

XXII.

ON THE RELIGIOUS CEREMONIES
OF THE HINDUS,
AND OF THE BRAHMENS ESPECIALLY.

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ESSAY I.

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

A *Bráhma* rising from sleep is enjoined under the penalty of losing the benefit of all rites performed by him, to rub his teeth with a proper withe, or a twig of the racemiferous fig tree, pronouncing to himself this prayer, "Attend, lord of the forest; SOMA, king of herbs and plants, has approached
VOL. V. Y " thee :

“ thee : mayest thou and he cleanse my mouth with
 “ glory and good auspices, that I may eat abun-
 “ dant food.” The following prayer is also used upon
 this occasion, “ Lord of the forest ! grant me life,
 strength, glory, splendour, offspring, cattle, abundant
 wealth, virtue, knowledge, and intelligence.” But
 if a proper withe cannot be found, or on certain
 days when the use of it is forbidden (that is, on the
 day of the conjunction and on the first, sixth,
 and ninth days of each lunar fortnight), he must
 rinse his mouth twelve times with water.

Having carefully thrown away the twig, which has
 been used, in a place free from impurities, he should
 proceed to bathe, standing in a river or in other wa-
 ter. The duty of bathing in the morning and at
 noon, if the man be a householder, and in the
 evening also, if he belong to an order of devotion, is
 inculcated by pronouncing the strict observance of
 it in no less efficacious, than a rigid penance, in ex-
 piating sins, especially the early bath in the months
 of *Magha*, *Phalgima*, and *Cartica* : and the bath
 being particularly enjoined as a salutary ablu-
 tion, he is permitted to bathe in his own house, but
 without prayers, if the weather, or his own infirmi-
 ties prevent his going forth ; or he may abridge the
 ceremonies and use fewer prayers, if a religious duty
 or urgent business require his early attendance. The
 regular bath consists of ablutions followed by worship
 and by the inaudable recitation of the *Gáyatri* with
 the names of the worlds. First sipping water,
 and sprinkling some before him, the priest recites
 the three subjoined prayers, while he performs an
 ablu- tion by throwing water eight times on his head,
 or towards the sky, and concludes it by casting water
 on the ground to destroy the Demons, who wage
 war with the Gods. “ 1st. O waters ! since ye afford
 “ delight, grant us present happiness, and the rap-
 “ turous sight of the supreme God. 2d. Like tender
 “ Mothers make us here partakers of your most aus-
 “ picious essence. 3d. We became contended with
 your

“ your essence, with which ye satisfy the universe.
 “ Waters ! grant it unto us.” For, as otherwise
 “ expounded, the third text may signify, Eagerly do
 “ we approach your essence, which supports the uni-
 “ versal abode. Waters ! grant it unto us.” In the
Agni purána the ablution is otherwise directed :
 “ At twilight, let a man attentively recite the prayers
 “ addressed to water, and perform an ablution by
 “ throwing water on the crown of his head, on the
 “ earth, towards the sky ; again towards the sky, on
 “ the earth, on the crown of his head, on the earth,
 “ again on the crown of his head ; and, lastly on the
 “ earth.” Immediately after this ablution he should
 “ sip water without swallowing it, silently praying in
 these words, “ Lord of sacrifice ! thy heart is in the
 “ midst of the waters of the ocean ; may salutary herbs
 “ and waters pervade thee. With sacrificial hymns
 “ and humble salutation we invite thy presence : may
 “ this ablution be efficacious.” Or he may sip water
 while he utters inaudably the mysterious names of the
 seven worlds. Thrice plunging into water he must
 each time repeat the expiatory text which recites the
 creation ; and having thus completed his ablution, he
 puts on his mantle after washing it, and sits down to
 worship the rising sun.

This ceremony is begun by his tying the lock of
 hair on the crown of his head, while he recites
 the *Gáyatri*, holding much *cusa* grass in his left, and
 three blades of the same grass in his right hand ;
 or wearing a ring of grass on the third finger of the
 same hand. Thrice sipping water with the same text
 preceded by the mysterious names of worlds, and
 each time rubbing his hands as if washing them ; and
 finally, touching with his wet hand his feet, head,
 breast, eyes, ears, nose, and navel, or his breast,
 navel, and both shoulders, only (according to another
 rule) he should again sip water three times pro-
 nouncing to himself the expiatory text which recites
 the creation. If he happen to sneeze, or spit, he
 must

must not immediately sip water, but first touch his right ear in compliance with the maxim, "after sneezing, spitting, blowing his nose, sneezing, putting on apparel, or dropping tears, a man should not immediately sip water, but first touch his right ear." "Fire," says PARASARA, "water," the *védas*, "the sun, moon, and air, all reside in the right ears of the *Bráhmanas*. *Ganga* is in their right ears, sacrificial fire in their nostrils; at the moment when both are touched, impurity vanishes." This, by the by, will explain the practice of suspending the end of the sacerdotal string over the right ear, to purify that string from the defilement which follows an evacuation of urine. The sipping of water is a requisite introduction of all rites; without it, says the *Samba purána*, all acts of religion are vain. Having therefore sipped water as above mentioned, and passed his hand filled with water briskly round his neck, while he recites this prayer: "May the waters pre-serve me!" The priest closes his eyes, and meditates in silence, figuring to himself that BRAHMA with fair faces, "and a red complexion, resides in his navel; VISHNU with four arms and a black complexion, in his heart; and SIVA with five faces and a white complexion, in his forehead." The priest afterwards meditates the holiest of texts during three suppressions of breath. Closing the left nostril with the two longest fingers of his right hand, he draws his breath through the right nostril, and then closing that nostril likewise with his thumb, holds his breath while he meditates the text: he then raises both fingers off the left nostril, and emits the breath he had suppressed. While he holds his breath he must on this occasion repeat to himself the *Gáyatri* with the mysterious names of the worlds, the trilateral monosyllable, and the sacred text of BRAHME. A suppression of breath so explained by the ancient legislator; YA'JNYAWALCYA consequently implies the following meditation, "Om! earth! sky! heaven! middle region! place of births! mansion of the blessed! abode of truth!" "We

“ We meditate on the adorable light of the resplendent Generator which governs our intellects ; which is water, lustre, favour, immortal faculty of thought, BRA’HME, earth, sky, and heaven.” According to the commentary, of which a copious extract shall be subjoined, the text thus recited signifies, “ That effulgent power which governs our intellects is the primitive element of water, the lustre of gems and other glittering substances, the favour of trees and herbs, the thinking soul of living beings ; it is the creator, preserver, and destroyer, the sun and every other deity and all which moves, or which is fixed in the three worlds, named, earth, sky, and heaven. The supreme BRA’HME, so manifested, illumines the seven worlds ; may he unite my soul to his own radiance (that is to his own soul, which resides effulgent in the seventh world, or mansion of truth).” On another occasion, the concluding prayer, which is the *Gáyatri* of BRA’HME, is omitted, and the names of the three lower worlds only are premised : thus recited, the *Gáyatri* properly so called, bears the following import : “ On that effulgent power, which is BRA’HME himself, and is called the light of the radiant sun, do I meditate ; governed by the mysterious light which resides within me, for the purpose of thought ; that very light is the earth, the subtil ether, and all which exists within the created sphere ; it is the threefold world, containing all which is fixed or moveable ; it exists internally in my heart, externally in the orb of the sun ; being one and the same with that effulgent power. I myself am an irradiated manifestation of the supreme BRA’HME.” With such reflections, says the commentator, should the text be inaudibly recited.

These expositions are justified by a very ample commentary in which numerous authorities are cited ; and to which the commentator has added many passages from ancient lawyers and from mythological poems, showing the efficacy of these prayers in ex-

piating sin : as the foregoing explanations of the text are founded chiefly on the gloss of an ancient philosopher and legislator, *Yájnyawalkya*, the following extract will consist of little more than a verbal translation of his metrical gloss :

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

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

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

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

The names of the worlds are preceded by the trilateral monosyllable, to obviate the evil consequence announced by MENU, "A BRA'HMANA', beginning and ending a lecture of the *véda*, (or the recital of any holy strain,) must always pronounce to himself the syllable *óm*: for unless the syllable *óm* precede, his learning will slip away from him; and, unless it follow, nothing will be long retained; or that syllable is prefixed to the several names of worlds, denoting, that the seven worlds are manifestations of the power signified by that syllable. As the leaf of the *palásá*," says YA'JNYAWALCYA, "is supported by a single pedicle, so is this universe upheld by the syllable *óm*, a symbol of the supreme BRA'HME." All rites ordained in the *véda*, oblations to fire, and solemn sacrifices, pass away, but that which passeth not away," says MENU, is declared to be the syllable *óm*, then called *acshara*, since it is a symbol of GOD, the Lord of created beings."

"The concluding prayer is subjoined to teach the various manifestations of that light, which is the Sun himself. It is BRA'HME, the supreme soul. The sun, says *Yájnyawalcyá*, is BRA'HME; this is a certain truth revealed in the sacred *upanishats*, and in various *sáchás* of the *védas*. So the *Bharwishya purána*, speaking of the sun. Because there is none greater than he, nor has been, nor will be, therefore he is celebrated as the supreme soul in all the *védas*."

That greatest of lights, which exists in the sun, exists also as the principle of life in the hearts of all beings. It shines externally in the sky, internally in the heart; it is found in fire and in flame. This principle of life, which is acknowledged by the virtuous, as existing in the heart and in the sky, shines externally in the etherial region, manifested in the form of the sun. It is also

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made apparent in the lustre of gems, stones, and metals, and in the taste of trees, plants, and herbs; that is, the irradiating being, who is a form of BRAHME, is manifested in all moving beings (gods, demons, men, serpents, beasts, birds, insects, and the rest,) by their locomotion; and in some fixed substances, such as stones, gems, and metals, by their lustre; in others, such as trees, plants, and herbs, by their flavour. Every thing, which moves, or which is fixed, is pervaded by that light, which, in all moving things, exists as the supreme soul, and as the immortal thinking faculty of beings, which have the power of motion. Thus, the venerable commentator says, "In the midst of the sun stands the moon, in the midst of the moon is fire, in the midst of light is truth, in the midst of truth is the unperishable being." And again, God is the unperishable being, residing in the sacred abode; the thinking soul is light alone; it shines with unborrowed splendour." This thinking soul, called the immortal "principle," is a manifestation of that irradiating power, who is the supreme soul.

This universe, consisting of three worlds, was produced from water. "He first, with a thought, created the waters, and placed in them a productive seed." (*Menu*, chap. i. v. 8.) Water which is the element, whence the three worlds proceeded, is that light, which is also the efficient cause of creation, duration, and destination, manifested with these powers, in the form of BRAHMA, VISHNU, and RUDRA; to denote this, "earth, sky, and heaven," are subjoined as epithets of light. These terms bear allusion also to the three qualities of truth, passion, and darkness, corresponding with the three manifestations of power, as creator, preserver, and destroyer; hence it is also intimated, that the irradiating being is manifested as BRAHMA, VISHNU, and RUDRA, who are respectively endued with the qualities of truth, passion, and darkness. The meaning is, that this irradiating being, who is the supreme
BRAHME,

BRAHME, manifested in three forms or powers, is the efficient cause of the creation of the universe, of its duration and destruction. So in the *Bhawishya purāna*, CRISHNA says, "the sun is the god of perception, the eye of the universe, the cause of day ; there is none greater than he among the immortal powers. From him this universe proceeded, and in him it will reach annihilation ; he is time measured by instants, &c." Thus the universe, consisting of three worlds containing all which is fixed or moveable, is the irradiating being ; and he is the creator of that universe, the preserver and destroyer of it. Consequently nothing can exist, which is not that irradiating power.

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

After these ceremonies, he proceeds to worship the sun, standing on one foot, and resting the other against his ankle or heel, looking towards the east, and holding his hands open before him in a hollow form. In this posture he pronounces to himself the following prayers: 1st, "The rays of light announce the splendid fiery sun, beautifully rising to illumine the universe." 2nd, "He rises, wonderful, the eye of the sun, of water, and of fire, collective power of gods; he fills heaven, earth, and sky, with his luminous net; he is the soul of all which is fixed or locomotive." 3d, "That eye, supremely beneficial, rises pure from the east; may we see him a hundred years; may we live a hundred years; may we hear a hundred years." 4th, "May we, preserved by the divine power, contemplating heaven above the region of darkness, approach the deity, most splendid of luminaries." The following prayer may be also subjoined, "Thou art self-existent, thou art the most excellent ray; thou givest effulgence: grant it unto me." This is explained as an allusion to the seven rays of the sun; four of which are supposed to point towards the four quarters, one upwards, one downwards, and the seventh, which is central, is the most excellent of all; and is here addressed, in a prayer, which is explained as signifying, "May the supreme ruler, who generates all things, whose luminous ray is self-

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existent, who is the sublime cause of light, from whom worlds receive illumination, be favourable to us." After presenting an oblation to the sun, in the mode to be forthwith explained, the *Gáyatri* must be next invoked, in these words: "Thou art light; thou art feed; thou art immortal life; thou art effulgent: beloved by the gods, defamed by none, thou art the holiest sacrifice." And it should be afterwards recited measure by measure; then the two first measures as one hemistich, and the third measure as the other; and, lastly, the three measures without interruption. The same text is then invoked in these words: "Divine text, who dost grant our best wishes, whose name is trisyllable, whose import is the power of the Supreme Being; come thou mother of the *védas*, who didst spring from BRA'HME, be constant here." The *Gáyatri* is then pronounced inaudibly with the trilateral monosyllable, and the names of the three lower worlds, a hundred or a thousand times, or as often as may be practicable, counting the repetitions on a rosary of gems set in gold, or of wild grains. For this purpose, the seeds of the *putrajiva*, vulgarly named *pitonhia*, are declared preferable. The following prayers from the *Vishnu purána*, conclude these repetitions*: "Salutation to

* "I omit the very tedious detail respecting sins expiated by a set number of repetitions; but in one instance, as an atonement for unwarily eating or drinking what is forbidden, it is directed, that eight hundred repetitions of the *Gayatri* should be preceded by three suppressions of breath, touching water during the recital of the following text: 'The bull roars; he has four horns; three feet, two heads, seven hands, and is bound by a threefold ligature: he is the mighty resplendent being, and pervades mortal men.' The bull is justice personified. His four horns are the Brahma or superintending priest, the *Udgatri* or chanter of the *Samaveda*, the *Hotri* or reader of the *Rigveda*, who performs the essential part of a religious ceremony, and *Adbwarin*, who sits in the sacred close and chants the *Yajurveda*. His three feet are the three *vedas*. Oblations and sacrifice are his two heads, roaring stupendously. His seven hands are the *Hotri*, *Mastravaruma*, *Bramanach bandasi*, *Gravastata*, *Adebhavac*, *Nishtri*, and *Potri*, names by which officiating priests are designed at certain solemn rites. The threefold ligature by which he is bound, is worshipped in the morning, at noon, and in the evening."

"the

“ the sun ; to that luminary, O BRAHME, who is the
 “ light of the pervader, the “ true generator of the uni-
 “ verse, the cause of efficacious rites.” 2nd, “ I bow to
 “ the great cause of day (whose emblem is a full blown
 “ flower of the *yava* tree) the mighty luminary sprung
 “ from CASYAPA, the foe of darkness, the de-
 “ stroyer of every sin :” or the priest walks a turn
 through the south, rehearsing a short text, “ I follow
 “ the course of the sun ;” which is thus explained, “ As
 “ the sun, in his course, moves round the world by
 “ the way of the south, so do I, following that lumi-
 “ nary, obtain the benefit arising from a journey round
 “ the earth, by the way of the south.”

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

Preparatory to any act of religion, ablutions must be again performed in the form prescribed for the mid-day bath ; the practice of bathing at noon

noon is likewise enjoined as requisite to cleanliness, conducive to health and efficacious in removing spiritual as well as corporeal defilements: it must nevertheless be omitted by one who is afflicted with disease; and a healthy person is forbidden to bathe immediately after a meal, and without laying aside his jewels and other ornaments. If there be no impediment, such as those now mentioned or formerly noticed, in speaking of early ablutions he may bathe with water drawn from a well, from a fountain, or from a basin of a cataract; but he should prefer water which lays above ground, choosing a stream rather than stagnant water, a river in preference to a small brook, a holy stream before a vulgar river, and, above all, the water of the Ganges. In treating of the bath authors distinguish various ablutions, properly and improperly so called, such as rubbing the body with ashes, which is named a bath sacred to fire, plunging into water, a bath sacred to the regent of this element: ablutions accompanied by the prayers, "O waters! since ye afford delight, &c." which constitute the holy bath: standing in dust raised by the treading of cows, a bath denominated from wind or air; standing in the rain during daylight, a bath named from the sky or atmosphere. The ablution or bath properly so called are performed with the following ceremonies.

After bathing and cleaning his person and pronouncing as a vow, "I will now perform ablutions," he who bathes should invoke the holy river; "O Ganga, Yamuna, Saraswati, Satadru, Marudvid'ha, and Jiyiciya! hear my prayers; for my sake be included in this small quantity of water with the holy streams of Parushti Asheni, and Vitasta." He should also utter the radical prayer consisting of the words "Salutation to Náráyana." Upon this occasion a prayer extracted from the *Padma purána* is often used with this salutation called the radical text; and the ceremony is at once concluded by taking up the earth and

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and pronouncing the subjoined prayers: "Earth, supporter of all things, trampled by horses, trampled by cars, trodden by VISHNU! whatever sin has been committed by me, do thou, who art upheld by the hundred armed CRISHNA, incarnate in the shape of a boar, ascend my limbs, and remove every such sin."

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

When the ceremony is preferred in its full detail, the regular prayer is a text of the *vēda*. "Thrice did VISHNU step, and at three strides traversed the universe: happily was his foot placed on this dusty earth. Be this oblation efficacious!" By this prayer is meant, "May the earth, thus taken up, purify me." Cow dung is next employed with a prayer importing, "Since I take up cow dung, invoking thereon the goddess of abundance, may I obtain prosperity!" the literal sense is this: "I here invoke that goddess of abundance, who is the vehicle of smell, who is irresistible, ever white, present in this cow dung, mistress of all beings, greatest of elements, ruling all the senses." Water is afterwards held up in the hollow of both hands joined

joined, while the prayer denominated from the regent of water is pronounced: "Because VARUNA, king of waters, spread a road for the sun, therefore do I follow that route. Oh! he made that road in untrodden space, to receive the footsteps of the sun. It is he who restrains the heart-rending wicked." The sense is. "VARUNA, king of waters, who curbs the wicked, made an expanded road in the other real region to receive the rays of the sun; I therefore follow that route." Next, previous to swimming, a short prayer must be meditated: "Salutation to the regent of water! past are the fetters of VARUNA." This is explained as importing that the displeasure of VARUNA, at a man's traversing the waters which are his fetters, is averted by salutation: swimming is therefore preceded by this address. The priest should next recite the invocation of holy rivers, and thrice throw water on his head from the hollow of both hands joined, repeating three several texts: 1st. "Waters! remove this sin, whatever it be, which is in me; whether I have done any thing malicious towards others, or cursed them in my heart, or spoken falsehoods." 2d. "Waters! mothers of worlds! purify us; cleanse us by the sprinkled fluid ye who purify through libations; for, ye, divine waters, do remove every sin." 3d. "As a tired man leaves drops of sweat at the foot of a tree, &c." Again, swimming and making a circuit through the south, this prayer should be recited: "May divine waters be auspicious to us for accumulation, for gain, and for refreshing draughts: may they listen to us, that we may be associate with good auspices." Next reciting the following prayer the priest should thrice plunge into water: "O consumption of solemn rites! who dost purify when per- formed by the most greivous offenders; thou dost invite the basest criminals to purification; thou dost expiate the most heinous crimes. I atone for sins towards the gods by gratifying them with oblations and sacrifice; I expiate sins towards mortals by employing mortal men to officiate

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“ate at sacraments. Therefore defend me from the
“pernicious sin of offending the gods.”

Water must be next sipped with the prayer, “Lord
“of sacrifice, thy heart is in the midst of the waters
“of the ocean, &c.” and the invocation of holy rivers
is again recited. The priest must thrice throw up wa-
ter with the three prayers, “O waters since ye afford
“delight, &c.” and again, with the three subjoined
prayers: 1st, “May the Lord of thought purify
“me with an uncut blade of *cusa* grass, and with the
“rays of the sun. Lord of purity, may I obtain that
“coveted innocence, which is the wish of thee, who
“is satisfied with this oblation of water and of me,
“who am purified by this holy grass.” 2nd, “May
“the Lord of speech purify me, &c.” 3d. “May
“the resplendent sun purify me, &c.” Thrice plung-
ing into water, the priest should as often repeat the
grand expiatory text, of which YAJNYAWALCYA says,
“it comprises the principles of things, and the ele-
“ments, the existence of the (chaotick) mass,
“the production and destruction of worlds.” This
serves as a key to explain the meaning of the text,
which being considered as the essence of the *védas*,
is most mysterious. The author before me, seems to
undertake the explanation of it with great awe, and
intimates, that he has no other key to its meaning,
nor the aid of earlier commentaries. “The Supreme
“Being alone existed; afterwards there was universal
“darkness; next the watery ocean was produced,
“by the diffusion of virtue; then did the Creator,
“lord of the universe, rise out of the ocean, and suc-
“cessively frame the sun and moon, which govern
“day and night, whence proceeds the revolution of
“years; and after them he framed heaven and earth,
“the space between, and the celestial region.” The
terms with which the text begins, both signify truth,
but here explained as denoting the supreme BRAHME,
on the authority of a text quoted from the *véda*;

“BRAHME is truth, the one immutable being. He is truth and everlasting knowledge.” “During the period of general annihilation, says the commentator, the Supreme Being alone existed. Afterwards, during that period, night was produced; in other words, there was universal darkness.” “This universe existed only in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation as if it were wholly immersed in sleep.” (MENU, ch. I. v. 5.) Next, when the creation began, the ocean was produced by an unseen power universally diffused; that is, the element of water was first reproduced, as the means of the creation: “He first, with a thought, created the waters, &c.” (MENU, ch. I. v. 8.) Then did the Creator, when lord of the universe, rise out of the waters. “The lord of the universe, annihilated by the general destruction, revived with his own creation of the three worlds.” Heaven is here explained the expanse of the sky above the region of the stars. The celestial region is the middle world and heavens above. The author before me, has added numerous quotations on the sublimity and efficacy of this text, which MENU compares with the sacrifice of a horse, in respect of its power to obliterate sins.

After bathing, while he repeats this prayer, the priest should again plunge into water, thrice repeating the text, “As a tired man leaves drops of sweat at the foot of a tree, &c.” Afterwards, to atone for greater offences, he should meditate the *Gâyatri*, &c. during three suppressions of breath. He must also recite it measure by measure, hemistich by hemistich; and, lastly, the entire text without any pause. As an expiation of the sin of eating with men of very low tribes, or of coveting or accepting what should not be received, a man should plunge into water, at the same time reciting a prayer which will be quoted on another occasion. One who has drunk spirituous liquors should

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traverse water up to his throat, and drink as much expressed juice of the moon plant, as he can take up in the hollow of both hands, while he meditates the trilateral monosyllable, and then plunge into water, reciting the subjoined prayer, "O RUDRA! hunt not our offspring and descendants; abridge not the period of our lives; destroy not our cows; kill not our horses; slay not our proud and irritable folks; because, holding oblations, we always pray to thee."

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

Having concluded this ceremony, and walked in a round beginning through the south, and saluted the sun, the priest may proceed to study a portion of the *véda*. Turning his face towards the east, with his right hand towards the south, and his left hand towards the north, sitting down with the *cusa* grass before him, holding two sacred blades of grass on the tips of his left fingers, and placing his right hand thereon, with the palm turned upwards, and having thus meditated the *Gáyatri*, the priest should recite the proper text on commencing the lecture,

lecture, and read as much of the *védas* as may be practicable for him, continuing the practice daily until he have read the whole of the *védas*; and then recommencing the course.

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

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

On the beginning a lecture of the *Samaveda*: “ Regent of fire, who dost effect all religious ceremonies, approach to taste my offering; thou who art
 “ praised for the sake of oblations, sit down on this
 “ grass.”

The text which is repeated on commencing a lecture of the *At'harva véda* has been already quoted on another occasion: “ May divine waters be auspicious to us, &c.”

In this manner should a lecture of the *védas*, or of the *védangas*, of the sacred poems and mythological history of law and other branches of sound literature be conducted. The priest should next proceed to offer barley, *tila* and water to the manes. Turning his face towards the east, wearing the sacrificial cord on his left shoulder, he should sit down and spread *cusa* grass before him
 with

with the tips pointing towards the east. Taking grains of barley in his right hand, he should invoke the gods. "O assembled gods! hear my call, sit down on this grass;" then throwing away some grains of barley, and putting one hand over the other, he should pray in these words: "Gods! who reside in the ethereal region, in the world near us, and in heaven above; ye whose tongues are flame, and who save all them who duly perform the sacraments, hear my call, sit down on this grass, and be cheerful." Spreading the *cusa* grass, the tips of which must point towards the east, and placing his left hand thereon, and his right hand above the left, he must offer grains of barley and water from the tips of his fingers, (which are parts dedicated to the gods,) holding three straight blades of grass, so that the tips be towards his thumb, and repeating this prayer: "May the gods be satisfied; may the holy verses, the scriptures, the devout sages, the sacred poems, the teachers of them, and the celestial quiristers, be satisfied; may other instructors, human beings, minutes of time, moments, instants measured by the twinkling of an eye, hours, days, fortnights, months, seasons, and years, with all their component parts be satisfied herewith*." Next wearing the sacrificial thread round his neck, and turning towards the north, he should offer *tila*, or grains of barley with water, from the middle of his hand (which is a part dedicated to human beings), holding in it *cusa* grass, the middle of which must rest on the palm of his hand: this oblation he presents on grass, the tips of which are pointed towards the north; and with it he pronounces these words: "May SANACA be satisfied; may SAMAN-DANA, SANATANA, CAPILA, ASURI, BODHU, and PARCHASICHA, be satisfied herewith." Placing the thread, &c. on his right shoulder, and turning towards the south, he must offer *tila* and wa-

* The verb is repeated with each term, "May the holy verses be satisfied; may the *vedas* be satisfied, &c."

ter from the root of his thumb (which is a part sacred to the progenitors of mankind) holding bent grass thereon; this oblation he should present upon a vessel of rhinoceros' horn placed on grass, the tips of which are pointed towards the south; and with it he says, "May fire, which receives oblations, presented to our forefather be satisfied herewith; may the moon, the judge of departed souls, the sun, the progenitors who are purified by fire, those who are named from their drinking the juice of the moon-plant, and those who are denominated from sitting on holy grass, be satisfied herewith!" He must then make a similar oblation, saying, "May NA'RA'S'ARYA, PA'RA'S'ARYA, S'UCA, SA'CALYA, YAJ'NYAWALCYA, JA'TUCARN'A, CA'TYA'YANA, 'APAS-TAMBA, BAUD'HA'YANA, VA'CHACUT'I, VACJAVA'PI, HU'HU', LO'CA'CSHI', MAITRA'YAN'I, and AINDRA'YAN'I, be satisfied herewith." He afterwards offers three oblations of water mixed with *tila*, from the hollow of both hands joined, and this he repeats fourteen times with the different titles of YAMA, which are considered as fourteen distinct forms of the same deity. "Salutation to YAMA, salutation to DHERMARAJA, or the king of deities, to death, to ANTACA or the destroyer, to VAIVASWATA or the child of the sun, to time, to the slayer of all beings, to AUDHUMBARA or YAMA (springing out of the racemiferous fig tree, to him who reduces all things to ashes, to the dark-blue deity, to him who resides in the supreme abode, to him whose belly is like that of a wolf, to the variegated being, to the wonderful inflictor of pains." Taking up grains of *tila*, and throwing them away while he pronounces this address to fire: "Eagerly we place and support thee; eagerly we give thee fuel; do thou fondly invite the progenitors, who love thee, to taste this pious oblation." Let him invoke the progenitors of mankind in these words: "May our progenitors, who are worthy of drinking the juice of the moon-plant, and they who are

" purified

“ purified by fire, approach us through the paths
 “ which are travelled by gods ; and pleased with the
 “ food presented at the sacrament, may they ask for
 “ more, and preserve us from evil.” He should
 then offer a triple oblation of water with both
 hands, reciting the following text, and saying, “ I offer
 “ this *tila* and water to my father, such a one sprung
 “ from such a family.” He must offer similar oblati-
 ons to his paternal grandfather, great-grandfather ;
 and another set of similar oblations to his maternal
 grandfather, and to the father and grandfather of that
 ancestor ; a similar oblation must be presented to
 his mother, and single oblations to his paternal
 grandmother and great-grandmother : three more ob-
 lations are presented, each to three persons, paternal
 uncle, brother, son, grandsons, daughter’s son, son-in-
 law, maternal uncles, sister’s son, father’s sister’s son,
 mother’s sister, and other relations. The text alluded
 to bears this meaning : “ Waters be the food of
 “ our progenitors ; satisfy my parents, ye who con-
 “ vey nourishment, which is the drink of immortality,
 “ the fluid of libations, the milky liquor, the con-
 “ fined and promised food of the manes.”

The ceremony may be concluded with three vo-
 luntary oblations ; the first presented like the oblati-
 ons to deities, looking towards the east, and with the
 sacrificial cord placed on his left shoulder. The
 second like that offered to progenitors, looking towards
 the south, and with the string passed over his right
 shoulder. The prayers which accompany these of-
 ferings are subjoined : 1st. “ May the gods, demons,
 “ benevolent genii, huge serpents, heavenly quiristers,
 “ fierce giants, blood thirsty savages, unmelodious
 “ guardians of the celestial treasure, successful genii, spi-
 “ rits called *Cushmanda*, trees, and all animals, which move
 “ in air or in water, which live on earth, and feed abroad,
 “ may all these quickly obtain contentment, through
 “ the water presented by me.” 2nd. “ To satisfy
 “ them

“ them who are detained in all the hells and places
 “ of torment, this water is presented by me.” 3d.
 “ May those, who are, and those who are not, of
 “ kin to me, and those who were allied to me in a
 “ former existence, and all who desire oblations of
 “ water from me obtain perfect contentment.” The
 first text which is taken from the *Samaveda* differs a
 little from the *Yajurveda*. “ Gods, benevolent genii,
 “ huge serpents, nymphs, demons, wicked beings,
 “ snakes, birds of mighty wing, trees, giants; and
 “ all who traverse the ethereal region, genii who che-
 “ rish science, animals that live in water or traverse
 “ the atmosphere, creatures that have no abode, and
 “ all living animals which exist in sin or in the prac-
 “ tice of virtue; to satisfy them is this water presented
 “ by me.” Afterwards, the priest should wring his
 lower garment pronouncing this text: “ May those
 “ who have been born in my family, and have died,
 “ leaving no son nor kinsman, bearing the same name,
 “ be contented with this water which I present by
 “ wringing it from my vesture.” Then placing his
 sacrificial cord on his left shoulder, sipping water,
 and raising up his arms, let him contemplate the sun,
 reciting a prayer inserted above: “ He who tra-
 “ vels the appointed path, &c.” The priest should
 afterwards present an oblation of water to the sun pro-
 nouncing the text of the *Vishnu purana* which has
 been already cited, “ Salutation to the sun,” &c.
 He then concludes the whole ceremony by wor-
 shipping the sun with a prayer above quoted: “ Thou
 “ art self-existent,” &c. by making a circuit through
 the south while he pronounces, “ I follow the course
 “ of the sun;” and by offering water from the hollow
 of his hand while he salutes the regents of space
 and other Deities. “ Salutation to space; to the re-
 “ gents of space, to BRAHMA, to the earth, to salu-
 “ tary herbs, to fire, to speech, to the lord of speech,
 “ to the pervader, and to the mighty Deity.”