

CONTENTS:

BIOGRAPHICAL INTRODUCTION, BY REV. W. O. SIMESON,

The following are the illustrations.

- I.—Gūneshū, *commonly known as the Pulliar or Belly God.*—FRONTISPIECE,
- II.—Bramah, *the Creator.*
- III.—Vishnū, *the Protector.*
- IV.—Shiva, *the Destroyer with his Wife Parvatē.*
- V.—Krishna, *the most celebrated Incarnation of Vishnū.*
- VI.—Khali, *Parvatee represented as avenging Justice.*

INTRODUCTORY REMARKS.

THE Hindoo theology founded on the same philosophical notion as that of the Greeks, that the Divine Spirit is the soul of the world, proved from the Greek writers, i.—from the Védantā-Sarā, ii.—A system of austerity founded on this system, iii.—Extract from the Shrēē-Bhagvūtū on this subject, iv.—Account of the ceremony called yogā, by which the Divine Spirit, dwelling in matter, becomes purified, extracted from the Patñjālā Dhārshānā and the Gorūkshā-sāṅghita, v.—No real yogēes to be found at present, vi.—Absurdity of these opinions and practices, *ib.*—Another class of Hindoos place their hopes on devotion, vii.—The great mass of the population adhere to religious ceremonies, viii.—Conjectures on the origin of the Hindoo Mythology, *ib.*—on images, as originating in moral darkness, and the depravity of men, *ib.*—those of the Hindoos not representations of the One God, ix.—nor of his perfections, *ib.*—nor of human virtues, *ib.*—nor of the objects of natural science, x.—but in general the invention of kings, to please the multitude, *ib.*—The doctrine of all the East, that God in his abstract state is unknown, and unconnected with the universe, *ib.*—the object of worship the divine energy, subject to passions, in consequence of its union to matter, xi.—the creation of the gods first, *ib.*—Proofs that the divine energy is the object of adoration, from the forms of the gods, xii.—the modes of worship, *ib.*—the common observations of the Hindoos on the phenomena of nature, xiii.—The divine energy the object of worship among the Egyptians, Greeks, Persians, &c. proved by quotations from various authors, xiv.—The subjects embraced by the Hindoo mythology, *ib.*—The ancient idolatry of this people confined to the primary elements, the heavenly bodies, and aerial beings, xv.—the succeeding objects of worship, Brāmha, Vishnū, and Shivā, the creator, the preserver, and destroyer, *ib.*—next the female deities, as the representatives of nature, *ib.*—then sundry deities, connected with corrupt notions of Divine Providence; and afterwards deified heroes, xvi.—The number of the Hindoo gods, *ib.*—Benefits sought from different gods by their worshippers, *ib.*—Brāmha—his form—allusions to his attributes—conjecture of Mr. Paterson's examined, xvii.—Vishnū—the attributes of his image explained—conjecture of Mr. Paterson's noticed, xviii.—Shivā, and the attributes of his image—remarks on the worship of the Lingū—resemblance between Bacchus and Shivā—two other forms of Shivā noticed,