



~~B. R. AMBEDKAR~~

CSL

# HINDU MYTHOLOGY,

VEDIC AND PURĀNIC.

FOR CONSULTATION ONLY

BY

W. J. WILKINS,

LATE OF THE

LONDON MISSIONARY SOCIETY,

CALCUTTA,

AUTHOR OF "MODERN HINDUISM," ETC.

128

ILLUSTRATED.



SECOND EDITION.

CALCUTTA AND SIMLA:

THACKER, SPINK & CO.

LONDON: W. THACKER & CO., 2, CREED LANE, E.C.

*(All rights reserved.)*



that she was sinking under their united assaults. Kāli joining her extraordinary powers to those of her parent, they renew the combat and rout their foes with great slaughter."

The "Mārkaṇḍeya Purāna" \* makes Kāli a production of Lakshmi. The origin of all things is Mahā Lakshmi, who visibly or invisibly pervades and dwells in all that is. Separating from herself the quality of darkness, she gave origin to a form black as night, with dreadful tusks and large eyes, and holding a sword, a goblet, a head and a shield, and adorned with a necklace of skulls. She is distinguished by the names of Mahākāli, Ekāvīrā, Kālarātri, and other similar appellations. Then from the quality of purity she produced Sarasvati. As soon as they were formed, Mahā Lakshmi thus addressed Mahākāli and Sarasvati: "Let us from our own forms produce twin deities." She then generated a male and female, named Brahmā and Lakshmi; in the same manner Mahākāli produced Siva and Sarasvati, and Sarasvati produced Gauri and Vishnu. Mahā Lakshmi then gave in marriage Sarasvati to Brahmā, Gauri to Siva, and Lakshmi to Vishnu.

In the accounts of the forms of Durgā, and also in those of the other deities, if the writer of the book is commending Lakshmi, as in the last quotation, she is declared to be the source of all: if the book is in praise of Durgā, she is equally declared to be the source. Unless this is borne in mind the varying origins of the deities become somewhat confusing. But when it is ascertained on whose special behalf a book was written, it may be expected that he or she will be described as the source, the greatest of all.

There can be no doubt that human sacrifices were

\* Kennedy, "Hindu Mythology," p. 210.



formerly offered to Kāli, though now they are forbidden both by British law and the Hindu scriptures; the prohibition in Hindu books, however, is in a more recent class of books than those in which they were ordained. In the "Kālika Purāna,"\* from which the following extracts are made, nothing could be clearer than the instruction regarding this cruel practice. Siva is addressing his sons the Bhairavas, initiating them in these terrible mysteries.

[ "The flesh of the antelope and the rhinoceros give my beloved (Kāli) delight for five hundred years. By a human sacrifice, attended by the forms laid down, Devi is pleased for a thousand years; and by the sacrifice of three men, a hundred thousand years. By human flesh Kāmākhyā, Chandikā, and Bhairavā, who assume my shape, are pleased a thousand years. An oblation of blood which has been rendered pure by holy texts, is equal to ambrosia; the head and flesh also afford much delight to Chandikā. Blood drawn from the offerer's own body is looked upon as a proper oblation to the goddess Chandikā.

"Let the sacrificer repeat the word Kāli twice, and say, 'Hail, Devi! goddess of thunder; hail, iron-sceptred goddess!' Let him then take the axe in his hand, and again invoke the same by the Kālarātri text, as follows: 'Let the sacrificer say, Hrang, Hrang! Kāli, Kāli! O horrid-toothed goddess! Eat, cut, destroy all the malignant; cut with this axe; bind, bind; seize, seize; drink blood! Spheng, spheng! secure, secure. Salutation to Kāli.' The axe being invoked by this text, called the Kālarātri Mantra, Kālarātri herself presides over the axe, uplifted for the destruction of the sacrificer's enemies.

\* Moor's "Hindu Pantheon," 144 ff.