RELIGION

THE earliest religious worship probably sprang from a desire to propitiate powers from whom injury to one's person or property might be feared. In what manner this feeling came to find expression in the worship of the serpent is not easy to say. But from the time when that "most subtle of the beasts of the field" beguiled Eve, the mother of mankind, down to the present day, it has never failed to be the object of sacred rites. Mr. Fergusson has shown how extensively this worship has prevailed in every country on the face of the globe.

In India, this land of many gods, serpent worship, specially that of the deadly hooded cobra, is of great antiquity and survives to this day. There is scarcely a village in Mysore which has not effigies of the serpent, carved on stone, erected on a raised platform near the entrance for the adoration of the public.[1] The living serpent is in many parts systematically worshipped, and few natives will consent to kill one.[2] The body of one that has been killed is often solemnly disposed of by cremation, while a cobra which takes up its abode, as they sometimes do, in the thatch or roof of the house, is generally not only left undisturbed, but fed with milk, etc.

The Nágas who so frequently occur in ancient Hindu history were no doubt a widespread race of serpent worshippers, and there is every reason to believe that they occupied most parts of Mysore. The traditions that indicate this have been mentioned in the historical portions of this work. Jinadatta, the founder of Humcha, married a Nága *kanyá*; and the great serpent sacrifice by Janamejaya is said to have taken place at Hiremagalur. An inscription at Balagami,[3] of the eleventh century, bears at its head the half-human, half-serpent forms of a Nága and Nágini. The worship of the living serpent is not, I believe,

[1] The orthodox arrangement consists of three slabs, set up side by side. The first bears the figure of a male cobra, with one or more heads of an odd number up to seven; the middle slab exhibits the female serpent, the upper half of human form, generally crowned with a tiara, and sometimes holding a young serpent under each arm; the third slab has two serpents intertwined in congress, after the manner of the Æsculapian rod or the *caduceus* of Mercury, with sometimes a linga engraved between them.

[2] Some believe that the person who does so will be visited with leprosy.

[3] *Mys. Ins.*, S. S. 92.

uncommon in any part of the country: I have myself been witness to it at many places in different directions. A *hutta* or deserted ant-hill, popularly regarded as the shrine of the god, is very often in reality the residence of a snake. From a similar sentiment arose the ancient custom of taking sanctuary by embracing an ant-hill, a refuge as inviolable as the horns of the altar among the Jews.

With the worship of the serpent seems to be intimately associated that of trees, which again carries us back to the story of Eden and the mysterious tree of forbidden fruit. The stones bearing the sculptured figures of serpents near every village are always erected under certain trees, which are most frequently built round with a raised platform, on which the stones are set up, facing the rising sun. One is invariably a sacred fig, which represents a female, and another a margosa, which represents a male; and these two are married with the same ceremonies as human beings. The bilpatre (*ægle marmelos*), sacred to Siva, is often planted with them.

Whether the planting of topes—a term which in Northern India signifies a Buddhist *stúpa*, but here is applied to a grove of trees—had a religious origin or any connection with Buddhism is uncertain. It does not now seem to have a special relation to religion except as a work of charity. But particular trees and plants are held sacred to certain objects or deities, or are themselves regarded in that light. The *asvattha* or pipal, the sacred fig, is a common object of reverence as a sort of wishing tree. One on the bank of the N. Pennar near Goribidnur, called the Vidur asvattha, is said to have been planted by Vidura, the uncle of the Pandavas, and is visited by all the country round. It is built round with various shrines for protection and is believed never to die. At Hunsur may be seen a large *neem* tree which is an object of worship. The lower part is enclosed in a shrine and the branches are hung with iron chains. Out of the Jain temple of Padmávati at Humcha is growing a sacred tree called *lakke giḍa*, said to be the same that Jinadatta tied his horse to as described in the account of that place. The *bilpatre* or bael tree, as above stated, is sacred to Siva, while the *tulasi* or holy basil (*ocymum sanctum*) is sacred to Vishnu and is grown on an altar in the courtyard of Vaishnava houses. The yekke (*aristolochia indica*) and the plantain are the subject of some curious rites.[1] Connected apparently with tree worship is the regard paid to the *kakke* or Indian laburnum, which furnishes the central stake of the threshing floor, decorated at top with a little bunch of field flowers.

The general object of the worship of trees and of serpents appears

[1] See *Ind. Ant.*, IV, 5.

to be for the purpose of obtaining offspring. A woman is nearly always the priest, and women are the chief worshippers.

Máriamma or *Máramma*, familiarly styled *Amma*, the mother, or in the honorific plural *Ammanavaru*,[1] is the universal object of rural worship, as the *gráma dévatá*, or village goddess. She seems to correspond in some of her attributes with Durga or Káli, also called Chámuṇḍi, and is explained to be one of the furies attendant on that goddess. Though bearing so tender an appellation as mother, she is feared and propitiated as the source of calamity rather than loved as the bestower of blessings.[2] She is supposed to inflict small-pox—which indeed is called after her, *amma*, as chicken-pox and measles are called *chik-amma*—and to send cholera and other epidemics upon those who have incurred her wrath. She is appeased only by the shedding of blood and therefore receives animal sacrifices. In former times there is no doubt that human victims were offered up at her shrine. She appears also to be the author of cattle disease. To avert this and other evils the sacrifice is annually made in many parts of a buffalo.[3] I find the following description of the ceremony by Mr. Elliot as performed in Manjarabad :—

> A three or four year old (male) buffalo is brought before the temple of Mára, after which its hoofs are washed and unboiled rice thrown over its head, the whole village repeating the words *Mára koṇa*, or in other words buffalo devoted to Mára. It is then let loose and allowed to roam about for a year, during which time it is at liberty to eat of any crops without fear of molestation, as an idea prevails that to interfere with the buffalo in any way would be sure to bring down the wrath of Mára. At the end of that time it is killed at the feast held annually in honour, or rather to divert the wrath, of Mára.[4]

Almost every village has its Mári guḍi, though she sometimes bears various local names compounded with *amma*.

At the foundation of a village it is the practice to erect at some point of the ground two or three large slabs of stone, which are called *kari kallu* or *karu kallu*. These are also objects of worship, and are generally painted in broad vertical stripes of red and white. An annual ceremony is held in connection with them, when all the cattle of the

[1] This is evidently the Amnór of the Todas mentioned in Colonel Marshall's book, but by him misunderstood as the name of a place, answering to heaven.

[2] Buddhists believe in a kind of devil or demon of love, anger, evil and death, called Mára, who opposed Buddha and the spread of his religion —Monier Williams, *Ind. Wis.*, 58 ; cf. Wilson, *Works*, II, 340.

[3] For a similar Toda custom see *Phren. am. Todas*, 81.

[4] *Exper. of Pl.*, I, 66. Reference is also there made to *Jour. Ethnol. Soc.* of July 1869, for further particulars by Sir Walter Elliot.

village are presented before the stone. This is supposed to avert cattle disease. For the same purpose a sylvan god named *Kátama Ráya* is worshipped under the form of an acute conical mound of mud, erected on a circular base, also of mud. At a little distance it looks not unlike a large ant-hill.[1] This rude symbol may often be seen in a field in the open, with a bunch of wild flowers adorning the apex.

Another deity, or class of deities, is known by the name of *bhúta*, a word which is taken to mean demon, but may relate to *bhú táyi*, Mother Earth, or the occult powers of Nature.[2] It is generally worshipped under the form of a few naturally rounded stones, placed together either under a tree or in a small temple and smeared with oil and turmeric. To avert calamity to crops from the bhúta, a rude figure of a man is sometimes drawn with charcoal on the ground at the angles of the field, and a small earthen vessel containing boiled rice and a few flowers broken over it. An offering is also made in some parts by a man walking round the skirts of the field, at every few steps casting grains of seed into the air, shouting out at the same time *ho bali*!

The various objects of superstitious awe described above may perhaps be classified as spirits of the air and spirits of the ground. The former include disembodied ghosts, those of the dead for whom the prescribed ceremonies have not been performed. The spirits of the air seem inclined to lodge in trees and burial-places, and by them human beings are sometimes possessed or bewitched. Charms, consisting of a bit of metal engraved with a numerical puzzle in squares, are suspended round the necks of children to protect them against this danger, as well as against "the evil eye," and similar charms are inscribed on stones called *yantra kallu*, often erected at the entrance of villages. The spirits of the ground guard hidden treasure, breach tank bunds, undermine houses, stop the growth of the crops, and perform a variety of other malignant operations. All have to be propitiated according to their supposed influence and disposition.

The above are doubtless all relics of aboriginal or primitive beliefs and rites, and may be included under the name of *Animism*, which is thus explained by Dr. Tiele :—

[1] It bears a striking resemblance, in external form at least, to the Toda conical temple called by Colonel Marshall the *boath*, though on a greatly reduced scale, much too small for an interior chamber.—*Phren. an. Tod.*, ch. XIX. See the closing remarks regarding the *bothan* or bee-hive houses in Scotland, &c.

[2] The *pancha bhúta* are the five elements—earth, air, fire, water, and ether.

[3] *Bali*—presentation of food to all created beings; it consists in throwing a small parcel of the offering into the open air.—Benfey, *Sans. Dict.*, s. v.

Animism is the belief in the existence of souls or spirits, of which only the powerful—those on which man feels himself dependent, and before which he stands in awe—acquire the rank of divine beings, and become objects of worship. These spirits are conceived as moving freely through earth and air, and, either of their own accord, or because conjured by some spell, and thus under compulsion, appearing to men (*Spiritism*). But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not: and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (*Fetishism*).

The more regularly organized systems of Hindu faith may be described as four in number, associated with the worship respectively of Jina, Buddha, Siva and Vishnu. Though they existed contemporaneously in various parts, as is the case at the present day, each of these religions had its period of ascendancy, but not to the exclusion of the others.[1]

Brahmanism.—Preceding them all was the ancient Indo-Aryan Brahmanism, based upon the Vedas. The generally received opinion which assigned these works to about 1500 to 1200 B.C., has lately been disturbed by calculations based on astronomical data, which would throw back their date to from 4500 to 2500 B.C.[2] But these conclusions, though arrived at independently by different scholars, are not undisputed.[3] On the other hand, that Jainism was older than Buddhism has been definitely established. Its founder, it seems probable, was Párs'vanátha, which would take us back to the eighth century B.C., but its more recent chief apostle, Varddhamána or Mahávíra, was a little earlier than Buddha. Buddhism, as is well known, dates from the fifth century B.C., and was at the height of its power in the third century B.C. If it be the case that the s'rutakevali Bhadrabáhu came to Mysore, accompanied as his chief disciple by the abdicated emperor Chandra Gupta, and that they died at S'ravana Belgola, the introduction of Jainism into this State cannot be placed later than early in the third century B.C. But two generations after, we have the testimony of the edicts of As'oka discovered by me, that Buddhism was established in the north of Mysore. Dr. Bühler

[1] We shall perhaps find that the past did not differ so much from the present as might at first appear; that India has always had, alongside of the Veda, something equivalent to its great Sivaite and Vishnuite religions, which we see in the ascendant at a later date, and that these anyhow existed contemporaneously with it for a very much longer period than has till now been generally supposed.—Barth, *Religions of India*, Pref., xv.

[2] Tilak's *Orion*: Jacobi's *Date of the Rig Veda* (*Ind. Ant.*, XXIII, 154). *Cf.* the valuable *Note* by Dr. Bühler, *loc. cit.*, 238.

[3] *See* Dr. Thibaut, *Ind. Ant.*, XXIV, 85.

also considers[1] that the two geographical names which these edicts contain are Aryan, and point to the conclusion that the country was by that time thoroughly under Aryan influence. The record of the despatch by A'soka of missions to Banavasi and Mahis'a-mandala (the Mysore District) to propagate the faith, indicates that the north-west and south were not then Buddhist. They may, therefore, have been to some extent, if not entirely, Jain. Jainism was in the main the State religion of Mysore throughout the first thousand years of the Christian era, and ceased not to be influential till after the conversion in the twelfth century of the Hoysala king since known as Vishnuvardhana, and the murder some time later of the Kalachurya king Bijjala by the Lingáyits.

The actual introduction of Brahmans into Mysore is assigned to the third century A.D. According to tradition, the Kadamba king Mukanna or Trinetra at that time settled them at Sthánagundúr (Tálgunda in the Shikarpur taluq). This was in the west. In the east the Pallava king Mukunti is said to have introduced Brahmans at about the same period. In the south the Ganga king Vishnugopa, belonging to the same century, is said to have become devoted to the worship of Brahmans, and to have thus lost the Jain tokens which were heirlooms of his house. But the evidence of inscriptions is in favour of an earlier existence of Brahmanism in this country. The Malavalli inscriptions of the second century, discovered by me, show the king Sátakarni making a grant to a Brahman for a S'iva temple, followed by a Kadamba king also making a grant to a Brahman for the same. Moreover, the remarkable Tálgunda inscription discovered by me, represents the Kadambas themselves as very devout Brahmans, and one of them, perhaps the founder of the royal line, as going with his Brahman guru to the Pallava capital (Kánchi) to study there. It also states that Sátakarni, probably the one above mentioned, was among the famous kings who had worshipped at the S'iva temple to which it belongs. We must therefore suppose that Brahmanism, more particularly the worship of S'iva in the form of the Linga, existed in Mysore in the first centuries of our era, concurrently with other forms of faith, Buddhism or Jainism, but that the latter were in the ascendant. Hence the traditions perhaps indicate the time when Brahmanism received general public recognition by the State.

But the chief revival of Brahmanical religion took place in the eighth century, when the labours of Kumárila and of S'ankaráchárya, the first apostle of S'ringéri (Kadar District), dealt a deathblow to Buddhism

[1] *Op. cit.*, XXIII, 246.

and raised the Saiva faith to the first place. In like manner, in the twelfth century, the Vaishnava religion gained ground, and through the teaching of the reformer Rámánujáchárya, put an end to the influence of Jainism. Vishnu worship thus became a national religion, but divided the empire with the followers of Siva, a compromise of which the form Harihara was symbolical, uniting in one person both Hari or Vishnu and Hara or Siva. For the reformation of the Saiva religion, which was effected about the same time by Basava, ending in the establishment of the Lingáyit sect, imparted to it a vitality which it has never since lost in the south, especially amongst the Kannada-speaking races. Forty years later a somewhat similar reformation of the Vaishnava religion was brought about through the teaching of Madhváchárya, and before another century further innovations were introduced by Rámánand, and afterwards by Chaitanya and others.

Jainism.—Though so ancient, the existence of the sect of the Jains was first brought to light in Mysore, the discovery being due to Colonel Colin Mackenzie, the distinguished officer who conducted the survey of Mysore in 1799 and following years. They are dispersed throughout India, and their numbers are probably understated at a million and a half according to the census of 1891. They are most numerous in Rajputana, Gujarat, Central India, and Mysore. In the north and west of India they are chiefly engaged in commerce; in the south they are also agriculturists. As before stated, they were more or less predominant in Mysore from the earliest part of the Christian era to the twelfth century. And in the Chola and Pandya countries, and in Kanara (South and North), Dharwar, and other adjacent parts, they were also generally established from a very early period. The oldest Kannada and Tamil literature is of Jain authorship, and to the Jains is due the first cultivation of these languages.

The principal seats of the Jain faith in Mysore now are at S'ravana Belgola in Hassan District, Maleyur in Mysore District, and Humcha in Shimoga District. The first place is the residence of a guru who claims authority over the Jains throughout the south of India, and is, I believe, admitted to be their chief pontiff.[1] The consecration of Chandra-giri, the small hill there, dates back to the third century B.C.

[1] He professes to be guru to all the Jaina Kshatriyas in India; and in an inscription dating so late as 1830, claims to be occupant of the throne of the Dilli (Delhi), Hemádri (Maleyúr), Sudhá (Sode in North Kanara), Sangítapura (Háduvalli), Svetápura (Bilige), Kshemavenu (Múḍu Bidare, these last three in South Kanara), and Belgula (S'ravana Belgola) samsthánas.—*Ins. at Sr. Bel.*, No. 141.

(*see* p. 287). But the foundation of the present religious establishment is attributed to Chámunda Ráya, who, in about 983, set up the colossal statue of Gomata on the biggest hill, Indra-giri or Vindhya-giri. To provide for the maintenance and worship of the image, he established a matha and other religious institutions, with liberal endowments. According to a list from the matha the following was the succession of gurus. They were of the Kundakundánvaya, Múla-sangha, Des'i-gana, and Pustaka-gachcha.

Nemichandra Siddháutáchárya	appointed by	Chámunda Ráya	c. 983
Kundakundáchárya	,,	Pándya Ráya	
Siddhántáchárya	,,	Víra Pándya	
Amalakírtyáchárya	,,	Kuna Pándya	
Somanandyáchárya	,,	Vinayáditya)	c. 1050
Tridáma Vibudhanandyáchárya	,,	Hoysala)	c. 1070
Prabháchandra Siddhántáchárya	,,	Ereyanga	c. 1090
Gunachandráchárya	,,	Ballála Ráya	c. 1102
S'ubhachandráchárya	,,	Bitti Deva	c. 1110

From 1117 the gurus all bear the name of Chárukírti Panditáchárya, and endowments have been granted to the matha by all succeeding lines of kings.

The Maleyur matha is subordinate to that of Sravana Belgola, and is now closed. According to Wilson, Akalanka, the Jain who confuted the Buddhists at the court of Hemasitala in Kánchi in 788, and procured their expulsion from the south of India, was from Sravana Belgola, but a manuscript in my possession states that he was a yati of Maleyur, and that Bhattákalanka is the title of the line of yatis of that place.

The Humcha matha was established by Jinadatta Ráya, the founder of the Humcha State, in about the eighth century. The gurus, as given in the following list, were of the *Kundakundánvaya* and *Nandi-sangha.* From Jayakírtti Deva they were of the *Sarasvati gachcha.* The descent is traced in a general way from Bhadrabáhu the *s'rutakevali*, through Vis'ákhamuni the *das'apúrvi*, his successor, through Umásváti, author of the *Tattvárttha-sútra*, and then the following :—

Samantabhadra, author of *Devágama stotra.*
Púj yapáda, author of *Jainendra vyákarana*, of a *nyása* on Pánini called *Sabdávatára*, and of a *Vaidya s'ástra.*
Siddhántikirtti, guru to Jinadatta Ráya. ?about 730 A.D.
Akalanka, author of a *bháshya* on the *Devágama stotra.*
Vidyánanda, author of a *bháshya* on the *A'ptamímánsa*, also of *Sloka várttikálankára.*
Mánikyanandi.
Prabháchandra, author of *Nyáyakumudachandrodaya* and of a *nyása* on *Sákatáyana.*

Varddhamána munindra, by the power of whose *mantra* Hoysala subdued the tiger[1] 980–1040

His successors were gurus to the Hoysala kings.

Vásupújya vrati, guru to Ballála Ráya 1040–1100

Sripála.	Subhakirtti Deva.
Nemichandra.	Padmanandi.
Abhayachandra, guru to Charama Kesavárya.	Mághanandi.
Jayakirtti Deva.	Simhanandi.
Jinachandrárya.	Padmaprabha.
Indranandi.	Vásunandi.
Vasantakirtti.	Meghachandra.
Visálakirtti.	Víranandi.
	Dhanunjaya.

Dharmabhúshana, guru to Deva Ráya 1401–1451

Vidyánanda, who debated before Deva Ráya and Krishna Ráya, and maintained the Jain faith at Bilgi and Kárkala. His sons were:— ... 1451–1508

Simhakirtti, who debated at the court of Muhammad Shah 1463–1482

Sudarshana.

Merunandi.

Devendrakirtti.

Amarakirtti.

Visálakirtti, who debated before Sikandar and Virúpáksha Ráya ... 1465–1479

Nemichandra, who debated at the court of Krishna Ráya and Achyuta Ráya 1508–1542

The gurus are now named Devendra Tírtha Bhaṭṭáraka.

There are two sects among the Jains, the Digambara, clad with space, that is naked; and the Svetámbara, clad in white. The first is the original and most ancient. The yatis in Mysore belong to the former division, but cover themselves with a yellow robe, which they throw off only when taking food. The *yatis* form the religious order, the laity are called *srávakas*. Certain deified men, termed Tirthankaras, of whom there are twenty-four principal ones, are the chief objects of Jain reverence. Implicit belief in the doctrines and actions of these is obligatory on both yatis and srávakas. But the former are expected to follow a life of abstinence, taciturnity and continence; whilst the latter add to their moral and religious code the practical worship of the Tirthankaras and profound reverence for their more pious brethren. The moral code of the Jains is expressed in five *mahá-vratas* or great duties:—refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire. There are four *dharmas* or merits—liberality, gentleness, piety, and penance; there are three sorts of restraint—government of the mind, the tongue, and the person. To these are superadded a number of minor instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial or

[1] For an explanation of this allusion *see* p. 333.

even ludicrous tendency.[1] The Jains hold the doctrine of *Nirvána*, but it is with them a state of beatific rest or quiescence, cessation from re-birth, but not annihilation. The practice of *sallekhana* or religious suicide is considered meritorious, and was at one time not uncommon, especially to bring to a close a life made intolerable by incurable disease or other dire calamity. At the same time, *ahimsá* or avoidance of the destruction of life in whatever shape, is a fundamental doctrine, carried to extremes.

The ritual of the Jains is as simple as their moral code. The *yati* dispenses with acts of worship at his pleasure; and the lay votary is only bound to visit daily a temple where some of the images of the Tirthankaras are erected, walk round it three times, make an obeisance to the images with an offering of some trifle, usually fruit or flowers, and pronounce a mantra or prayer.[2]

The Jains reject the Vedas, and have their own sacred books. The original Púrvas, fourteen in number, were lost at an early period, but the forty-five A'gamas, which include the eleven Angas (specially considered the sacred books), the twelve Upángas, and other religious works have been handed down. In their present form they were, according to tradition, collected and committed to writing in the fifth century at Valabhi, under the directions of Devarddhiganin, but the Angas had previously been collected in the fourth century at Pátaliputra. The sacred language of the Jains is called Arddha-Mágadhi, but is a Prákrit corresponding more with Mahárâshtri than with Mágadhi. In the eleventh century they adopted the use of Sanskrit.[3] Caste as observed among the Jains is a social and not a religious institution. In the edicts of As'oka and early Buddhist literature they are called Nirgranthas (those who have forsaken every tie). With reference to their philosophical tenets they are also by the Brahmans designated Syádvádins (those who say *perhaps*, or *it may be so*), as they maintain that we can neither affirm nor deny anything absolutely of an object, and that a predicate never expresses more than a probability.[4]

Pársvanátha and Mahávíra, the twenty-third and twenty-fourth Tirth-

[1] Such as to abstain at certain seasons from salt, flowers, green fruit and roots, honey, grapes, and tobacco; not to deal in soap, natron, indigo and iron; and never to eat in the dark lest a fly should be swallowed. The hair must not be cut but should be plucked out.

[2] The prayer-formula of the Jains is:—Namo Arihantáṇam namo Siddháṇam namo Ayariyáṇam namo Uvajjháyáṇam namo loe sabba-sáhúṇam. (Reverence to the Arhats, to the Siddhas, to the A'chárya, to the Upádhyáyas, to all Sádhus in the world.)

[3] Jacobi, *Kalpa sútra.*

[4] Barth, *Religions of India.*

ankaras,[1] were historical persons, of whom the former it is supposed was the real founder of Jainism, while the latter, whose country, descent, connections and life bear a close resemblance to those of Buddha (also called Mahávíra and Jina, and the last of twenty-four Buddhas), and whose period also nearly corresponds with his, was its greatest apostle and propagator.

Párs'va or Párs'vanátha was of the race of Ikshváku, and the son of king As'va Sena by Vámá or Bámá Devi. He was born at Bhelupura, in the suburbs of Benares, and married Prabhávati, daughter of king Prasenajita. He adopted an ascetic life at the age of thirty, and practised austerities for eighty days before arriving at perfect wisdom. Once, whilst engaged in his devotions, his enemy Kamaṭha caused a great rain to fall upon him. But the serpent Dharanidhara, or the Nága king Dharana, overshadowed his head with his hood outspread as a chhatra, whence the place was called Ahichhatra.[2] After becoming an ascetic he lived seventy years less eighty days, and at the age of 100 died, performing a fast, on the top of Samet S'ikhara. He wore one garment, and had under him a large number of male and female ascetics. His death occurred 250 years before that of the last Tirthankara, or about 776 B.C.

Varddhamána or Mahávíra, also of the race of Ikshváku, was a Náyaputa or Nátaputta, that is, a Jnátri Rajput and Kshattriya, the son of Siddhártha, prince of Pavana, by Trisalá, and was born at Chitrakot or Kundagráma. He married Yasodá, daughter of the prince Samara Vira, and had by her a daughter Priyadarsana, who became the wife of Jamáli, his nephew, one of his pupils and the founder of a schism. Varddhamána's father and mother died when he was twenty-eight, and two years afterwards he devoted himself to austerities, which he continued twelve years and a half, nearly eleven of which were spent in fasts. As a Digambara "he went robeless, and had no vessel but his hand." At last the bonds of action were snapped like an

[1] The following is the list of the twenty-four Tirthankaras :—

Name.	Sign.	Sásana Devi.	Name.	Sign.	Sásana Devi.
Rishabha or A'dinátha	Bull	Chakresvari	Vimalanátha	Boar	Viditá
Ajitanátha	Elephant	Ajitabalá	Anantanátha	Falcon	Ankus'á
S'ambhava	Horse	Duritári	Dharmanátha	Thunderbolt	Kandarpá
Abhinandana	Monkey	Káliká	S'ántinátha	Antelope	Nirváni
Sumati	Curlew	Mahákáli	Kunthunátha	Goat	Balá
Padmaprabha	Lotus	S'yámá	Aranátha	Nandyávarta	Dhárini
Supárs'va	Swastika	S'ántá	Mallinátha	Water jar	Dharanapriyá
Chandraprabha	Moon	Bhrikutí	Muni Suvrata	Tortoise	Naradattá
Pushpadanta	Crocodile	Sutáraká	Niminátha	Blue waterlily	Gándhárí
S'itala	S'rivatsa	As'oká	Neminátha	Conch	Ambiká
S'reyams'a	Rhinoceros	Mánaví	Párs'vanátha	Cobra	Padmávatí
Vásupújya	Buffalo	Chanḍá	Varddhamána or Mahávíra	Lion	Siddhayiká

[2] *Ahi*, serpent ; *chhatra*, canopy or umbrella.

old rope, and he attained to *Kevala* or the only knowledge, becoming an Arhant or Jina. Proceeding to Pápapuri or Apápapuri (Páva) in Behar, he commenced teaching his doctrines. Several eminent Brahmans of Magadha became converts and founded *ganas* or schools. The chief of them was Indrabhúti or Gautama (not to be confounded, as has sometimes been done, with Buddha, also so called, who was a Kshatriya). Mahavira continued to teach, chiefly at the cities of Kausambi and Rájagriha, under the kings Sasanika and Srenika, and died at the age of seventy-two at Apápapuri. The date of his death is the era from which Jain chronology reckons, and the traditional date corresponds with 527 B.C., but this should probably be sixty years later.[1]

Buddhism.—The evidence of the establishment of Buddhism in the north of Mysore in the third century B.C., and the efforts made at that time to propagate it in other parts, have already been referred to.[2] The S'átaváhana and Pallava kings, from the remains of their erections at Amarávati and Mámallapura, were to some extent Buddhist, and there are references in early Páli writings to Buddhist scholarship in Karnátaka.[3] Inscriptions record the maintenance, as one of five great maṭhas, of a Buddhist establishment (Bauddhálaya) at Balagámi (Shikarpur taluq), the capital of the Banavasi country, down to 1098, and apparently the residence there at that time of a nun named Nágiyaka. But the long ascendancy of their great rivals, the Jains, makes it unlikely that Buddhists were more than an inconsiderable minority. The Jain traditions, however, preserve some memory of argumentative collisions with expounders of the rival system. A Jain named Akalanka, whom Wilson brings from Sravana Balgola in 788,[4] finally confuted the Buddhists in argument at the court of Hemasitala at Kánchi, and procured their expulsion to Kandy in Ceylon.

So many works are now available on the subject that it is unnecessary in this place to give more than the briefest outline of the life of Buddha and the doctrines he taught.

Gautama (Gotama in Páli) was a Sakya and a Kshattriya, prince of Kapila-vastu, south of Nepal, about 100 miles north-east of Benares. His wife was Yas'odhara. He was naturally of a serious disposition, and had become satiated with a life of pleasure and indulgence, during which every object of sadness had been studiously kept out of his view. The accidental sight, in succession, of an old man, a diseased man, and a dead man, led him to reflect on the illusory nature of youth, health and life. This weighed

[1] Jacobi, *op. cit.*

[2] In Mr. Fergusson's opinion, "it is nearly correct to assert that no people adopted Buddhism, except those among whom serpent-worship can certainly be traced as pre-existing."—*Tr. Ser. Wor.*, 21.

[3] I am indebted for this information to Professor Rhys Davids.

[4] *McK. Coll.*, I, lxv.

on his mind until one day he saw a religious mendicant, calm in his renunciation of the world. It suggested to him a mode of relief. He fled at midnight from the royal palace and all its gay inmates, forsaking his young wife and their infant son, assumed the yellow garb of an ascetic, and gave himself up to austerities and meditation in the forest of Buddha Gaya, acquiring the name of Sákya Muni. But penance and austerities had not power to appease his spiritual yearnings. Eventually, by meditation, he became a Buddha or Enlightened, in order that he might teach mankind the true way of deliverance from the miseries of existence. He entered upon his mission in the district of Magadha or Behar when 35 years old, and died or attained *nirvána* at the age of eighty, while travelling through the country of Kosala or Oudh, about 543 B.C.[1]

After his death a council was held by Ajátasatru, king of Magadha, at which all the teachings and sayings of Buddha were collected into three sets of books, called Tripiṭaka, the three baskets or collections, which form the Buddhist sacred scriptures. Of these the Sútra piṭaka contains the maxims and discourses of Sákya Muni, which had all been delivered orally; the Vinaya piṭaka relates to morals and discipline; and the Abhidharma piṭaka is philosophical. Three other great Buddhist councils were held, one in the middle of the fifth century B.C. by Kalasoka, when the scriptures were revised; the third by Asoka in 246 B.C., after which missions were sent abroad for the propagation of the faith; and the fourth by Kanishka, king of Kashmir, in the first century A.D., when the Tripiṭaka were finally established as canonical. According to some accounts they were not committed to writing before this. The sacred language of the Buddhists is Páli.

Buddhism may be described as two-fold, consisting of *dharma*, or religion, and *vinaya*, or discipline. Buddha's enlightenment had led him to recognize *existence* as the cause of all sorrow. *Avidya* or ignorance was the remote cause of existence, and *nirvána* or extinction of existence the chief good.

The dharma or religion was for the masses or the laity, the so-called ignorant, who had no longing for nirvána, but only desired a happier life in the next stage of existence; for life, of gods and animals as well as of men, was held to continue through an endless series of transmigrations, introducing to a higher or a lower grade according to the merit or demerit of the previous existence. This religion was based upon the law of universal benevolence or kindness, and found expression in five great commandments, namely, against killing, stealing, adultery, intoxication, and lying, each of which was amplified into numerous precepts intended to guard not only against the

[1] This is the traditional date, but the correct date is probably about 412 B.C., according to Rhys Davids (*Numis. Or.*, Ceylon), or between 482 and 472 according to others.—Barth, *Rel. of Ind.*, 106.

commission of sin but against the inclination or temptation to sin. The practice of universal goodness or kindness, in thought, word and deed, was the only way by which man could raise himself to a higher state of existence.

The vinaya or discipline was for the wise, the monastic orders, those who cared not to continue in the vortex of transmigrations, but sought only to purify their souls from all desire for the hollow and delusive pleasures of the world and to escape from all the pains and miseries of existence into the everlasting rest of nirvána. To effect this deliverance it was necessary to renounce five things, namely, children, wife, goods, life and self; in short, to lead a religious life of celibacy, mendicancy and strict discipline, in order that the soul might be freed from every stain of affection or passion. Four great truths, known as the *law of the wheel*, resulted in indicating four paths to nirvána, namely, perfection in faith, in thought, in speech, and in conduct: and the only true wisdom was to walk in these paths. The Buddhist formula of faith is expressed in words meaning, "I go for refuge to the Buddha, the Dharma and the Sangha."

At the time when Buddha began to proclaim his doctrines, all the affairs of life were supposed to be regulated by the rigid code of Manu.[1] Religion consisted in ceremonial observances, which beset every moment of existence from birth to death, and its advantages were confined to an exclusive caste, whose instrumentality alone could render any ceremony efficacious. Buddhism was a revolt of the religion of humanity against the ritualism and asceticism, the lifeless superstition and arrogant pretensions of the Brahmanical priesthood.[2] It taught that religion

[1] But it may be questioned whether the code was not as much a theoretical system of the claims of the hierarchy as one in practical operation.—*cf.* Auguste Barth as translated *Ind. Ant.*, III, 329.

[2] "The revolt of Buddhism against Brahmanism is only to be appreciated by those who are familiar with the results of both systems. The India of the present day presents many of the characteristics which must have distinguished ancient India prior to the advent of Gotama Buddha. It is a land of deities, temples and priests. The whole Indian continent is dotted with little sanctuaries which appear like the sepulchres of defunct gods, whose grotesque and distorted effigies are to be seen within; and fathers and mothers bow down to these idols, praise them, propitiate them with gifts and offerings, and invoke them for help and prosperity. Again, there are temples of more colossal dimensions, with pyramidal towers or cone-shaped domes covered with sculptures and surrounded by walls, courtyards and roofed passages. But all are of the same sepulchral character. Some are the receptacles of archaic gods, who are arrayed in jewels and tinsel; but even these deities are little better than the gaudy mummies of a primeval age. The women alone seem to be fervent worshippers, for the men have begun to groan beneath the oppression of idolatry and Brahmanism. Indeed the rapacity of the temple-priests is unbounded, whilst their culture is beneath contempt. They celebrate their festivals like children

consisted in the suppression of evil desire, the practice of self-denial, and the exercise of active benevolence; and that men and women alike, and that of all castes, may equally enjoy the benefits of a religious life. Hence thousands and tens of thousands, both high and low, hastened to embrace the new faith, and Buddhism continued to grow till the time of Asoka, under whom it was established as the dominant religion of India.

Hinduism.—It is next to impossible (M. Barth remarks) to say exactly what Hinduism is, where it begins, and where it ends. Diversity is its very essence, and its proper manifestation is sect—sect in constant mobility. The rise of the religions comprised under this head was in general due to the unsatisfactory nature of the old Brahmanical theology, the divinities of which had gradually retired and disappeared behind a host of abstractions too subtle to affect the conscience of the masses. But they did not, like Buddhism, openly sunder all connection with the past. They, on the contrary, claim to be its continuation, or rather they represent themselves to be that very past unchanged and unmodified. Most of them profess to be based on the Veda, with which at bottom they have almost nothing in common, and which they virtually supersede by a quite different literature, but to which they nevertheless continue to appeal as their highest authority. The characteristic common to the majority of these religions is the worship of new divinities exalted above all the rest, identified either with Siva or with Vishnu.[1] And it is singular that the Mysore country should have been the home or refuge of the two principal founders and exponents of the Sáiva and Vaishnava creeds respectively.

Though it is sought to identify Siva with Rudra of the Vedas, who is there introduced in a very subordinate position, it is doubtful whether there is any correspondence between them; and if the one was a later development out of the other, there is no trace whatever of the process by which Siva was raised to a supreme position as a chief member of the Trimurti or Hindu trinity. How again the *linga*, under which form he has for centuries been worshipped, came to be associated with Siva is unknown. The introduction of an entirely new divinity from the mountains of the north has been supposed, who was grafted in upon the ancient religion by being identified with Rudra; and it is not impossible that the linga may have been an object of veneration among

playing with dolls. They carry the gods in procession, or induce the gaping crowd to drag them along in huge idol cars; but they cannot evoke those joyous outpourings of adoration or thanksgiving which indicate the presence of religious feeling in the hearts of the worshippers."—Talboys Wheeler, *Hist. Ind.*, III, 94.

[1] *Rel. of Ind.*, 153, 159.

the aboriginal or non-Aryan Indians, and that it was subsequently adopted by the Brahmans from them and associated with the worship of Rudra.[1]

The legend regarding Daksha's sacrifice seems to bear out these views. The probable interpretation of it is that Siva—a deity according to Gorresio of Cushite or Hamitic tribes which preceded on the soil of India the Aryan or Indo-Sanskrit races—wished to have a part in the worship of the conquerors and in their sacrifices, from which he was excluded; and by disturbing their rites and by a display of violence at their sacrifices, he succeeded in being admitted to participate in them.

The worship of Siva succeeded Buddhism, but the period which intervened before the supremacy of Siva was generally accepted brought to the surface many Hindu gods as candidates for the popular favour. The records of Sankaráchárya's polemical victories show that in his time there prevailed, among others, the worship of Brahma, Agni, Súrya, and Ganes'a. None of these have now distinct classes of worshippers, but Ganes'a shares a sort of homage with almost all the other divinities. There were also sects devoted to the exclusive worship of the female deities Bhaváni, Lakshmi, Sarasvati; and also of Bhairava.

The account of Gritsamada in the Ganes'a purána is supposed to contain an allusion to the period of transition.

A king named Rukmánga one day lost his way in the woods while hunting, and came to the hermitage of a rishi, whose wife fell in love with him; when he refused her solicitations, she cursed him, and he was attacked with leprosy, which was eventually cured through the favour of Ganes'a. But Indra, it is stated, assuming the form of the king, gratified her desires, and the fruit of the connection was the sage Gritsamada, the author of certain hymns of the Rig-veda. He was not aware of his origin until attending once at a ceremony with the intention of taking part in it, the Brahmans present reproached him as of spurious descent, called him the son of Rukmánga, and ordered him to quit the assembly. Stung to the quick, he went to his mother, and on her acknowledging her guilt he cursed her to become a jujube-tree, *badari*, and she retorted that he should be a Brahma Rákshasa.

He now joined himself to certain munis of a different persuasion, and thence before long devoted himself to meditation on the Supreme Being, standing on his great toe, with his mind intensely fixed on the deity. At length Ganes'a appeared to him and granted certain boons. He thus

[1] It may be noticed that Brahmans do not officiate in Siva temples: these are served by an inferior order of priests called *Siva dvija*. A few exceptions, however, seem to exist in what are distinguished as Vaidika Siva temples, such as the famous one of Visvesvara at Benares.

became an object of reverence and even worship to the other sages. Gritsamada continued thus in meditation, when one day on opening his eyes a beautiful boy came up to him, who prayed to be adopted as his. Gritsamada complied with his request, taught him the mystic incantation OM, and sent him away to stand on his great toe contemplating the supreme Ganes'a. The deity after a long interval appeared and desired him to ask a boon. He accordingly requested the power of conquering the three worlds, which was granted, together with immunity from any weapon except that of Siva; and it was added that he should possess three famous cities, one of iron, one of silver, and one of gold, and that on leaving the world he should be absorbed into the divine essence.

This wonderful child was no other than the famous Tripurásura. He vanquished Indra and all the gods, and reduced them to the greatest state of leanness and distress by putting a stop to the offering up of the oblations which mortals had been accustomed to present to them. He took possession of the abodes of Brahma, Vishnu and Siva, while Ganes'a in disguise built for him the three famous cities, one of iron, one of silver, and one of gold. Siva now did penance to Ganes'a, who at length appeared and granted him the boon of victory over their enemy. The gods, led by Siva, overcame Tripurásura and consumed with fiery darts the three cities.

Now this account evidently indicates a period when the religious system of the Brahmans was superseded by another, which Gritsamada partly learned from sages of a different persuasion after he had been expelled from the society of the Brahmans, and which he taught to Tripurásura, who thereby gained the supremacy over heaven and earth, and thrust down from heaven all the Brahmanical deities. This system consisted of spiritual and mystical contemplation of the Supreme Being, which, with other features, corresponds so well with the main characteristics of Buddhism that we seem here to have an allegory of the ascendancy of that faith and its overthrow by the revival of the worship of Siva.[1]

It has been noticed here on account of its apparent localisation in certain parts of Mysore, and Gritsamada in one account is said to be of Haihaya descent. Thus Rukmánga, it will be seen from the account of the Kadur District, is claimed to have been the king of Sakkarepatna. The *yagache*, or in Sanskrit *badari*, is the name of the neighbouring stream, which flows from the Baba Budan mountains past Belur to the Hemavati, and which is so-called from its source at the jujube-tree, into which form Gritsamada doomed his mother to pass. Tripura and Tripurásura we have more than once had occasion to refer to. From the drops of sweat which fell from Siva after his contest with Tripurásura are fabled to have sprung the Kadamba line of kings. And the introduction of Brahmans into the north-west of

[1] *J. R. A. S.*, VIII.

Mysore by Mayuravarma of that line was no doubt one of the earliest results of a declension of Buddhist influence.

The Buddhist writer Táránátha, the Jaina writer Brahmanemidatta, and the Brahmanical writer Mádhaváchárya are all agreed in dating the final decline of Buddhism from the time when the illustrious authors Kumárila Bhaṭṭa, Akalanka-deva, and S'ankaráchárya appeared in Southern India,[1] that is, the eighth century. The first was celebrated as a great teacher of the Mímámsa philosophy (the Púrva Mímámsa) and a dreaded antagonist of both Jainas and Bauddhas. He strenuously asserted the pretensions of the Brahmans, affirming that, as Kshatriyas and Vais'yas, the Jainas and Bauddhas were by nature incapable of the highest spiritual discernment, which was inherent in the Brahmans alone. Akalanka was the Jaina already referred to above (p. 465).

S'ankaráchárya was a great religious reformer, and teacher of the Vedánta philosophy (the Uttara Mímámsa). He was a prime agent in bringing about the establishment of Siva worship, and was the founder of the Smárta sect.

He was born in 737 A.D., and is most generally acknowledged to have been a Brahman of Cranganore in Malabar, though his actual birthplace was in the north of Travancore. He was consecrated as a sannyási at the age of eight years by Govinda yogi, and his life was spent in controversy with the professors of various religious sects, whom he successfully refuted, as recorded in the *Sankara Vijaya* and several other similar extant works. In the course of his wanderings he visited the greater part of India, and eventually went as far as mount Kailása. He set up a linga at Kedára and returned by way of Ayodhya, Gaya and Jagannáth to S'ris'aila, where he encountered Bhaṭṭáchárya (that is, Kumárila), who had, it is said, ground the Bauddhas and Jainas in oil-mills. The latter declined to argue, but referred him to Mandana-misra, married to his younger sister, who was an incarnation of Sarasvati. Thither Sankaráchári repaired, and though successful in defeating the husband, was overcome in an argument on sensual pleasures with the wife, who proved more than equal to him in discussions of this nature. He thereupon went to Amritapura, and animated the dead body of its prince, named Amaru, in whose form he gained familiarity with the subject by practice in the gratification of the passions, and then returning was victorious over her. The throne of Sarasvati on which he then sat is still shown in Kashmir. Consecrating Mandana-misra as a sannyási under the name of Suresvaráchárya, he bound Sarasvati or S'árad-amma[2] with spells and conveyed her to Sringa-giri

[1] Pathak, *J. Bo. Br. R. A. S.*, XVIII, 238.

[2] Kashmir is sometimes called Sáradá-desa, and its ancient manuscripts are written in Sáradá characters.—*Ind. Ant.*, V, 28.

(Sringeri), where he established her throne. There he remained, and ended his days twelve years afterwards, at the age, it is said, of thirty-two.[1]

But his influence was perpetuated in his writings. He is the most celebrated of all commentators, and his works are almost countless, including commentaries on the Upanishads, Vedánta sútras and Bhagavad Gita. The sect of Vedántists founded by him has always held the highest reputation for learning, and is distinguished for the cultivation of the study of Sanskrit and especially of the vedic literature. It is also the most unsectarian, admitting in fact all other objects of worship as but manifestations of Siva or Mahádeva, the Great God.

The Vedántist system advocated by S'ankara is pantheistic, and based on the doctrine of *advaita* or non-dualism, which means that the universe is not distinct from the Supreme Soul. The leading tenet of the sect is the recognition of Brahma Para Brahma as the only really existing Being, the sole cause and supreme ruler of the universe, and as distinct from Siva, Vishnu, Brahma, or any individual member of the pantheon: to know Him is the supreme good. The attainment of complete wisdom results in *mukti* or liberation, and re-union with the divine essence. But as the mind of man cannot elevate itself to the contemplation of the inscrutable First Cause and Only Soul, he may be contemplated through inferior deities and sought through the prescribed rites and exercises. This creed thus tolerates all the Hindu deities, and the worship of the following was, by Sankaráchári's express permission, taught by some of his disciples:— that of Siva, Vishnu, Krishna, Súrya, Sakti, Ganes'a and Bhairava.

"Individual souls emanating from the supreme one are likened to innumerable sparks issuing from a blazing fire. From him they proceed, and to him they return, being of the same essence. The soul which governs the body together with its organs, neither is born nor does it die. It is a portion of the divine substance, and as such infinite, immortal, intelligent, sentient, true. It is governed by the supreme. Its activity is not of its essence, but inductive through its organs: as an artisan taking his tools labours and undergoes toil and pain, but laying them aside reposes, so is the soul active and a sufferer by means of its organs, but divested of them and returning to the supreme one is at rest and is happy. It is not a free and independent

[1] Wilson makes him die at Kedarnáth in the Himálayas (*Wks.* I, 200). But it will be seen that he apparently died at Sringeri. The succession of gurus at Sringeri is traced from him directly, and a small temple is there shown as the place where he disappeared from life. It contains a statue of him, seated after the manner of Buddhist and Jain images.

agent, but made to act by the supreme one, who causes it to do in one state as it had purposed in a former condition. According to its predisposition for good or evil, for enjoined or forbidden deeds, it is made to do good or ill, and thus has its retribution for previous works."

The Sringéri swámi or head of the maṭha or monastery at Sringeri, the principal one established by Sankaráchárya, is styled the Jagat Guru, or Jagad-Guru, the priest of the world, and is possessed of extensive authority and influence. The maṭha is situated on the left bank of the Tunga, in the centre of a fertile tract, with which it was endowed about 400 years ago by the Vijayanagar kings. The estate yields a revenue of Rs. 50,000 a year, and a further sum of Rs. 10,000 a year is received from the Mysore State. But the expenses connected with the feeding of Brahmans, and the distribution of food and clothing on festival days to all comers of both sexes, exceed the income, and the Guru is constantly engaged in long and protracted tours through various parts for the purpose of receiving contributions from his disciples. He wears a tiara like the Pope's, covered with pearls and jewels, said to have been given to him by the Peshwa of Poona, and a handsome necklace of pearls. His sandals are covered with silver. He is an ascetic and a celibate, and in diet very abstemious. He is borne along in an *aḍḍa pálki* or palanquin carried crossways, which prevents anything else passing. He is attended by an elephant and escort, and accompanied by a numerous body of Brahmans and disciples.

The following is the succession of Śringeri gurus, obtained from the maṭha :—

	Consecrated.	*Died.*
Sankaráchárya (born A.D. 737)	745	769
Suresvaráchárya	753	773[1]
Nityabodhaghanáchárya	758	848
Jnánaghanáchárya	846	910
Jnánottamasiváchárya...	905	953
Jnánagiri áchárya	949	1038
Simhagirisvaráchárya	1036	1098
Isvaratirthácháryа	1097	1146
Narasimha muni or múrti	1145	1228

[1] This date is plainly given in the annals, according to the Salivahana saka. But the preceding dates are absurdly referred to the Vikrama saka, in the fourteenth year of which Sankaráchárya is said to have been born; and to connect the two eras, Suresvaráchárya is gravely asserted to have held his authority 800 years, although only thirty-two years are granted to Sankaráchárya. Accepting the succession as correct, I have taken the names of the years, and calculated the preceding dates accordingly. That Sankaráchárya lived in the latter part of the eighth century has been conclusively proved by Mr. Pathak (*J. Bo. Br. R. A. S.*, XVIII, 88: *Proceedings Ninth Oriental Congress*), as admitted by Dr. Bühler and M. Barth.

	Consecrated.	*Died.*
Vidyasankara swami...	1228	1333
Bhárati Krishna tirtha	1328	1380
Vidyáranya	1331	1386
Chandrasekhara Bhárati	1368	1389
Narasimha Bhárati	1387	1408
Bhaktasankara Purushottama Bhárati	1406	1448
Sankaránanda Bhárati	1428	1454
Chandrasekhara Bhárati	1449	1464
Narasimha Bhárati	1464	1479
Purushottama Bhárati	1472	1517
Rámachandra Bhárati	1508	1560
Narasimha Bhárati	1557	1573
Narasimha Bhárati	1563	1576
Immadi Narasimha Bhárati	1576	1599
Abhinava Narasimha Bhárati	1599	1622
Sachchidánanda Bhárati	1622	1663
Narasimha Bhárati	1663	1705
Sachchidánanda Bhárati	1705	1741
Abhinava Sachchidánanda Bhárati...	1741	1767
Nrisimha Bhárati	1767	1770
Sachchidánanda Bhárati	1770	1814
Abhinava Sachchidánanda Bhárati...	1814	1817
Narasimha Bhárati	1817	1879
Sachchidánanda Sivábhinava-Narasimha Bhárati ...	1867 (now guru, 1895)	

Rámánujáchárya.—The next great religious movement took place at the beginning of the twelfth century, and is identified with Rámánujáchárya. He was born at Sri Permatur near Madras, and studied at Conjeveram. He then retired to the island of Sri Ranga (Seringam), at the parting of the Kaveri and Coleroon, and there perfected his system and composed his religious works. He then travelled over great part of Southern India, defending and expounding the Vaishnava creed. He established several maths, the principal one being at Ahobala. He also converted or restored many Saiva temples to the worship of Vishnu, among others the celebrated temple of Tirupati. The Chola king Karikala Chola, in whose dominion Sri Ranga was situated, was an uncompromising Saiva, and on Rámánujáchárya's return thither after these religious successes, he was required in common with all the Brahmans to subscribe to a declaration of faith in Siva. To escape persecution he fled to the Hoysala kingdom in Mysore. Here he converted from the Jain faith the king thenceforward known as Vishnuvarddhana, the date assigned to this event being 1117. Having put down the Jains by the severest measures, he settled under the royal favour and protection at Melukote, and there established his throne, which is still occupied by the guru known as the Parakálaswámi. After twelve years, on the death of the Chola king, he returned to Sri Ranga and there ended his days.

The chief religious tenet of the sect of Rámánujas or Sri Vaishnavas founded by him is the assertion that Vishnu is Brahma, that he was before all worlds, and was the cause and creator of all. Although they maintain that Vishnu and the universe are one, yet, in opposition to the vedanta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities and with a two-fold form—the supreme spirit, Paramátma or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the *vis'ishṭádvaita*, or doctrine of unity with attributes.

Besides his primary and secondary form as the creator and creation, the deity has assumed at different times particular forms and appearances for the benefit of his creatures, hence the avatáras, &c.[1] The prescribed acts of adoration are the cleaning and purifying of temples and images, presentation of flowers and perfumes, repeating the divine names, and effort to unite with the deity. The reward of these acts is elevation to the heaven of Vishnu, for perpetual residence there in a condition of pure ecstasy and eternal rapture.

Harihara.—The form Harihara, a combination of Hari or Vishnu and Hara or Siva, is declared in inscriptions to have been revealed at Kúḍalúr,[2] for the destruction of a giant named Guhásura, who opposed the vedas; and also to establish the *veda váda*, or sayings of the veda, regarding the *advaita*, the non-duality or unity, of Vishnu and Siva. A similar form seems to be worshipped in Kanara under the denomination of S'ankara Náráyana. The terms are evidently indicative of toleration or compromise, but the history of this manifestation is obscure. In Mysore the worship of Harihara is almost, if not entirely, confined to the town on the Tungabhadra bearing the same name.[3] The existing temple was built in 1223, by Polálva, the general of the Hoysala king Narasimha II.

[1] Mr. Fergusson speculates as follows:—Recent discoveries in Assyria seem to point to that country as the origin of much that we find underlying the local colouring of the Vaishnava faith. Garuda, the eagle-headed vahana and companion of Vishnu, seems identical with the figure now so familiar to us in Assyrian sculpture, probably representing Ormazd. The fish-god of the Assyrians, Dagon, prefigures the fish avatar of Vishnu. The man-lion (nara-simha) is not more familiar to us in Assyria than in India, and tradition generally points to the West for the other figures scarcely so easily recognized, more especially Bali, whose name alone is an index to his origin; and Mahishásura, who by a singular inversion is a man with a bull's head instead of a bull with a man's head, as he is always figured in his native land. It is worthy of remark that the ninth avatar of Vishnu is always Buddha himself, thus pointing to a connection between these two extremes of Indian faith.—*Ind. Arch.*, 324.

[2] That is, apparently, at the junction of the Haridra and Tungabhadra.

[3] Converted into Hurryhur, Harry Heir, Hurry Hurry and other ludicrous forms in the military histories.

Lingáyits.—About 1160, little more than forty years after the establishment of the Vaishnava faith in Mysore by Rámánujáchárya, arose the well-known sect of Siva worshippers called Lingáyits, chiefly composed of the Kannaḍa and Telugu-speaking races.

Basava, the founder of the sect, whose name literally means bull, was in fact regarded as the incarnation of Nandi, the bull of Siva. His political career has been sketched in connection with the history of the Kalachuryas. He was the son of an A'rádhya Brahman, a native of Bagwadi in Belgaum. According to the legends, he refused to wear the brahmanical thread because its investiture required the adoration of the sun, and repaired to Kalyána, the capital of Bijjala, where he became, as elsewhere related, the prime minister, and where he founded the new sect.

Its distinctive mark was the wearing on the person of a *jangama lingam* or portable linga. It is a small black stone, about the size of an acorn, and is enshrined in a silver box of peculiar shape, which is worn suspended from the neck or tied round the arm. The followers of Basava are properly called Lingavantas, but Lingáyits has become a well-known designation, though not used by themselves; the name Sivabhakta or Siváchár being one they generally assume.

Basava rejected the authority of the Vedas and the Brahmans, together with the observances of caste, pilgrimage, and penance. These continue to be fundamental distinctions of the sect.[1] He declared that all holiness consisted in due regard for three things—guru, linga, and jangam—the guide, the image, and the fellow-religionist. The guide or confessor can be any man or woman who is in the creed; who whispers the sacred mantram in the ear of the jangam or worshipper; and hangs the image on the neck or binds it on the arm. A guru is forbidden to eat flesh, to chew betel or touch liquor, and wears a *kempu kávi vastra* or garment died with red ochre. Those who adopt the extreme views of this sect are termed Víra Saivas, ultra or warrior followers of the Saiva system, a term which indicates their polemical zeal.

The sacred books of the sect are the Basava Purána and Channa Basava Purána, written in Hala Kannada, but not of the oldest form. They consist of tales and miraculous stories regarding their gurus and saints, and of this nature is nearly all their literature, whose character is more popular than learned. The Lingáyit faith soon spread through the north-west of Mysore, and, according to tradition, within sixty years of Basava's death, or 1168–1228, it was embraced from Ulavi, near Goa, to Sholapur, and from Bálehalli or Bálehonnur (Koppa taluq) to Sivaganga (Nelamangala taluq). It was the State religion of

[1] They disapprove of child marriage, and permit the re-marriage of widows.

the Wodeyars of Mysore from 1399 to 1610, and of the Náyaks of Keladi, Ikkeri, or Bednur from 1550 to 1763. The principal Lingáyit maṭhs in the Mysore country are the Murigi maṭh at Chitaldroog, and the Bále Honnúr maṭh, but there are numerous others.

*Madhvácháry*a, the founder of the sect of Mádhva Brahmans, is the representative of another religious movement, the result of which was to effect a certain compromise between the worship of Vishnu and Siva, though maintaining the supremacy of the first.

Madhváchárya, represented as an incarnation of Váyu, the god of the air, was by birth probably a Saiva Brahman. He was born in Tuluva or S. Canara in A.D. 1199, and was educated at Anantesvara, where he was initiated into the Saiva faith. But he subsequently became a convert to the Vaishnava faith, and set up the sálagráms at Uḍipi, Madhyatala and Subrahmanya. He also set up an image of Krishna at Uḍipi, which has since continued to be the chief seat of the sect. He resided there for many years and composed a number of works. At length he went on a controversial tour, in which he triumphed over various teachers, and finally in his seventy-ninth year departed to Badarikásrama. He established eight temples of Vishnu under different forms, all in Tuluva, under as many sannyásis, each of whom in turn officiates as superior of the chief station at Uḍipi for two years. Other maṭhas were established above the Ghats, those in Mysore being at Sosile and Hole Narsipur.

The creed of the Mádhvas is *dvaita* or duality, that is, they regard *jívátma* or the principle of life as distinct from *Paramátma* or the Supreme Being. Life is one and eternal, dependent upon the Supreme and indissolubly connected with, but not the same with him. Hence they reject the doctrine of *móksha* in the sense of absorption into the universal spirit and loss of independent existence after death.

The religious observances of the Mádhvas consist in three methods of devotion to Vishnu, namely, *ankana*, *námakarana* and *bhajana:* or marking the body with his symbols, especially with a hot iron; giving his names to children, and other objects of interest; and the practice of virtue in word, act and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection to the second; and clemency, freedom from envy, and faith to the last. These ten duties form their moral code.

Sátánis.—The caste system and supremacy of the Brahmans had been rejected by Basava and the Lingáyits for the Saivas. A similar movement was later inaugurated for the Vaishnavas, giving rise in the north to widely popular sects, and in the south to the Sátánis.

Rámánand, a disciple descended from Rámánuja, about the end of the fourteenth century, after travelling through various parts of India, was on

his return to his matha denied the privilege of eating with the other disciples, on the ground that he had not observed the privacy in his meals which is a vital observance with the Rámánujas or Sri Vaishnavas. He was highly incensed, and, proceeding to Benares, established a sect of his own, to whom he gave the name of *Avadhúta* or liberated, as holding that all personal distinctions of rank or caste were merged in the holy character. He had twelve disciples, of whom the most famous was Kabir, the weaver, the popular reformer of Bengal.

In the same sect arose Chaitanya. He was born at Nadiya in 1485, and was the son of a Brahman from Sylhet, but is represented as an incarnation of Krishna. At the age of twenty-four he abandoned his family and domestic life, and began his career as a religious devotee and teacher. For six years he travelled between Mathura and Jagannáth, teaching his doctrines and acquiring followers, and finally settled at Niláchala or Cuttack, where he remained eighteen years, engaging deeply in the worship of Jagannáth, to whose festival at Puri he seems to have communicated great energy and repute. Later, his intent meditation on Krishna seems to have brought on mental derangement. He became subject to visions and dreams, and died in 1534, at the age of forty-eight.

The Sátánis derive their name either direct from him, or from Sátánana, one of his chief disciples. The whole religious and moral code of the sect is comprised in one word—*bhakti*—a term that signifies a union of implicit faith with incessant devotion, and which consists in the momentary repetition of any name of Krishna (*náma kírtana*), under a firm belief that such a practice is sufficient for salvation. The principle of devotion is exemplified and illustrated by the mutual loves of Rádhá and Krishna.

The most popular religious observances connected with the Brahmanical deities at the present time seem to be pilgrimages, and the celebration of the annual car festivals, which are not, however, frequented to the same extent as formerly. The maintenance of these gatherings is no doubt greatly due to the combination of business with religion. Traders from all parts eagerly carry their goods to a scene where they are likely to meet with thousands of customers, and the rural population are glad of the chance of purchasing wares which they cannot so easily meet with at other times. Hence, apart from the religious merit to be acquired, these occasions, which generally fall in the season when there is no work in the fields, affords a pleasant excitement to all.

For certain of the great temples there are touts sent all over the country by the managers, to announce the dates of the feasts and to secure pilgrims. The shrine of Tirupati in North Arcot is one of the most celebrated, and is now easily reached by rail. The Subrahmanya

festival and that of Chunchankaṭṭe are also very popular, as well as those accompanied with cattle fairs at Nandi and Avani. The Navarátri is the chief festival at Sringeri, the Vaira Muḍi at Melukote, the Tippa Rudra at Nayakanhaṭṭi: a list is given with each District in Vol. II of the principal *játres*, *parishés* and *rathótsavas*.

The Hindu festivals most generally observed by all sects are the Holi and the Dasara, which respectively mark the seasons of the vernal and autumnal equinox; the Pongal, at the time of the winter solstice; the Di'pávali, or feast of lights; and the Yugádi or new year's day. The Sivarátri, or watch-night of fasting, is kept by all the adherents of Siva.[1]

Islam.—The commercial intercourse which existed from the remotest times between the western coast and Arabia doubtless led to a spread of Muhammadan influence into the neighbouring countries, but the first appearance of Musalmans by land south of the Vindhya mountains was in 1294, in the invasion of Alá-ud-Din, who captured Devagiri. Their introduction into Mysore was probably in 1310, when Dorasamudra, the capital of the Hoysala kingdom, was taken by the Muhammadan general Malik Káfur. There is a story that the Sultan's daughter fell in love with the king Ballála from the reports of his valour, and threatened to destroy herself unless married to him. Eventually his sword was sent as his representative, with a due escort, and to that the princess was formally wedded, and then joined the king. They lived happily for ten years, after which he was induced, by the consideration that he was a Rajput and she of inferior caste, to put her away, which provoked, it is said, the second invasion of 1326. Under the Vijayanagar empire, the continued rivalry and struggles between that power and the Bahmani and Bijapur Pathan kingdoms gave occasion for the further introduction of Islam into Mysore. But it was in 1406, in the reign of Deva Raya, who, as elsewhere related, gave his daughter in marriage to Firoz Shah, that Musalmans were first enlisted into the Vijayanagar army. The Raja built them a mosque, and had the Koran placed before his throne in order to receive their obeisance, which they refused to make to him as an idolater, but willingly made to their sacred book. Subsequently, about 1560, a Musalman force from Bijapur assisted the usurper Tirumal Rao, and a little later the Vijayanagar army helped Bijapur against Ahmadnagar.

The permanent settlement of Musalmans in Mysore may be assigned with certainty to the time, first, of the Bijapur conquest under Randulha Khan in 1637, and second, to the Mughal conquest under

[1] The religious endowments are noticed elsewhere.

Khasim Khan in 1687 and the formation of the Province of Sira. By settlement, conquest, and conversions there were considerable numbers of Muhammadans employed in the military and other services in the territories of Mysore, Bednur, Chitaldroog and other provinces at the time of Haidar Ali's usurpation in 1761. A Nevayet commanded the forces of Bednur in the decisive battle of Mayakonda in 1748, when Madakeri Nayak fell, and Chanda Sahib, whose cause he had espoused, was taken prisoner, his son being also slain. Under Haidar Ali there was doubtless a considerable accession to the Musalman ranks, by forcible conversion of captives in war and other means; but the dark and intolerant zeal of Tipu Sultan made the cause of Islam a pretext for the most terrible persecutions and degradation, with the avowed object of extinguishing every other form of belief. The chapter on Ethnography shows the present numbers of the Muhammadan subjects of Mysore, with other particulars regarding them.

It is unnecessary in this work to give an account of the life of Muhammad, or of the tenets and propagation of the religion established by the Arabian prophet in the seventh century. They are contained in every general history. Its fundamental idea is entire submission of the will to God. Faith (*imán*) includes belief in one God, and in Muhammad as his prophet; also in the Koran and its teachings. Practical religion (*dín*) consists of the following observances:—recital of the *kalma* or formula of belief, prayer with ablutions, fasting, alms-giving, pilgrimage, especially to Mecca (*hajj*). The *kalma* or creed sums up the belief in one sentence:—"There is no God but God, and Muhammad is God's prophet." Four revelations are acknowledged, namely, those given to Moses, to David, to Jesus, and to Muhammad, but the last is final and implicitly to be believed under the severest penalties. Prayer is enjoined daily, at five stated times. The chief season of fasting is the month of Ramzán, when thirty days of abstinence are observed. The Muharram, properly a season of lamentation, is generally kept here as a festival. The principal other public feasts are the Bakr-íd and Shube-barát.

Christianity.—Christianity was introduced into the south of India, on the Malabar coast, in the first century, perhaps by St. Thomas the Apostle.[1] The tradition is that he suffered martyrdom at the Little Mount, near Madras, in consequence of a tumult raised against him at Mailapur (San Tomé or St. Thomé, a suburb of Madras).[2] Whatever

[1] According to another version, by St. Bartholomew.

[2] Marco Polo, who visited the place in the thirteenth century, was told the story of the death of St. Thomas as follows:—"The Saint was in the wood outside his hermitage saying his prayers; and round him were many peacocks, for these are

amount of truth there may be in that account, his visit to this country seems borne out by the following evidence, namely, by the *Acta Thomæ*, a work which is attributed by Dr. Haug to the end of the second century, and is mentioned by Epiphanius, Bishop of Salamis, in 368; by the *Teaching of the Apostles*, a Syriac document older than the Nicene Council of 325; and by the connection which was kept up between the early Christians of Malabar and the church of Edessa in Persia, of which St. Thomas is said to have been the first apostolic overseer and director. Alfred the Great of England sent ambassadors with presents to the shrine of St. Thomas in India in the ninth century.

The existence of the early Christian communities of the western coast rests upon trustworthy evidence. Passing over the statement by Eusebius and Jerome that Pantænus visited India in the second century and found there a Christian community who possessed the Gospel of St. Matthew in Hebrew, Cosmas Indicopleustes informs us that there was a Christian bishop in the sixth century at Kalyana, near Udupi; and it is known from existing grants that in their first colony at Cranganore the Christians were privileged before the ninth century to elect their own chief, but acknowledged the supremacy of the Cochin Rája. A further proof of the settlement of Christians is found in the crosses with Pahlavi inscriptions, probably of the seventh or eighth century, which have been found at the Mount near Madras, and at Kottayam in Travancore.[1] These communities were known as Nestorians, and still exist under the name of Syrian Christians.

The close connection of the greater part of Mysore with Malabar and the west coast, affords ground for supposing that Christian influences may even at that early period have been extended to this

more plentiful in that country than anywhere else. And one of the idolaters of that country, having gone with his bow and arrows to shoot peafowl, not seeing the Saint, let fly an arrow at one of the peacocks, and this arrow struck the holy man in the right side, insomuch that he died of the wound, sweetly addressing himself to his Creator."—Yule's *Marco Polo*, Bk. III, ch. XVIII.

[1] It is remarkable that the localities above-mentioned should have been those which gave birth to the great Hindu religious reformers, for Sankarácharya was born near Cranganore, Ramanujacharya near Madras, and Madhvacharya near Udupi. It seems probable, therefore, in the absence of any other testimony, that much of the philosophy of the modern Vedanta sects of Southern India comes from some form of Christianity derived from the Persians. Dr. Burnell, who has made these suggestions, adds:—"Patriotic Hindus will hardly like the notion that their greatest modern philosophers have borrowed from Christianity; but as they cannot give an historical or credible account of the origin of these Vedantist sects, there is more than a strong presumption in its favour, for these doctrines were certainly unknown to India in Vedic or Buddhistic times." On the other hand, M. Barth considers that Islamism introduced by Arab merchants to the western coast may also have indirectly contributed to the promotion of these great religious reforms.—*Rel. of Ind.*, 211.

country. But coming down to a later period, the intimate relations which existed between the Bijapur state and the Portuguese settlements at Goa are well known, and it is from the capture of Goa by Albuquerque in 1508, and the establishment there not long after of the Inquisition, that the foundation of the Roman Catholic church in Southern India dates. There is a statement that a Christian was diván at Vijayanagar in 1445, and through the Bijapur conquest of the north and east of Mysore some Christian influence must have found its way hither, especially in connection with the labours of Francis Xavier, the zealous disciple of Ignatius Loyola, though whether either he or John de Britto visited Mysore is uncertain.

The oldest Christian mission to Mysore was the Roman Catholic, in the middle of the seventeenth century. Little is known of its origin, except that the priests by whom the Canarese mission was founded came from Coimbatore (where a mission had been established by a Jesuit), through the wild tracts of jungle on the borders of the Kávéri, and established congregations, the descendants of whom are still to be found, in a few villages in the south-east. On one spot is pointed out a ruined chapel marked by four large stones, on which are inscriptions, dated 1704, authenticating the gift of the land to "the Sanyásis of Rome."

Before the time of Haidar a church was built in Seringapatam for a Canarese congregation, and another at Kankanhalli, the site of which is known, though there are now no Christians there. Among others, established in the west, was one at Heggadadevankote, of which tradition relates that the priest who built the chapel was beaten to death by the natives. In the east, a Telugu mission was established in 1702, by two French Jesuits, named Boucher and Manduit, from Vellore, who built chapels at Bangalore, Devanhalli, Chik Ballapur and other places. The progress of the missions received severe checks from the suppression of the Jesuits, which stopped the supply of missionaries; and from the fanatical persecution of Tipu, who was determined, if possible, to extirpate Christianity from his dominions.[1] By his orders almost all the churches and chapels were razed to the ground, with two remarkable exceptions—one a small chapel at Gráma

[1] Very different was Haidar's treatment of the missionary Swartz, who was sent by Sir Thomas Rumbold, Governor of Madras, to Seringapatam in 1778 with a message of peace (*see* above, p. 392), and who took the opportunity of preaching wherever he could. The tablet to the memory of Swartz in the church at Fort St. George says:—Hyder Ally Cawn, in the midst of a bloody and vindictive war with the Carnatic, sent orders to his officers, "Permit the Venerable Father Swartz to pass unmolested, and show him respect and kindness, for he is a holy man and means no harm to my government."

near Hassan, which was preserved by a Muhammadan officer, and the other, that in the Fort of Seringapatam, which was protected by the Native Christian troops under their commander Súrappa.

On the fall of Seringapatam, the Abbé Dubois, then in the south, was invited to Seringapatam by the Catholic congregation there. This remarkable man had escaped from one of the fusillades of the French Revolution and sought refuge in India. On entering on mission work he resolved to follow the example illustriously set by de Nobili and Beschi, of adopting the native costume and accommodating himself to the customs and mode of life of the country.

"During the long period," he states, "that I remained amongst the natives, I made it my constant rule to live as they did, conforming exactly in all things to their manners, to their style of living and clothing, and even to most of their prejudices. In this way I became quite familiar with the various tribes that compose the Indian nation, and acquired the confidence of those whose aid was most necessary for the purpose of my work." The influence he thus acquired is testified to by Major Wilks, who says :—"Of the respect which his irreproachable conduct inspires, it may be sufficient to state that, when travelling, on his approach to a village, the house of a Brahman is uniformly cleared for his reception, without interference and generally without communication to the officers of Government, as a spontaneous mark of deference and respect."

He was the founder of the church at Mysore, and of the Christian agricultural community of Sathalli near Hassan, and laboured in the Mysore for twenty-two years.[1] He wrote a well known work on *The People of India*, the manuscript of which was purchased by the British Government. He is also said to have introduced vaccination into the Province.[2] He left India in 1823, the Government paying his passage and giving him a pension.

[1] On his return to France he became the head of the Missions Etrangères in Paris, and died universally respected in 1848.

[2] The death of Chama Raja from small-pox had directed special attention to the recent wonderful discovery of Jenner, and the *Asiatic Annual Register* contains the following interesting extract on the subject from the proceedings of the Madras Government in June 1809 :—

His Lordship in Council being impressed with confidence that the example of a government which is administered on principles so enlightened as those of the government of Mysore, will not fail to have a salutary influence on the minds of the natives of this country, it is deemed proper that the event which has been announced should be made generally known ; and his lordship has been accordingly, under that impression, induced to publish the following extract of a letter from the Dewan of Mysore, stating the circumstances which have attended it :—

Extract of a Letter from the Dewan of Mysore, dated 10th of May.

"The Ranee having determined to celebrate the nuptials of the Maha Raja, deferred the ceremony merely because the young bride had never had the small-pox.

Till 1848 there were only two priests for the whole of Mysore, one at Bangalore and one at Seringapatam. In 1852, Mysore, Coorg, and Wainád, were formed into a Vicariate Apostolic, with head-quarters at Bangalore. In 1887 the hierarchy was proclaimed in India, and the countries above mentioned, with the addition of the taluqs of Hosur (Salem district) and Kollegál (Coimbatore district), were erected into a Bishopric, under the title of the Diocese of Mysore, the head-quarters remaining at Bangalore as before. There are in Bangalore a cathedral for Europeans and Eurasians, and four churches for natives. The out-stations of the diocese are divided into sixteen districts, of which eleven are in the Mysore country, the latter under the ministration of between twenty and thirty European priests, appointed by the Society of Foreign Missions in Paris, and several native priests. There is a large number of schools, both for boys and girls, the most important of the former being St. Joseph's College at Bangalore, teaching up to the B.A. standard, with a staff of ten priests and twenty other masters. Nuns of the order of the Good Shepherd of Angers have a convent at Bangalore and a large girls' school, with branches of both at Mysore. There are also a Magdalen asylum and orphanages, both male and female, in Bangalore and other places. Connected with the Mission is St. Martha's Hospital at Bangalore, an institution on a large scale, with an Eye Infirmary attached; and nuns act as nurses in the Civil hospitals both at Bangalore and Mysore. Agricultural farms, with villages populated chiefly by famine orphans, have been established at Siluvepura (Nelamangala taluq) and Mariapura (Kankanhalli taluq). The Catholic population of Mysore, according to the census of 1891, is 26,518, of whom five per cent. are Europeans, six per cent. Eurasians, and the remainder natives.

London Mission.—The first Protestant mission to the Canarese people seems to have been established at Bellary by the London

—I communicated the cause of the delay to Major Wilks, who recommended an operation invented by some skilful physician of England, and lately introduced into his country, which alleviates the violence of this pernicious disease.—The operation was accordingly performed by the Resident's surgeon, and in consequence six mild pustules appeared on the young bride, who soon after recovered.—The Ranee expressed her extreme astonishment at a remedy so easy and surprising for a malady so deleterious; a remedy which, until now, was unknown in these regions.—She was made very happy thereby, and determined that the nuptials should be celebrated within the year."

His Lordship in Council trusts that the publication of the preceding extract will evince the continued desire with which this government is actuated in the encouragement of the vaccine practice; and, above all, that it will hold forth to all persons in India an interesting and illustrious example, of the safety with which that practice may be extended.

Missionary Society. Thence, in 1820, operations were commenced in Bangalore by the Revs. Laidler and Forbes, and in 1839 extended to Mysore; but in 1850 the latter station was given up. From the commencement, the efforts of the Mission have been devoted to public preaching in Bangalore and the surrounding country, and to literary and educational work. The valuable dictionaries—Carnataca-English, and English-Carnataca,—the only works of the kind then in existence, were the production of the Rev. W. Reeve of this Mission. And the same gentleman, in conjunction with the Revs. J. Hands and W. Campbell, were the translators of the earliest version of the Canarese Bible, for the printing of which Canarese type was first cast, under the direction of Mr. Hands. A new translation was subsequently made, in which the Revs. B. Rice and C. Campbell had a large share, and this has been recently revised by a committee composed of missionaries from various Missions. Native female education is especially indebted to the ladies of this Mission (Mrs. Rice and Mrs. Sewell), who opened the first Canarese girls' schools in 1840.

The agency now includes five European missionaries with one lady missionary and two European lay evangelists, and four native ministers with seven native evangelists. Of the native ministers, one is in charge of the Canarese church formed in the Bangalore Petta, and another of the Tamil church in the Cantonment. The principal out-station is at Chik Ballapur; but there are out-stations at Malur, Anekal, and other places east and north from Bangalore. There are a large number of children under instruction in the Mission schools, both boys and girls. The principal institution is the High School (established in 1847 in Bangalore) and its branches, educating up to the standard of matriculation at the Madras University.

The *Wesleyan Mission* commenced its work in the Mysore country in 1822, but for many years the missionaries laboured only among the Tamil people of the Cantonment of Bangalore. The Canarese Mission was begun in Bangalore in 1835. The following year a lengthened tour through Mysore and Coorg was undertaken by two of the missionaries (Revs. Hodson and Franklin), and suitable stations were selected. Gubbi was made the residence of a missionary in 1837, and a considerable number of populous villages in the neighbourhood were brought under Christian instruction. In 1839 a circuit was established in the city of Mysore, and at various times other circuits in the principal towns, the number now being forty.

The Mission employs thirteen European missionaries and six native ministers, with four European and forty-three native evangelists. There are 3,724 adherents, of whom 1,486 are church members.

The Wesleyans have 125 schools, with 8,756 pupils, and 376 teachers.

Many of the missionaries are employed almost daily in preaching in the open air, as well as on certain days in chapels and school-rooms. Others are engaged in schools. The educational operations of the Mission have been attended with much success, and until the formation of the Government Educational Department in 1857, the English instruction of native youth was entirely in their hands. An institution at Bangalore, established in 1836, was made a first-class institution from 1851, and this High School, with one established at Mysore in 1854, are still carried on, teaching up to the University entrance standard. The Hardwicke College at Mysore is for sons of native Christians.

To the printing establishment of the Mission, set up at Bangalore in 1840, the Canarese people are much indebted. Here, in 1848, were perfected by the Revs. J. Garrett and T. Hodson, in conjunction with Mr. Watt, a type-founder in England, a variety of improvements in Canarese type, resulting in a great saving of time and labour, and by the introduction of spaces between the words promoting facility in reading. A Canarese translation of the Bhagavad Gita was printed in the new type, and subsequently a portable edition of Reeve's Canarese-English Dictionary, edited by the Rev. D. Sanderson of this Mission. The Canarese Bible, in the new translstion of which this gentleman took an important share, and a great number of other useful publications issued from this Press. In 1872 the Mission disposed of the establishment to a private person ; but they have a press at Mysore, since 1890, from which are issued a monthly periodical, called the *Harvest Field*, and a vernacular newspaper.

The *Church of England* is represented by three chaplains, one other clergyman, and one S.P.G. missionary in Bangalore, and one chaplain at Mysore, all under the Bishop of Madras. Their work lies principally among the military and the European residents, but the chaplains in Bangalore visit the Remount Depôt at Hosur, the railway officials at Arsikere, and Europeans at the Kolar gold-fields, while the chaplain of Mysore makes periodical tours to Coorg and to important places in the planting districts. The number of churches on the establishment is six, and the number of persons returned in the census as belonging to the Church of England is 5,366, of whom sixty-five per cent. are Europeans, and twenty-five per cent. Eurasians. There are large schools, the principal being Bishop Cotton's school for boys and girls at Bangalore, and an orphanage.

The *Church of Scotland* has a Kirk and good schools at Bangalore, under the care of a chaplain, who also visits Coorg once a year.

Methodist Episcopal Church.—Since 1880 two American Methodist Episcopal churches have been established in Bangalore, chiefly for the Anglo-Indian and Eurasian population, and the Baldwin schools for boys and girls are important institutions maintained by this Mission. There is also an orphanage at Kolar.

Church of England Zenana Mission.—This has been at work for several years in Bangalore, and the ladies belonging to it visit principally among Musalman families. A large hospital for women has lately been erected in connection with the Mission.

There are also two small communities of *Baptists* and a *Leipzig Lutheran Mission* in Bangalore, and some *Brethren* in Malavalli.