

**SKETCH OF THE RELIGIOUS
SECTS OF THE HINDUS; FROM
THE "ASIATIC RESEARCHES,"
VOLS. XVI. XVII**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649706280

Sketch of the Religious Sects of the Hindus; From The "Asiatic Researches," Vols. XVI. XVII by
H. H. Wilson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

H. H. WILSON

**SKETCH OF THE RELIGIOUS
SECTS OF THE HINDUS; FROM
THE "ASIATIC RESEARCHES,"
VOLS. XVI. XVII**

SKETCH
OF THE
RELIGIOUS SECTS OF THE HINDUS.

BY H. H. WILSON, L.L.D., F.R.S.

BODLEY SANSKRIT PROFESSOR, OXFORD.

FROM THE "ASIATIC RESEARCHES," VOLS. XVI. XVII.



CALCUTTA :

BISHOP'S COLLEGE PRESS.

M.DCCC.XLVI.

INDEX.

Part I.

	<i>Pages.</i>
Brahma Sampradayis, or Madhwacharis,	87
Charan Dasis,	112
Dadu Pant'his,....	68
Harischandis, Sadhna Pant'his, and Madhavis, ..	113
Kabir Pant'his,....	44
Khakis,	65
Maluk Dasis,	66
Mira Bais,	85
Nagas,	117
Present divisions of the Hindus, and of the Vaishnavas in particular, ..	20
Rudha Vallabhis,....	108
Rai Dasis,	70
Ramanandis, or Ramawats,	31
Rudra Sampradayis, or Vallabhacharis,	74
Sakhi Bhavas,	111
Sanakadi Sampradayis, or Nimawats,	94
Sanyasis, Vairagis, &c.	115
Sena Pant'his,	73
Sketch of the Religious sects of the Hindus,	1
State of the Hindu Religion, anterior to its present condition,..	8
Vairagis, ..	116
Vaishnavas, and Sri Sampradayis, or Ramanujas,	23
Vaishnavas of Bengal,	95

Part II.

	<i>Pages.</i>
Aghoris,	148
Baba Lalis,	222
Dakshinas, or Bhaktas,	160
Dandis and Dasmamis,	121
Ganapatyas,	172
Ganj Bakhshis,	177
Govind Sinhis,	178
Gudaras, ..	150
Hymn,	175
Jains,	180
Jangamas,	138
Kancheliyas,	170
Kara Lingis, ..	151
Kerari,	179
Life of Mahavira,	189
Miscellaneous Sects,	171
Nagas,	152, 179
Nanak Shabis,	173
Nirmalas,	179
Paramahansa,	147
Pran Nathis, ..	226
Ramrayis,	177
Rukharas, Sukharas, and Ukharas,	151
Sadhs,	227
Saktas,	154
Sakti Sodhana,	166
Saivas,	119
Sanyasis, Brahmacharis, and Avadhutas,	151

Satnamis,	250
Saurapatas, or Sauras,	172
Siva Narayannis,	231
Sunyabadis,	232
Suthreh Shahis,	177
Udasis,.....	173
Urddhabahus, Akas Mukhis, and Nakhis,	149
Vamis, or Vamacharis,	163
Yogis or Jogis,	103

A SKETCH
OF THE
RELIGIOUS SECTS OF THE HINDUS.

INTRODUCTORY OBSERVATIONS.

THE Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description: to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the *Védas*, which have their *Karma Kánda* and *Jnyána Kánda*, or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods, naturally separated into different associations, and the adorers of BRAHMA', VISHNU, and SIVA, or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Dersanas*, or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference, or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods :* in like manner also, the conflicting opinions were matters rather of curiosity than faith, and were neither regarded as subversive of each other, nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the Brahmanical order at least, still continues: professing alike to recognise implicitly the authority of the *Védas*, the worshippers of SIVA, or of VISHNU, and the maintainers of the *Sák'hya* or *Nyáya* doctrines, consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, in time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of them; and even it may be presumed, the introduction of new divinities. In all these respects, the *Paráns* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings† of animosity towards those

* One division of some antiquity, is the preferential appropriation of the four chief divinities to the four original castes; thus SIVA is the *Adideva* of the *Brahmans*, VISHNU of the *Kshettriyas*, BRAHMA of the *Vaisyas*, and GANESA of the *Súdras*.

विप्राणाद्वैतं शम्भुः श्चिदानां तु माधवः ।
वैश्यानां तु भवेद्ब्रह्मा ब्रह्मणां गणनायकः ॥ इति मनु ॥

† Thus in the *Bhágavat*:

भवद्वतधराशेषे येष तान्धमनुव्रताः ।
पापपिडनस्ते भवन्तु सञ्ज्ञाश्चपरिपन्थिनः ॥

Those who profess the worship of BHAVA, (SIVA,) and those who follow their doctrines, are heretics and enemies of the sacred *Sútras*.—Again,

मुमुक्षुषो घोररूपान् हित्वा भूतपतीनिध ।
नारायणकथाः ज्ञानाभजन्ति ह्यनसूयवः ।