

leading divinities. They represented the three *gunas*, or principles, which Hindu philosophers had at an early period hypothesized in order to explain the various phenomena of the universe. The first of the three selected gods, Brahmá, had the principle of *Rajas*, or passion, allotted to him. His peculiar office was that of creation and required the exercise of *effort*, corresponding to the active principle of *Rajas*. The second, Vishnu, was the preserver of the universe, and had the conservative principle of *Sattwa* as his distinguishing attribute. The third, or S'iva, was the destroyer, and fitly represented the principle of darkness, or *tamas*.

Of the three select divinities, the first, however, had never become an object of especial adoration, having been guilty of an incestuous attempt on his own daughter. The incident is thus accounted for in the work now presented to the public.

“Hearing his father's (Brahmá's) words the Muni Nárada became angry. He immediately cursed his father saying, Thou shalt be unadored in the world. Thou shalt have no votaries. Thou shalt be a prey to unlawful lusts.”

Brahmá being thus incapacitated for receiving worship, the other two, Vishnu and S'iva, have shared among themselves the adoration of the Hindus. It would appear from certain legends recorded in the Itiháses and Purá-nas that S'iva was the god of the aboriginal inhabitants of the country. He was worshipped by Daityas and Rákshases who are represented as mortal enemies of the Áryas, or Brahmins, and all their institutions. It is not said that the Brahmins bore any hostility to S'iva, but their enemies, the Daityas, whom I take to have been the aborigines of the country, were decidedly opposed to the