welcome a Tibetan General and for other purposes wherein a band of gongs, tambourines, hautboys, drums, bells, fifes and clarionets are prominent³. He also describes a New Year's

¹ *Encyclopædia Britannica*, Vol. XIX, p. 696.

² *Journey to Lhasa and Central Tibet*, p. 60.

³ *Ibid*, p. 80 and p. 95.

procession, wherein a religious ceremony for throwing off the *torma* offering is performed.¹

The religious procession in connection with a Tibetan monastery at Darjeeling, which I propose describing was intended to drive away, not necessarily demons of any prevailing epidemic or sickness, but demons generally.

Almost all the countries in the world believe in a kind of demons presiding over maladies and other calamities. But Tibet was a country where they most believed in a kind of demons existing everywhere. Hence the importance of devil-driving processions there. To enable one to properly understand the subject, I will first say here something on the subject of their beliefs in demons or devils.

M. L. De Milloué says : "The demons are a perpetual subject of terror for the Tibetans who attribute to them all the evils which overtake them. Epidemics, maladies of men and beasts, earthquakes, floods, droughts, famines, fires, all is their work. So are also the smallest miseries of life, such as the extinction of fire, or the overflowing of milk which a housewife boils." ²

Of the Tibetan belief in devils, Col. Waddell says : "The priests, as the sole mediators between God and man, are supposed to be able to drive away the hordes of evil spirits, that are ever on the outlook to inflict on the poor Tibetan and his family disease, accident, or other misfortune ; and the malign influence pursues him through every detail, not merely of his daily life in his present existence, but in the life beyond the grave." ³

In one of their greatest monasteries, "one of the rooms was the Devil's Chamber of Horrors, a sort of satanic Aladdin's cave

¹ *Ibid*, pp. 262-63.

² Translated from his "Bod-Youl ou Tibet," p. 219.

³ "Lhasa and its Mysteries," p. 216.

in the dark, designed to awe and impress the superstitious pilgrims. Here are collected the hideous colossal images of all the demons which infest the world and pray upon the poor Tibetans. They have the forms of men, but the heads of ogres and monstrous beasts, the hideous creatures of a nightmare, and all are eating human bodies and surrounded by a variety of weapons. They mostly belong to the pre-Buddhist indigenous pantheon, the Bon. They are worshipped with offerings of blood and spirits, as well as of all the grains eaten by man. Poisons and tobacco are also offered to them. Here, too, are hung the ogres' masks which are used in the devil-dances. Gyantsé is celebrated for its devil-dances, in which the central figure is the black-hatted priest, a survival of the pre-Buddhist Bon religion. He bears the title of 'Chief of the Wizards,' and wears a conical black hat somewhat of the shape of the old Welsh dame's hat. Around its brim is tied a deep broad band of coarse black velvet, on its apex a geometrical arrangement of coloured threads surmounted by a death's-head tied with black ribbon topped by the trifold jewel, whilst as lateral wings between the brim and crown rise up two reddish serpents or dragons to sting the round skull. He dances frantically to quick music in clouds of incense burned from large swinging censers, and an offering of pastry cakes (*torma*) or the effigy of a human body on a tripod concludes the ceremony."¹

The belief in devils being much prevalent, as said by Col. Waddell, "Prayers hang upon the people's lips. The prayers are chiefly directed to the devils, imploring them for freedom or release from their cruel inflictions, or they are plain naive requests for aid towards obtaining the good things of this life, the loaves and the fishes."²

¹ *Ibid*, pp. 228-29.

² "The Buddhism of Tibet or Lamaism."

Having said something in general about processions, and in special about religious processions that play a prominent part in the life of all nations, and having spoken on the subject of some Tibetan processions and of the Tibetan belief in demons, I will now describe a devil-driving procession which I had an opportunity to see in a monastery at Darjeeling.¹

On the morning of 3rd June 1913, at about 10-15 a.m., on paying a casual visit to the monastery of Bhutiâ Basti, I found, that there was something unusual there on that day. The monks were making preparations for some grand occasion. They said that it was their great day of their Kâli Mâi (Black Goddess). This Kâli Mâi of the Tibetans was the Kâli Mâtâ of our country which is worshipped in our country, and which is said to have given its name to Calcutta (Kâli Ghât).²

Before proceeding with my account of the procession on the day of the Kâli Mâi, I will briefly say what position the goddess holds in the belief of the Tibetans.

Col. Waddell thus describes the Tibetan goddess Kâli which is called the "Great Queen." She is Tibetan goddess "so dreaded that her name is seldom spoken, Kâli. and then only with bated breath. In one room she is depicted as a fury in even more repulsive form

¹ For a rather fuller account of the procession and of my impressions, *vide* my account in Gujarati, in the *Jam-i-Jamshed* of June 1913.

² We know well, that the promoters of the Swadeshi movement at Calcutta, had with their favourite words of 'Band-ê-Mâtaram,' taken many a vow at their holy shrine of Kâli at Calcutta. The remembrance of this fact led me to pay a visit to this shrine during my visit of Calcutta on my way from Darjeeling. Though an odd day, I was struck with the enormous crowd of worshippers at the shrine. Though assisted by others as a foreigner, it required an effort to go into the shrine. I could then realize what an influence the goddess Kâli had upon the people of Calcutta.

than her Indian sister. She is made to be a hideous black monster clad in the skins of dead men and riding on a fawn-coloured mule, eating brains from a human skull, and dangling from her dress is the mystic domino of fate containing the full six black points; and as the goddess of disease, battle and death, she is surrounded by hideous masks with great tusks and by all sorts of weapons—antediluvian battle-axes, spears, bows and arrows, chain armour, swords of every shape, and muskets, a collection, which gives her shrine the character of an armoury. Libations of barley beer under the euphemistic title of “golden beverage” (*ser kyem*) are offered to her in human skulls set upon a tripod of miniature skulls. Her black colour is held not only to symbolise death, but profundity and black magic, like the black Egyptian Isis and the black Virgin of Middle Age Europe.

“In the adjoining chapel is a pleasing golden effigy of her in her mild mood in the form of a handsome queen, about life size, richly inlaid with turquoise and pearls, and clothed in silks and adorned with necklaces. In this chapel, as well as in the adjoining one of the she-devil, tame mice¹ ran unmolested over the floor, feeding on the cake and grain offerings, under the altar and amongst the dress of the image, and up and down the bodies of the monks who were chanting her litany, and were said to be transmigrated nuns and monks; these attendants, however, of this disease-giving goddess, it seems to me, may represent the mouse which is constantly figured with Smintheus Apollo when he showered the darts of pestilence amongst the Greeks, and which has been regarded by some as symbolic of the rat as a diffusive agent of the plague.”²

¹ The presence of mice in the place of this plague-giving goddess is significant, shewing that a form of plague is always connected with the presence of rats (*vide* my paper in the *Indian Review* of January 1913, entitled “Plague in India, as described by Mahomedan Historians of the Mogul Empire,” pp. 17-19).

² “Lhasa and its Mysteries,” by Col. Waddell, pp. 370-71

The celebrations in connection with the goddess Kâli Mâi were held for three days. The month, in which they were held, was considered to be a sacred month, because some of the principal events in the life of Gautama Buddha had occurred during this month. Among these celebrations, there were two processions :—1. The one was that for driving away the demons. 2. The second that of taking round through the village the sacred books of the monasteries. I had the pleasure of not only seeing the processions, but of actually going round with the processions. Of these two processions, the first was the devil-driving procession proper. The second, which took place on the next day (the 4th of June), though connected with the Kâli celebration holidays and with the devil-driving procession, was more properly a good-luck-seeking procession, wherein the sacred books of the monastery were taken round in hundreds, mostly on shoulders of women, through the different quarters of the village, with a view, that after the evils were driven off, the sacred books may bring in good luck and happiness. I will speak of the Book-procession on another occasion.

To revert to my account of the Devil-driving procession of the first day, on my reaching the monastery on the morning of 3rd June, I found in the monastery, a wooden framework which was placed on a square pedestal. It was made to ride on a mule. It was spoken of as *Torma*.¹ It reminded me of the form of the structure of *tâbut* which we see here on Mahomedan holidays, and a Lama himself, in order to make me clearly grasp the idea, said that it was like *tabut*. The structure was about 10 ft. high and was decorated with pieces of cloth of variegated colours. In the centre it had the figure of a demon which was believed to embody in itself the sickness, misfortunes and other evil influences in the

¹ Vide Col. Waddell's "Buddhism of Tibet or Lamaism", p. 484, for a figure of the *torma*.

village. In the morning, a solemn service, lasting for about an hour and a half, was held. The worshippers, mostly ladies, passed over the figure some forms, made of flour, which they then placed upon the structure. This signified that their family illnesses and evils were also transferred to the structure of the demon which was to be hurled down into the adjoining valley in the evening. One of the Lamas then lifted the upper part of the structure and ran with it out of the compound and placed it at what can be called the entrance of the compound. This signified the first step in the removal of the demon.

For the main service in the evening the head Lama was more ceremoniously dressed. His dress resembled that of the Cardinals of the Catholic Church. On his forehead and cheeks, he had put on three marks of some black colour, in order that the evil powers may not have any "evil eye" upon him. It reminded me of our Indian belief of *najar utârvi* (नजर उतारवि), i.e., to avert an evil-eye. A typical instance of this we find in the customs of our Indian ladies, putting on two black marks, generally of a kind of soot, on the temple of a child, with a view that the evil-eye of an out-looker, if there be any, may thereby be averted.

The procession passed through all the Bhutia streets of the village. The people in the streets also placed upon the structure small figures made of flour so that the maladies, misfortunes, &c., from their houses may pass away, together with the structure, into the valley wherein the structure was to be thrown.

One of their methods of frightening and driving the demons is to produce all possible kinds of loud noisy sounds. So, in the midst of their service also, they make use of all kinds of noisy instruments, such as drums, flutes, conches, jingling-bells, gongs, clarionets, &c., and play upon all of them at the same time. As if all that was not sufficient, the people that have assembled, especially boys, make as loud a noise as they possibly can. As a writer has said, the noise that is thus created by all these is really a "demoniacal noise."

I have seen in two hill-fairs, in the Himalayas—one at Sipi near Simla and another at Siddhbâri in the Kangra Valley—players playing with all possible frenzy upon big drums with a view to make as loud a noise as possible. But that was nothing before the noise I heard at the Tibetan monastery when the monks played with all their instruments. I have never heard a more tremendous noise. It is a question whether these terribly loud noises drive away a demon, but they are, at times, such as would drive one away from the monastery.

To make as loud a noise as possible seems to be a way of honouring persons on occasions. Whatever one may think of the present refined methods of honouring great persons like royal personages, these methods—(a) the firing of salute guns, (b) the playing of bands, at times a large number of bands spoken of as massed bands, (c) the loud acclamations of the people—they are, as it were, refined remnants of the old ways, the relic of which we see in the Tibetan monasteries in all their fulness.

It is the Lamas who played upon all the above instruments both in the monastery and in the streets where they led the procession and were followed by the above structure which was lifted up and carried by four persons. The head Lama in his full clerical robe followed. He held in his hand some consecrated water, from which he sprinkled drops here and there all round to drive away the demons from the locality. The head Lama held a piece of black cloth in his hand. He turned it here and there to drive away the demons therewith.

The procession came to the edge of a piece of ground which projected a little over the valley below. The structure was dismantled and the Lamas said a prayer. The musical instruments and the Lamas and the assembled laity all made, as it were, a joint effort and produced as loud a noise as they could, and threw down into the valley the upper part of the structure that was decorated with pieces of cloth

of variegated colours and that contained the figure of the demon. All clapped their hands to indicate that the devil was driven down into the valley. The Lamas then recited another prayer.¹ All then raised cries of joy "Ha Hu". As in the case of our Indian *tâbuts* the lower and more substantial part of the structure was brought home again.

The procession now returned to the monastery where the head Lama stood over the lower part of the structure and holding a flag in his hand and waving it around, blessed all. In order to show, that the devil, the demons, the *prits*; etc., were all overpowered, he thrust a knife into the remaining part of the structure over which he stood. The assistant Lamas gave into the hands of all a few grains of rice and a little flour. All shouted vociferously with joy and threw over one another the grains of rice and the flour to wish reciprocal joy and happiness. A lady presented before the assembly a tray containing flour and ghee. That was a token of good omen for Laxmi or Goddess of Happiness. Two vessels full of Marwa, the favourite drink of the Tibetan Bhutias, which looked like our Indian toddy, were then produced. The head Lama first drank a little and then all drank cupfuls.

It is said that such devil-driving processions are common all over Tibet. In some of the monasteries, they write down, on a piece of paper, the names of the calamities that may have overtaken the town or the village during the preceding year, and burn that paper in public to signify that the demons presiding over those calamities were burnt and destroyed.

¹ Compare the Parsee custom of clapping the hands during the recital of the Vanant Yasht (Yt. XX) which ends with the words, "Kul balâ dafê shavad va div va Daruj, etc." i.e., May all the calamities and the Div and the Daruj be removed, etc." The recital at which hands are clapped is in Pazend and is a later addition. It speaks of the removal of the nuisance caused by rats, cats, snakes, wolves, &c. *vide* K. E. Kanga's Khordeh Avesta, Fifth Edition, pp. 361-62).

We have in the Journals of our Society some papers on rain-producing beliefs and ceremonies. In connection with these, an account of the hail-driving ceremony of the Tibetans will be interesting. Rev. Kawaguchi, the well-known Japanese traveller, gives an interesting account of how a Lama sought

Rev. Kawaguchi's account for driving away the demon of hail-storm.

to drive away the demon believed to be presiding on hail-storms. His account shows what a great belief they have in demons of all kinds—demons presiding not only on diseases and such other calamities, but also on some natural phenomena. He says :—

“The nation is so credulous in the matter of religion that they indiscriminately believe whatever is told to them by their religious teachers, the Lamas. Thus for instance they believe that there are eight kinds of evil spirits which delight in afflicting people and send hail to hurt the crops. Some priests therefore maintain that they must fight against and destroy these evil demons in order to keep them off, and the old school profess that in order to combat these spirits effectually they must know when the demons are preparing the hail. During the winter when there is much snow, these spirits, according to the priests, gather themselves at a certain place, where they make large quantities of hail out of snow. They then store the hail somewhere in heaven, and go to rest, until in the summer when the crops are nearly ripe they throw down the hail from the air. Hence the Tibetans must make sharp weapons to keep off the hail, and consequently, while the spirits are preparing their hail, the Tibetans hold a secret meeting in some ravine where they prepare ‘hail-proof shells,’ which are pieces of mud about the size of a sparrow’s egg. These are made by a priest, who works with a servant or two in some lonely ravine, where by some secret method he makes many shells, chanting words of incantation the while, whereby he lays a spell on each shell he makes. These pellets are afterwards used as missiles when hail falls in the summer, and are supposed to drive it back. None but priests of good family may devote themselves to this work.

Every village has at least one priest called *Ngak-pa* (the chanters of incantations of the old school) and during the winter these *Ngak-pas* offer prayers, perform charms or pray for blessings for others. But the Tibetans have a general belief that the *Ngak-pas* sometimes curse others. I was often told that such and such person had offended a *Ngak-pa* and was cursed to death.

“Having spent the winter in this way, the *Ngak-pas* during the summer prepare to fight against the devils. Let me remark, in passing, that Tibet has not four seasons, as we have, but the year is divided into summer and winter. The four seasons are indeed mentioned in Tibetan books, but there are in reality only two.

“The summer there is from about the 15th of March to the 15th of September and all the rest of the year is winter. As early as March or April the ploughing of the fields and sowing of wheat begins, and then the *Ngak-pa* proceeds to the Hail-subduing Temple, erected on the top of one of the high mountains. This kind of temple is always built on the most elevated place in the whole district, for the reason that the greatest advantage is thus obtained for ascertaining the direction from which the clouds containing hail issue forth. From the time that the ears of the wheat begin to shoot, the priest continues to reside in the temple, though from time to time, it is said, he visits his own house, as he has not very much to do in the earlier part of his service. About June, however, when the wheat has grown larger, the protection of the crop from injury by hail becomes more urgent, so that the priest never leaves the temple, and his time is fully taken up with making offerings and sending up prayers for protection to various deities.

“The service is gone through three times each day and night, and numberless incantations are pronounced. What is more strange is that the great hail storms generally occur when the larger part of the crops are becoming ripe, and then it is the time for the priest on service to bend his whole energies to the work of preventing the attack of hail.

“ When it happens that big masses of clouds are gathering overhead, the *Ngak-pa* first assumes a solemn and stern aspect, drawing himself up on the brink of the precipice as firm as the rock itself, and then pronounces an enchantment with many flourishes of his rosary much in the same manner as our warrior of old did with his baton. In a wild attempt to drive away the hail clouds, he fights against the mountain, but it often happens that the overwhelming host comes gloomily upon him with thunders roaring and flashes of lightning that seem to shake the ground under him and rend the sky above, and the volleys of big hailstones follow, pouring down thick and fast, like arrows flying in the thick of battle. The priest then, all in a frenzy, dances in fight against the air, displaying a fury quite like a madman in a rage. With charms uttered at the top of his voice he cuts the air right and left, up and down, with his fist clenched and finger pointed. If in spite of all his efforts, the volleys of hail thicken and strike the fields beneath, the priest grows madder in his wrath, quickly snatches handfuls of the bullets aforementioned which he carries about him and throws them violently against the clouds as if to strike them. If all this avail nothing, he rends his garments to pieces and throws the rags up in the air, so perfectly mad is he in his attempt to put a stop to the falling hailstones. When, as sometimes happens, the hail goes drifting away and leaves the place unharmed, the priest is puffed up with pride at the victory he has gained, and the people come to congratulate him with a great show of gratitude. But when, unluckily for him, the hail falls so heavily as to do much harm to the crops, his reverence has to be punished with a fine, apportioned to the amount of injury done by the hail, as provided by the law of the land.

“ To make up for the loss the *Ngak-pa* thus sustains, he is entitled at other times, when the year passes with little or no hail, to obtain an income, under the name of ‘hail-prevention-tax’; a strange kind of impost, is it not? The ‘hail-preven-

tion-tax' is levied in kind, rated at about two *sho* of wheat per *tan* of land, which is to be paid to the *Ngak-pa*. In a plentiful year this rate may be increased to two and a half *sho*. This is, indeed, a heavy tax for the farmers in Tibet, for it is an extra, in addition to the regular amount which they have to pay to their Government.¹

With this Tibetan belief in devils and demons, and with these devil-driving processions and ceremonies are connected their devil-dances.

Tibetan Devil-dances. I had not an opportunity to see such a dance, because it is performed only once a year on the occasion of their great new year's day. But I can form an idea of these dances from the masks of devils' faces which I saw in the monasteries and from the painting of the demons that I saw on the walls of the monasteries. I give here a picture of one of such devil dances.

The devil-driving procession of the Tibetans reminds us of the disease-driving processions of our country, generally known as *mâtâni rath* (མཎཏའེའི་རམ་པ་) i. e., the charriot of the goddess. I have described these processions before this Society in my paper, entitled "མཎཏའེའི་རམ་པ་." ²

The Tibetan monasteries and the Tibetan customs, observed at Darjeeling, have interested me a good deal and I have given an expression to that interest in a series of five papers before this Society during the course of one year. The study of Col. Waddell's learned works have greatly added to that interest, and I will close this paper, the last of this first year's series, with a long quotation from that talented author, entertaining and sharing with him, an optimistic view about the future of this interesting

¹ Three years in Tibet, pp. 271-75.

² Journal of the Anthropological Society of Bombay, Vol IV, No. 8, pp. 419-26. Vide my "Anthropological Papers", pp. 96-103.

people. Col. Waddell after all his description of, and expression of displeasure for, the prevalent devil-worship, thus speaks in an optimistic mood.

"The devil-worship and superstition which have been brought so prominently before the reader seem to demand an apology from one who has been in some measure identified with the study of 'Northern' Buddhism. Why is it that we find here, in the citadel of one of the great religions of the worlds, so little which a traveller from Europe can appropriate or approve? Is the system wholly degenerate? Are the tares, which spring up instead of wheat in a barren soil, the effect upon the ancient enlightenment of a thousand years of barbaric decadence? Will the dead bones among which we have been rummaging, amid the solitudes of the world's roof, never again live? Shall we Westerners when we obtain possession write no cheerful resurgence over their immemorial shrines?

"In the world, growth and decay go on side by side. The movement of the human spirit is, 'One shape of many names'. What meets the eye is not always a sure indication of character. The Catholic organisation, for example, was in the twelfth century sunk into apparently hopeless decay, yet in a few years we had Dante, and a century or two later the Renaissance. If a learned Tibetan were to attend a wee Free Kirk service in the Highlands, or in that lovely forbidden region of the Clyde, the island of Arran, he might be quite right in thinking it no better than some of the most degraded observances of his friends at home; but would certainly not be justified in concluding that Scotland was sunk in ignorance and in the practice of a peculiarly malignant form of devil-worship. Were we to carry out the evangelical precept, that the true way to judge a religion is by its fruits, are we sure that the rulers of India would better abide the test than the poor peasants of the Tibetan hills?

"For my part, I approve the extremely practical method of my friend, the Cardinal of Lhasa, and am further of opinion

that there was much point in his enquiry as to whether Buddha is mentioned in the sacred books of Europe. Would not a knowledge of the religions of Asia on the part of the fathers of the Catholic Church have saved that institution from the degeneration which befell it so soon after the disappearance of its immortal founder? The recent vogue of Buddhism in Europe has been held to betoken a latitudinarian indifference. It may be that it is a sign rather of a new illumination, showing that Christians are at length beginning to understand the Word of the Master, who was in truth much nearer akin to Buddha than to Paul or Augustine or Luther, or any of the others who have proclaimed themselves to be in a special sense his followers and interpreters.

"In short, the real mind of Tibet seems to me to be more authentically expressed in the words of the Cardinal of Lhasa than in the superstitions of the monks and people. And I would fain believe that the mission of England is here not so much to inter decently the corpse of a decadent cult, as to inaugurate a veritable dawn, to herald the rise of a new star in the East, which may for long, perhaps for many centuries, diffuse its mild radiance over this charming land and interesting people. In the University, which must ere long be established under British direction at Lhasa, a chief place will surely be assigned to studies in the origin of the religion of the country." ¹

This view of Col. Waddell, who, in his writings about Tibet, especially his "Lhasa and its mysteries", while throwing off the veil of mystery, writes very sympathetically, makes us say: "There is nothing new under the sun". The most refined of the present communities of the world have passed through stages through which the Tibetans have passed. Their final result makes us hope for the better in the case of the Tibetans, however far the goal may be.

¹ "Lhasa and its Mysteries", pp. 446-48.

Col. Waddell's apology makes us halt and think over the question, and we find that, to a small extent, the idea of the devil and the demons prevail in many communities. Col. Waddell¹ thus speaks of the Tibetans' Hell and their devils.

"Hell is divided into numerous compartments, each with a special sort of torture devised to suit the sins to be expiated. Only eight hells are mentioned in the older Buddhist books, but the Lamas and other 'northern' Buddhists describe and figure eight hot and eight cold hells and also an outer hell (*Pratyekanaraka*), through which all those escaping from hell must pass without a guide. The Brahmanical hells are multiples of seven instead of eight; some of them bear the same names as the Buddhists, but they are not systematically arranged, and as the extant lists date no earlier than Manu, about 400 A. D., they are probably in great part borrowed from the Buddhists.²

The atmosphere of the hells is of the deepest black :—

"Light was absent all. Bellowing there groan'd

A noise, as of a sea in tempest torn.

By warring winds, the stormy blast of hell."

Dante, Canto V., 29.

"Each hell is enveloped by a wall of fire, and the horrible torments are fit to illustrate Dante's *Inferno*. Indeed, it has been suggested that Dante must have seen a Buddhist picture of these hells before writing his famous classic, so remarkable is the agreement."

Col. Waddell has referred above to Dante's *Inferno* in connection with the devils and demons of Tibet. The Tibetan pictures of the devils remind us, though not in the matter of

¹ Waddell's *Buddhism of Tibet*, p. 92.

² See an article by M. Leon Feer "*L'Enfer indien*", in the *Journal Asiatique*, XX (1892), and I. (New series, 1893), for lists and description of the Brahmanist hells.

their art in the pictures, of the devils we see in some copies of the *Inferno* of Dante and of the *Virâf-Nameh* of the Persian *Ardâi Virâf*.

We find that in many of the religious processions of olden times, there was the idea of driving away the devil or the demon from the town or village wherein the procession moved. We see that idea in the accounts of the old Christian religious processions. We know that some of the old churches of Europe are what are known as Plague churches. They were founded for the performance of a vow undertaken when an epidemic ended. The vows were undertaken during the epidemics when religious processions passed through the infected towns praying for driving off the epidemics.

I produce here a chart which I bought for Rs. 4 at a Bazar gathering at Darjeeling. It is a chart with which itinerant monks and nuns go round Bhutia villages and deliver lectures or sermons on the subject of Heaven, Hell and their denizens. This chart reminds me of a large painting on a wall in a Church in Europe, wherein I saw a picture of a judgment scene, in which good souls were represented ascending to heaven and the evil souls falling into the abyss of Hell.
