THE

VISHNU PURAÑA:

A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION.

TRANSLATED
FROM THE ORIGINAL SANSKRIT,
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURAÑAS,
BY THE LATE
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TO

THE CHANCELLOR, MASTERS, AND SCHOLARS

OF

THE UNIVERSITY OF OXFORD,

THIS WORK

IS RESPECTFULLY INSCRIBED BY

H. H. WILSON,

IN TESTIMONY OF HIS VENERATION FOR

THE UNIVERSITY,

AND IN GRATIFUL ACKNOWLEDGMENT OF THE DISTINCTION

CONFERRING UPON HIM

BY HIS ADMISSION AS A MEMBER,

AND HIS ELECTION

TO THE

BODEN PROFESSORSHIP OF THE SANSKRIT LANGUAGE.

Oxford,
Feb. 10, 1840.
THE literature of the Hindus has now been cultivated, for many years, with singular diligence, and, in many of its branches, with eminent success. There are some departments, however, which are yet but partially and imperfectly investigated; and we are far from being in possession of that knowledge which the authentic writings of the Hindus alone can give us of their religion, mythology, and historical traditions.

From the materials to which we have hitherto had access, it seems probable that there have been three principal forms in which the religion of the Hindus has existed, at as many different periods. The duration of those periods, the circumstances of their succession, and the precise state of the national faith at each season, it is not possible to trace with any approach to accuracy. The premises have been too imperfectly determined to authorize other than conclusions of a general and somewhat vague description; and those remain to be hereafter confirmed, or corrected, by more extensive and satisfactory research.

The earliest form under which the Hindu religion appears is that taught in the Vedas. The style of the language, and the purport of the composition, of those
works, as far as we are acquainted with them, indicate a date long anterior to that of any other class of Sanskrit writings. It is yet, however, scarcely safe to advance an opinion of the precise belief, or philosophy, which they inculcate. To enable us to judge of their tendency, we have only a general sketch of their arrangement and contents, with a few extracts, by Mr. Colebrooke, in the Asiatic Researches; a few incidental observations by Mr. Ellis, in the same miscellany; and a translation of the first book of the Samhita, or collection of the prayers of the Rig-veda, by Dr. Rosen; and some of the Upanishads, or speculative treatises, attached to, rather than part of, the Vedas, by Ram Mohun Roy. Of the religion taught in the Vedas, Mr. Colebrooke's opinion will probably be received as that which is best entitled to deference; as, certainly, no Sanskrit scholar has been equally conversant with the original works. "The real doctrine of the whole Indian scripture is the unity of the deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits offers the elements, and the stars and planets, as gods. The three principal manifestations of the divinity, with other personified attributes and energies, and most of the other gods of Hindu mythology, are, indeed, mentioned, or, at least, indicated, in the Vedas. But the worship of deified heroes is no part of that system; nor are the incarnations of deities suggested in any other portion of the text which I have yet seen; though such are sometimes hinted at by the commentators." Some of these statements may, perhaps, require modification; for, without a careful examination of all the prayers of the Vedas, it would be hazardous to assert that they contain no indication whatever of hero-worship; and, certainly, they do appear to allude, occasionally, to the Avatāras, or incarnations, of Viṣṇu. Still, however, it is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of Agni or fire; Indra, the firmament; Vac, the air; Varuna, the water; of Śiva, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is, for the most part, domestic worship, consisting of prayers and oblations offered—in their own houses, not in temples—by individuals, for individual good, and addressed to unreal presences, not to visible types. In a word, the religion of the Vedas was not idolatry.

1 Vol. VIII., p. 369.  
2 Vol. XIV., p. 37.  
3 Published by the Oriental Translation Fund Committee.  
4 A translation of the principal Upanishads was published, under the title of Oupnekhat, or Theologia Indica, by Anquetil du Perron; but it was made through the medium of the Persian, and is very incorrect and obscure. A translation of a very different character has been some time in course of preparation by M. Poley.

* To insert here a list of the numerous publications bearing on the Vedas, that have appeared since the date of this preface, 1840, would be beside the purpose of my notes.  
‡ The kindness of Professor Wilson here mistook a hope for a reality.
It is not possible to conjecture when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahmá, Vishúu, Śíva, and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Ráma and Kríshña, who appear to have been, originally, real and historical characters, were elevated to the dignity of divinities. Image-worship is alluded to by Manu, in several passages, but with an intimation that those Brahmans who subsist by ministering in temples are an inferior and degraded class. The story of the Rámáyaña and Mahábhárata turns wholly upon the doctrine of incarnations; all the chief dramatic personæ of the poems being impersonations of gods, and demigods, and celestial spirits. The ritual appears to be that of the Vedas; and it may be doubted if any allusion to image-worship occurs. But the doctrine of propitiation by penance and praise prevails throughout; and Vishúu and Śíva are the especial objects of panegyric and invocation. In these two works, then, we trace unequivocal indications of a departure from the elemental worship of the Vedas, and the origin or elaboration of legends which form the great body of the mythological religion of the Hindus. How far they only improved upon the cosmogony and chronology of their predecessors, or in what degree the traditions of families and dynasties may originate with them, are questions that can only be determined when the Vedas and the two works in question shall have been more thoroughly examined.

1 B. III., 152, 164. B. IV., 214.

The different works known by the name of Puráñas are evidently derived from the same religious system as the Rámáyaña and Mahábhárata, or from the mytho-heroic stage of Hindu belief. They present, however, peculiarities which designate their belonging to a later period, and to an important modification in the progress of opinion. They repeat the theoretical cosmogony of the two great poems; they expand and systematize the chronological computations; and they give a more definite and connected representation of the mythological fictions and the historical traditions. But, besides these and other particulars, which may be derivable from an old, if not from a primitive, era, they offer characteristic peculiarities of a more modern description, in the paramount importance which they assign to individual divinities, in the variety and purport of the rites and observances addressed to them, and in the invention of new legends illustrative of the power and graciousness of those deities, and of the efficacy of implicit devotion to them. Śíva and Vishúu, under one or other form, are almost the sole objects that claim the homage of the Hindus, in the Puráñas; departing from the domestic and elemental ritual of the Vedas, and exhibiting a sectarian fervour and exclusiveness not traceable in the Rámáyaña, and only to a qualified extent in the Mahábhárata. They are no longer authorities for Hindu belief, as a whole: they are special guides for separate and, sometimes, conflicting branches of it; compiled for the evident purpose of promoting the preferential, or, in some cases, the sole, worship of Vishúu, or of Śíva.1

1 Besides the three periods marked by the Vedas, Heroic
That the Puráñas always bore the character here given of them may admit of reasonable doubt: that it correctly applies to them as they now are met with, the following pages will irrefragably substantiate. It is possible, however, that there may have been an earlier class of Puráñas, of which those we now have are but the partial and adulterated representatives. The identity of the legends in many of them, and, still more, the identity of the words—for, in several of them, long passages are literally the same—is a sufficient proof that, in all such cases, they must be copied either from some other similar work, or from a common and prior original. It is not unusual, also, for a fact to be stated upon the authority of an ‘old stanza’, which is cited accordingly; showing the existence of an earlier source of information: and, in very many instances, legends are alluded to, not told; evincing acquaintance with their prior narration somewhere else. The name itself, Puráña, which implies ‘old’, indicates the object of the compilation to be the preservation of ancient traditions; a purpose, in the present condition of the Puráñas, very imperfectly fulfilled. Whatever weight may be attached to these considerations, there is no disputing evidence to the like effect, afforded by other and unquestionable authority. The description given, by Mr. Colebrooke,¹ of the contents of a Puráña is

Poems, and Puráñas, a fourth may be dated from the influence exercised by the Tantras upon Hindu practice and belief: but we are yet too little acquainted with those works, or their origin, to speculate safely upon their consequences.


* Or Miscellaneous Essays, Vol. II., pp. 4 and 5, foot-note.

taken from Sanskrit writers. The Lexicon of Amara Sinhá gives, as a synonym of Puráña, Pancha-laksána, ‘that which has five characteristic topics’; and there is no difference of opinion, amongst the scholiasts, as to what these are. They are, as Mr. Colebrooke mentions: I. Primary creation, or cosmogony; II. Secondary creation, or the destruction and renovation of worlds, including chronology; III. Genealogy of gods and patriarchs; IV. Reigns of the Manus, or periods called Manvantaras; and, V. History, or such particulars as have been preserved of the princes of the solar and lunar races, and of their descendants to modern times.¹ Such, at any rate, were the constituent and characteristic portions of a Puráña, in the days of Amara Sinhá,* fifty-six years before the Christian era; † and, if the

¹ The following definition of a Puráña is constantly quoted: it is found in the Vishnú, Matsya, Váyu, and other Puráñas:

"संगीत प्रतिसंवेद वंशो मनवातां च
वंसनुवाचैति च चतुर्वर्ण पुराणम्
" A variation of reading in the beginning of the second line is noticed by Rámaśrama, the scholiast on Amara, सूमार्दिक्षानां, ‘Destruction of the earth and the rest, or final dissolution;’ in which case the genealogies of heroes and princes are comprised in those of the patriarchs.

† That Amarashinha lived at that time, though possible, has not been proved. Professor Wilson—Sanskrit Dictionary, first edition, Preface, p. v.—asserts that “all tradition concurs in enumerating him amongst the learned men who, in the metaphorical phraseology of the Hindus, are denominated the ‘nine gems’ of the court of Vikramáditya. • • • Authorities which assert the contemporary existence of Amara and Vikramáditya might be indefinitely multiplied; and those are equally numerous which class him amongst the ‘nine gems.’” In the second
Purāṇas had undergone no change since his time, such
described, he explains the "nine gems" to be: "The nine men of letters at the court of Vikramāditya, or, Dhawanantari, Kahapalaka, Amarasingha, Sanku, Vetālabhāsa, Ghasakarpāra, Kālidāsa, Varāhamihira, and Vararuci." The tradition about these ornaments he thinks—Mehadātā, second edition, Preface, p. v.—to be one of those regarding which "there is no reason to dispute the truth."

The "authorities" spoken of in the first of the preceding extracts are not specified by Professor Wilson; and they are not known to have fallen yet in the way of anyone else. Those authorities apart, he adduces a stanza about the "nine gems", of which he says, that it "appears in a great measure traditionary only; as I have not been able to trace it to any authentic source, although it is in the mouth of every Pandit."

Here we see named, as contemporaries at the court of Vikramāditya, lord of Mālava, in the year 3068 of the Kali age, or B. C. 33: Mañj, Aṇāśudatta, Jīshū, Tilochana, and Har; also Satya, Śrutaseva, Bādāryāna, Mañjitha, and Kumārāsini, astronomers; and the "nine gems" already particularized.

The writer of the Jyotirviddhārāṇḍa is represented as professing to be one with the author of the Raṇghuvaṇḍa. As to Vikramāditya, 180 regions are said to have been subject to his sway. Further, according to some verses of which I have not quoted the original, there were 800 viceroy subordinate to him, of picked warriors he had ten millions, and he possessed 400,000 boats. His victims in battle, among Śākas alone, are multiplied to the whimsical aggregate of 555,555,555. These destroyed, he established his era.

There is every reason for believing the Jyotirviddhārāṇḍa to be not only pseudonymous but of recent composition. And now we are prepared to form an opinion touching the credibility of the tradition, so far as yet traced, which concerns the "nine gems" of Vikramāditya.

In the Benares Magazine for 1852, pp. 274-276, I first printed and translated the verses just cited and abstracted. A detailed English version of them has been given by the learned Dr. Bhān Dājī, in the Journal of the Bombay Branch of the Royal As. Soc., January, 1862, pp. 26 and 27.
more authentic character than most of its fellows can pretend to. Yet, even in this instance, we have a book upon the institutes of society and obsequial rites interposed between the Manwantaras and the genealogies of princes; and a life of Krishna, separating the latter from an account of the end of the world; besides the insertion of various legends of a manifestly popular and sectarian character. No doubt, many of the Purāñas, as they now are, correspond with the view which Colonel Vans Kennedy takes of their purport. "I cannot discover, in them," he remarks, "any other object than that of religious instruction." "The description of the earth and of the planetary system, and the lists of royal races that occur in them," he asserts to be "evidently extraneous, and not essential circumstances; as they are omitted in some Purānas, and very concisely illustrated, in others; while, on the contrary, in all the Purānas, some or other of the leading principles, rites, and observances of the Hindu religion are fully dwelt upon, and illustrated, either by suitable legends, or by prescribing the ceremonies to be practised, and the prayers and invocations to be employed, in the worship of different deities."1 Now, however accurate this description may be of the Purāñas as they are, it is clear that it does not apply to what they were when they were synonymously designated as Panchalakshaṇas or 'treatises on five topics'; not one of which five is ever specified, by text or comment, to be "religious instruction". In the knowledge of Amara Simha,

1 Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 153, and note.
of the Hindu religion in which faith in some one divinity was the prevailing principle, are, also, a valuable record of the form of Hindu belief which came next in order to that of the Vedas; which grafted hero-worship upon the simpler ritual of the latter; and which had been adopted, and was extensively, perhaps universally, established in India, at the time of the Greek invasion. The Hercules of the Greek writers was, indubitably, the Balaráma of the Hindus; and their notices of Mathurá on the Jumna, and of the kingdom of the Suraseni and the Pándæan country, evidence the prior currency of the traditions which constitute the argument of the Mahábhárata, and which are constantly repeated in the Puráñas, relating to the Pánḍava and Yádava races, to Krishña and his contemporary heroes, and to the dynasties of the solar and lunar kings.

The theogony and cosmogony of the Puráñas may, probably, be traced to the Vedas. They are not, as far as is yet known, described in detail in those works; but they are frequently alluded to, in a strain more or less mystical and obscure, which indicates acquaintance with their existence, and which seems to have supplied the Puráñas with the groundwork of their systems. The scheme of primary or elementary creation they borrow from the Sánkhya philosophy, which is, probably, one of the oldest forms of speculation on man and nature, amongst the Hindus. Agreeably, however, to that part of the Pauránik character which there is reason to suspect of later origin, their inculcation of the worship of a favourite deity, they combine the interposition of a creator with the independent evolu-

XII

PREFACE.

tion of matter, in a somewhat contradictory and unintelligible style. It is evident, too, that their accounts of secondary creation, or the development of the existing forms of things, and the disposition of the universe, are derived from several and different sources; and it appears very likely that they are to be accused of some of the incongruities and absurdities by which the narrative is disfigured, in consequence of having attempted to assign reality and significance to what was merely metaphor or mysticism. There is, however, amidst the unnecessary complexity of the description, a general agreement, amongst them, as to the origin of things and their final distribution; and, in many of the circumstances, there is a striking concurrence with the ideas which seem to have pervaded the whole of the ancient world, and which we may, therefore, believe to be faithfully represented in the Puráñas.

The pantheism of the Puráñas is one of their invariable characteristics; although the particular divinity who is all things, from whom all things proceed, and to whom all things return, be diversified according to their individual sectarian bias. They seem to have derived the notion from the Vedas; but, in them, the one universal Being is of a higher order than a personification of attributes or elements, and, however imperfectly conceived, or unworthily described, is God. In the Puráñas, the one only Supreme Being is supposed to be manifest in the person of Śiva, or Vishnu, either in the way of illusion, or in sport; and one or other of these divinities is, therefore, also the cause of all that is,—is, himself, all that exists. The identity of God and nature is not a new notion: it was very general.
in the speculations of antiquity; but it assumed a new
vigour in the early ages of Christianity, and was carried
to an equal pitch of extravagance by the Platonic
Christians as by the Śaiva or Vaishāvīva Hindus. It
seems not impossible that there was some communica­tion between them. We know that there was an
active communication between India and the Red
Sea, in the early ages of the Christian era, and that doc­
trines, as well as articles of merchandise, were brought
to Alexandria from the former. Epiphanius⁴ and Eu­
sebius⁵ accuse Scythianus of having imported from
India, in the second century, books on magic, and he­
retical notions leading to Manichaeism; and it was at
the same period that Ammonius Saccas instituted the
sect of the new Platonists at Alexandria. The basis of
his heresy was, that true philosophy derived its origin
from the eastern nations. His doctrine of the identity
of God and the universe is that of the Vedas and
Purāṇas; and the practices he enjoined, as well as their
object, were precisely those described in several of the
Purāṇas, under the name of Yoga. His disciples were
taught to extenuate, by mortification and contempla­
tion, the bodily restraints upon the immortal spirit;
so that, in this life, they might enjoy communion with
the Supreme Being, and ascend, after death, to the
universal Parent.⁸ That these are Hindu tenets, the
following pages⁴ will testify; and, by the admission of
their Alexandrian teacher, they originated in India.
The importation was, perhaps, not wholly unrequited:

¹ Adv. Manichæos.
² Hist. Evang.
³ See Mosheim, I., II., 1.
⁴ See Book VI., Chap. VII.
⁵ Theologia et Philosophia Indica, Dissert., p. xxvi.
type,—thanks to the public spirit of the Asiatic Society of Bengal, and their secretary, Mr. J. Prinsep,—it will not be long before the Sanskrit scholars of the continent will accurately appreciate its value.

The Puráṇas are, also, works of evidently different ages, and have been compiled under different circumstances, the precise nature of which we can but imperfectly conjecture from internal evidence and from what we know of the history of religious opinion in India. It is highly probable that, of the present popular forms of the Hindu religion, none assumed their actual state earlier than the time of Sankara Áchárya, the great Saiva reformer, who flourished, in all likelihood, in the eighth or ninth century. Of the Vaishnav Teachers, Rámánuja dates in the twelfth century; Madhváchárya, in the thirteenth; and Vallabha, in the sixteenth; and the Puráṇas seem to have accompanied, or followed, their innovations; being obviously intended to advocate the doctrines they taught. This is to assign to some of them a very modern date, it is true; but I cannot think that a higher can, with justice, be ascribed to them. This, however, applies to some only out of the number, as I shall presently proceed to specify.

Another evidence of a comparatively modern date

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1 Three volumes have been printed: the fourth and last is understood to be nearly completed.*

2 As. Res., Vol. XVI. and XVII. Account of Hindu Sects.†

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* It was completed in 1839: at least, it bears that date.
† This "Sketch of the Religious Sects of the Hindus", by Professor Wilson, will be found in the first volume of his collected works.

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must be admitted in those chapters of the Puráṇas which, assuming a prophetic tone, foretell what dynasties of kings will reign in the Kali age. These chapters, it is true, are found but in four of the Puráṇas; but they are conclusive in bringing down the date of those four to a period considerably subsequent to Christianity. It is, also, to be remarked that the Váyu, Víshúu, Bhágavata, and Matsya Puráṇas, in which these particulars are foretold, have, in all other respects, the character of as great antiquity as any works of their class.¹

The invariable form of the Puráṇas is that of a dialogue, in which some person relates its contents, in reply to the inquiries of another. This dialogue is interwoven with others, which are repeated as having been held, on other occasions, between different individuals, in consequence of similar questions having been asked. The immediate narrator is, commonly, though not constantly, Lomaharshaña or Romaharshaña, the disciple of Vyásá, who is supposed to communicate what was imparted to him by his preceptor, as he had heard it from some other sage. Vyásá, as will be seen in the body of the work,² is a generic title, meaning an ‘arranger’ or ‘compiler’. It is, in this age, applied to Krińša Dwaipāyana, the son of Parásara,
who is said to have taught the Vedas and Puráñas to various disciples, but who appears to have been the head of a college, or school, under whom various learned men gave to the sacred literature of the Hindus the form in which it now presents itself. In this task, the disciples, as they are termed, of Vyása were, rather, his colleagues and coadjuvators; for they were already conversant with what he is fabled to have taught them; and, amongst them, Lomaharshaña represents the class of persons who were especially charged with the record of political and temporal events. He is called Súta, as if it was a proper name: but it is, more correctly, a title; and Lomaharshaña was 'a Súta', that is, a bard, or panegyrist, who was created, according to our text, to celebrate the exploits of princes, and who, according to the Váyu and Padma Puráñas, has a right, by birth and profession, to narrate the Puráñas, in preference even to the Brahmans. It is not unlikely, therefore, that we are to understand, by his being represented as the disciple of Vyása, the institution of some attempt, made under the direction of the latter, to collect, from the heralds and annalists of his day, the scattered traditions which they had imperfectly preserved: and hence the consequent appropriation of the Puráñas, in a great measure, to the genealogies of regal dynasties and descriptions of the universe. However this may be, the machinery has been but loosely adhered to; and many of the Puráñas, like the Vishúu, are referred to a different narrator.

An account is given, in the following work, of a series of Puránik compilations of which, in their present form, no vestige appears. Lomaharshaña is said to have had six disciples, three of whom composed as many fundamental Samhítas, whilst he himself compiled a fourth. By a Samhitá is generally understood a 'collection' or 'compilation'. The Samhítas of the Vedas are collections of hymns and prayers belonging to them, arranged according to the judgment of some individual sage, who is, therefore, looked upon as the originator and teacher of each. The Samhítas of the Puráñas, then, should be analogous compilations, attributed, respectively, to Mitrayu, Sámsapáyana, Akétabraña, and Romaharshaña: no such Puránik Samhítas are now known. The substance of the four is said to be collected in the Vishúu Puráña, which is, also, in another place, itself called a Samhítá. But such compilations have not, as far as inquiry has yet proceeded, been discovered. The specification may be accepted as an indication of the Puráñas' having existed in some other form, in which they are no longer met with; although it does not appear that the arrangement was incompatible with their existence as separate works; for the Vishúu Puráña, which is our authority for the four Samhítas, gives us, also, the usual enumeration of the several Puráñas.

There is another classification of the Puráñas, alluded to in the Matsya Puráña, and specified by the Padma

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1 See Book III., Chapter III.  
2 Book I., Chapter XIII.  

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* The article referred to is from the pen of Professor Wilson, and has been reprinted.
PREFACE.

It is not undeserving of notice, as it expresses the opinion which native writers entertain of the scope of the Puráñas, and of their recognizing the subservience of these works to the dissemination of sectarian principles. Thus, it is said, in the Uttara Khańḍa of the Padma, that the Puráñas, as well as other works, are divided into three classes, according to the qualities which prevail in them. Thus, the Vishńu, Náradeśa, Bhágavata, Garuda, Padma, and Varáha Puráñas are Sáttwika or pure, from the predominance, in them, of the Sattwa quality, or that of goodness and purity. They are, in fact, Vaishńava Puráñas. The Matyáya, Kúrmá, Linga, Śiva, Skanda, and Agni Puráñas are Támasa, or Puráñas of darkness, from the prevalence of the quality of Tamas, ‘ignorance’, ‘gloom’. They are, indisputably, Śaiva Puráñas. The third series, comprising the Brahmáná, Brahma Vaivarta, Márkańdeya, Bhavishya, Vámana, and Brahma Puráñas, are designated as Rájasa, ‘passionate’, from the property of passion, which they are supposed to represent. The Matsya does not specify which are the Puráñas that come under these designations, but remarks that those in which the Máchántyā of Hari or Vishńu prevails are Sáttwika; those in which the legends of Agni or Śiva predominate are Támasa; and those which dwell most on the stories of Brahmá are Rágasa. I have elsewhere stated that I considered the Rágasa Puráñas to lean to the Śakti division of the Hindus, the worshippers of Śakti or the female principle; founding this opinion on the character of the legends which some of them contain, such as the Durgá Máchántyā, or celebrated legend on which the worship of Durgá or Káñf is especially founded, which is a principal episode of the Márkańdeya. The Brahma Vaivarta also devotes the greatest portion of its chapters to the celebration of Rádhá, the mistress of Krishńa, and other female divinities. Colonel Vans Kennedy, however, objects to the application of the term Śakti to this last division of the Puráñas; the worship of Śakti being the especial object of a different class of works, the Tantras; and no such form of worship being particularly inculcated in the Brahma Puráña. This last argument is of weight in regard to the particular instance specified; and the designation of Śakti may not be correctly applicable to the whole class, although it is to some of the series: for there is no incompatibility in the advocacy of a Tántrika modification of

* Chapter XLII.:  
**माशी कीर्ति तथा निश्चित धर्म स्वतंत्र तथिव च।
आपीव च योजित नामसारि निम्नोधिन इ।**
**वैश्वनार्दीयमं तथा भव्यवस्त्र युभम।**
**गार्हस्वा च तथा पार्थ विषाङ्गमुमघस्वेन।**
**सार्वत्कालिक पुराणानि दिक्षितविन्ध्यमुभुमानि।**
**हनुमान्तः प्रवर्तितं सार्वक्षेपितं तथिव च।**
**भविष्य याचवम् प्रविधं राजस्वार्थिनीविभूतिः।**

† Chapter LIII.:  
**साल्कबिनं पुराणेऽक महात्ममधिकं हुवः।**
**राजशेऽक महात्मार्दिकं प्रवर्तितं विभु:।**
**तदुपाले महात्म्यं तासातेऽक श्रव्यस्व।।**
**संपूर्णकस्वरस्वः पिषुष्यां च निर्माणस्व।।**


the Hindu religion by any Purāṇa; and it has, unquestionably, been practised in works known as Upapurāṇas. The proper appropriation of the third class of the Purāṇas, according to the Padma Purāṇa, appears to be to the worship of Kṛśhṇa, not in the character in which he is represented in the Vishṇu and Bhāgavata Purāṇas,—in which the incidents of his boyhood are only a portion of his biography, and in which the human character largely participates, at least in his riper years,—but as the infant Kṛśhṇa, Govinda, Bāla Gopāla, the sojourner in Vṛndāvana, the companion of the cow-herds and milkmaids, the lover of Yudhī, or as the juvenile master of the universe, Jagannātha. The term Rājasā, implying the animation of passion and enjoyment of sensual delights, is applicable not only to the character of the youthful divinity, but to those with whom his adoration in these forms seems to have originated, the Gossains of Gokul and Bengal, the followers and descendants of Vallabha and Chaitanya, the priests and proprietors of Jagannātha and Śrīnāthdwār, who lead a life of affluence and indulgence, and vindicate, both by precept and practice, the reasonableness of the Rājasā property, and the congruity of temporal enjoyment with the duties of religion. 1

The Purāṇas are uniformly stated to be eighteen in number. It is said that there are also eighteen Upapurāṇas or minor Purāṇas: but the names of only a few of these are specified in the least exceptionable authorities; and the greater number of the works is not procurable. With regard to the eighteen Purāṇas, there is a peculiarity in their specification, which is proof of an interference with the integrity of the text, in some of them, at least; for each of them specifies the names of the whole eighteen. Now, the list could not have been complete whilst the work that gives it was unfinished; and in one only, therefore, the last of the series, have we a right to look for it. As, however, there are more last words than one, it is evident that the names must have been inserted in all except one, after the whole were completed. Which of the eighteen is the exception, and truly the last, there is no clue to discover; and the specification is, probably, an interpolation, in most, if not in all.


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1 The names are put attributively; the noun substantive, Purāṇa, being understood. Thus, Vaishnava Purāṇa means the Purāṇa of Vishṇu; Śaiva Purāṇa, the Purāṇa of Śiva; Brāhma Purāṇa, the Purāṇa of Brahmā. It is equally correct, and more common, to use the two substantives in apposition, as Vishṇu Purāṇa, Śiva Purāṇa, &c. In the original Sanskrit the nouns are compounded, as Vishṇu-purāṇa, &c.: but it has not been customary to combine them, in their European shape.

2 Book III., Chapter VI.

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ties there are a few variations. The list of the Kūrma Purāṇa omits the Agni Purāṇa, and substitutes the Vāyu.* The Agni leaves out the Śiva, and inserts the Vāyu. The Vārāha omits the Garuḍa and Brahmāṇḍa, and inserts the Vāyu and Narasimha: in this last, it is singular. The Mārkaṇḍeya agrees with the Viṣṇu and Bhāgavata, in omitting the Vāyu. The Matsya, like the Agni, leaves out the Śiva.

Some of the Purāṇas, as the Agni, Matsya,† Bhāgavata; and Padma, also particularize the number of stanzas which each of the eighteen contains. In one or two instances they disagree; but, in general, they concur. The aggregate is stated at 400,000 slokas, or 1,600,000 lines. These are fabled to be but an abridgment; the whole amount being a krore or ten millions

* Professor Wilson's MS. has मार्क्खल्देियमयस्य चरित्र; but four MSS. that I have consulted have मार्क्खल्देियमयवामिख्यस्य चरित्र. And the latter reading is to be preferred. The Kūrma professes, at the end of its list of the Purāṇas, to have enumerated eighteen; and, unless it names both the Viṣṇu and the Agni, it enumerates but seventeen.

† The particulars from the Matsya will be found in the sequel.

‡ The computation of the Bhāgavata, XII., 13, 4-8, is as follows: Brahma, 10,000 stanzas; Padma, 56,000; Viṣṇu, 23,000; Śiva, 24,000; Bhāgavata, 18,000; Mārkaṇḍeya, 9,000; Agni, 15,400; Bhavīṣya, 14,600; Brahma-vāccharita, 18,000; Linga, 11,000; Vārāha, 24,000; Skanda, 81,100; Vāmana, 10,000; Kūrma, 17,000; Matsya, 14,000; Garuḍa, 19,000; Brahmādāta, 12,000. The total is 400,000.

The Bhāgavata here calls the Agni and the Garuḍa by the names of Viṣṇu and Saṇḍha. The Devi-bhāgavata substitutes, in place of the Śiva, the Viṣṇu, and assigns to it 10,600 stanzas. Further, it gives to the Agni, 16,000; to the Skanda, 81,000; and to the Brahmādāta, 12,100.

The Rāmā-viṣṇuta also has, instead of Śiva, Viṣṇu, but reckons it at 24,000 couplets; and it likewise allows 16,000 to the Agni. To the Skanda it gives 84,000; and to the Brahmādāta, 12,200.


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1 Journ. Royal As. Soc., Vol. V., p. 61.†

2 I allude to the valuable work of Colonel Vans Kennedy, Researches into the Nature and Affinity of Ancient and Hindu Mythology. However much I may differ from that learned and industrious writer's conclusions, I must do him the justice to admit that he is the only author who has discussed the subject of the mythology of the Hindus on right principles, by drawing his materials from authentic sources.

* So says the Matsya-purāṇa, III., ad init.: पुराण च संवेदज्वालानि प्रवृत्तम् व्रह्मण्य सत्तम।
चन्द्रादि सुखः न वेदाद्धेन सत्तमः।
पुराणादिसम्बन्धसीतानि ज्ञातानि मन्त्रम्।
विशेषत्वात् यथेक्ष श्रतोद्विमिष्टवादसरस्।
† See Professor Wilson's collective works, Vol. III.
competent assistance, by which I made a minute abstract of most of the Puráñas. In course of time I hope to place a tolerably copious and connected analysis of the whole eighteen before Oriental scholars, and, in the meanwhile, offer a brief notice of their several contents.

In general, the enumeration of the Puráñas is a simple nomenclature, with the addition, in some cases, of the number of verses; but to these the Matsya Puráña* joins the mention of one or two circumstances peculiar to each, which, although scanty, are of value, as offering means of identifying the copies of the Puráñas now found with those to which the Matsya refers, or of discovering a difference between the present and the past. I shall, therefore, prefix the passage descriptive of each Puráña, from the Matsya. It is necessary to remark, however, that, in the comparison instituted between that description and the Puráña as it exists, I necessarily refer to the copy or copies which I employed for the purpose of examination and analysis, and which were procured, with some trouble and cost, in Benares and Calcutta. In some instances my manuscripts have been collated with others from different parts of India; and the result has shown that, with regard at least to the Brahma, Vishnú, Váyu, Matsya, Padma, Bhágavata, and Kúrma Puráñas, the same works, in all essential respects, are generally current under the same appellations. Whether this is invariably the case, may be doubted; and further inquiry may possibly show that I have been obliged to content myself with mutilated or unauthentic works.† It is with this reservation, therefore, that I must be understood to speak of the concurrence or disagreement of any Puráña with the notice of it which the Matsya Puráña has preserved.

1. Brahma Puráña. "That, the whole of which was formerly repeated by Brahmú to Maríchí, is called the Brahma Puráña, and contains ten thousand stanzas."‡

In all the lists of the Puráñas, the Brahma is placed at the head of the series, and is, thence, sometimes also entitled the Adi or ‘first’ Puráña. It is also designated as the Saura; as it is, in great part, appropriated to the worship of Súrya, ‘the sun’. There are, however, works bearing these names which belong to the class of Upapuráñas, and which are not to be confounded with the Brahma. It is usually said, as above, to contain ten thousand ślokas; but the number actually occurring is between seven and eight thousand. There is a supplementary or concluding section, called the Brahmodtara Puráña, and which is different from a portion of the Skanda called the Brahmodtara Kháñda, which contains about three thousand stanzas more. But

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* Chapter LII.

† Upon examining the translations of different passages from the Puráñas, given by Colonel Vans Kennedy in the work mentioned in a former note, and comparing them with the text of the manuscripts I have consulted, I find such an agreement as to warrant the belief, that there is no essential difference between the copies in his possession and in mine. The varieties which occur in the MSS. of the East India Company’s Library will be noticed in the text.

‡ ब्राह्मणभिर्मित सप्तव याहवात्त गरीयकेष्।
ताह्र तु द्रश्वाहि पुराणं परस्कीृतिः॥
there is every reason to conclude that this is a distinct and unconnected work.

The immediate narrator of the Brahma Purâṇa is Lomaharshana, who communicates it to the Krishiṣṇa or sages assembled at Naimisharanya, as it was originally revealed by Brahma, not to Marichi, as the Matsya affirms, but to Daksha, another of the patriarchs. Hence its denomination of the Brahma Purâṇa.

The early chapters of this work give a description of the creation, an account of the Manwantaras, and the history of the solar and lunar dynasties to the time of Gishna, in a summary manner, and in words which are common to it and several other Purâṇas. A brief description of the universe succeeds; and then come a number of chapters relating to the holiness of Orissa, with its temples and sacred groves dedicated to the sun, to Śiva, and Jagannath, the latter especially. These chapters are characteristic of this Purâṇa, and show its main object to be the promotion of the worship of Krishiṣṇa as Jagannath. To these particulars succeeds a life of Krishiṣṇa, which is, word for word, the same as that of the Vishnu Purâṇa; and the compilation terminates with a particular detail of the mode in which Yoga or contemplative devotion, the object of which is still Vishnu, is to be performed. There is little, in this, which corresponds with the definition of a Paucha-Jakshaṇa Purâṇa; and the mention of the temples of Orissa, the date of the original construction of which is recorded,1 shows that it could not have been compiled earlier than the thirteenth or fourteenth century.

The Uttara Khaṇḍa of the Brahma Purâṇa bears still more entirely the character of a Māhāmya or local legend; being intended to celebrate the sanctity of the Balajī river, conjectured to be the same as the Banas in Marwar. There is no clue to its date; but it is clearly modern; grafting personages and fictions of its own invention on a few hints from older authorities.2

2. Padma Purâṇa. "That which contains an account of the period when the world was a golden lotus (padma), and of all the occurrences of that time, is, therefore, called the Pādma by the wise. It contains fifty-five thousand stanzas."3 The second Purâṇa, in

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1 Colonel Vans Kennedy objects to this character of the Brahma Purâṇa, and observes that it contains only two short descriptions of pagodas, the one of Koṇāḍitya, the other of Jagannath. In that case, his copy must differ considerably from those I have met with; for, in them, the description of Purushottama Kshetra, the holy land of Orissa, runs through forty chapters, or one third of the work. The description, it is true, is interspersed, in the usual rambling strain of the Purâṇas, with a variety of legends, some ancient, some modern; but they are intended to illustrate some local circumstance, and are, therefore, not incompatible with the main design, the celebration of the glories of Purushottama Kshetra. The specification of the temple of Jagannath, however, is, of itself, sufficient, in my opinion, to determine the character and era of the compilation.

2 See Account of Orissa Proper, or Cuttack, by A. Stirling, Esq.: Asiatic Res., Vol. XV., p. 305.

the usual lists, is always the Pádma, a very voluminous work, containing, according to its own statement, as well as that of other authorities, fifty-five thousand ślokas; an amount not far from the truth. These are divided amongst five books, or Khańñas: 1. The Śrīshí Khańña or section on creation; 2. The Bhúmi Khańña, description of the earth; 3. The Swarga Khańña, chapter on heaven; 4. Pátála Khańña, chapter on the regions below the earth; and 5. the Uttara Khańña, last or supplementary chapter. There is also current a sixth division, the Kriyá Yoga Súra, a treatise on the practice of devotion.

The denominations of these divisions of the Padma Puráña convey but an imperfect and partial notion of their contents. In the first, or section which treats of creation, the narrator is Ugráśravas, the Súta, the son of Lomaharshana, who is sent, by his father, to the Rishi at Naimishárañya, to communicate to them the Puráña, which, from its containing an account of the lotos (padma) in which Brahmá appeared at creation, is termed the Pádma, or Padma Puráña. The Súta repeats what was originally communicated by Brahmá to Pulastya, and by him to Bhishma. The early chapters narrate the cosmogony, and the genealogy of the patriarchal families, much in the same style, and often in the same words, as the Vishnu; and short accounts of the Manvantaras and regal dynasties: but these, which are legitimate Pauránik matters, soon make way for new and unauthentic inventions, illustrative of the virtues of the lake of Pushkara or Pokher, in Ajmir, as a place of pilgrimage.

The Bhúmi Khańña, or section of the earth, defers any description of the earth until near its close; filling up one hundred and twenty-seven chapters with legends of a very mixed description, some ancient, and common to other Puráñas, but the greater part peculiar to itself, illustrative of Tirthas, either figuratively so termed,—as a wife, a parent, or a Guru, considered as a sacred object,—or places to which actual pilgrimage should be performed.

The Swarga Khańña describes, in the first chapters, the relative positions of the Lokas or spheres above the earth; placing above all, Vaikuñtha, the sphere of Vishnu: an addition which is not warranted by what appears to be the oldest cosmology.1 Miscellaneous notices of some of the most celebrated princes then succeed, conformably to the usual narratives; and these are followed by rules of conduct for the several castes, and at different stages of life. The rest of the book is occupied by legends of a diversified description, introduced without much method or contrivance; a few of which, as Daksha's sacrifice, are of ancient date, but of which the most are original and modern.

The Pátála Khańña devotes a brief introduction to the description of Pátála, the regions of the snake-gods. But, the name of Ráma having been mentioned, Sesa, who has succeeded Pulastya as spokesman, proceeds to narrate the history of Ráma, his descent, and his posterity; in which the compiler seems to have taken the poem of Kálidása, the Raghu Váma, for his chief authority. An originality of addition may be suspected, however, in the adventures of the horse des-

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1 See Book II, Chapter VII.
tined by Ráma for an Aśwamedha, which form the subject of a great many chapters. When about to be sacrificed, the horse turns out to be a Brahmán, condemned, by an imprecation of Durvásas, a sage, to assume the equine nature, and who, by having been sanctified by connexion with Ráma, is released from his metamorphosis, and despatched, as a spirit of light, to heaven. This piece of Vaishnavá fiction is followed by praises of the Srí Bhágavata, an account of Kríshna’s juvenilities, and the merits of worshipping Vishnú. These accounts are communicated through a machinery borrowed from the Tantras: they are told by Sadásiva to Párvatí, the ordinary interlocutors of Tántrika compositions.

The Uttara Khañda is a most voluminous aggregation of very heterogeneous matters; but it is consistent in adopting a decidedly Vaishnavá tone, and admitting no compromise with any other form of faith. The chief subjects are first discussed in a dialogue between king Dílīpa and the Muni Vasishtha; such as the merits of bathing in the mouth of Mágha, and the potency of the Mantra or prayer addressed to Lakshmí Náráyána. But the nature of Bhakti, faith in Vishnú—the use of Vaishnavá marks on the body—the legends of Vishnú’s Avatáras, and especially of Ráma—and the construction of images of Vishnú—are too important to be left to mortal discretion. They are explained by Síva to Párvatí, and wound up by the adoration of Vishnú by those divinities. The dialogue then reverts to the king and the sage; and the latter states why Vishnú is the only one of the triad entitled to respect; Síva being licentious, Brahmá arrogant, and Vishnú alone pure.

Vasishtha then repeats, after Síva, the Mákáhtmya of the Bhágavád Gítá; the merit of each book of which is illustrated by legends of the good consequences, to individuals, from perusing or hearing it. Other Vaishnavá Mákáhtmyas occupy considerable portions of this Khañda, especially the Kárttika Mákáhtmya, or holiness of the month Kárttika; illustrated, as usual, by stories, a few of which are of an early origin, but the greater part modern, and peculiar to this Puráña.¹

The Kriyá Yoga Sára is repeated, by Súta, to the Rishis, after Vyása’s communication of it to Jaimini, in answer to an inquiry how religious merit might be secured in the Káli age, in which men have become incapable of the penances and abstraction by which final liberation was formerly to be attained. The answer is, of course, that which is intimated in the last book of the Vishnú Puráña—personal devotion to Vishnú. Thinking of him, repeating his names, wearing his marks, worshipping in his temples, are a full substitute for all other acts of moral, or devotional, or contemplative, merit.

The different portions of the Padma Puráña are, in all probability, as many different works, neither of which approaches to the original definition of a Puráña. There may be some connexion between the three first portions, at least as to time: but there is no reason to consider them as of high antiquity. They specify the Jainas, both by name and practices; they talk of Mlechchhas, "barbarians", flourishing in India; they

¹ One of them, the story of Jahnudhara, is translated by Colonel Vans Kennedy: Researches into the Nature and Affinity of Ancient and Hindu Mythology, Appendix D.
commend the use of the frontal and other Vaishnava marks; and they notice other subjects which, like these, are of no remote origin. The Patála Khāṇḍa dwells copiously upon the Bhágavata, and is, consequently, posterior to it. The Uttara Khāṇḍa is intolerantly Vaishnava, and is, therefore, unquestionably modern. It enjoins the veneration of the Śālagrama stone and Tulasī plant, the use of the Tapta-mudrā, or stamping with a hot iron the name of Vishnu on the skin, and a variety of practices and observances undoubtedly no part of the original system. It speaks of the shrines of Śrīvanga and Venkaṭādri in the Dekhīn, temples that have no pretension to remote antiquity; and it names Haripura on the Tungabhadra, which is, in all likelihood, the city of Vijayanagara, founded in the middle of the fourteenth century. The Kiṇyā Yoga Sāra is equally a modern, and, apparently, a Bengali composition. No portion of the Padma Purāṇa is, probably, older than the twelfth century; and the last parts may be as recent as the fifteenth or sixteenth.1

3. Vishnu Purāṇa. “That in which Parāśara, beginning with the events of the Varāha Kalpa, expounds all duties, is called the Vaishnava: and the learned know its extent to be twenty-three thousand stanzas.”2 The third Purāṇa of the lists is that which has been selected for translation, the Vishnu. It is unnecessary, therefore, to offer any general summary of its contents; and it will be convenient to reserve any remarks upon its character and probable antiquity, for a subsequent page. It may here be observed, however, that the actual number of verses contained in it falls far short of the enumeration of the Matsya, with which the Bhágavata concurs. Its actual contents are not seven thousand stanzas. All the copies—and, in this instance, they are not fewer than seven in number,—procured both in the east and in the west of India, agree; and there is no appearance of any part being wanting. There is a beginning, a middle, and an end, in both text and comment; and the work, as it stands, is, incontestably, entire. How is the discrepancy to be explained?

4. Vayu Purāṇa. “The Purāṇa in which Vayu has declared the laws of duty, in connexion with the Śweta Kalpa, and which comprises the Mahātmya of Rudra, is the Vāyaviya Purāṇa: it contains twenty-four thousand verses.”1 The Śiva or Śaiva Purāṇa is, as above remarked, omitted in some of the lists; and, in general, when that is the case, it is replaced by the Vayu or Vāyaviya. When the Śiva is specified, as in the Bhágavata, then the Vayu is omitted; intimating the possible identity of these two works.† This, indeed, is

1 The grounds of these conclusions are more particularly detailed in my Analysis of the Padma Purāṇa: J. R. As. Soc., Vol. V., p. 280.

2 वराहकल्पवादतन्मयितमसं निष्प्राप्यता हरिपुराय:।
बतताप हरिमस्तिसिमोत्तमप्रत्यथ्यव बिन्दु:॥
* * * * * * * *
* * * * * * * *
बत्तिसिमोबिंदुष सागरस्य विनिकाय:।

1 See p. XXIV. supra.
† This identity is distinctly asserted in the Reṇḍ-māhātmya, as follows:
confirmed by the Matsya, which describes the Váyu-Puráṇa as characterized by its account of the greatness of Rudra or Siva: and Bālam Bhaṭṭa mentions, that the Váyu-Puráṇa is also called the Śaiva, though, according to some, the latter is the name of an Upapuráṇa.

Colonel Vans Kennedy observes, that, in the west of India, the Śaiva is considered to be an Upa or ‘minor’ Puráṇa.

Another proof that the same work is intended by the authorities here followed, the Bhágavata and Matsya, under different appellations, is their concurrence in the extent of the work; each specifying its verses to be twenty-four thousand. A copy of the Śiva Puráṇa, of which an index and analysis have been prepared, does not contain more than about seven thousand. It cannot, therefore, be the Śiva Puráṇa of the Bhágavata: and we may safely consider that to be the same as the Váyu-Puráṇa of the Matsya.

1 Commentary on the Mitákṣhará, Vyavahāra Káúda.
3 Analysis of the Váyu Puráṇa: Journ. As. Soc. of Bengal, December, 1882.

The Váyu Puráṇa is narrated, by Súta, to the Rishis at Naimisháráñya, as it was formerly told, at the same place, to similar persons, by Váyu; a repetition of circumstances not uncharacteristic of the inartificial style of this Puráṇa. It is divided into four Pádas, termed, severally, Prakriyá, Upodgháta, Anushanga, and Upasamhára; a classification peculiar to this work. These are preceded by an index, or heads of chapters, in the manner of the Mahábhárata and Ráma-yána—another peculiarity.

The Prakriyá portion contains but a few chapters, and treats, chiefly, of elemental creation, and the first evolutions of beings, to the same purport as the Vishúu, but in a more obscure and unmethodical style. The Upodgháta then continues the subject of creation, and describes the various Kalpas or periods during which the world has existed; a greater number of which is specified by the Śaiva, than by the Vaishnáva, Puráṇas. Thirty-three are here described, the last of which is the Śweta or ‘white’ Kalpa, from Śiva’s being born, in it, of a white complexion. The genealogies of the patriarchs, the description of the universe, and the incidents of the first six Manwantaras are also treated of in this part of the work; but they are intermixed with legends and praises of Śiva, as the sacrifice of Daksha, the Maheśwara Mahátmya, the Nlakaññha Stotra, and others. The genealogies, although, in the main, the same as those in the Vaishnáva Puráṇas, present some variations. A long account of the Pitrás or progenitors is also peculiar to this Puráṇa; as are stories of some of the most celebrated Rishis who were engaged in the distribution of the Vedas.
The third division commences with an account of the seven Rishis and their descendants, and describes the origin of the different classes of creatures from the daughters of Daksha, with a profuse copiousness of nomenclature, not found in any other Purána. With exception of the greater minuteness of detail, the particulars agree with those of the Vishnu Purána. A chapter then occurs on the worship of the Pitrás; another, on Tirthas or places sacred to them; and several, on the performance of Śráddhas, constituting the Śráddha Kalpa. After this comes a full account of the solar and lunar dynasties, forming a parallel to that in the following pages, with this difference, that it is, throughout, in verse, whilst that of the text, as noticed in its place, is, chiefly, in prose. It is extended, also, by the insertion of detailed accounts of various incidents, briefly noticed in the Vishnu, though derived, apparently, from a common original. The section terminates with similar accounts of future kings, and the same chronological calculations, that are found in the Vishnu.

The last portion, the Upasamhāra, describes briefly the future Manwantaras, the measures of space and time, the end of the world, the efficacy of Yoga, and the glories of Śiva, or the dwelling of Śiva, with whom the Yogin is to be united. The manuscript concludes with a different history of the successive teachers of the Váyu Purána, tracing them from Brahmá to Váyu, from Váyu to Bṛhaspati, and from him, through various deities and sages, to Dwaiápāyana and Súta.

The account given of this Purána in the Journal of the Asiatic Society of Bengal was limited to something less than half the work; as I had not then been able to procure a larger portion. I have now a more complete one of my own; and there are several copies in the East India Company's library, of the like extent. One, presented by His Highness the Guicowar, is dated Sámvat 1540, or A. D. 1483, and is, evidently, as old as it professes to be. The examination I have made of the work confirms the view I formerly took of it; and, from the internal evidence it affords, it may, perhaps, be regarded as one of the oldest and most authentic specimens extant of a primitive Purána.

It appears, however, that we have not yet a copy of the entire Váyu Purána. The extent of it, as mentioned above, should be twenty-four thousand verses. The Guicowar MS. has but twelve thousand, and is denominated the Purvárlha or first portion. My copy is of the like extent. The index also shows, that several subjects remain untold; as, subsequently to the description of the sphere of Śiva, and the periodical dissolution of the world, the work is said to contain an account of a succeeding creation, and of various events that occurred in it, as the birth of several celebrated Rishis, including that of Vyása, and a description of his distribution of the Vedas; an account of the enmity between Vasishtha and Viśvámitra; and a Naimisháraṇya Mahámya. These topics are, however, of minor importance, and can scarcely carry the Purána to the whole extent of the verses which it is said to contain. If the number is accurate, the index must still omit a considerable portion of the subsequent contents.

5. Śrī Bhágavata Purána. "That in which ample details of duty are described, and which opens with (an extract from) the Gáyatri; that in which the death
of the Asura Vṛitra is told, and in which the mortals and immortals of the Sāraswata Kalpa, with the events that then happened to them in the world, are related; that is celebrated as the Bhāgavata, and consists of eighteen thousand verses. The Bhāgavata is a work of great celebrity in India, and exercises a more direct and powerful influence upon the opinions and feelings of the people than, perhaps, any other of the Purāṇas. It is placed the fifth in all the lists; but the Padma Purāṇa ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification, it consists of eighteen thousand ślokas, distributed amongst three hundred and thirty-two chapters, divided into twelve Skandhas or books. It is named Bhāgavata from its being dedicated to the glorification of Bhagavat or Vishnu.

The Bhāgavata is communicated to the Rishis at Naimishāranya, by Śūta, as usual: but he only repeats what was narrated by Śuka, the son of Vyāsa, to Parikshit, the king of Hastināpura, the grandson of Arjuna. Having incurred the imprecation of a hermit, by which he was sentenced to die of the bite of a venomous snake at the expiration of seven days, the king, in preparation for this event, repairs to the banks of the Ganges, whither also come the gods and sages, to witness his death. Amongst the latter is Śuka; and it is in reply to Parikshit's question, what a man should do who is about to die, that he narrates the Bhāgavata, as he had heard it from Vyāsa: for nothing secures final happiness so certainly, as to die whilst the thoughts are wholly engrossed by Vishnu.

The course of the narration opens with a cosmogony, which, although, in most respects, similar to that of other Purāṇas, is more largely intermixed with allegory and mysticism, and derives its tone more from the Vedānta than the Sāṇkhya philosophy. The doctrine of active creation by the Supreme, as one with Vāsudeva, is more distinctly asserted, with a more decided enunciation of the effects being resolvable into Māyā or illusion. There are, also, doctrinal peculiarities highly characteristic of this Purāṇa; amongst which is the assertion, that it was originally communicated by Brahmā to Nārada, that all men whatsoever, Hindus of every caste, and even Mlechchhas, outcasts or barbarians, might learn to have faith in Vāsudeva.

In the third book, the interlocutors are changed to Maitreya and Vidura, the former of whom is the disciple, in the Vishnu Purāṇa; the latter was the half-brother of the Kuru princes. Maitreya, again, gives an account of the Śrīshī-liḷā or sport of creation, in a strain partly common to the Purāṇas, partly peculiar; although he declares he learned it from his teacher Parāśara, at the desire of Pulastya: referring, thus, to the fabulous origin of the Vishnu Purāṇa, and furnishing evidence of its priority. Again, however, the

1 See Book I., Chapter I., ad finem.
authority is changed; and the narrative is said to have been that which was communicated by Śesha to the Nāgas. The creation of Brahmā is then described, and the divisions of time are explained. A very long and peculiar account is given of the Varāha incarnation of Viṣṇu, which is followed by the creation of the Prajāpatis and Svāyamibhuva, whose daughter Devahūti is married to Kardama Rishi; an incident peculiar to this work, as is that which follows, of the Avatāra of Viṣṇu as Kapila the son of Kardama and Devahūti, the author of the Sānkhya philosophy, which he expounds, after a Viṣṇuva fashion, to his mother, in the last nine chapters of this section.

The Manwantara of Svāyamibhuva, and the multiplication of the patriarchal families, are next described with some peculiarities of nomenclature, which are pointed out in the notes to the parallel passages of the Viṣṇu Purāṇa. The traditions of Dhrūva, Veṇa, Pṛithu, and other princes of this period, are the other subjects of the fourth Skandha, and are continued, in the fifth, to that of the Bharata who obtained emancipation. The details generally conform to those of the Viṣṇu Purāṇa; and the same words are often employed; so that it would be difficult to determine which work had the best right to them, had not the Bhāgavata itself indicated its obligations to the Viṣṇu. The remainder of the fifth book is occupied with the description of the universe; and the same conformity with the Viṣṇu continues.

This is only partially the case with the sixth book, which contains a variety of legends of a miscellaneous description, intended to illustrate the merit of worship-
the same, but something more summary than that of the Vishnu. The twelfth book continues the lines of the kings of the Kali age, prophetically, to a similar period as the Vishnu, and gives a like account of the deterioration of all things and their final dissolution. Consistently with the subject of the Purana, the serpent Takshaka bites Parikshit, and he expires: and the work should terminate; or the close might be extended to the subsequent sacrifice of Janamejaya, for the destruction of the whole serpent race. There is a rather awkwardly introduced description, however, of the arrangement of the Vedas and Puranas by Vyasa, and the legend of Markandeya's interview with the infant Krishna, during a period of worldly dissolution. We then come to the end of the Bhagavata, in a series of encomiastic commendations of its own sanctity and efficacy to salvation.

Mr. Colebrooke observes, of the Bhagavata Purana:

"I am, myself, inclined to adopt an opinion supported by many learned Hindus, who consider the celebrated Sri Bhagavata as the work of a grammarian [Bopadeva], supposed to have lived about six hundred years ago." ¹ Some of them are, no doubt, more recent; but, as already remarked, no weight can be attached to the specification of the eighteen names; for they are always complete: each Purana enumerates all. ² Which is the last? Which had the opportunity of naming its seventeen predecessors, and adding itself? The argument proves too much. There can be little doubt that the list has been inserted, upon the authority of tradition, either by some improving transcriber, or by the compiler of a work more recent than the eighteen genuine Puranas. The objection is also rebutted by the assertion, that there was another Purana to which the name applies, and which is still to be met with, the Devi Bhagavata.

For the authenticity of the Bhagavata is one of the few questions, affecting their sacred literature, which Hindu writers have ventured to discuss. The occasion is furnished by the text itself. In the fourth chapter of the first book, it is said that Vyasa arranged the Vedas, and divided them into four, and that he then compiled the Itihasa and Puranas, as a fifth Veda. The Vedas he gave to Paila and the rest; the Itihasa and Puranas, to Lomaharshaña, the father of Suta. ³ Then,
reflecting that these works may not be accessible to women, Śúdras, and mixed castes, he composed the Bhārata, for the purpose of placing religious knowledge within their reach. Still, he felt dissatisfied, and wandered, in much perplexity, along the banks of the Saraswáti, where his hermitage was situated, when Náráda paid him a visit. Having confided to him his secret and seemingly causeless dissatisfaction, Náráda suggested that it arose from his not having sufficiently dwelt, in the works he had finished, upon the merit of worshipping Vaśudeva. Vyāsa at once admitted its truth, and found a remedy for his uneasiness in the composition of the Bhagavata, which he taught to Súka, his son. Here, therefore, is the most positive assertion that the Bhagavata was composed subsequently to the Purāṇas, and given to a different pupil, and was not, therefore, one of the eighteen of which Romaharshaṇa, the Súta, was, according to all concurrent testimonies, the depositary. Still, the Bhagavata is named amongst the eighteen Purāṇas, by the inspired authorities: and how can these incongruities be reconciled?

The principal point in dispute seems to have been started by an expression of Sódhara Swamin, a commentator on the Bhagavata, who, somewhat incautiously, made the remark, that there was no reason to suspect that, by the term Bhágavata, any other work than the subject of his labours was intended. This was, therefore, an admission that some suspicions had been entertained of the correctness of the nomenclature, and that an opinion had been expressed, that the term belonged, not to the Śrī Bhágavata, but to the Deví Bhágavata; to a Śaiva, not a Vaishnava, composition. With whom doubts prevailed prior to Śrídharā Swámin, or by whom they were urged, does not appear; for, as far as we are aware, no works, anterior to his date, in which they are advanced have been met with. Subsequently, various tracts have been written on the subject. There are three in the library of the East India Company: the Dürjana Mukha Cāpetikz, 'A slap of the face for the vile', by Rámaśrama; the Dürjana Mukha Mahi Cāpetikz,* 'A great slap of the face for the wicked', by Káśinátha Bhatá; and the Dürjana Mukha Padma Pádúk, 'A slipper' for the same part of the same persons, by a nameless disputant. The first maintains the authenticity of the Bhágavata; the second asserts, that

1 Book I., 7, 8.

* The postscript of this tract has: *Durjana-mukha-čapetikā.* In the MS., Professor Wilson has noted, that it is referred to, in the *Durjana-mukha-padma-pádudá*, under a longer title, that given in the text. Burnouf—who, in the preface to the first volume of his *Bhágavata-purāṇa*, has translated and annotated the three treatises named above—remarks as follows on that reference: "Le traité auquel notre auteur fait allusion paraît être le même que celui que j'ai placé le troisième, et qui est consacré tout entier à prouver cette thèse, que quand les Puráṇas par­lent du Bhágavata, c'est le Dvibhágavata qu'ils entendent désigner, et non pas notre Śrī Bhágavata, qui fait autorité pour les Vaiśeṣikas. Cependant le passage sur lequel porte la présente note nomme ce traité: Un grand soufflet, etc.; ce qui ferait supposer qu'il existe deux traits de ce genre, dont l'un serait plus étendu que l'autre, et dont nous ne posséderions que le plus court, c'est-à-dire celui qui est traduit plus bas." P. LXXVII.
the Devi Bhágavata is the genuine Puráña; and the third replies to the arguments of the first. There is, also, a work by Purushottama, entitled ‘Thirteen arguments for dispelling all doubts of the character of the Bhágavata’ (Bhágavata swařīpa vishaya śankā nirāśa trayodaśa); whilst Balam Bhaffa, a commentator on the Mitáksharā, indulging in a dissertation on the meaning of the word Puráña, adduces reasons for questioning the inspired origin of this Puráña.

The chief arguments in favour of the authenticity of this Puráña are, the absence of any reason why Bopadeva, to whom it is attributed, should not have put his own name to it; its being included in all lists of the Puránas, sometimes with circumstances that belong to no other Puráña; and its being admitted to be a Puráña, and cited as authority, or made the subject of comment, by writers of established reputation, of whom Śankara Achārya is one: and he lived long before Bopadeva. The reply to the first argument is rather feeble; the controversialists being unwilling, perhaps, to admit the real object, the promotion of new doctrines. It is, therefore, said, that Vyása was an incarnation of Nárayaṇa; and the purpose was to propitiate his favour. The insertion of a Bhágavata amongst the eighteen Puránas is acknowledged; but this, it is said, can be the Devi Bhágavata alone: for the circumstances apply more correctly to it than to the Vaishnava Bhágavata. Thus, a text is quoted, by Kāśinātha, from a Puráña—he does not state which—that says, of the Bhágavata, that it contains eighteen thousand verses, twelve books, and three hundred and thirty-two chapters.* Kāśinātha asserts that the chapters of the Śrī Bhágavata are three hundred and thirty-five, and that the numbers apply, throughout, only to the Devi Bhágavata. It is also said that the Bhágavata contains an account of the acquirement of holy knowledge by Hayagrīva; the particulars of the Śáraswata Kalpa; a dialogue between Ambariṣa and Šūka; and that it commences with the Gáyatrí, or, at least, a citation of it. These all apply to the Devi Bhágavata alone, except the last: but it also is more true of the Śaiva than of the Vaishnava work; for the latter has only one word of the Gáyatrí, dhūmahi, ‘we meditate’; whilst the former to dhūmahi adds, Yo nāh prachodayāt, ‘who may enlighten us.’ To the third argument it is, in the first place, objected, that the citation of the Bhágavata by modern writers is no test of its authenticity; and, with regard to the more ancient commentary of Bālapara Achārya, it is asked, “Where is it?” Those who advocate the sanctity of the Bhágavata reply: “It was written in a difficult style, and became obsolete, and is lost.” “A very unsatisfactory plea”, retort their opponents; “for we still have the works of Śankara, several of which are quite as difficult as any in the Sanskrit language.” The existence of this comment, too, rests upon the authority of Mádhwa or Mádhavīś。”

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* The first three of these five verses are quoted, professedly from the Purānākhaṇḍa, near the beginning of Chitsukha’s Bhágavata-kathā-saṃgraha. I.
va, who, in a commentary of his own, asserts that he has consulted eight others. Now, amongst these is one by the monkey Hanumāt; and, although a Hindū disputant may believe in the reality of such a composition, yet we may receive its citation as a proof that Mādhwa was not very scrupulous in the verification of his authorities.

There are other topics urged, in this controversy, on both sides, some of which are simple enough, some are ingenious: but the statement of the text is, of itself, sufficient to show, according to the received opinion, of all the authorities, of the priority of the eighteen Purāṇas to the Bhārata, it is impossible that the Śrī Bhāgavata, which is subsequent to the Bhārata, should be of the number; and the evidence of style, the superiority of which to that of the Purāṇas in general is admitted by the disputants, is also proof that it is the work of a different hand. Whether the Devi Bhāgavata have a better title to be considered as an original composition of Vyāsa, is equally questionable; but it cannot be doubted that the Śrī Bhāgavata is the product of uninspired erudition. There does not seem to be any other ground than tradition for ascribing it to Bopadeva the grammarian: but there is no Narada Purāṇa in the East India Company's library, though, as noticed in the text, several of the Brahiṇa Naradiya. There is a copy of the Rukmangada Charitra, said to be a part of the Śrī Narada Purāṇa.


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2. The description of Vishnu, translated by Colonel Vans Kennedy (Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 200) from the Nārādyā Purāṇa, occurs in my copy of the Brahiṇa Nārādyā. There is no Narada Purāṇa in the East India Company's library, though, as noticed in the text, several of the Brahiṇa Nārādyā. There is a copy of the Rukmangada Charitra, said to be a part of the Śrī Nārada Purāṇa.

* Burnouf—Bhāgavata-purāṇa, Vol. I., Preface, p. LXIII., first note, and pp. XCVI. et seq.—would place Bopadeva in the second half of the thirteenth century.

I follow the western and southern pandits in preferring Bopadeva to Vopadeva, as the name is ordinarily exhibited.

Touching Bopadeva and Hemādri, see Dr. Aufrecht's Catalog. Cod. Manuscript., &c., pp. 37 and 38.
by Nárada, and gives an account of the Bráhat Kalpa. The Náradiya Puráña is communicated, by Nárada, to the Rishis at Naimishárañya, on the Gomáti river. The Bráhan Náradiya is related to the same persons, at the same place, by Súta, as it was told by Nárada to Sanat-kumára. Possibly, the term Bráhat may have been suggested by the specification which is given in the Matsya: but there is no description, in it, of any particular Kalpa or day of Brahmá.

From a cursory examination of these Puráñas it is very evident that they have no conformity to the definition of a Puráña, and that both are sectarian and modern compilations, intended to support the doctrine of Bhakti or faith in Vishnu. With this view, they have collected a variety of prayers addressed to one or other form of that divinity; a number of observances and holydays connected with his adoration; and different legends, some, perhaps, of an early, others of a more recent, date, illustrative of the efficacy of devotion to Hari. Thus, in the Nárada, we have the stories of Dhruva and Prahláda; the latter told in the words of the Vishnu: whilst the second portion of it is occupied with a legend of Mohini, the will-born daughter of a king called Rukmángada; beguiled by whom, the king offers to perform for her whatever she may desire. She calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Vishnu, or to put his son to death; and he kills his son, as the lesser sin of the two. This shows the spirit of the work. Its date may also be inferred from its tenor; as such monstrous extravagancies in praise of Bhakti are, certainly, of modern origin. One limit it furnishes, itself; for it refers to Śuka and Parikshit, the interlocutors of the Bhágavata; and it is, consequently, subsequent to the date of that Puráña. It is, probably, considerably later; for it affords evidence that it was written after India was in the hands of the Mohammedans. In the concluding passage it is said: “Let not this Puráña be repeated in the presence of the ‘killers of cows’ and contemners of the gods.” It is, possibly, a compilation of the sixteenth or seventeenth century.

The Bráhan Náradiya is a work of the same tenor and time. It contains little else than panegyrical prayers addressed to Vishnu, and injunctions to observe various rites, and keep holy certain seasons, in honour of him. The earlier legends introduced are the birth of Márañdaya, the destruction of Sagara’s sons, and the dwarf Avatára; but they are subservient to the design of the whole, and are rendered occasions for praising Náráyana. Others, illustrating the efficacy of certain Vaishnava observances, are puerile inventions, wholly foreign to the more ancient system of Pauráñika fiction. There is no attempt at cosmogony, or patriarchal or regal genealogy. It is possible that these topics may be treated of in the missing stanzas: but it seems more likely that the Nárada Puráña of the lists has little in common with the works to which its name is applied in Bengal and Hindusthán.

7. Márañdaya or Márañdaya Puráña. “That Puráña in which, commencing with the story of the birds that were acquainted with right and wrong, everything is narrated fully by Márañdaya, as it was explained by holy sages, in reply to the question of the Muni, is called the Márañdaya, containing nine thousand ver-
This is so called from its being, in the first instance, narrated by Márkaṇḍeya Muni, and, in the second place, by certain fabulous birds; thus far agreeing with the account given of it in the Matsya. That, as well as other authorities, specify its containing nine thousand stanzas; but my copy closes with a verse affirming that the number of verses recited by the Muni was six thousand nine hundred; and a copy in the East India Company’s library has a similar specification. The termination is, however, somewhat abrupt; and there is no reason why the subject with which it ends should not have been carried on further. One copy in the Company’s library, indeed, belonging to the Guicowar’s collection, states, ut the close, that it is the end of the first Khāunda or section. If the Purāṇa was ever completed, the remaining portion of it appears to be lost.*

Jaimini, the pupil of Vyāsa, applies to Márkaṇḍeya to be made acquainted with the nature of Vāsudeva, and for an explanation of some of the incidents described in the Mahābhārata; with the ambrosia of which divine poem, Vyāsa, he declares, has watered the whole world: a reference which establishes the priority of the Bharata to the Márkaṇḍeya Purāṇa, however incomm-

* In his account of the Márkaṇḍeya-purāṇa, Professor Banerjea says: “We cannot help noticing, in this place, the dignity imputed to the work under review. It is classed in the same category with the Vedas, and described as an immediate product from Brahma’s mouth. Although a Purāṇa, it is not attributed to Vyāsa, whom other Śastras consider as the author of all works bearing that title. The Márkaṇḍeya, however, does not acknowledge him as its composer, editor, or compiler. It claims equal honour, in this respect, with the Vedas themselves.”

Again, with reference to the list spoken of in pp. XXIII. and XLV., supra: “As far as we have seen Bengal manuscripts, the Márkaṇḍeya presents a singular exception to this hackneyed enumeration of the eighteen Purāṇas, and the celebration of Vyāsa’s name as the author of them all. The Maithila manuscripts, as they are commonly called, are not so chaste.”


† Two MSS. of the Matsya-purāṇa, out of four within my reach, omit the second and third lines. The other two give the second as follows: बाह्यर यैमिनिस्त्रे परिवर्तिण्यासारिमिति:।
ment to the Mahābhārata; supplying, partly by invention, perhaps, and partly by reference to equally ancient authorities, the blanks left in some of its narrations.

Legends of Vītrāśura’s death, Baladeva’s penance, Harīśchandra’s elevation to heaven, and the quarrel between Vaiśiṣṭha and Viśvāmitra, are followed by a discussion respecting birth, death, and sin; which leads to a more extended description of the different hells than is found in other Purāṇas. The account of creation which is contained in this work is repeated, by the birds, after Mārkaṇḍeya’s account of it to Krauṣṭukī, and is confined to the origin of the Vedas and patriarchal families, amongst whom are new characters, as Dūśāha and his wife Mārṣṭi, and their descendants; allegorical personages, representing intolerable iniquity and its consequences. There is then a description of the world, with, as usual to this Purāṇa, several singularities, some of which are noticed in the following pages. This being the state of the world in the Śvayambhuva Manwantara, an account of the other Manwantaras succeeds, in which the births of the Manus, and a number of other particulars, are peculiar to this work. The present or Vaivaswata Manwantara is very briefly passed over; but the next, the first of the future Manwantaras, contains the long episodical narrative of the actions of the goddess Durgā, which is the especial boast of this Purāṇa, and is the text-book of the worshippers of Kāli, Chaṇḍi, or Durgā, in Bengal. It is the Chaṇḍi Pātha, or Durgā Māhātmya, in which the victories of the goddess over different evil beings or Asuras are detailed with considerable power and spirit. It is read daily in the temples of Durgā, and furnishes the pomp and circumstance of the great festival of Bengal, the Durgā pūjā, or public worship of that goddess.¹

After the account of the Manwantaras is completed, there follows a series of legends, some new, some old, relating to the Sun and his posterity; continued to Vai-vaswata Man and his sons, and their immediate descendants; terminating with Dama, the son of Narish-yanta.² Of most of the persons noticed the work narrates particulars not found elsewhere.

This Purāṇa has a character different from that of all the others. It has nothing of a sectarian spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which, when ancient, are embellished with new circumstances, and, when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are, most probably, for the greater part, at least, original; and the whole has been narrated in the compiler’s own manner; a manner superior to that of the Purāṇas in general, with exception of the Bhāgavata.

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¹ A translation into English, by a Madras Pandit, Kāvali Ven-kāita Rāmaswámīn, was published at Calcutta, in 1823.
² See Viṣṇu Purāṇa, Book IV., Chapter I.
It is not easy to conjecture a date for this Puráña. It is subsequent to the Mahábhárata; but how long subsequent, is doubtful. It is, unquestionably, more ancient than such works as the Brahma, Padma, and Náradya Puráñas; and its freedom from sectarian bias is a reason for supposing it anterior to the Bhágavata. At the same time, its partial conformity to the definition of a Puráña, and the tenor of the additions which it has made to received legends and traditions, indicate a not very remote age; and, in the absence of any guide, to a more positive conclusion, it may, conjecturally, be placed in the ninth or tenth century.

8. Agni Puráña. "That Puráña which describes the occurrences of the Isána Kalpa, and was related by Agni to Vasishtha, is called the Agneya. It consists of sixteen thousand stanzas."1 The Agni or Agneya Puráña derives its name from its having been communicated, originally, by Agni, the deity of fire, to the Muni Vasishtha, for the purpose of instructing him in the twofold knowledge of Brahma.2 By him it was taught to Vyása, who imparted it to Súta; and the latter is represented as repeating it to the Rishis at Naimisháránya. Its contents are variously specified as sixteen thousand, fifteen thousand, or fourteen thousand, stanzas. The two copies which were employed by me contain about fifteen thousand ślokas. There are two, in the Company’s library, which do not extend beyond twelve thousand verses; but they are, in many other respects, different from mine. One of them was written at Agra, in the reign of Akbar, in A.D. 1589.

The Agni Puráña, in the form in which it has been obtained in Bengal and at Benares, presents a striking contrast to the Márkaṇḍéya. It may be doubted if a single line of it is original. A very great proportion of it may be traced to other sources; and a more careful collation—if the task worth the time it would require—would probably discover the remainder.

The early chapters of this Puráña1 describe the Avatáras, and, in those of Ráma and Kríshna, avowedly follow the Rámáyana and Mahábhárata. A considerable portion is then appropriated to instructions for the performance of religious ceremonies; many of which belong to the Tántrika ritual, and are, apparently, transcribed from the principal authorities of that system. Some belong to mystical forms of Śaiva worship, little known in Hindusthan, though, perhaps, still practised in the south. One of these is the Diksha, or initiation of a novice; by which, with numerous ceremonies and invocations, in which the mysterious monosyllables of the Tantras are constantly repeated, the disciple is transformed into a living personation of Śiva, and receives, in that capacity, the homage of his Guru. Inter-

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1 Analysis of the Agni Puráña: Journal of the Asiatic Society of Bengal, March, 1832. I have there stated, incorrectly, that the Agni is a Vaishnava Puráña. It is one of the Támasa or Śaiva class, as mentioned above.

2 See Professor Wilson’s collected works, Vol. III.
spersed with these are chapters descriptive of the earth and of the universe, which are the same as those of the Vishnú Puráña; and Mábátmayas or legends of holy places, particularly of Gáyá. Chapters on the duties of kings and on the art of war then occur, which have the appearance of being extracted from some older work, as is, undoubtedly, the chapter on judicature,* which follows them, and which is the same as the text of the Mitákshará. Subsequent to these we have an account of the distribution and arrangement of the Vedas and Puráñas, which is little else than an abridgment of the Vishnú; and, in a chapter on gifts, we have a description of the Puráñas, which is precisely the same, and in the same situation, as the similar subject in the Matsya Puráña. The genealogical chapters are meagre lists, differing, in a few respects, from those commonly received, as hereafter noticed, but unaccompanied by any particulars such as those recorded or invented in the Markāneda. The next subject is medicine, compiled, avowedly, but injudiciously, from the Susruta. A series of chapters on the mystic worship of Śiva and Deví follows; and the work winds up with treatises on rhetoric, prosody, and grammar, according to the Sútras of Pingalâ and Páñini.

The cyclopædical character of the Agni Puráña, as it is now described, excludes it from any legitimate claims to be regarded as a Puráña, and proves that its origin cannot be very remote. It is subsequent to the Itihásas, to the chief works on grammar, rhetoric, and medicine, and to the introduction of the Tántrika worship of Deví. When this latter took place, is yet far from determined; but there is every probability that it dates long after the beginning of our era. The materials of the Agni Puráña are, however, no doubt, of some antiquity. The medicine of Susruta is considerably older than the ninth century; and the grammar of Páñini probably precedes Christianity. The chapters on archery and arms, and on regal administration, are also distinguished by an entirely Hindu character, and must have been written long anterior to the Mohammedan invasion. So far the Agni Puráña is valuable, as embodying and preserving relics of antiquity, although compiled at a more recent date.

Colonel Wilford¹ has made great use of a list of kings derived from an appendix to the Agni Puráña, which professes to be the sixty-third or last section. As he observes, it is seldom found annexed to the Puráña. I have never met with it, and doubt its ever having formed any part of the original compilation. It would appear, from Colonel Wilford's remarks, that this list notices Mohammed as the institutor of an era: but his account of this is not very distinct. He mentions, explicitly, however, that the list speaks of Śáliváhana and Vikramáditya: and this is quite sufficient to establish its character. The compilers of the Puráñas were not such bunglers as to bring within their chro-

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* According to Dr. Aufrecht: "Haec pars, puncis mutatis et additis, ex Vajnvalkyae legum codice desunta est." Then follows "Ṛgvidhánam, i.e., Ṛgvedi hymni sive dicticha ad varias superstitiones adhibenda. Haec pars Ṛgvidhánam libell, qui et ipse scena originis indicia prae se fert excerpta est, multique versus ad literam cum illo consentiunt." Catalog. Cod. Manuscript., &c., p. 7.

nology so well known a personage as Vikramaditya. There are, in all parts of India, various compilations ascribed to the Puráñas, which never formed any portion of their contents, and which, although offering, sometimes, useful local information, and valuable as preserving popular traditions, are not, in justice, to be confounded with the Puráñas, so as to cause them to be charged with even more serious errors and anachronisms than those of which they are guilty.

The two copies of this work in the library of the East India Company appropriate the first half to a description of the ordinary and occasional observances of the Hindus, interspersed with a few legends. The latter half treats exclusively of the history of Ráma.

9. Bhavishya Puráña. "The Puráña in which Brahma, having described the greatness of the sun, explained to Manu the existence of the world, and the characters of all created things, in the course of the Aghora Kalpa, that is called the Bhavishya; the stories being, for the most part, the events of a future period. It contains fourteen thousand five hundred stanzas." This Puráña, as the name implies, should be a book of prophecies, foretelling what will be (bhavishyati), as the Matsya alludes. The Bhavishya Puráña, as I have it, is a work in a hundred and twenty-six short chapters, repeated by Sumantu to Satánika, a king of the Pádú family. He notices, however, its having originated with Swayanibhu or Brahmá, and describes it as consisting of five parts; four dedicated, it should seem, to as many deities, as they are termed, Bráhma, Vaishnava, Śaiva, and Twáshṭra; whilst the fifth is the Pratisarga or repeated creation. Possibly, the first part only may have come into my hands; although it does not so appear by the manuscript.

Whatever it may be, the work in question is not a Puráña. The first portion, indeed, treats of creation; but it is little else than a transcript of the words of the first chapter of Manu. The rest is entirely a manual of religious rites and ceremonies. It explains the ten Sáinskáras or initiatory rites; the performance of the Sandhyá; the reverence to be shown to a Guru; the duties of the different Áśramas and castes; and enjoins a number of Vratas or observances of fasting and the

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1 Colonel Vans Kennedy states that he had "not been able to procure the Bhavishya Puráña, nor even to obtain any account of its contents." Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 153, note.
LXIV

PREFACE.

like, appropriate to different lunar days. A few legends
enliven the series of precepts. That of the sage Chya­
vana is told at considerable length, taken, chiefly, from
the Mahabhárata. The Nága Panchami, or fifth lunation
sacred to the serpent-gods, gives rise to a description
of different sorts of snakes. After these, which occupy
about one third of the chapters, the remainder of them
conform, in subject, to one of the topics referred to by
the Matsya. They chiefly represent conversations be­
tween Kríshna, his son Śámba,—who had become a leper
by the curse of Durvasa,—Vasishtha, Närada, and
Vyása, upon the power and glory of the Sun, and the
manner in which he is to be worshipped. There is
some curious matter in the last chapters
relating to
the Magas, silent worshippers of the sun, from Śáka­
dwipa; as if the compiler had adopted the
Persian
term
Magh, and connected the fire-worshippers of Iran with
those of India. This is a subject, however, that requires
further investigation.

The Bhavishyottara is, equally with the preceding,
a sort of manual of religious offices; the greater portion
being appropriated to Vratas, and the remainder, to
the forms and circumstances with which gifts are to
be presented. Many of the ceremonies are obsolete,
or are observed in a different manner, as the Ratha­
yáträ or car-festival, and the Madanotsava or festival
of spring. The descriptions of these throw some light
upon the public condition of the Hindu religion at a
period probably prior to the Mohammedan conquest.
The different ceremonies are illustrated by legends,
which are, sometimes, ancient; as, for instance, the de­
struction of the god of love by Śíva, and his thence
becoming Ananga, the disembodied lord of hearts.
The work is supposed to be communicated by Kríshna
to Yudhishthira, at a great assemblage of holy persons
at the coronation of the latter, after the conclusion of
the Great War.

is related by Sāvarñi to Nārada, and contains the ac­
count of the greatness of Kríshna, with the occurrences
of the Rathantara Kalpa, where, also, the story of Brahma­
varáha is repeatedly told, is called the Brahma Vaivarta,
and contains eighteen thousand stanzas."1 The account
here given of the Brahma Vaivarta Puráña agrees with
its present state, as to its extent. The copies rather
exceed than fall short of eighteen thousand stanzas.
It also correctly represents its comprising a Máhátya
or legend of Kríshna; but it is very doubtful, never­
thless, if the same work is intended.

The Brahma Vaivarta, as it now exists, is narrated,
not by Sávarñi, but the Rishi Náráyaña, to Nárada, by
whom it is communicated to Vyása: he teaches it to
Súta; and the latter repeats it to the Rishis at Nái­
mishárañya. It is divided into four Kháñdas or books,
the Brahma, Prakrti, Gaíñsa, and Kríshna Jánma
Kháñdas; dedicated, severally, to describe the acts of
Brahmá, Devi, Gaíñsa, and Kríshna; the latter, how­
ever, throughout absorbing the interest and importance
of the work. In none of these is there any account of

1 रथनाराह कल्प वृत्तान्तमधुधिक्षय यतः
सावसिन्ध नारदायुक्त त्रित्यागमहायययम्
वषा ब्राह्मवारंभ चारितम् तथावते मुँहः
नामदिष्कान्त ब्रह्मवीर्यसंरथते
the Varáha Avatára of Vishnú,—which seems to be intended by the Matsya,—nor any reference to a Ra­
thanta Kálpá. It may also be observed, that, in
describing the merit of presenting a copy of this Pu­
ráña, the Matsya adds: “Whoever makes such gift is
honoured in the Brahma-loka”; a sphere which is of
very inferior dignity to that to which a worshipper of
Krishná is taught to aspire by this Puráña. The char­
acter of the work is, in truth, so decidedly
sectarian, and the sect to which it belongs so distinctly marked,—
that of the worshippers of the juvenile Krishná and
Rádhá, a form of belief of known modern origin,—that
it can scarcely have found a notice in a work to which,
like the Matsya, a much more remote date seems to
belong. Although, therefore, the Matsya may be re­
ceived in proof of there having been a Brahma Vai­
varta Puráña at the date of its compilation, dedicated
especially to the honour of Krishná, yet we cannot
credit the possibility of its being the same we now
possess.

Although some of the legends believed to be ancient
are scattered through the different portions of this Puráña,
yet the great mass of it is taken up with tire­
some descriptions of Vrindávana and Goloka, the dwell­
ings of Krishná on earth and in heaven; with endless
repetitions of prayers and invocations addressed to
him; and with insipid descriptions of his person and
sports, and the love of the Gopás and of Rádhá towards
him. There are some particulars of the origin of the
artificer castes,—which is of value, because it is cited as
authority in matters affecting them,—contained in the
Bráhma Khánda; and, in the Prakriti and Gánaśa
Khándas, are legends of those divinities, not wholly,
perhaps, modern inventions, but of which the source
has not been traced. In the life of Krishná, the inci­
dents recorded are the same as those narrated in the
Vishnú and the Bhágavata; but the stories, absurd as
they are, are much compressed, to make room for or­
iginal matter still more puerile and tiresome. The
Bráhma Vaivarta has not the slightest title to be re­
garded as a Puráña.1

11. Linga Puráña. “Where Maheswara, present in
the Agni Linga, explained (the objects of life) virtue,
wealth, pleasure, and final liberation at the end of the
Agni Kalpa,” that Puráña, consisting of eleven thousand
stanzas, was called the Linga by Bráhma himself.”2

The Linga Puráña conforms, accurately enough, to
this description. The Kalpa is said to be the Isána:
but this is the only difference. It consists of eleven
thousand stanzas. It is said to have been originally
composed by Bráhma; and the primitive Linga is a

* Púrāṇa prabhavat cha dhyāyamālā ca ।
Véśbhrasvāḥ s bhavant (?) prabhavī ke mahāyante ||

1 Analysis of the Brahma Vaivarta Puráña: Journal of the
Asiatic Society of Bengal, June, 1832.†

2 चन्द्रपिलिक्षुमण्डकः महिव श्रवणम् ।
धवलंत्रत्वकृतिन्द्रमाधिकृत्व सभृवम् ॥
कदात्त ब्रह्माक्षुमित्वते पूर्वाः प्रत्यावत तथ ।
नतिद्रवपश्चात्तहः ** ** ** ** ** ॥

† See Professor Wilson’s collected works, Vol. III.

* ? Instead of Professor Wilson’s कदवायम् &c., one of the MSS. I have
seen has कदात्तविद्भुः; another, कदात्तविद्भुः; and another, कदात्त
कद्यकः; while the fourth is here corrupt past mending by conjecture.
pillar of radiance, in which Maheśwara is present. The work is, therefore, the same as that referred to by the Matsya.

A short account is given, in the beginning, of elemental and secondary creation, and of the patriarchal families; in which, however, Śiva takes the place of Vishnú, as the indescribable cause of all things. Brief accounts of Śiva’s incarnations and proceedings in different Kalpas next occur, offering no interest, except as characteristic of sectarian notions. The appearance of the great fiery Linga takes place, in the interval of a creation, to separate Vishnú and Brahmá, who not only dispute the palm of supremacy, but fight for it; when the Linga suddenly springs up, and puts them both to shame; as, after travelling upwards and downwards for a thousand years in each direction, neither can approach to its termination. Upon the Linga the sacred monosyllable Om is visible; and the Vedas proceed from it, by which Brahmá and Vishnú become enlightened, and acknowledge and eulogize the superior might and glory of Śiva.

A notice of the creation in the Padma Kalpa then follows; and this leads to praises of Śiva by Vishnú and Brahmá. Śiva repeats the story of his incarnations, twenty-eight in number; intended as a counterpart, no doubt, to the twenty-four Avataras of Vishnú, as described in the Bhágavata; and both being amplifications of the original ten Avataras, and of much less merit as fictions. Another instance of rivalry occurs in the legend of Dādhīchī, a Muni, and worshipper of Śiva. In the Bhágavata, there is a story of Ambariša being defended against Durvásas by the discus of Vishnú, against which that Śaiva sage is helpless. Here, Vishnú hurl's his discus at Dādhīchī: but it falls, blunted, to the ground; and a conflict ensues, in which Vishnú and his partisans are all overthrown by the Muni.

A description of the universe, and of the regal dynasties of the Vaivaswata Manwantara to the time of Kṛishná, runs through a number of chapters, in substance, and, very commonly, in words, the same as in other Puráṇas; after which the work resumes its proper character, narrating legends, and enjoining rites, and reciting prayers, intending to do honour to Śiva under various forms. Although, however, the Linga holds a prominent place amongst them, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity: it is all mystical and spiritual. The Linga is twofold, external and internal. The ignorant, who need a visible sign, worship Śiva through a ‘mark’ or ‘type’—which is the proper meaning of the word ‘Linga’—of wood, or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, which is Śiva himself. Whatever may have been the origin of this form of worship in India, the notions upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Puráṇas.

Data for conjecturing the era of this work are defective. But it is more a ritual than a Puráṇa; and the Paurāṇik chapters which it has inserted, in order to keep up something of its character, have been, evidently, borrowed for the purpose. The incarnations of Śiva,
and their ‘pupils’, as specified in one place, and the importance attached to the practice of the Yoga, render it possible that, under the former, are intended those teachers of the Śaiva religion who belong to the Yoga school,¹ which seems to have flourished about the eighth or ninth centuries. It is not likely that the work is earlier: it may be considerably later. It has preserved, apparently, some Śaiva legends of an early date; but the greater part is ritual and mysticism of comparatively recent introduction.

12. Varāha Purāṇa. “That in which the glory of the great Varāha is predominant, as it was revealed to Earth by Vishnū, in connexion, wise Munis, with the Mānava Kalpa, and which contains twenty-four thousand verses, is called the Varāha Purāṇa.”²

It may be doubted if the Varāha Purāṇa of the present day is here intended. It is narrated by Vishnū as Varāha, or in the boar incarnation, to the personified Earth. Its extent, however, is not half that specified; little exceeding ten thousand stanzas. It furnishes, also, itself, evidence of the prior currency of some other work, similarly denominated; as, in the description of Mathurā contained in it, Sumantu, a Muni, is made to observe: “The divine Varāha in former times expounded a Purāṇa, for the purpose of solving the perplexity of Earth.”³


³ One of these is translated by Colonel Vans Kennedy, the origin of the three Śaktis or goddesses, Saraswati, Lakshmi, and Pārvati. Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 209. The Tri Śakti Māhātmya occurs, as he gives it, in my copy, and is, so far, an indication of the identity of the Varāha Purāṇa in the different MSS.
13. Skanda Purāṇa. “The Skānda Purāṇa is that in which the six-faced deity (Skanda) has related the events of the Tatpurusha Kalpa, enlarged with many tales, and subservient to the duties taught by Maheśwara. It is said to contain eighty-one thousand one hundred stanzas: so it is asserted amongst mankind.”

It is uniformly agreed that the Skanda Purāṇa, in a collective form, has no existence; and the fragments, in the shape of Samhitās, Khaitias, and Māhātmyas, which are affirmed, in various parts of India, to be portions of the Purāṇa, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The most celebrated of these portions, in Hindusthān, is the Kāśi Khaitia, a very minute description of the temples of Śiva in or adjacent to Benares, mixed with directions for worshipping Maheśwara, and a great variety of legends explanatory of its merits and of the holiness of Kāśi. Many of them are puerile and uninteresting; but some are of a higher character. The story of Agastya records, probably, in a legendary style, the propagation of Hinduism in the south of India; and, in the history of Divodāsa, king of Kāśi, we have an embellished tradition of the temporary depression of the worship of Śiva, even in its metropolis, before the ascendency of the followers of Buddha. There is every reason to believe the greater part of the contents of the Kāśi Khaṇḍa anterior to the first attack upon Benares by Mahnud of Ghizni. The Kāśi Khaṇḍa alone contains fifteen thousand stanzas.

Another considerable work ascribed, in Upper India, to the Skanda Purāṇa, is the Utkal Khaṇḍa, giving an account of the holiness of Orissa, and the Kshetra of Purushottama or Jaganñātha. The same vicinage is the site of temples, once of great magnificence and extent, dedicated to Śiva, as Bhuvarṇeswara, which forms an excuse for attaching an account of a Vaishāṅava Tīrtha to an eminently Śaiva Purāṇa. There can be little doubt, however, that the Utkal Khaṇḍa is unwarrantably included amongst the progeny of the parent work. Besides these, there is a Brahmatara Khaṇḍa, a Revā Khaṇḍa, a Śiva Rahasya Khaṇḍa, a Himavat Khaṇḍa, and others. Of the Samhitās the chief are the Sūta Sāṁhitā, Sanatkumāra Sāṁhitā, Saura Sāṁhitā, and Kapila Sāṁhitā: there are several other works denominated Samhitās. The Māhātmyas are more numerous still. According to the Sūta Sāṁhitā, as quoted by Colonel Vans Kennedy, the Skanda searches into the Nature and Affinity of Ancient and Hindu Mythology, Appendix B.

1 In a list of reputed portions of the Skanda Purāṇa in the possession of my friend, Mr. C. P. Brown, of the Civil Service of Madras, the Samhitās are seven, the Khaṇḍas, twelve, besides parts denominated Gitā, Kalpa, Stotra, &c. In the collection of Colonel Mackenzie, amongst the Māhātmyas, thirty-six are said to belong to the Skanda Purāṇa. Vol. L, p. 61. In the library at the India House are two Sāṁhitās, the Sūta and Sanatkumāra, fourteen Khaṇḍas, and twelve Māhātmyas.

2 The legend is translated by Colonel Vans Kennedy: Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 154, note.
The Vámana Puráña contains an account of the dwarf incarnation of Vishnú; but it is related by Pulastya to Nárada, and extends to but about seven thousand stanzas. Its contents scarcely establish its claim to the character of a Puráña.¹

There is little or no order in the subjects which this work recapitulates, and which arise out of replies made by Pulastya to questions put, abruptly and unconnectedly, by Nárada. The greater part of them relate to the worship of the Linga; a rather strange topic for a Vaishnava Puráña, but engrossing the principal part of the compilation. They are, however, subservient to the object of illustrating the sanctity of certain holy places; so that the Vámana Puráña is little else than a succession of Máhátmayas. Thus, in the opening, almost, of the work occurs the story of Daksha’s sacrifice, the object of which is to send Siva to Pápanochana Tirtha, at Benares, where he is released from the sin of Brahmanicide. Next comes the story of the burning of Kamadeva, for the purpose of illustrating the holiness of a Siva-linga at Kedáreswara in the Himalaya, and of Badarikásrama. The larger part of the work consists of the Saro-máhátmaya, or legendary exemplifications of the holiness of Sthánú Tirtha; that

¹ From the extracts from the Vámana Puráña translated by Colonel Vans Kennedy, pp. 293, et seq., it appears that his copy so far corresponds with mine; and the work is, therefore, probably, the same. Two copies in the Company's library also agree with mine.

* But see the end of my third note in p. XXIV., supra.
† Professor Wilson here omitted a word of two syllables—, probably,
is, of the sanctity of various Lingas and certain pools at Thanesar and Kurukhet, the country north-west from Delhi. There are some stories, also, relating to the holiness of the Godâvari river: but the general site of the legends is in Hindusthán. In the course of these accounts, we have a long narrative of the marriage of Śiva with Umá, and the birth of Kárktikeya. There are a few brief allusions to creation and the Manwantaras; but they are merely incidental: and all the five characteristics of a Puráña are deficient. In noticing the Swarochisha Manwantara, towards the end of the book, the elevation of Bali as monarch of the Daityas, and his subjugation of the universe, the gods included, are described; and this leads to the narration that gives its title to the Purána, the birth of Gisulâ as a dwarf, for the purpose of humiliating Bali by fraud, as he was invincible by force. The story is told as usual; but the scene is laid at Kurukshetra.

A more minute examination of this work than that which has been given to it, might, perhaps, discover some hint from which to conjecture its date. It is of a more tolerant character than the Puránas, and divides its homage between Śiva and Vishnu with tolerable impartiality. It is not connected, therefore, with any sectarian principles, and may have preceded their introduction. It has not, however, the air of any antiquity; and its compilation may have amused the leisure of some Brahman of Benares three or four centuries ago.

15. Kûrma Puráña. "That in which Janârdana, in the form of a tortoise, in the regions under the earth, explained the objects of life—duty, wealth, pleasure, and liberation—in communication with Indradyumna and the Rishis in the proximity of Śakra, which refers to the Lâshâmi Kalpa, and contains seventeen thousand stanzas, is the Kûrma Puráña."¹

In the first chapter of the Kûrma Puráña, it gives an account of itself, which does not exactly agree with this description. Sûta, who is repeating the narration, is made to say to the Rishis: "This most excellent Kaurma Puráña is the fifteenth. Saûhítás are fourfold, from the variety of the collections. The Brâhmi, Bhágavat, Saúri, and Vaishnavi are well known as the four Saûhítás which confer virtue, wealth, pleasure, and liberation. This is the Brâhmi Saûhítâ, conformable to the four Vedas; in which there are six thousand ślokas; and, by it, the importance of the four objects of life, O great sages, holy knowledge and Parameswara is known."² There is an irreconcilable difference in this specification of the number of stanzas and that

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¹ "चत्र धमीजकामानां मौचक्य च रसायने।
माहामयं कहयामान सुमेश्वरी व जनादेवः।
रुद्रयुक्तं प्रसुं च तमिलम्विनः।
पदभण्डनाः सुभक्तसिंहिः।
वस्त्रसहस्राणि नविकामाचारापुरुषः।
प्रजातिः पूज्यते परमेश्वरं निर्देशम्॥

² "रुद्रे ते च भद्रामन्ते पूर्वाणि कीष्मिन्वानसम॥
चत्रः संख्याः पुर्ण्य संहितां संप्रमेयेत।
चत्रः भविष्यति श्रीरी वैश्यिके च प्रकटीतः॥
चत्रः चंहितः पूज्य कहकामामाणीरः।
रुद्रे ते च संहिता चास्त्री च चतुरादिष्ठं संहिता॥
भविष्यम् नविकामानि नविकामानि संकल्पस्म।
यव धमीजकामानां मौचक्य च रसायनम॥
माहात्माकामलेन प्रज्ञानां परमेश्वरं॥

So read the best MSS. of the Kûrma-pûrâña that are at present accessible to me.

† One of the four I. O. L. MSS. of the Matesa-pûrâña has चाहियसः।
given above. It is not very clear what is meant by a Saṃhitā, as here used. A Saṃhitā, as observed above (p. XIX.), is something different from a Purāṇa. It may be an assemblage of prayers and legends, extracted, professedly, from a Purāṇa, but is not, usually, applicable to the original. The four Saṃhitās here specified refer rather to their religious character than to their connexion with any specific work; and, in fact, the same terms are applied to what are called Saṃhitās of the Skanda. In this sense, a Purāṇa might be also a Saṃhitā; that is, it might be an assemblage of formulae and legends belonging to a division of the Hindu system; and the work in question, like the Vishṇu Purāṇa, does adopt both titles. It says: “This is the excellent Kaurma Purāṇa, the fifteenth (of the series).” And again: “This is the Brāhma Saṃhitā.” At any rate, no other work has been met with pretending to be the Kūrma Purāṇa.

With regard to the other particulars specified by the Matsya, traces of them are to be found. Although, in two accounts of the traditional communication of the Purāṇa, no mention is made of Vishṇu as one of the teachers, yet Sūta repeats, at the outset, a dialogue between Vishṇu, as the Kūrma, and Indradyumna, at the time of the churning of the ocean; and much of the subsequent narrative is put into the mouth of the former.

The name, being that of an Avatāra of Vishṇu, might lead us to expect a Vaishṇava work; but it is always, and correctly, classed with the Śaiva Purāṇas; the greater portion of it inculcating the worship of Śiva and Durgā. It is divided into two parts, of nearly equal length. In the first part, accounts of the creation, of the Avatāras of Vishṇu, of the solar and lunar dynasties of the kings to the time of Krishṇa, of the universe, and of the Manvantaras, are given, in general in a summary manner, but, not unfrequently, in the words employed in the Vishṇu Purāṇa. With these are blended hymns addressed to Maheśwara by Brahmā and others; the defeat of Andhakāsura by Bhairava; the origin of four Śaktis, Maheśwari, Śivā, Satī, and Haimavati, from Śiva; and other Śaiva legends. One chapter gives a more distinct and connected account of the incarnations of Śiva, in the present age, than the Linga; and it wears, still more, the appearance of an attempt to identify the teachers of the Yoga school with personations of their preferential deity. Several chapters form a KāŚi Māhātya, a legend of Benares. In the second part there are no legends. It is divided into two parts, the Īśwara Gitā1 and Vyāsa Gitā. In the former, the knowledge of god, that is, of Śiva, through contemplative devotion, is taught. In the latter, the same object is enjoined through works, or observance of the ceremonies and precepts of the Vedas.

The date of the Kūrma Purāṇa cannot be very remote; for it is, avowedly, posterior to the establishment of the Tāntrika, the Śākta, and the Jaina sects. In the twelfth chapter it is said: “The Bhairava, Vāma, Ārhat,  

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1 This is also translated by Colonel Vans Kennedy (Researches into the Nature and Affinity of Ancient and Hindu Mythology, Appendix D., p. 444); and, in this instance, as in other passages quoted by him from the Kūrma, his MS. and mine agree.
and Yāmala Śāstras are intended for delusion.” There is no reason to believe that the Bhairava and Yāmala Tantras are very ancient works, or that the practices of the left-hand Śāktas, or the doctrines of Arhat or Jina, were known in the early centuries of our era.

16. Matsya Purāṇa. “That in which, for the sake of promulgating the Vedas, Viṣṇu, in the beginning of a Kalpa, related to Manu the story of Narasiṁha and the events of seven Kalpas; that, O sages, know to be the Māyā Purāṇa, containing twenty thousand stanzas.”

We might, it is to be supposed, admit the description which the Matsya gives of itself to be correct; and yet, as regards the number of verses, there seems to be a misstatement. Three very good copies—one in my possession, one in the Company’s library, and one in the Radcliffe library—concur in all respects, and in containing no more than between fourteen and fifteen thousand stanzas. In this case the Bhāgavata is nearer the truth, when it assigns to it fourteen thousand. We may conclude, therefore, that the reading of the passage is, in this respect, erroneous. * It is correctly said, that

* Two out of the four I. O. L. MSS. of the Matya-purāṇa—see the last line of the Sanskrit quoted in this page—give सप्तज्ञ चतुष्ठ्र, “fourteen thousand”; and the others exhibit evident corruptions of the same reading. That this reading is to be preferred, we have, besides the evidence, adduced by Professor Wilson, of the Bhāgavata-purāṇa, that of the Devī-bhāgavata and Reved-mādhīmya.

the subjects of the Purāṇa were communicated by Viṣṇu, in the form of a fish, to Manu.

The Purāṇa, after the usual prologue of Sūta and the Rishis, opens with the account of the Māyā or ‘fish’ Avatāra of Viṣṇu, in which he preserves a king, named Manu, with the seeds of all things, in an ark, from the waters of that inundation which, in the season of a Pralaya, overspreads the world. This story is told in the Mahābhārata, with reference to the Māyā as its authority; from which it might be inferred, that the Purāṇa was prior to the poem. This, of course, is consistent with the tradition that the Purāṇas were first composed by Vyāsa. But there can be no doubt that the greater part of the Mahābhārata is much older than any extant Purāṇa. The present instance is, itself, a proof; for the primitive simplicity with which the story of the fish Avatāra is told in the Mahābhārata, is of a much more antique complexion than the mysticism and extravagance of the actual Māyā Purāṇa. In the former, Manu collects the seeds of existing things in the ark; it is not said how: in the latter, he brings them all together by the power of Yoga. In the latter, the great serpents come to the king, to serve as cords wherewith to fasten the ark to the horn of the fish: in the former, a cable made of ropes is more intelligibly employed for the purpose.

Whilst the ark floats, fastened to the fish, Manu enters into conversation with him; and his questions and the replies of Viṣṇu form the main substance of the compilation. The first subject is the creation, which is that of Brahmā and the patriarchs. Some of the details are the usual ones; others are peculiar, especially those relating to the Pitris or progenitors. The regal
dynasties are next described; and then follow chapters on the duties of different orders. It is in relating those of the householder, in which the duty of making gifts to Brahmans is comprehended, that we have the specification of the extent and subjects of the Puráñas. It is meritorious to have copies made of them, and to give these away on particular occasions. Thus, it is said, of the Matsya: “Whoever gives it away at either equinox, along with a golden fish and a milch cow, gives away the whole earth;”* that is, he reaps a like reward, in his next migration. Special duties of the householder—Vratas or occasional acts of piety—are then described at considerable length, with legendary illustrations. The account of the universe is given in the usual strain. Śaiva legends ensue: as the destruction of Tripúraśuṣa; the war of the gods with Túraka and the Daityas, and the consequent birth of Kárttikeya, with the various circumstances of Umá’s birth and marriage, the burning of Kámadeva, and other events involved in that narrative; the destruction of the Asuras Maya and Andhaka; the origin of the Mátris, and the like; interspersed with the Vaishnava legends of the Avatáras. Some Máhátmyas are also introduced; one of which, the Narmada Máhátmya, contains some interesting particulars. There are various chapters on law and morals, and one which furnishes directions for building houses and making images. We then have an account of the kings of future periods; and the Puráña concludes with a chapter on gifts.

17. Garúḍa Puráṇa. “That which Vishnú recited in the Gáruḍa Kalpa, relating, chiefly, to the birth of Garúḍa from Vinatá, is here called the Gáruḍa Puráṇa; and in it there are read nineteen thousand verses.”*1

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* bhuvah hemalakse Bhavah kshetram ||
viṣṇu-pravacanīyaś ca tavam eva tadāh svarṇo ||

* vishādānāṁ kṣetram seems to be the more ordinary reading.
The Garuda Purāṇa which has been the subject of my examination corresponds in no respect with this description, and is, probably, a different work, though entitled the Garuda Purāṇa. It is identical, however, with two copies in the Company's library. It consists of no more than about seven thousand stanzas; it is repeated by Brahmā to Indra; and it contains no account of the birth of Garuda. There is a brief notice of the creation; but the greater part is occupied with the description of Vratas or religious observances, of holydays, of sacred places dedicated to the sun, and with prayers from the Tāntrika ritual, addressed to the sun, to Śiva, and to Vishnū. It contains, also, treatises on astrology, palmistry, and precious stones, and one, still more extensive, on medicine. The latter portion, called the Preta Kalpa, is taken up with directions for the performance of obsequial rites. There is nothing, in all this, to justify the application of the name. Whether a genuine Garuda Purāṇa exists is doubtful. The description given in the Matsya is less particular than even the brief notices of the other Purāṇas, and might have easily been written without any knowledge of the book itself; being, with exception of the number of stanzas, confined to circumstances that the title alone indicates.

18. Brahmāṇḍa Purāṇa. * “That which has declared, in twelve thousand two hundred verses, the magnificence of the egg of Brahmā, and in which an account of the future Kalpas is contained, is called the Brahmāṇḍa Purāṇa, and was revealed by Brahmā.”1

The Brahmāṇḍa Purāṇa is usually considered to be in much the same predicament as the Skanda, no longer procurable in a collective body, but represented by a variety of Khāṇḍas and Māhātmyas, professing to be derived from it. The facility with which any tract may be thus attached to the non-existent original, and the advantage that has been taken of its absence to compile a variety of unauthentic fragments, have given to the Brahmāṇḍa, Skanda, and Padma, according to Colonel Wilford, the character of being “the Purāṇas of thieves or impostors.”2 This is not applicable to the Padma, which, as above shown, occurs entire and the same in various parts of India. The imposition of which the other two are made the vehicles can deceive no one; as the purpose of the particular legend is always too obvious to leave any doubt of its origin.

Copies of what profess to be the entire Brahmāṇḍa Purāṇa are sometimes, though rarely, procurable. I met with one in two portions, the former containing one hundred and twenty-four chapters, the latter, seventy-eight; and the whole containing about the number of stanzas assigned to the Purāṇa. The first

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1 यथा त्राणाष्ठांकमायामिक कच्च्छायामिक: || तथा द्राणाष्ठांकमायामिक कच्च्छायामिक: ||
2 इत्यादि यथास्तिवाच शय्यापन्न स्वयमानिवक्तः: ||

* ?

† The four I. O. L. MSS, of the Matsya have त्राणार, not यथा.
and largest portion, however, proved to be the same as the Váyu Purána, with a passage occasionally slightly varied, and at the end of each chapter the common phrase ‘Iti Brahmánda Puráne’ substituted for ‘Iti Váyu Puráne’. I do not think there was any intended fraud in the substitution. The last section of the first part of the Vayu Purána is termed the Brahmánda section, giving an account of the dissolution of the universe: and a careless or ignorant transcriber might have taken this for the title of the whole. The checks to the identity of the work have been honestly preserved, both in the index and the frequent specification of Vayu as the teacher or narrator of it. The second portion of this Brahmánda is not any part of the Váyu: it is, probably, current in the Dakhin as a Sállhita or Khanaa. Agastya is represented as going to the city Kanchi (Conjeveram), where Vishnu, as Hayagríva, appears to him, and, in answer to his inquiries, imparts to him the means of salvation, the worship of Parasakti. In illustration of the efficacy of this form of adoration, the main subject of the work is an account of the exploits of Lalita Devi, a form of Durga, and her destruction of the demon Bhántasura. Rules for her worship are also given, which are decidedly of a Sakti or Tántrika description; and this work cannot be admitted, therefore, to be part of a genuine Purána.


Of these Upapuránas few are to be procured. Those in my possession are the Śiva, considered as distinct from the Váyu, the Káliká, and, perhaps, one of the Náradýyas, as noticed above. I have, also, three of the

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* For an account of the Narasihha-puráña, see Prof. Aufrecht's Catalog. Cod. Manuscript, &c., pp. 82 and 83.

† In the Kedn-mhdntya, it is thus spoken of:

द्वितीयां नारसिंहे च पुराणे पास्यन्तिः

चाप्ले पुराणे वस्तोलं नरसिंह पूर्वक्षेत्रम्

नवासाहसाइंग सारसिंहिः चित्

नद्या यह महात्म्यं साक्षीविन्यैः स्वहैते

नवासाहसायं नमोऽसरायायतिः कृते

Three of the 1. 0. 1. copies of the Matsya-puráña mention, besides the Narasihha and the Nándi, the Śíamba and the Āditya; while one copy omits the Śíamba. It seems that the Oxford MS. omits the Āditya. See Prof. Aufrecht's Catalog. Cod. Manuscript, &c., p. 49.
Skandhas of the Devī Bhāgavata, which, most undoubtedly, is not the real Bhāgavata, supposing that any Purāṇa so named preceded the work of Bopadeva. There can be no doubt that in any authentic list the name of Bhāgavata does not occur amongst the Upapurāṇas: it has been put there to prove that there are two works so entitled, of which the Purāṇa is the Devī Bhāgavata, the Upapurāṇa, the Śrī Bhāgavata. The true reading should be Bhārgava, the Purāṇa of Bhrigu: and the Devī Bhāgavata is not even an Upapurāṇa. It is very questionable if the entire work, which, as far as it extends, is eminently a Śakti composition, ever had existence.†

The Śrīva Upapurāṇa contains about six thousand stanzas, distributed into two parts. It is related by Sanatkumāra to Vyāsa and the Rishis at Naimishāranya; and its character may be judged of from the questions to which it is a reply. “Teach us”, said the Rishis, “the rules of worshipping the Linga, and of the god of gods adored under that type: describe to us his various forms, the places sanctified by him, and the prayers with which he is to be addressed.” In answer, Sanatkumāra repeats the Śrīva Purāṇa, containing the birth of Viṣṇu and Brahmā; the creation and divisions of the universe; the origin of all things from the Linga; the rules of worshipping it and Śrīva; the sanctity of times, places, and things, dedicated to him; the delusion of Brahmā and Viṣṇu by the Linga; the rewards of offering flowers and the like to a Linga; rules for various observances in honour of Mahādeva; the mode of practising the Yoga; the glory of Benares and other Śaiva Tīrthas; and the perfection of the objects of life by union with Mahēśvara. These subjects are illustrated, in the first part, with very few legends; but the second is made up, almost wholly, of Śaiva stories, as the defeat of Tripurāśura; the sacrifice of Daksha; the births of Kārttikeya and Gaṇeśa, (the sons of Śiva), and Nandī and Bhūrīgarītī (his attendants), and others; together with descriptions of Benares and other places of pilgrimage, and rules for observing such festivals as the Sivarāṭri. This work is a Śaiva manual, not a Purāṇa.

The Kālikā Purāṇa contains about nine thousand stanzas, in ninety-eight chapters, and is the only work of the series dedicated to recommend the worship of the bride of Śiva, in one or other of her manifold forms, as Girijā, Deīvā, Bhadrakālī, Kālī, Mahāmāyā. It belongs, therefore, to the Śākta modification of Hindu belief, or the worship of the female powers of the deities. The influence of this worship shows itself in the very first pages of the work, which relate the incestuous passion of Brahmā for his daughter Sandhyā, in a strain that has nothing analogous to it in the Vāyu, Linga, or Śrīva Purāṇas.

The marriage of Śiva and Pārvatī is a subject early described, with the sacrifice of Daksha, and the death of Satī. And this work is authority for Śiva’s carrying the dead body about the world, and the origin of the
Pithasthas or places where the different members of it were scattered, and where Lingas were, consequently, erected. A legend follows of the births of Bhairava and Vetalā, whose devotion to different forms of Devī furnishes occasion to describe, in great detail, the rites and formulæ of which her worship consists, including the chapters on sanguinary sacrifices, translated in the Asiatic Researches. Another peculiarity in this work is afforded by very prolix descriptions of a number of rivers and mountains at Kāmarūpa Tīrtha, in Assam, and rendered holy ground by the celebrated temple of Durgā in that country, as Kāmākshī or Kāmākshyā. It is a singular, and yet uninvestigated, circumstance, that Assam, or, at least, the north-east of Bengal, seems to have been, in a great degree, the source from which the Tāntrika and Sākta corruptions of the religion of the Vedas and Purānas proceeded.

The specification of the Upapurānas, whilst it names several of which the existence is problematical, omits other works bearing the same designation, which are sometimes met with. Thus, in the collection of Colonel Mackenzie, we have a portion of the Bhārgava, and a Mudgala Purāṇa, which is, probably, the same with the Gaṇeśa Upapurāṇa, cited by Colonel Vans Kennedy. I have, also, a copy of the Gaṇeśa Purāṇa,† which seems to agree with that of which he speaks; the second portion being entitled the Kṛīḍā Khaṇḍa, in which the pastimes of Gaṇeśa, including a variety of legendary matters, are described. The main subject of the work is the greatness of Gaṇeśa; and prayers and formulæ appropriate to him are abundantly detailed. It appears to be a work originating with the Gaṇapatya sect, or worshippers of Gaṇeśa. There is, also, a minor Purāṇa called Ádi or ‘first’, not included in the list. This is a work, however, of no great extent or importance, and is confined to a detail of the sports of the juvenile Kṛishṇa.

From the sketch thus offered of the subjects of the Purāṇas, and which, although admitting of correction, is believed to be, in the main, a candid and accurate summary, it will be evident, that, in their present condition, they must be received with caution, as authorities for the mythological religion of the Hindus at any remote period. They preserve, no doubt, many ancient notions and traditions; but these have been so much mixed up with foreign matter, intended to favour the popularity of particular forms of worship, or articles of faith, that they cannot be unreservedly recognized as genuine representations of what we have reason to believe the Purāṇas originally were.

The safest sources, for the ancient legends of the Hindus, after the Vedas, are, no doubt, the two great poems, the Rāmāyaṇa and Mahābhārata. The first offers only a few; but they are of a primitive character. The Mahābhārata is more fertile in fiction; but it is more miscellaneous; and much that it contains is of equivocal authenticity and uncertain date. Still, it

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1 Mackenzie Collection, Vol. I., pp. 50, 51.
2 Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 251.

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affords many materials that are genuine; and it is, evidently, the great fountain from which most, if not all, of the Puráṇas have drawn; as it intimates, itself, when it declares, that there is no legend current in the world which has not its origin in the Mahábhárata.

A work of some extent, professing to be part of the Mahábhárata, may, more accurately, be ranked with the Puráṇik compilations of least authenticity and latest origin. The Hari Vamsa is chiefly occupied with the adventures of Krişna; but, as introductory to his era, it records particulars of the creation of the world, and of the patriarchal and regal dynasties. This is done with much carelessness and inaccuracy of compilation; as I have had occasion, frequently, to notice, in the following pages. The work has been very industriously translated by M. Langlois.

A comparison of the subjects of the following pages with those of the other Puráṇas will sufficiently show, that, of the whole series, the Vishnú most closely conforms to the definition of a Pancha-Lakshaṇa Purána, or one which treats of five specified topics. It comprehends them all; and, although it has infused a portion of extraneous and sectarian matter, it has done so with sobriety and with judgment, and has not suffered the fervour of its religious zeal to transport it into very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged, so that they do not distract the attention of the compiler from objects of more permanent interest and importance.

The first book of the six, into which the work is divided, is occupied chiefly with the details of creation, primary (Sarga) and secondary (Pratisarga); the first explaining how the universe proceeds from Prakṛti or eternal crude matter; the second, in what manner the forms of things are developed from the elementary substances previously evolved, or how they reappear after their temporary destruction. Both these creations are periodical; but the termination of the first occurs only at the end of the life of Brahmá, when not only all the gods and all other forms are annihilated, but the elements are again merged into primary substance, besides which, one only spiritual being exists. The latter takes place at the end of every Kalpa or day of Brahmá, and affects only the forms of inferior creatures, and lower worlds; leaving the substance of the universe entire, and sages and gods unharmed. The explanation of these events involves a description of the periods of time upon which they depend, and which are, accordingly, detailed. Their character has been a source of very unnecessary perplexity to European writers; as they belong to a scheme of chronology wholly mythological, having no reference to any real or supposed history of the Hindus, but applicable, according to their system, to the infinite and eternal revolutions of the universe. In these notions, and in that of the coeternity of spirit and matter, the theogony and cosmogony of the Puráṇas, as they appear in the Vishnú Purána, belong to and illustrate systems of high antiquity, of

1 'The life of earth is an endless succession of births and deaths.' 

'Unconnected with this narrative, no story is known upon earth.' Adi-parvan, 807.
which we have only fragmentary traces in the records of other nations.

The course of the elemental creation is, in the Vishnú, as in other Puráñas, taken from the Sánkhya philosophy; but the agency that operates upon passive matter is confusedly exhibited, in consequence of a partial adoption of the illusory theory of the Vedánta philosophy, and the prevalence of the Pauránik doctrine of pantheism. However incompatible with the independent existence of Pradhána or crude matter, and however incongruous with the separate condition of pure spirit or Purusha, it is declared, repeatedly, that Vishnú, as one with the supreme being, is not only spirit, but crude matter, and not only the latter, but all visible substance, and Time. He is Purusha, ‘spirit’; Pradhána, ‘crude matter’; Vyakta, ‘visible form’; and Kála, ‘time’. This cannot but be regarded as a departure from the primitive dogmas of the Hindus, in which the distinctness of the Deity and his works was enunciated; in which, upon his willing the world to be, it was; and in which his interposition in creation, held to be inconsistent with the quiescence of perfection, was explained away by the personification of attributes in action, which afterwards came to be considered as real divinities, Brahmá, Vishnú, and Síva, charged, severally, for a given season, with the creation, preservation, and temporary annihilation of material forms. These divinities are, in the following pages, consistently with the tendency of a Vaishnava work, declared to be no other than Vishnú. In Śáiva Puráñas, they are, in like manner, identified with Śíva; the Puráñas thus displaying and explaining the seeming incompatibility,
The second book opens with a continuation of the kings of the first Manvantara; amongst whom, Bharata is said to have given a name to India, called, after him, Bhárata-varsha. This leads to a detail of the geographical system of the Puráñas, with mount Meru, the seven circular continents, and their surrounding oceans, to the limits of the world; all of which are mythological fictions, in which there is little reason to imagine that any topographical truths are concealed. With regard to Bhárata or India, the case is different. The mountains and rivers which are named are readily verifiable; and the cities and nations that are particularized may, also, in many instances, be proved to have had a real existence. The list is not a very long one, in the Vishnú Puráña, and is, probably, abridged from some more ample detail, like that which the Mahábhárata affords, and which, in the hope of supplying information with respect to a subject yet imperfectly investigated, the ancient political condition of India, I have inserted and elucidated.

The description which this book also contains of the planetary and other spheres, is equally mythological, although occasionally presenting practical details and notions in which there is an approach to accuracy. The concluding legend of Bharata—in his former life, the king so named, but now a Brahman, who acquires true wisdom, and thereby attains liberation—is, palpably, an invention of the compiler, and is peculiar to this Puráña.

The arrangement of the Vedas and other writings considered sacred by the Hindus,—being, in fact, the authorities of their religious rites and belief,—which is
described in the beginning of the third book, is of much importance to the history of Hindu literature and of the Hindu religion. The sage Vyāṣa is here represented, not as the author, but the arranger or compiler, of the Vedas, the Itihāsas, and Purāṇas. His name denotes his character, meaning the ‘arranger’ or ‘distributor’;* and the recurrence of many Vyāsas, many individuals who new-modelled the Hindu scriptures, has nothing, in it, that is improbable, except the fabulous intervals by which their labours are separated. The rearranging, the refashioning, of old materials is nothing more than the progress of time would be likely to render necessary. The last recognized compilation is that of Kṛishṇa Dwaipayana, assisted by Brahmans who were already conversant with the subjects respectively assigned to them. They were the members of a college, or school, supposed, by the Hindus, to have flourished in a period more remote, no doubt, than the truth, but not at all unlikely to have been instituted at some time prior to the accounts of India which we owe to Greek writers, and in which we see enough of the system to justify our inferring that it was then entire. That there have been other Vyāsas and other schools since that date, that Brahmans unknown to

* Mahābhārata, Adi-parvan, 2417:

विवाह वेदाचार तथा प्रमाण दृष्टि कृत: |

“Insasmuch as he arranged the mass of the Vedas, he is styled Vyāṣa.”

Again, ibid., Adi-parvan, 4236:

वो वेद च विद्वन युज्य भगवानुः ||

These two passages are referred to in Lassen’s Indische Alterthums-

See, further, Original Sanskrit Texts, Part II., p. 177, and Part. III., pp. 20, et seq., and p. 190.

fame have remodelled some of the Hindu scriptures, and, especially, the Purāṇas, cannot reasonably be contested, after dispassionately weighing the strong internal evidence, which all of them afford, of the intermixture of unauthorized and comparatively modern ingredients. But the same internal testimony furnishes proof, equally decisive, of the anterior existence of ancient materials; and it is, therefore, as idle as it is irrational, to dispute the antiquity or authenticity of the greater portion of the contents of the Purāṇas, in the face of abundant positive and circumstantial evidence of the prevalence of the doctrines which they teach, the currency of the legends which they narrate, and the integrity of the institutions which they describe, at least three centuries before the Christian era. But the origin and development of their doctrines, traditions, and institutions were not the work of a day; and the testimony that establishes their existence three centuries before Christianity, carries it back to a much more remote antiquity, to an antiquity that is, probably, not surpassed by any of the prevailing fictions, institutions, or belief, of the ancient world.

The remainder of the third book describes the leading institutions of the Hindus, the duties of castes, the obligations of different stages of life, and the celebration of obsequial rites, in a short but primitive strain, and in harmony with the laws of Manu. It is a distinguishing feature of the Vishnu Purāṇa, and it is characteristic of its being the work of an earlier period than most of the Purāṇas, that it enjoins no sectarian or other acts of supererogation; no Vratas, occasional self-imposed observances; no holydays, no birthdays
of Krishnā, no nights dedicated to Lakshmi; no sacrifices or modes of worship other than those conformable to the ritual of the Vedas. It contains no Māhātmyas or golden legends, even of the temples in which Vishnū is adored.

The fourth book contains all that the Hindus have of their ancient history. It is a tolerably comprehensive list of dynasties and individuals: it is a barren record of events. It can scarcely be doubted, however, that much of it is a genuine chronicle of persons, if not of occurrences. That it is discredited by palpable absurdities in regard to the longevity of the princes of the earlier dynasties, must be granted; and the particulars preserved of some of them are trivial and fabulous. Still, there is an inartificial simplicity and consistency in the succession of persons, and a possibility and probability in some of the transactions, which give to these traditions the semblance of authenticity, and render it likely, that they are not altogether without foundation. At any rate, in the absence of all other sources of information, the record, such as it is, deserves not to be altogether set aside. It is not essential to its credibility, or its usefulness, that any exact chronological adjustment of the different reigns should be attempted. Their distribution amongst the several Yugas, undertaken by Sir William Jones, or his Pandits, finds no countenance from the original texts, further than an incidental notice of the age in which a particular monarch ruled, or the general fact that the dynasties prior to Krishnā precede the time of the Great War and the beginning of the Kali age; both which events we are not obliged, with the Hindus, to place five thousand years ago. To that age the solar dynasty of princes offers ninety-three descents, the lunar, but forty-five; though they both commence at the same time. Some names may have been added to the former list, some omitted in the latter; and it seems most likely, that, notwithstanding their synchronous beginning, the princes of the lunar race were subsequent to those of the solar dynasty. They avowedly branched off from the solar line; and the legend of Sudyumna, that explains the connexion, has every appearance of having been contrived for the purpose of referring it to a period more remote than the truth. Deducting, however, from the larger number of princes a considerable proportion, there is nothing to shock probability in supposing, that the Hindu dynasties and their ramifications were spread through an interval of about twelve centuries anterior to the war of the Mahābhārata, and, conjecturing that event to have happened about fourteen centuries before Christianity, thus carrying the commencement of the regal dynasties of India to about two thousand six hundred years before that date. This may, or may not, be too remote; but it is sufficient, in a subject

1 Book IV., Chapter I.
2 However incompatible with the ordinary computation of the period that is supposed to have elapsed between the flood and the birth of Christ, this falls sufficiently within the larger limits which are now assigned, upon the best authorities, to that period. As observed by Mr. Milman, in his note on the annotation of Gibbon (II., 301), which refers to this subject: "Most of the more learned modern English protestants, as Dr. Hales, Mr. Faber, Dr. Russell, as well as the continental writers, adopt the larger
where precision is impossible, to be satisfied with the general impression, that, in the dynasties of kings detailed in the Puranás, we have a record which, although it cannot fail to have suffered detriment from age, and may have been injured by careless or injudicious compilation, preserves an account, not wholly undeserving of confidence, of the establishment and succession of regular monarchies, amongst the Hindus, from as early an era, and for as continuous a duration, as any in the credible annals of mankind.

The circumstances that are told of the first princes have evident relation to the colonization of India, and the gradual extension of the authority of new races over an uninhabited or uncivilized region. It is commonly admitted, that the Brahmanical religion and civilization were brought into India from without. Certainly, there are tribes on the borders, and in the heart of the country, who are still not Hindus; and passages in the Ramáyana, and Mahábhárata, and Manu, and the uniform traditions of the people themselves, point to a period when Bengal, Orissa, and the whole of the Dákhin were inhabited by degraded or outcaste, that is, by barbarous, tribes. The traditions of the Puránás chronology. To these may be added the opinion of Dr. Mill, who, for reasons which he has fully detailed, identifies the commencement of the Káli age of the Hindus, B.C. 3102, with the era of the deluge. Christa Sángita, Introd., supplementary note. 1 Sir William Jones on the Hindus (As. Res., Vol. III.); Klaproth, Asia Polyglotta; Colonel Vans Kennedy, Researches into the Origin and Affinity of the Principal Languages of Asia and Europe; A. von Schlegel, Origines des Hindous (Transactions of the Royal Society of Literature).

confirm these views: but they lend no assistance to the determination of the question whence the Hindus came; whether from a central Asiatic nation, as Sir William Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian, as conjectured by Klaproth, Vans Kennedy, and Schlegel. The affinities of the Sanskrit language prove a common origin of the now widely scattered nations amongst whose dialects they are traceable, and render it unquestionable that they must all have spread abroad from some centrical spot in that part of the globe first inhabited by mankind, according to the inspired record. Whether any indication of such an event be discoverable in the Vedás, remains to be determined; but it would have been obviously incompatible with the Pauránik system to have referred the origin of Indian princes and principalities to other than native sources. We need not, therefore, expect, from them, any information as to the foreign derivation of the Hindus.

We have, then, wholly insufficient means for arriving at any information concerning the ante-Indian period of Hindu history, beyond the general conclusion derivable from the actual presence of barbarous and, apparently, aboriginal tribes—from the admitted progressive extension of Hinduism into parts of India where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from Sanskrit—and from the affinities of that language with forms of speech current in the western world—that a people who spoke Sanskrit, and followed the religion of the Vedas, came into
India, in some very distant age, from lands west of the Indus. Whether the date and circumstances of their immigration will ever be ascertained, is extremely doubtful: but it is not difficult to form a plausible outline of their early site and progressive colonization.

The earliest seat of the Hindus, within the confines of Hindustán, was, undoubtedly, the eastern confines of the Punjab. The holy land of Manu and the Puráñas lies between the Drishadwati and Saraswati rivers,—the Caggar and Sursooty of our barbarous maps. Various adventures of the first princes and most famous sages occur in this vicinity; and the Ásrāmas or religious domiciles of several of the latter are placed on the banks of the Saraswati. According to some authorities, it was the abode of Vyása, the compiler of the Vedas and Puráñas; and, agreeably to another, when, on one occasion, the Vedas had fallen into disuse and been forgotten, the Brahmans were again instructed in them by Sáraswata, the son of Saraswati. One of the most distinguished of the tribes of the Brahmans is known as the Sáraswata; and the same word is employed, by Mr. Colebrooke, to denote that modification of Sanskrit which is termed generally Prakrit, and which, in this case, he supposes to have been the language of the Sáraswata nation, "which occupied the banks of the river Saraswati." The river itself receives its appellation from Saraswati, the goddess of learning, under whose auspices the sacred literature of the Hindus assumed shape and authority. These indications render it certain, that, whatever seeds were imported from without, it was in the country adjacent to the Saraswati river that they were first planted, and cultivated, and reared, in Hindustán.

The tract of land thus assigned for the first establishment of Hinduism in India, is of very circumscribed extent, and could not have been the site of any numerous tribe or nation. The traditions that evidence the early settlement of the Hindus in this quarter, ascribe to the settlers more of a philosophical and religious, than of a secular, character, and combine, with the very narrow bounds of the holy land, to render it possible, that the earliest emigrants were the members, not of a political, so much as of a religious, community; that they were a colony of priests, not in the restricted sense in which we use the term, but in that in which it still applies in India, to an Agrahára, a village or hamlet of Brahmans, who, although married, and having families, and engaging in tillage, in domestic duties, and in the conduct of secular interests affecting the community, are, still, supposed to devote their principal attention to sacred study and religious offices. A society of this description, with its artificers and servants, and, perhaps, with a body of martial followers, might have found a home in the Brahmávarta of Manu, the land which, thence, was entitled 'the holy', or, more literally, 'the Brahman, region', and may have communicated to the rude, uncivilized, unlettered, aborigines the rudiments of social organization, litera-

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1 See Book III., Chapter VI., note ad finem.
2 As. Res., Vol. V., p. 55.†
3 Ibid., Vol. VII., p. 219.‡

* See my note in p. XCVIII., supra.
† Miscellaneous Essays, Vol. II., p. 179.
‡ Ibid., Vol. II., p. 21.
ture, and religion; partly, in all probability, brought along with them, and partly devised and fashioned, by degrees, for the growing necessities of new conditions of society. Those with whom this civilization commenced would have had ample inducements to prosecute their successful work; and, in the course of time, the improvement which germinated on the banks of the Sarasvatí was extended beyond the borders of the Jumna and the Ganges.

We have no satisfactory intimation of the stages by which the political organization of the people of Upper India traversed the space between the Sarasvatí and the more easterly region, where it seems to have taken a concentrated form, and whence it diverged, in various directions, throughout Hindustán. The Manu of the present period, Vaivaswata, the son of the Sun, is regarded as the founder of Ayodhya; and that city continued to be the capital of the most celebrated branch of his descendants, the posterity of Ikshwáku. The Vishnú Puráña evidently intends to describe the radiation of conquest or colonization from this spot, in the accounts it gives of the dispersion of Vaivaswata’s posterity; and, although it is difficult to understand what could have led early settlers in India to such a site, it is not inconveniently situated as a commanding position whence emigrations might proceed to the east, the west, and the south. This seems to have happened. A branch from the house of Ikshwáku spread into Tirhoot, constituting the Maithila kings; and the posterity of another of Vaivaswata’s sons reigned at Vaisálí, in Southern Tirhoot, or Sarun.

The most adventurous emigrations, however, took place through the lunar dynasty, which, as observed above, originates from the solar; making, in fact, but one race and source for the whole. Leaving out of consideration the legend of Sudyumna’s double transformation, the first prince of Pratishthána, a city south from Ayodhyá, was one of Vaivaswata’s children, equally with Ikshwáku. The sons of Puríravas, the second of this branch, extended, by themselves, or their posterity, in every direction: to the east, to Káśi, Magadhá, Benares, and Behar; southwards, to the Vindhya hills, and, across them, to Vidarbha or Berar; westwards, along the Narmada, to Kuśasthalí or Dwá­raka in Gujarát; and, in a north-westerly direction, to Mathurá and Hastinapura. These movements are very distinctly discoverable amidst the circumstances narrated in the fourth book of the Vishnú Puráña, and are precisely such as might be expected from a radiation of colonies from Ayodhyá. Intimations also occur of settlements in Banga, Kalinga, and the Dakhin: but they are brief and indistinct, and have the appearance of additions subsequent to the comprehension of those countries within the pale of Hinduism.

Besides these traces of migration and settlement, several curious circumstances, not likely to be unauthorized inventions, are hinted in these historical traditions. The distinction of castes was not fully developed prior to the colonization. Of the sons of Vaivaswata, some, as kings, were Kshatriyas; but one founded a tribe of Brahmans, another became a Vaisyá, and a fourth, a Sudra. It is also said, of other princes, that they established the four castes amongst their sub-
jects. There are, also, various notices of Brahmanical Gotras or families, proceeding from Kshatriya races; and there are several indications of severe struggles between the two ruling castes, not for temporal, but for spiritual, dominion, the right to teach the Vedas. This seems to be the especial purport of the inveterate hostility that prevailed between the Brahman Vasishtha and the Kshatriya Viswamitra, who, as the Rāmāyaṇa relates, compelled the gods to make him a Brahman also, and whose posterity became very celebrated as the Kausika Brahmins. Other legends, again, such as Daksha’s sacrifice, denote sectarial strife; and the legend of Paraśurāma reveals a conflict even for temporal authority, between the two ruling castes. More or less weight will be attached to these conjectures, according to the temperament of different inquirers. But, even whilst fully aware of the facility with which plausible deductions may cheat the fancy, and little disposed to relax all curb upon the imagination, I find it difficult to regard these legends as wholly unsubstantial fictions, or devoid of all resemblance to the realities of the past.

After the date of the great war, the Vishnu Purāṇa, in common with those Purāṇas which contain similar lists, specifies kings and dynasties with greater precision, and offers political and chronological particulars to which, on the score of probability, there is nothing to object. In truth, their general accuracy has been incontrovertibly established. Inscriptions on columns of stone, on rocks, on coins, deciphered only of late years, through the extraordinary ingenuity and perseverance of Mr. James Prinsep, have verified the names of races and titles of princes—the Gupta and Andhra Rajas, mentioned in the Purāṇas—and have placed beyond dispute the identity of Chandragupta and Sandrocoptus; thus giving us a fixed point from which to compute the date of other persons and events. Thus, the Vishnu Purāṇa specifies the interval between Chandragupta and the Great War to be eleven hundred years; and the occurrence of the latter little more than fourteen centuries B.C., as shown in my observations on the passage, remarkably concurs with inferences of the like date from different premises. The historical notices that then follow are considerably confused; but they probably afford an accurate picture of the political distractions of India at the time when they were written: and much of the perplexity arises from the corrupt state of the manuscripts, the obscure brevity of the record, and our total want of the means of collateral illustration.

The fifth book of the Vishnu Purāṇa is exclusively occupied with the life of Krishna. This is one of the distinguishing characteristics of the Purāṇa, and is one argument against its antiquity. It is possible, though not yet proved, that Krishna, as an Avatāra of Vishnu, is mentioned in an indisputably genuine text of the Vedas. He is conspicuously prominent in the Mahābhārata, but very contradictorily described there. The part that he usually performs is that of a mere mortal;

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1 See Book IV., Chapters VIII. and XVIII., &c.
2 See Book IV., Chapter XIX.

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1 See Book IV., Chapter XXIV.
PREFACE.

although the passages are numerous that attach divinity to his person. There are, however, no descriptions, in the Mahâbhârata, of his juvenile frolics, of his sports in Vrîndâvana, his pastimes with the cow-boys, or even his destruction of the Asuras sent to kill him. These stories have, all, a modern complexion; they do not harmonize with the tone of the ancient legends, which is, generally, grave, and, sometimes, majestic. They are the creations of a puerile taste and grovelling imagination. These chapters of the Vishnû Purâña offer some difficulties as to their originality. They are the same as those on the same subject in the Brâhma Purâña: they are not very dissimilar to those of the Bhâgavata. The latter has some incidents which the Vishnû has not, and may, therefore, be thought to have improved upon the prior narrative of the latter. On the other hand, abridgment is equally a proof of posteriority as amplification. The simpler style of the Vishnû Purâña is, however, in favour of its priority; and the miscellaneous composition of the Brâhma Purâña renders it likely to have borrowed these chapters from the Vishnû. The life of Krishna in the Hari Vamsa and the Brâhma Vaivarta are, indisputably, of later date.

The last book contains an account of the dissolution of the world, in both its major and minor cataclysms; and, in the particulars of the end of all things by fire and water, as well as in the principle of their perpetual renovation, presents a faithful exhibition of opinions that were general in the ancient world.1 The meta-

1 Dr. Thomas Burnet has collected the opinions of the ancient world on this subject, tracing them, as he says, “to the earliest physical annihilation of the universe, by the release of the spirit from bodily existence, offers, as already remarked, other analogies to doctrines and practices taught by Pythagoras and Plato, and by the Platonie Christians of later days.

The Vishnû Purâña has kept very clear of particulars from which an approximation to its date may be conjectured. No place is described of which the sacredness has any known limit, nor any work cited of probable recent composition. The Vedas, the Purâñas, other works forming the body of Sanskrit literature, are named; and so is the Mahâbhârata, to which, therefore, it is subsequent. Both Baudhâs and Jainas are adverted to. It was, therefore, written before the former had disappeared. But they existed, in some parts of India, as late as the twelfth century, at least; and it is probable that the Purâña was compiled before that period. The Gupta kings reigned in the seventh century.* The historical record of the Purâña which mentions them was, therefore, later: and there seems little doubt that the same alludes to the first incursions of the Mohammedans, which took place in the eighth century; which brings it still lower. In describing the latter dynasties, some, if not all, of which were, no doubt, contemporary, they are described as reigning, people, and the first appearances of wisdom after the Flood.” Sacred Theory of the Earth, Book III., Chapter III. The Hindu account explains what is imperfect or contradictory in ancient tradition, as handed down from other and less carefully perpetuated sources.

* More recent researches have rendered this conclusion doubtful.
altogether, one thousand seven hundred and ninety-six years. Why this duration should have been chosen does not appear; unless, in conjunction with the number of years which are said to have elapsed between the Great War and the last of the Andhra dynasty, which preceded these different races, and which amounted to two thousand three hundred and fifty, the compiler was influenced by the actual date at which he wrote. The aggregate of the two periods would be the Kali year 4146, equivalent to A.D. 1045. There are some variety and indistinctness in the enumeration of the periods which compose this total: but the date which results from it is not unlikely to be an approximation to that of the Vishnu Purana.

It is the boast of inductive philosophy, that it draws its conclusions from the careful observation and accumulation of facts; and it is, equally, the business of all philosophical research to determine its facts before it ventures upon speculation. This procedure has not been observed in the investigation of the mythology and traditions of the Hindus. Impatience to generalize has availed itself greedily of whatever promised to afford materials for generalization; and the most erroneous views have been confidently advocated, because the guides to which their authors trusted were ignorant or insufficient. The information gleaned by Sir William Jones was gathered in an early season of Sanskrit study, before the field was cultivated. The same may be said of the writings of Paolino da S. Bartolomeo, with the further disadvantage of his having been imperfectly acquainted with the Sanskrit language and literature, and his veiling his deficiencies under loftiness of pretension and a prodigal display of misapplied erudition. The documents to which Wilford trusted proved to be, in great part, fabrications, and, where genuine, were mixed up with so much loose and unauthenticated matter, and so overwhelmed with extravagance of speculation, that his citations need to be carefully and skilfully sifted, before they can be serviceably employed. The descriptions of Ward are too deeply tinctured by his prejudices to be implicitly confided in; and they are also derived, in a great measure, from the oral or written communications of Bengali pandits, who are not, in general, very deeply read in the authorities of their mythology. The accounts of Polier were, in like manner, collected from questionable sources; and his Mythologie des Indous presents an heterogeneous mixture of popular and Paurânik tales, of ancient traditions, and legends apparently invented for the occasion, which renders the publication worse than useless, except in the hands of those who can distinguish the pure metal from the alloy. Such are the authorities to which Maurice, Faber, and Creuzer have exclusively trusted, in their description of the Hindu mythology; and it is no marvel that there should have been an utter confounding of good and bad in their selection of materials, and an inextricable

1 Systema Brahmanicum, &c.

1 Asiatic Researches.
2 View of the History, Literature, and Religion of the Hindoos, with a Description of their Manners and Customs.
3 Mythologie des Indous, edited by la Chanoinesse de Polier.
mixture of truth and error in their conclusions. Their labours, accordingly, are far from entitled to that confidence which their learning and industry would, else, have secured; and a sound and comprehensive survey of the Hindu system is still wanting to the comparative analysis of the religious opinions of the ancient world, and to a satisfactory elucidation of an important chapter in the history of the human race. It is with the hope of supplying some of the necessary means for the accomplishment of these objects, that the following pages have been translated.

The translation of the Vishnu Purāṇa has been made from a collation of various manuscripts in my possession. I had three, when I commenced the work; two in the Devanagari, and one in the Bengali, character. A fourth, from the west of India, was given to me by Major Jervis, when some progress had been made; and, in conducting the latter half of the translation through the press, I have compared it with three other copies in the library of the East India Company. All these copies closely agree; presenting no other differences than occasional varieties of reading, owing, chiefly, to the inattention or inaccuracy of the transcriber. Four of the copies were accompanied by a commentary, essentially the same, although occasionally varying, and ascribed, in part, at least, to two different scholiasts. The annotations on the first two books and the fifth are, in two MSS., said to be the work of Śrīdhara Yati, the disciple of Parānanda Nṛhari, and who is, therefore, the same as Śrīdhara Swāmin, the commentator on the Bhāgavata. In the other three books, these two MSS. concur with other two in naming the commentator Ratnagarbhā Bhaṭṭāchārya, who, in those two, is the author of the notes on the entire work. The introductory verses* of his comment specify him to be the disciple of Vidyāvāchaspati, the son of Hirāyagarbha, and grandson of Mādhava, who composed his commentary by desire of Sūryākara, son of Ratanātha Miśra, son of Chandrākara, hereditary ministers of some sovereign who is not particularized. In the illustrations which are attributed to these different writers, there is so much conformity, that one or other is largely indebted to his predecessor. They both refer to earlier commentaries. Śrīdhara cites the works of Chitsukha Yogin and others, both more extensive and more concise; between which, his own, which he terms Ātma- or Swa-prakāśa, ‘self-illuminator’,

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* The verses referred to are as follows:

hindavafsahayam suddhadesadasaka: |
śī submergedāsāni bṛhākaśivāntah |
purāṇasahitasāri pīcchatātiprātya dhvam |
paraśūrāmin gōtāraḥ pāddhatvam |
yadhar gātān samākṣāya kathaya śyam |
śri kṛṣṇākaraśradhātithān: samkūtārātman ॥

At the end of Ratnagarbha’s commentary we read:

vaṃśa varāha śrutapadādiśvāntavānum |
navavamasah: sukṛtī satī samdeśātwārī |
caīśī viśāhaptāsatvaṃpadeśāvānapāta |
maraḥ nāmaṇājātāḥ kṛtaḥ cāt: sahāra: |
caśvāraśraḥ tathāro aninātāśrī |
śri śudhāśraḥ sāmyaścāh: samjñātāsah: |
śrīśrīśuddhāsāmaṃdravatitāt: satya: |
CXVI

holds an intermediate character.* Ratnagarbha entitles his, Vaishnava-vaktā-chandrī, 'the moonlight of devotion to Vishnu.' The dates of these commentators are not ascertainable, as far as I am aware, from any of the particulars which they have specified.

In the notes which I have added to the translation, I have been desirous, chiefly, of comparing the statements of the text with those of other Purāṇas, and pointing out the circumstances in which they differ or agree; so as to render the present publication a sort of concordance to the whole; as it is not very probable that many of them will be published or translated. The Index that follows† has been made sufficiently copious to answer the purposes of a mythological and historical dictionary, as far as the Purāṇas, or the greater number of them, furnish materials.

In rendering the text into English, I have adhered to it as literally as was compatible with some regard to the usages of English composition. In general, the original presents few difficulties. The style of the Purāṇas is, very commonly, humble and easy; and the narrative is plainly and unpretendingly told. In the addresses to the deities, in the expatiations upon the divine nature, in the descriptions of the universe, and in argumentative and metaphysical discussion, there occur passages in which the difficulty arising from the subject itself is enhanced by the brief and obscure manner in which it is treated. On such occasions, I derived much aid from the commentary. But it is possible that I may have, sometimes, misapprehended and misrepresented the original; and it is, also, possible that I may have sometimes failed to express its purport with sufficient precision to have made it intelligible. I trust, however, that this will not often be the case, and that the translation of the Vishnu Purāṇa will be of service and of interest to the few who, in these times of utilitarian selfishness, conflicting opinion, party virulence, and political agitation, can find a resting-place for their thoughts in the tranquil contemplation of those yet living pictures of the ancient world which are exhibited by the literature and mythology of the Hindus.

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* Śrīdhara, at the opening of his commentary, writes thus:

Śrīmadvidyopaniṣadādhyāyaṃ nīriṣṭa śūtę

† A new and amplified index will be given at the end of the last volume.
CONTENTS.

BOOK I.

CHAPTER I.
Invocation. Maitreya inquires of his teacher, Parāśara, the origin and nature of the universe. Parāśara performs a rite to destroy the demons; reproved by Vasishtha, he desists: Pulastya appears, and bestows upon him divine knowledge: he repeats the Vishnu Purāṇa. Vishnu the origin, existence, and end of all things.

CHAPTER II.
Prayer of Parāśara to Vishnu. Successive narration of the Vishnu Purāṇa. Explanation of Viṣṇudeva: his existence before creation: his first manifestations. Description of Pradhāna or the chief principle of things. Cosmogony. Of Prakṛita or material creation; of time; of the active cause. Development of effects; Mahat; Ahāsavāra; Tanmātras; elements; objects of sense; senses; of the mundane egg. Viṣṇu the same as Brāhma the creator, Viṣṇu the preserver, Rudra the destroyer.

CHAPTER III.
Measure of time. Moments or Kāshīhas, &c.; day and night; fortnight, month, year, divine year: Yugas or ages: Mahāyuga or great age: day of Brāhma; periods of the Manus: a Manwantara: night of Brāhma and destruction of the world: a year of Brāhma: his life: a Kalpa: a Parārdha: the past or Pādma Kalpa: the present or Vārāha.
CHAPTER IV.
Narayana's appearance, in the beginning of the Kalpa, as the Varaha or boar: Prithivi (Earth) addresses him: he raises the world from beneath the waters: hymned by Sanandana and the Yogins. The earth floats on the ocean: divided into seven zones. The lower spheres of the universe restored. Creation renewed.

CHAPTER V.
Vishnu, as Brahma, creates the world. General characteristics of creation. Brahma meditates, and gives origin to immovable things, animals, gods, men. Specific creation of nine kinds: Mahat, Tanmatra, Adhiyaya, inanimate objects, animals, gods, men, Anugraha, and Kaumara. More particular account of creation. Origin of different orders of beings from Brahma's body under different conditions, and of the Vedas from his mouths. All things created again as they existed in a former Kalpa.

CHAPTER VI.

CHAPTER VII.
Creation continued. Production of the mind-born sons of Brahma: of the Prajapatis; of Sanandana and others; of Rudra and the eleven Rudras; of the Manu Swayarabhuva and his wife Satarupa; of their children. The daughters of Daksha, and their marriage to Dharma and others. The progeny of Dharma and Adharma. The perpetual succession of worlds, and different modes of mundane dissolution.

CHAPTER VIII.
Origin of Rudra: his becoming eight Rudras: their wives and children. The posterity of Bhrigu. Account of Sri in conjunction with Vishnu. (Sacrifice of Daksha.)
CHAPTER XV.
The world overrun with trees: they are destroyed by the Prachetasas. Soma pacifies them, and gives them Mārishā to wife: her story: the daughter of the nymph Pramlochā. Legend of Kaúdū. Mārishā's former history. Daksha the son of the Prachetasas: his different characters: his sons: his daughters: their marriages and progeny: allusion to Prahlāda, his descendant.

CHAPTER XVI.
Inquiries of Maitreya respecting the history of Prahlāda.

CHAPTER XVII.
Legend of Prahlāda. Hiraṇyakaśipu the sovereign of the universe: the gods dispersed, or in servitude to him: Prahlāda, his son, remains devoted to Vishnu: questioned by his father, he praises Vishnu: Hiraṇyakaśipu orders him to be put to death, but in vain: his repeated deliverance: he teaches his companions to adore Vishnu.

CHAPTER XVIII.
Hiraṇyakaśipu’s reiterated attempts to destroy his son: their being always frustrated.

CHAPTER XIX.
Dialogue between Prahlāda and his father: he is cast from the top of the palace unhurt: baffles the incantations of Śambara: he is thrown, fettered, into the sea: he praises Vishnu.

CHAPTER XX.
Vishnu appears to Prahlāda. Hiraṇyakaśipu relents, and is reconciled to his son: he is put to death by Vishnu as the Nṛsinha. Prahlāda becomes king of the Daityas: his posterity: fruit of hearing his story.

CHAPTER XXI.
Families of the Daityas. Descendants of Kaśyapa by Dann. Children of Kaśyapa by his other wives. Birth of the Mārutas, the sons of Dītī.

CHAPTER V.
Of the seven regions of Pátála, below the earth. Nárada's praises of Pátála. Account of the serpent Šesha. First teacher of astronomy and astrology.

CHAPTER VI.
Of the different hells, or divisions of Naraka, below Pátála: the crimes punished in them, respectively: efficacy of expiation: meditation on Vishńu the most effective expiation.

CHAPTER VII.
Extent and situation of the seven spheres, viz. earth, sky, planets, Mahar-loka, Jana-loka, Tapo-loka, and Satya-loka. Of the egg of Brahma, and its elementary envelopes. Of the influence of the energy of Vishńu.

CHAPTER VIII.
Description of the sun: his chariot; its two axles: his horses. The cities of the regents of the cardinal points. The sun's course: nature of his rays: his path along the ecliptic. Length of day and night. Divisions of time: equinoxes and solstices, months, years, the cyclical Yuga or age of five years. Northern and southern declinations. Saints on the Loká-loka mountain. Celestial paths of the Pitrís, gods, Vishńu. Origin of Gango, and separation, on the top of Meru, into four great rivers.

CHAPTER IX.
Planetary system, under the type of a Šiśumára or porpoise. The earth nourished by the sun. Of rain whilst the sun shines. Of rain from clouds. Rain the support of vegetation, and, thence, of animal life. Náráyaṉa the support of all beings.

CHAPTER X.
Names of the twelve Ádityas. Names of the Ṛishis, Gandharvas, Apsarasas, Yakshas, Uragas, and Rákshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

CHAPTER XI.
The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishńu: his functions.

CHAPTER XII.
Description of the moon: his chariot, horses, and course: fed by the sun: drained, periodically, of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhrúva. Typical members of the planetary porpoise. Vásudeva alone real.

CHAPTER XIII.
Legend of Bharata. Bharata abdicates his throne and becomes an ascetic: cherishes a fawn, and becomes so much attached to it, as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed, as a palankin-bearer, for the Raja of Sauvira: rebuked for his awkwardness: his reply: dialogue between him and the king.

CHAPTER XIV.
Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.

CHAPTER XV.
Bharata relates the story of Řibhu and Nidágha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.
CHAPTER XVI.

Ítbhu returns to his disciple, and perfects him in divine knowledge.
The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

BOOK III.

CHAPTER I.

Account of the several Manus and Manwantaras. Swárochishá the second Manu: the divinities, Indra, the seven Rishis, of his period, and his sons. Similar details of Aútami, Támasa, Raivata, Chákshusha, and Vaivaswáta. The forms of Vishúu, as the preserver, in each Manwantara. The meaning of Vishúu.

CHAPTER II.

Of the seven future Manus and Manwantaras. Story of Sánílt and Chháyá, wives of the sun. Sávarní, son of Chháyá, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Vishúu in each of the four Yugas.

CHAPTER III.

Division of the Veda into four portions, by a Vyasá, in every Dwápara age. List of the twenty-eight Vyasas of the present Manwantara. Meaning of the word Brahma.

CHAPTER IV.

Division of the Veda, in the last Dwápara age, by the Vyasá Káishá Dwápayána. Pála made reader of the Ítich; Vaíámpáyána, of the Yajus; Jaimini, of the Sáman; and Sumantu, of the Atharvan. Súta appointed to teach the historical poems. Origin of the four parts of the Veda. Saúhítás of the Rig-veda.

CHAPTER V.

Divisions of the Yajur-veda. Story of Yájñavalkya: forced to give up what he has learned: picked up by others, forming the Taittiriya-yajus. Yájñavalkya worships the sun, who communicates to him the Vájasaneyá-yajus.

CHAPTER VI.


CHAPTER VII.

By what means men are exempted from the authority of Yama, as narrated by Bhishma to Nakula. Dialogue between Yama and one of his attendants. Worshippers of Vishúu not subject to Yama. How they are to be known.

CHAPTER VIII.

How Vishúu is to be worshipped, as related by Aurva to Sagára. Duties of the four castes, severally and in common: also in time of distress.

CHAPTER IX.

Duties of the religious student, householder, hermit, and mendicant.

CHAPTER X.

Ceremonies to be observed at the birth and naming of a child. Of marrying, or leading a religious life. Choice of a wife. Different modes of marrying.

CHAPTER XI.

Of the Sadácharás or perpetual obligations of a householder. Daily purifications, ablutions, libations, and oblations: hospitality: obsequial rites: ceremonies to be observed at meals, at morning and evening worship, and on going to rest.

CHAPTER XII.

Miscellaneous obligations, purificatory, ceremonial, and moral.

CHAPTER XIII.

Of Šráddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekodésha or monthly Šráddha, and the Sapindana or annual one. By whom to be performed.
CONTENTS.

CHAPTER XIV.
Of occasional Śrāddhas or obsequial ceremonies: when most efficacious, and at what places.

CHAPTER XV.
What Brahmans are to be entertained at Śrāddhas. Different prayers to be recited. Offerings of food to be presented to deceased ancestors.

CHAPTER XVI.
things proper to be offered, as food, to deceased ancestors: prohibited things. Circumstances vitiating a Śrāddha: how to be avoided. Song of the Pitris or progenitors, heard by Ikshvāku.

CHAPTER XVII.
of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasiṣṭha to Bhiṣma: the gods, defeated by the Daityas, praise Viṣṇu: an illusory being, or Buddha, produced from his body.

CHAPTER XVIII.
Buddha goes to the earth and teaches the Daityas to contemn the Vedas: his sceptical doctrines: his prohibition of animal sacrifices. Meaning of the term Bauddha. Jainas and Bauddhas: their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagas. Consequences of neglect of duty. Story of Śādathanu and his wife Śāivyā. Communion with heretics to be shunned.

BOOK IV.

CHAPTER I.

CHAPTER II.

CHAPTER III.
Saubhari and his wives adopt an ascetic life. Descendants of Māndhātī. Legend of Narmadā and Purukutsa. Legend of Triśānku. Bhu driven from his kingdom by the Haihayas and Tālājanghas. Birth of Sagara: he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offerings to fire and the study of the Vedas.

CHAPTER IV.
The progeny of Sagara: their wickedness: he performs an Aśvamedha: the horse stolen by Kapila: found by Sagara’s sons, who are all destroyed by the sage: the horse recovered by Aśvāman: his descendants. Legend of Mitrāshā or Kalmāshapāda, the son of Sudāsa. Legend of Khaṭwāngā. Birth of Rāma and the other sons of Daśaratha. Epitome of the history of Rāma: his descendants, and those of his brothers. Line of Kuṣa. Bṛihadbala, the last, killed in the Great War.

CHAPTER V.

CHAPTER VI.
Kings of the lunar dynasty. Origin of Soma or the moon: he carries off Tārā, the wife of Bṛihaspati: war between the gods and Asuras, in consequence: appeased by Brahmā. Birth of Budha: married to Ilā, daughter of Vaivasvata. Legend of his son Pururavas and the nymph Urvāśi: the former institutes offerings with fire: ascends to the sphere of the Gandharvas.
CHAPTER VII.
Sons of Pururavas. Descendants of Amávasu. Indra born as Gádhi. Legend of Richika and Satyavatí. Birth of Jannadagní and Viśwámitra. Paraśuráma the son of the former. (Legend of Paraśuráma.) Sunahśépha and others, the sons of Viśwámitra, forming the Kaúśika race.

CHAPTER VIII.

CHAPTER IX.
Descendants of Raji, son of Áyuś: Indra resigns his throne to him: claimed, after his death, by his sons, who apostatise from the religion of the Vedas, and are destroyed by Indra. Descendants of Pratikahatra, son of Kshatravíddhá.

CHAPTER X.
The sons of Nahusha. The sons of Yayáti: he is cursed by Sukra: wishes his sons to exchange their vigour for his infirmities. Púru alone consents. Yayáti restores him his youth: divides the earth amongst his sons, under the supremacy of Púru.

CHAPTER XI.
The Yágava race, or descendants of Yadu. Kárttavíraya obtains a boon from Dattátreya: takes Rávaña prisoner: is killed by Paraśuráma: his descendants.

CHAPTER XII.
Descendants of Kroshri. Jyámagha's connubial affection for his wife Saivyá: their descendants kings of Vidarbha and Chedi.

CHAPTER XIII.
Sons of Sattwata. Bhoja princes of Mrittikávati. Súrya the friend of Sattrájít: appears to him in a bodily form: gives him the Syamantaka gem: its brilliance and marvellous properties.

CHAPTER XIV.
Descendants of Sini, of Anamitra, of Śwapalka and Chitaka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamána. Children of Śrá: his son Vasudeva: his daughter Píthá married to Páádu: her children, Yudhishthíra and his brothers; also Karáa, by Áditya. The sons of Páádu by Máári. Husbands and children of Śrá's other daughters. Previous births of Śíṣápála.

CHAPTER XV.
Explanation of the reason why Śíṣápála, in his previous births as Hirañyakaśipu and Rávaña, was not identified with Viśnu, on being slain by him, and was so identified, when killed as Śíṣápála. The wives of Vasudeva: his children: Balaráma and Kríshńa his sons by Devaki: born, apparently, of Rohíni and Yaśodá. The wives and children of Kríshńa. Multitude of the descendants of Yadu.

CHAPTER XVI.
Descendants of Turvasu.

CHAPTER XVII.
Descendants of Druhyu.
CONTENTS.

CHAPTER XVIII.
Descendants of Anu. Countries and towns named after some of them, as Anga, Banga, and others.

CHAPTER XIX.

CHAPTER XX.
Descendants of Kuru. Devāpi abdicates the throne: assumed by Śāntanu: he is confirmed by the Brahmans: Bhishma his son by Ganga: his other sons. Birth of Dhrītarāṣṭra, Pāṇḍu, and Vidura. The hundred sons of Dhrītarāṣṭra. The five sons of Pāṇḍu: married to Draupadi: their posterity. Parikṣhit, the grandson of Arjuna, the reigning king.

CHAPTER XXI.
Future kings. Descendants of Parikṣhit, ending with Kṣemaka.

CHAPTER XXII.
Future kings of the family of Ikṣvāku, ending with Sumitra.

CHAPTER XXIII.
Future kings of Magadhā, descendants of Bīhadratha.

CHAPTER XXIV.

BOOK V.

CHAPTER I.
The death of Kaṁsā announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Viṣṇu, who promises to give her relief. Kaṁsā imprisons Vasudeva and Devaki. Viṣṇu’s instructions to Yoganidrā.

CHAPTER II.
The conception of Devāki: her appearance: she is praised by the gods.

CHAPTER III.
Birth of Viṣṇu: conveyed by Vasudeva to Mathurā, and exchanged with the new-born daughter of Yaśodā. Kaṁsā attempts to destroy the latter, who becomes Yoganidrā.

CHAPTER IV.
Kaṁsā addresses his friends, announces their danger, and orders male children to be put to death.

CHAPTER V.
Nanda returns, with the infants Kṛṣṇa and Balarāma, to Gokula. Pātanā killed by the former. Prayers of Nanda and Yaśodā.

CHAPTER VI.
Kṛṣṇa overturns a wagon: casts down two trees. The Gopas depart to Viṭālaṇavāna. Sports of the boys. Description of the season of the rains.

CHAPTER VII.
Kṛṣṇa combats the serpent Kāliya: alarm of his parents and companions: he overcomes the serpent, and is propitiated by him: commands him to depart from the Yamunā river to the ocean.
CONTENTS.

CHAPTER VIII.
The demon Dhenuka destroyed by Rāma.

CHAPTER IX.
Sports of the boys in the forest. Pralamba the Asura comes amongst them: is destroyed by Rāma, at the command of Krishna.

CHAPTER X.
Description of autumn. Krishna dissuades Nanda from worshipping Indra: recommends him and the Gopas to worship cattle and the mountains.

CHAPTER XI.
Indra, offended by the loss of his offerings, causes heavy rains to deluge Gokula. Krishna holds up the mountain Govardhana, to shelter the cowherds and their cattle.

CHAPTER XII.
Indra comes to Gokula: praises Krishna, and makes him prince over the cattle. Krishna promises to befriend Arjuna.

CHAPTER XIII.
Krishna praised by the cowherds: his sports with the Gopīs: their imitation and love of him. The Rāsa dance.

CHAPTER XIV.
Krishna kills the demon Arīśṭha, in the form of a bull.

CHAPTER XV.
Krishna and Balārama meet Kubjā: she is made straight by the former: they proceed to the palace. Krishna breaks a bow intended for a trial of arms. Kaṇsa's orders to his servants. Public games. Krishna and his brother enter the arena: the former wrestles with Chaṇḍūra, the latter, with Mushti ka, the king's wrestlers; who are both killed. Krishna attacks and slays Kaṇsa: he and Balārama do homage to Vasudeva and Devaki: the former praises Krishna.

CHAPTER XVI.
Krishna encourages his parents; places Ugrasena on the throne; becomes the pupil of Śāndipani, whose son he recovers from the sea: he kills the marine demon Panchajāna, and makes a horn of his shell.

CHAPTER XVII.
Akrūra's meditation on Krishna: his arrival at Gokula: his delight at seeing Krishna and his brother.

CHAPTER XVIII.
Grief of the Gopīs on the departure of Krishna and Balārama, with Akrūra: their leaving Gokula. Akrūra bathes in the Yamunā: beholds the divine forms of the two youths, and praises Viṣṇu.

CHAPTER XIX.

CHAPTER XX.
Krishna and Balārama meet Kubjā: she is made straight by the former: they proceed to the palace. Krishna breaks a bow intended for a trial of arms. Kaṇsa's orders to his servants. Public games. Krishna and his brother enter the arena: the former wrestles with Chaṇḍūra, the latter, with Mushti ka, the king's wrestlers; who are both killed. Krishna attacks and slays Kaṇsa: he and Balārama do homage to Vasudeva and Devaki: the former praises Krishna.

CHAPTER XXI.
Jalāśya besieges Mathurā; is defeated, but repeatedly renewes the attack.
CONTENTS.

CHAPTER XXIII.
Birth of Kalayavana: he advances against Mathura. Kṛishnā builds Dwārakā, and sends thither the Yādava tribe: he leads Kalayavana into the cave of Muchukunda: the latter awakes, consumes the Yavana king, and praises Kṛishnā.

CHAPTER XXIV.
Muchukunda goes to perform penance. Kṛishnā takes the army and treasures of Kalayavana, and repairs, with them, to Dwārakā. Balarāma visits Vraja: inquiries of its inhabitants after Kṛishnā.

CHAPTER XXV.
Balarāma finds wine in the hollow of a tree; becomes inebriated; commands the Yamunā to come to him, and, on her refusal, drags her out of her course: Lakṣmī gives him ornaments and a dress: he returns to Dwārakā and marries Revati.

CHAPTER XXVI.
Kṛishnā carries off Rukmiṇī: the princes who come to rescue her repulsed by Balarāma. Rukmin overthrown, but, spared by Kṛishnā, founds Bhoja-ka la. Pradyumna born of Rukmiṇī.

CHAPTER XXVII.
Pradyumna stolen by Saṁbarā; thrown into the sea, and swallowed by a fish; found by Māyādevī: he kills Saṁbarā, marries Māyādevī, and returns, with her, to Dwārakā. Joy of Rukmiṇī and Kṛishnā.

CHAPTER XXVIII.
Wives of Kṛishnā. Pradyumna has Aniruddha: nuptials of the latter. Balarāma, beat at dice, becomes incensed, and slays Rukmin and others.

CHAPTER XXIX.
Indra comes to Dwārakā, and reports to Kṛishnā the tyranny of Naraka. Kṛishnā goes to his city, and puts him to death. Earth gives the earrings of Aditi to Kṛishnā, and praises him.

CHAPTER XXX.
Kṛishnā restores her earrings to Aditi, and is praised by her: he visits the gardens of Indra, and, at the desire of Satyabhāmā, carries off the Pārijāta tree. Śacī excites Indra to its rescue. Conflict between the gods and Kṛishnā, who defeats them. Satyabhāmā derides them. They praise Kṛishnā.

CHAPTER XXXI.
Kṛishnā, with Indra’s consent, takes the Pārijāta tree to Dwārakā; marries the princes rescued from Naraka.

CHAPTER XXXII.
Children of Kṛishnā.UMB, the daughter of Bāña, sees Aniruddha in a dream, and becomes enamoured of him.

CHAPTER XXXIII.
Bāña solicits Śiva for war: finds Aniruddha in the palace, and makes him prisoner. Kṛishnā, Balarāma, and Pradyumna come to his rescue. Śiva and Skanda aid Bāña: the former is disabled; the latter, put to flight. Bāña encounters Kṛishnā, who cuts off all his arms, and is about to put him to death. Śiva intercedes, and Kṛishnā spares his life. Viṣṇu and Śiva are the same.

CHAPTER XXXIV.
Paun德拉, a Vāsudeva, assumes the insignia and style of Kṛishnā, supported by the king of Kaśi. Kṛishnā marches against and destroys them. The son of the king sends a magical being against Kṛishnā: destroyed by his discus, which also sets Benares on fire, and consumes it and its inhabitants.

CHAPTER XXXV.
Saṁbha carries off the daughter of Duryodhana, but is taken prisoner. Balarāma comes to Hastināpura, and demands his l.
CHAPTER XXXVI.
The Asura Dwivida, in the form of an ape, destroyed by Balarama.

CHAPTER XXXVII.
Destruction of the Yádavas. Samba and others deceive and ridicule the Rishis. The former bears an iron pestle: it is broken, and thrown into the sea. The Yádavas go to Prabhása, by desire of Kriishna: they quarrel and fight, and all perish. The great serpent Śesha issues from the mouth of Ráma. Kriishna is shot by a hunter, and again becomes one with universal spirit.

CHAPTER XXXVIII.
Arjuna comes to Dwára-ká, and burns the dead, and takes away the surviving inhabitants. Commencement of the Kali age. Shepherds and thieves attack Arjuna, and carry off the women and wealth. Arjuna regrets the loss of his prowess to Vyása; who consoles him, and tells him the story of Ashávakra's cursing the Apsarasas. Arjuna and his brothers place Párikshit on the throne, and go to the forests. End of the fifth book.

BOOK VI.
CHAPTER I.
Of the dissolution of the world: the four ages: the decline of all things, and deterioration of mankind, in the Kali age.

CHAPTER II.
Redeeming properties of the Kali age. Devotion to Vishńu sufficient to salvation, in that age, for all castes and persons.

CHAPTER VIII.

VISHNÚ PURÁÑA.

CHAPTER I.

Invocation. Maitreya inquires of his teacher, Parāśara, the origin and nature of the universe. Parāśara performs a rite to destroy the demons: reproved by Vasishṭha, he desists: Pulastya appears, and bestows upon him divine knowledge: he repeats the Vishnū Purāṇa. Vishnū the origin, existence, and end of all things.

OM! GLORY TO VĀSUDEVA. — Victory be to thee, Puñḍarikāksha; adoration be to thee, Viśvabhāvana;

* An address of this kind, to one or other Hindu divinity, usually introduces Sanskrit compositions, especially those considered sacred. The first term of this Mantra or brief prayer, Om or Ouikāra, is well known as a combination of letters invested by Hindu mysticism with peculiar sanctity. In the Vedas, it is said to comprehend all the gods; and, in the Purāṇas, it is directed to be prefixed to all such formulæ as that of the text. Thus, in the Uttara Khaṇḍa of the Padma Purāṇa: 'The syllable Om, the mysterious name, or Brahma, is the leader of all prayers: let it, therefore, O lovely-faced, (Śiva addresses Durgā,) be employed in the beginning of all prayers'.

* Chapter XXXII.
May that Vishnu, who is the existent, imperishable 
Brahma; who is Iswara; 1 who is spirit; 2 who, with the 
three qualities, 3 is the cause of creation, preservation, 
and destruction; who is the parent of nature, intellect, 

lord of the senses. 4 4. Mahapurusha (महापुरुष), great or 
supreme spirit; Purusha meaning that which abides or is quiescent 
in body (puri स्ते). 5. Purvaja (पुरुष), produced or appearing 
before creation; the Orphic παραβασιμος. In the fifth 
book, c. 18, Vishnu is described by five appellations which are 
considered analogous to these; or: 1. Bhūtātmā (भूतात्मा), one with 
created things, or Puṇḍarikākṣha; 2. Pradhānātmā (प्रधानात्मा), 
one with crude nature, or Viśvabhāvāna; 3. Indriyātmā (इन्द्रीय- 
ात्मा), one with the senses, or Hrishikesa; 4. Paramātmā (पर- 
ात्मा), supreme spirit, or Mahāpurusha; and Ātman (अत्म), 
soul, living soul, animating nature and existing before it, or 
Purvaja.

1 Brahma (ब्रह्म), in the neuter form, is abstract supreme 
spirit; and Iswara (िस्वर) is the deity in his active nature, 
he who is able to do or leave undone, or to do anything in any 
other manner that in which it is done: किस्मत अनुसार किसी 
सब्ज़ेँ।

2 Purus (पुरुष), which is the same with Purusha, incorporated spirit. By this, and the two preceding terms, also, the 
commentator understands the text to signify, that Vishnu is any 
form of spiritual being that is acknowledged by different philo-
sophical systems; or that he is the Brahma of the Vedānta, 
the Iswara of the Pātanjalai, and the Purusha of the Sāṅkhya, 
school.

3 The three qualities, to which we shall have further occasion 
to advert, are: Sattwa (सत्त्व), goodness or purity, knowledge,
and the other ingredients of the universe;¹ be to us the bestower of understanding, wealth, and final emancipation.

Having adored Vishnú,² the lord of all, and paid quiescence; Rajas (रजस्), fowlness, passion, activity; and Tamas (तमस्), darkness, ignorance, inertia.*

¹ Pradhána-buddhiyádhyájagratprapanchaáni (प्रधानज्ञ्याद्भूतंत्रपंचसूक्तं). This predicate of the deity distinguishes most of the Puráñás from several of the philosophical systems, which maintain, as did the earliest Grecian systems of cosmogony, the eternal and independent existence of the first principle of things, as nature, matter, or chaos. Accordingly, the commentator notices the objection. Pradhána being without beginning, it is said, How can Vishnú be its parent? To which he replies, that this is not so; for, in a period of worldly destruction (Pralaya), when the creator desists from creating, nothing is generated by virtue of any other energy or parent. Or, if this be not satisfactory, then the text may be understood to imply that intellect (Buddhi), &c., are formed through the materiality of crude nature or Pradhána.

² Vishnú is commonly derived, in the Puráñás, from the root Viś (विश्), to enter; entering into or pervading the universe: agreeably to the text of the Vedas: तत्तुष्ठा तद्विद्विद्विदित्।

¹ Having created that (world), he then afterwards enters into it;' being, as our comment observes, undistinguished by place, time, or property: ध्रोकालसंपूर्णत: अवधचः स्वाभाविक। According to the Matsya P., the name alludes to his entering into the mundane egg: according to the Padma P., to his entering into, or combining with, Prakriti, as Purusha or spirit: स एव अवभाविकः प्रकाशसाधित: ह।

In the Moksha Dharmà of the Mahábhárata, s. 165, the word is derived from the root vi (वि), signifying motion, pervasion,

reverence to Brahmá and the rest;¹ having also saluted the spiritual preceptor;² I will narrate a Puráñá equal in sanctity to the Vedas.

production, radiance; or, irregularly, from kram (क्रम), to go, with the particle vi (वि), implying variously, prefixed. *

¹ Brahmá and the rest is said to apply to the series of teachers through whom this Puráñá was transmitted from its first reputed author, Brahmá, to its actual narrator, the sage Paráśara. See, also, b. VI., c. 8.

² The Guru or spiritual preceptor is said to be Kapila or Sáraswata. The latter is included in the series of teachers of the Puráñá. Paráśara must be considered also as a disciple of Kapila, as a teacher of the Sánkhyá philosophy.

* There seems to be a misunderstanding, here, on the part of the translator; for, in the passage of the Mahábhárata referred to by him,—which can be no other than the Śánti-parvan, Moksha-dhárma, 13170 and 13171—Vishnú is taken to be derived, with the suffix वि, from विश्व, “to shine” and also “to move.” That passage is subjoined:

गतिः सत्वसतिः प्रज्ञानसप्तम: भारते।

वाञ्छे से रोहसी पार्श्व बलिभाष्यामहिः।

अभिभुतानि वाञ्छे सत्वे निविद्विद्विदिते।

कस्मशाचावहे पार्श्व विन्यसनिरिविविधते।

Arjuna Miśā, commenting on these verses, derives the word from विश्व in the acceptation of “to go.” It seems to admit this verb likewise in the Vaidik sense of “to eat.” But the latter view is not borne out by the text. His words are: विश्वपञ्चाशस्त्रमार्ग:।

गतिः शिविः गतिः सत्व:।

गतिः विश्व:। कस्मशाचावहे पार्श्व प्रज्ञानविविधते।

In the Nighátha, II., 8, विश्व विन्यस्तिः occurs as a synonym of अभिभुते।

Gangadhara, in his metrical gloss on the thousand names of Vishnú, expresses himself as follows, touching the six hundred and fifty-seventh of them:

विश्वविन्यस्त: विश्वि स विन्यस्ति से सह विश्व:।

विश्वुः स विन्यस्ति से सह हि दिश्यति:।

वाञ्छे से रोहसी पार्श्व बलिभाष्यामहिः।

कस्मशाचावहे पार्श्व विन्यसनिरिविविधते।

इव प्रज्ञानसप्तम: हि विश्व दिनरीय च परिप्रयतः।

चौपाट्यकेदकुमार:।

¹ See the editor's second note in p. 26, and note in p. 35, infra.
Maitreya, having saluted him reverentially, thus addressed Parāśara,—the excellent sage, the grandson of Vasishṭha,—who was versed in traditional history and the Purāṇas; who was acquainted with the Vedas and the branches of science dependent upon them, and skilled in law and philosophy; and who had performed the morning rites of devotion.

Maitreya said: Master! I have been instructed, by you, in the whole of the Vedas, and in the institutes of law and of sacred science. Through your favour, other men, even though they be my foes, cannot accuse me of having been remiss in the acquirement of knowledge. I am now desirous, 0 thou who art profound in piety, to hear from thee how this world was, and how in future it will be? what is its substance, 0 Brahman; and whence proceeded animate and inanimate things? into what has it been resolved; and into what will its dissolution again occur? how were the elements manifested? whence proceeded the gods and other beings? what are the situation and extent of the oceans and the mountains, the earth, the sun, and the planets? what are the families of the gods and others, the Manus, the periods called Manwantaras, those termed Kalpas, and their subdivisions, and the four ages: the events that happen at the close of a Kalpa, and the terminations of the several ages:¹ the histories, 0 great Muni, of the gods, the sages, and kings; and how the Vedas were divided into branches (or schools), after they had been arranged by Vyāsa:* the duties of the Brahmans and the other tribes, as well as of those who pass through the different orders of life? All these things I wish to hear from you, grandson of Vasishṭha.† Incline thy thoughts benevolently towards me, that I may, through thy favour, be informed of all I desire to know.

Parāśara replied: Well inquired, pious Maitreya. You recall to my recollection that which was of old narrated by my father's father, Vasishṭha. I had heard that my father had been devoured by a Rakṣasa employed by Viśvāmitra. Violent anger seized me; and I commenced a sacrifice for the destruction of the Rakṣasas. Hundreds of them were reduced to ashes by the rite; when, as they were about to be entirely extirpated, my grandfather Vasishṭha thus spake to me: Enough, my child; let thy wrath be appeased: the Rakṣasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked,

³ Maitreya is the disciple of Parāśara, who relates the Vishṇu Purāṇa to him. He is also one of the chief interlocutors in the Bhāgavata, and is introduced, in the Mahābhārata (Vana Parvan, s. 10), as a great Rishi or sage, who denounces Duryodhana's death. In the Bhāgavata, he is also termed Kaśārava, or the son of Kuśārava.

¹ One copy reads Yugadharmā, the duties peculiar to the four ages, or their characteristic properties, instead of Yugānta.

† Vyasa-kartika has, rather, the signification of "composed by Vyasa".

† To the letter, "son of Vasishṭha", whose father was Vasishṭha.
is any one killed? Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains, by arduous exertions, of fame and of devout austerities, and prevents the attainment of heaven or of emancipation. The chief sages always shun wrath: be not thou, my child, subject to its influence. Let no more of these unoffending spirits of darkness be consumed. * Mercy is the might of the righteous. ¹

¹ Sacrifice of Parásara. The story of Parásara's birth is narrated in detail in the Mahábhárata (Adi Parvan, s. 176). King Kalmashapáda, meeting with Śakti, the son of Vasishtha, in a narrow path in a thicket, desired him to stand out of his way. The sage refused; on which the Rájá beat him with his whip; and Śakti cursed him to become a Rákshasa, a man-devouring spirit. The Rájá, in this transformation, killed and ate its spirit. The faculty of heaven or of emancipation. The chief sages always persuaded from its completion by Vasishtha and other sages, or author, or Śakti, together with all the other sons of Vasishtha. Śakti left his wife, Adiśyanti, pregnant; and she gave birth to Parásara, who was brought up by his grandfather. When he grew up, and was informed of his father's death, he instituted a sacrifice for the destruction of all the Rákshasas, but was dissuaded from its completion by Vasishtha and other sages, or Atri, Pulastya, Pulaha, and Kratu. The Mahábhárata adds, that, when he desisted from the rite, he scattered the remaining sacrificial fire upon the northern face of the Himálaya mountain, where it still blazes forth, at the phases of the moon, consuming Rákshasas, forests, and mountains. The legend alludes, possibly, to some trans-himalayan volcano. The transformation of Kalmashapáda is ascribed, in other places, to a different cause; but he is everywhere regarded as the devourer of Śakti † or Śaktri, as the name also occurs. The story is told in the Linga Purána.

* Supply: "Let this thy sacrifice cease".
† This is hardly the name of a male. The right word seems to be Śakti.
the son of Brahmá, who was received, by my grandfather, with the customary marks of respect. The illustrious brother of Pulaha said to me: Since, in the violence of animosity, you have listened to the words of your progenitor, and have exercised clemency, therefore you shall become learned in every science. Since you have forborne, even though incensed, to destroy my posterity, I will bestow upon you another boon; and you shall become the author of a summary of the Puránas. You shall know the true nature of the deities, as it really is; and, whether engaged in religious rites, or abstaining from their performance, your understanding, through my favour, shall be perfect, and exempt from doubts. Then my grandsire Vasishtha added: Whatever has been said to thee by Pulastya shall assuredly come to pass.

Now truly all that was told me formerly by Vasishtha, and by the wise Pulastya, has been brought to my recollection by your questions; and I will relate to you the whole, even all you have asked. Listen to the complete compendium of the Puránas, according to its tenor. The world was produced from Vishnu: it exists in him: he is the cause of its continuance and cessation: he is the world.
here precisely the ἐν πάντω of the Orphic doctrines; and we might fancy, that Brucker was translating a passage from a Purāṇa, when he describes them in these words: “Continuisse Jovem [lege Vishnum] sive summum deum in se omnia, omnibus ortum ex se dedisse; et ** omnia ex se genuisse, et ex sua produxisse essentia; Spiritum esse universi, qui omnia regit, vivificat, estque ** Ex quibus necessario sequitur omnia in eum reditura.” Hist. Philos., I., 388. Jamblichus and Proclus also testify that the Pythagorean doctrines of the origin of the material world from the Deity, and its identity with him, were much the same. Cudworth, Intell. Syst., Vol. I., p. 346.

CHAPTER II.

Prayer of Parāśara to Vishṇu. Successive narration of the Vishṇu Purāṇa. Explanation of Vāsudeva: his existence before creation; his first manifestations. Description of Prabhāna or the chief principle of things. Cosmogony. Of Prākṛta or material creation; of time; of the active cause. Development of effects; Mahat; Ahaṁkāra; Tanmātras; elements; objects of sense; senses; of the mundane egg. Vishṇu the same as Brahmā the creator; Vishṇu the preserver; Rudra the destroyer.

Parāśara said: Glory to the unchangeable, holy, eternal, supreme Vishṇu, of one universal nature, the mighty over all: to him who is Hiraṇyagarbha, Hari, and Śankara,¹ the creator, the preserver, and destroyer

¹ The three hypostases of Vishṇu. Hiraṇyagarbha (हिरण्य-गर्भ) is a name of Brahmā; he who was born from the golden egg. Hari (हरि) is Vishṇu; and Śankara (शंकर), Śiva. The Vishṇu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creator, preserver, and destroyer. Thus, in the Mārkandeya: * Accordingly, as the primal all-pervading spirit is distinguished by attributes in creation and the rest, so he obtains the denomination of Brahmā, Vishṇu, and Śiva. In the capacity of Brahmā, he creates the worlds; in that of Rudra, he destroys them; in that of Vishṇu, he is quiescent. These are the three Avasthās (lit., hypostases) of the self-born. Brahmā is the quality of activity; Rudra, that of darkness; Vishṇu, the lord of the world, is goodness. So, therefore, the three gods are the three qualities.

* XLVI., 16 et seq. The edition in the Bibliotheca Indica gives several discrepant readings.
of the world: to Vásudeva, the liberator of his worshippers:* to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete: to Vishnu, the cause of final emancipation.1 Glory to the supreme Vishnu, the cause

They are ever combined with, and dependent upon, one another; and they are never for an instant separate; they never quit each other:

The notion is one common to all antiquity, although less philosophically conceived, or, perhaps, less distinctly expressed, in the passages which have come down to us. The τρεῖς διχαίας ύποστάσεις of Plato are said, by Cudworth (I., 111.), upon the authority of Plotinus, to be an ancient doctrine, πολοιδία δόξα. And he also observes: “For, since Orpheus, Pythagoras, and Plato, who, all of them, asserted a trinity of divine hypostases, unquestionably derived much of their doctrine from the Egyptians, it may be reasonably suspected, that these Egyptians did the like before them.” As, however, the Grecian accounts and those of the Egyptians are much more perplexed and unsatisfactory than those of the Hindus, it is most probable that we find amongst them the doctrine in its most original, as well as most methodical and significant, form.

1 This address to Vishnu pursues the notion that he, as the supreme being, is one, whilst he is all. He is Avikāra, not sub-

* The words “of his worshippers” are supplied from the commentary.
shottama; 1 who is one with true wisdom, as truly known; 2 eternal and incorrupt; * and who is known, through false appearances, by the nature of visible objects: 3 † having bowed to Vishnu, the destroyer,

1 This is another common title of Vishnu, implying supreme, best (Uttama), spirit (Purusha), or male, or sacrifice, or, according to the Mahabha., Moksha Dharma, whatever sense Purusha may bear:

2 Paramarthatah (परमर्थत:), 'by or through the real object, or sense; through actual truth.'

3 Bhrambrandsanatarah (भ्रमद्रव्यंतरः), 'false appearances,' in opposition to actual truth. 'By the nature of visible objects' (चर्बलकेष्): Artha is explained by Drisya (दृश्य), 'visible'; Swarupena, by 'the nature of'. That is, visible objects are not what they seem to be, independent existences; they are essentially one with their original source; and knowledge of their true nature, or relation to Vishnu, is knowledge of Vishnu himself.

* "Who is, essentially, one with intelligence, transcendent, and without spot:"

† Preferably: "Conceived of, by reason of erroneous apprehension, as a material form":

Ardhavicharvajayatah Bhavindranatah: Kshatram.

The commentary runs: अर्धविचारज्ञयतेः भविन्द्रनाताः क्षत्रम्. The "erroneous apprehension" spoken of is here explained as arising from the conception of the individual soul.

‡ In the Harivamsha, 11358, we find:

पुरुषोत्सवः इशयां धर्मां परिकृतितस्म
र्वाभयवृद्धिः कु तलस्य पञ्चमोऽस्म.

"Purusha, that is to say, sacrifice, or whatever else is meant by purusha, - all that, known for highest (puruṣa), is called Purushottama." The word is a karmacdraya compound, not a tatrpu.usha.

and lord of creation and preservation; the ruler of the world; unborn, imperishable, undecaying: * I will relate to you that which was originally imparted by the great father of all (Brahmá†), in answer to the questions of Daksha and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmadá. It was next related by him to Saraswata, and by Saradswata to me. 1

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: † who is always, and alone: who exists everywhere, and in whom all things here exist; and who is, thence, named Vasudeva? 2 He is Brahm-

self. This is not the doctrine of Mâyá, or the influence of illusion, which alone, according to Vedánta idealism, constitutes belief in the existence of matter: a doctrine foreign to most of the Puráñas, and first introduced amongst them, apparently, by the Bhágavata.

1 A different and more detailed account of the transmission of the Vishnu Puráña is given in the last book, c. 8.

2 The ordinary derivation of Vasudeva has been noticed above (p 2). Here it is derived from Vas, 'to dwell,' from Vishnu's abiding in all things, and all in him: स्वर्गसादि समस्य च वसुदेव। The Mahabharata explains Vásu in the same manner, and Deva to signify radiant, shining: स्वाते अद्वासी वास-
ma, supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma, was all things; comprehending in his own nature the indiscrete and discrete. He then existed in the forms of Purusha and of Kāla. Purusha (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kāla (time) was the last. These four—Pradhāna (primary

or crude matter), Purusha (spirit), Vyakta (visible substance), and Kāla (time)—the wise consider to be the pure and supreme condition of Viśnu. These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Viśnu, being thus discrete and indiscrete substance, spirit, and time, sports like

are predicated of both, as eternity, omnipresence, omnipotence, &c.; but he does not adduce any scriptural text with the name Vāsudeva.

1 Time is not usually enumerated, in the Purāṇas, as an element of the first cause; but the Padma P. and the Bhāgavata agree with the Viśnu in including it. It appears to have been regarded, at an earlier date, as an independent cause. The commentator on the Moksha Dharma cites a passage from the Vedas, which he understands to allude to the different theories of the cause of creation:

वक्त: समाहो नियतिविक्षित्रस्य मूर्तिम् योगि: पुष्चः।

Time, inherent nature, consequence of acts, self-will, elementary atoms, matter, and spirit, asserted, severally, by the Astrologers, the Buddhists, the Mīmāṁsakas, the Jainas, the Logicians, the Śāṅkhyas, and the Vedāntins. Kpòra was also one of the first generated agents in creation, according to the Orphic theogony.

commentary on the Viśnu-puṇḍra has: सम्बन्धितः संवर्धितः समाहो चाल्कर्षयति। ** ततः स वासुदेव राजयति। कर्षविकर्षणोऽभिवेदः कालसम्यकः। वासुदेविः योगांगेविहेति कर्षविकर्षणः।

In the Mahābhārata, Śānti-parvan, 13169, we read:

कार्यांसि गणियथि सुग्रीव सूर्या वसुदेवः।

** * From the Śvetāvatāra Upanishad. See the Bibliotheca Indica, Vol. VII, p. 275.
VISHNU PURANA.

a playful boy, as you shall learn by listening to his frolics.¹

That chief principle (Pradhāna), which is the indiscrete cause, is called, by the sages, also Prakṛiti (nature): it is subtle, uniform, and comprehends what is and what is not (or both causes and effects);² is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning;² and that into which all that is produced is resolved.* By that principle all things were in-

¹ The creation of the world is very commonly considered to be the Līlā (लीला), sport or amusement, of the supreme being.

² The attributes of Pradhāna, the chief (principle or element), here specified, conform, generally, to those ascribed to it by the Śāṅkhyā philosophy (Śāṅkhyā Kārīkā, p. 16, &c.); although some of them are incompatible with its origin from a first cause. In the Śāṅkhyā, this incongruity does not occur; for there Pradhāna is independent, and coordinate with primary spirit. The Purāṇas give rise to the inconsistency, by a lax use of both philosophical and pantheistical expressions. The most incongruous epithets in our text are, however, explained away in the comment. Thus, Nitya (नित्य), 'eternal', is said to mean 'uniform, not liable to increase or diminution': नित्यं सदद्वन्द्विधिनम् Sādāsadātmakā (सदद्वन्द्विधि), 'comprehending what is and what is not', means 'having the power of both cause and effect' (कार्य-कारणशक्तिस्य), as proceeding from Viṣṇu, and as giving origin to material things. Anādī (अनादी), 'without beginning', means 'without birth' (जन्मपूर्व), not being engendered by any created thing, but proceeding immediately from the first cause. 'The mother', or, literally, 'the womb, of the world' (जन्मान्तर), means 'the passive agent in creation', operated on, or influenced, by the active will of the creator.† The first part of the passage in the text is a favourite one with several of the Purāṇas; but they modify it, and apply it after their own fashion. In the Viṣṇu, the original is:

चबलों भारं चतुर्भाणमुपवित्रस्यः।
प्रभुत्वम् प्रकटिः सूक्ष्म नित्य दशस्त्राद्यकम्॥

rendered as above. The Vāyu, Brahmāāda, and Kūrma Purāṇas have:

चबलों भारं चतुर्भाण नित्य दशस्त्राद्यकम्।
प्रभुत्वम् प्रकटिः विभ चन्द्राद्यकलिनकम्॥

'The indiscrete cause, which is uniform, and both cause and effect, and whom those who are acquainted with first principles call Pradhāna and Prakṛiti, is the uncognizable Brahma, who was before all': चिन्तने प्रकटं समवतेः।§ But the application of two synonyms of Prakṛiti to Brahma seems unnecessary, at least. The Brahma P. corrects the reading, apparently: the first line is as before; the second is:

Prabhavopayaga, "the place whence is the origination and into which is the resolution of all things." So says the commentator, and rightly. Jogat-yoni, a little before, is scarcely so much "the mother of the world", or "the womb of the world", as "the material cause of the world." The commentator explains it by kāraṇa, "cause".

† It may be generally remarked, with regard to these explanations of terms used in the text, and expounded by the Hindu commentator, that, had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would here have expressed himself differently. Thus, the reader will not find the "incongruity" and "inconsistency" complained of, if he bears in mind, that the text speaks of Brahma, not as putting forth evolutions, but as exhibiting different aspects of itself.

* Prabhavopayaga, "the place whence is the origination and into which is the resolution of all things." So says the commentator, and rightly.

† This is in the fourth chapter of the Vāyu-purāṇa.

§ Compare the Mārkandeya-purāṇa, XLV., 32 and 34.
vested in the period subsequent to the last dissolution

The passage is placed absolutely: 'There was an indiscrete cause,—eternal, and cause and effect,—which was both matter and spirit (Pradhana and Purusha), from which this world was made.' Instead of 'Iswara,' 'such' or 'this,' some copies read 'Pradhana; from which Iswara or god (the active deity or Brahma) made the world.' The Hari Vasishtha has the same reading, except in the last term, which it makes 'Pradhana;' that is, according to the commentator, 'the world, which is Iswara, was made.' The same authority explains this indiscrete cause, Avyaktakarana, to denote Brahma, 'the creator'; an identification very unusual, if not inaccurate, and possibly founded on misapprehension of what is stated by the Bhavishya P.:

'Which creates, undoubtedly, Mahat and the other qualities': assigning the first epithets, therefore, as the Vishnu does, to Prakriti only. The Linga† also refers the expression to Prakriti alone, but makes it a secondary cause:

An indiscrete cause, which those acquainted with first principles call Pradhana and Prakriti, proceeded from that Iswara (Siva). This passage is one of very many instances in which expressions are common to several Puranas, that seem to be borrowed from one another, or from some common source older than any of them; especially in this instance, as the same text occurs in Manu:

The expression of the text is rather obscure: 'All was pervaded (or comprehended) by that chief principle before (re-creation), after the (last) destruction':

'te gethe sarvebhavatadibharmatara paha:
pradhana prakritin vyadhramala-chinaka: ||

The ellipses are filled up by the commentator. This, he adds, is to be regarded as the state of things at a Mahapralaya or total dissolution; leaving, therefore, crude matter, nature, or chaos, as a coexistent element with the Supreme. This, which is conformable to the philosophical doctrine, is not, however, that of the Puranas in general, nor that of our text, which states

of the universe, and prior to creation. For Brahmans learned in the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production of the chief principle (Pradhana). 'There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing, save only One, unapprehensible by intellect, or That which is Brahma and Purus (spirit) and Pradhana

* Visishtha, the only reading recognized by Kulluka and Madhavithi, commentators on the Māṇava-dharma-kāstra, means, as explained by them, upāhṛta, "produced" or "created".

The Māṇava-dharma-kāstra notably differs from the Sāṅkhya, in that it does not hold a duality of first principles. And still different are the Puranas, in which the dualistic principles are united in Brahma, and— as previously remarked—are not evolutions thereof, but so many aspects of some supreme deity. See the Translator's first note in p. 15, supra.

† Prior Section, LXX., 2.

‡ See the editor's note in the preceding page.
(matter). The two forms which are other than (b. VI., c. 4), that, at a Prákśita or elementary dissolution, Pradhána itself merges into the deity. Neither is it, apparently, the doctrine of the Vedas, although their language is somewhat equivocal.

1. The metre here is one common to the Vedas, Trishťabh; but, in other respects, the language is not characteristic of those compositions. The purport of the passage is rendered somewhat doubtful by its close and by the explanation of the commentator. The former is: एवं प्राधानिक्रमेऽद्य पुनःसंयुक्तेऽद्य। 'One Prádhánika Brahma Spirit: That, was.' The commentator explains Prádhánika, Pradhána eva, the same word as Pradhána; but, it is a derivative word, which may be used attributively, implying 'having, or conjoined with, Pradhána.' The commentator, however, interprets it as the substantive; for he adds: ‘There was Pradhána and Brahma and Spirit; this triad was at the period of dissolution’.

2. He evidently, however, understands their conjoint existence as one only; for he continues: ‘So, according to the Vedas, then there was neither the non-existent cause nor the existent effect: तथा च ज्ञितं: नास्यदत्तो नसुलीत्वादि।

3. The evolutionary doctrine is not the Pauránik; and the commentator— who, on this occasion, does little more than supply ellipses, and does not call prakriti, 'at a Mahápralaya', 'a coexistent element with the Supreme' — advances nothing in contradiction to the tenor of the Pauráñas. See the editor's second note in p. 21, and note in p. 22, supra.

4. It is the abridged comment that is here cited. In the copy of which I have access, the passage extracted above begins: प्राधानिक्रमेऽप्राधानिक्रमेऽ। प्राधानिक्रमेऽ प्रक्रिया च। The fuller comment has: प्राधानिक्रमेऽ खार्चिन तद्भवः।

5. Thus opens a hymn of the Rig-veda; X., 129. See Colebrooke's Miscellaneous Essays, Vol. I., p. 33; Müller's History of Ancient Sanskrit Literature, pp. 550 et seq.; and Goldstücker's Pññini, His Place in Sanskrit Literature, pp. 144 et seq. The Sanskrit of the hymn, accompanied by a new translation, will be found in Original Sanskrit Texts, Part IV., pp. 3 and 4.

the essence of unmodified Vishnu are Pradhána (matter) and Purusha (spirit); and his other form, by which those two are connected or separated, is called Kála (time).” When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is meaning that there was only One Being, in whom matter and its modifications were all comprehended.

1. Or it might be rendered: ‘Those two other forms (which proceed) from his supreme nature’: विष्णु: लक्ष्मणार्तं। तथा तत्त्रतं। that is, from the nature of Vishnu when he is Nirupádhí or without adventitious attributes: छिन्नाधारिक्रमेऽ: लक्ष्मण। 'other' (अेद्ये); the commentator states they are other, or separate from Vishnu, only through Mâyá, ‘illusion’, but here implying ‘false notion’: the elements of creation being, in essence, one with Vishnu, though, in existence, detached and different.

"There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahma, essentially prakriti and spirit. For the two aspects of Vishnu which are other than his supreme essential aspect are prakriti and spirit, O Brahman. When these two other aspects of his no longer subsist, but are dissolved, then that aspect whence form and the rest, i. e., creation, proceed anew is denominated time, O twice-born."

See the editor's first note in p. 18, supra.

I have carried forward the inverted commas by which Professor Wilson indicated the end of the quotation. There can be no question that it embraces two stanzas. They are in the tristubh metre, and are preceded and followed by verses in the anushtrubh.
tered elemental (Prákrita). The deity as Time is without beginning, and his end is not known; and from him the revolutions of creation, continuance, and dissolution uninterruptedly succeed: for, when, in the latter season, the equilibrium of the qualities (Pradhána) exists, and spirit (Purusha) is detached from matter, then the form of Vishnu which is Time abides. Then

1 Pradhána, when unmodified, is, according to the Sánkhya and Paurániks, nothing more than the three qualities in equilibrio; or goodness, foulness, and spirit. This state is synonymous with the non-evolution of material products, or with dissolution; implying, however, separate existence, and detached from spirit. This being the case, it is asked, What should sustain matter and spirit whilst separate, or renew their combination so as to renovate creation? It is answered, Time, which is when everything else is not, and which, at the end of a certain interval, unites Matter (Pradhána) and Purusha, and

We here have a reference, apparently, to four—not simply to three—conditions of things, the last of which, sahyama, "delitescence," denotes the state that prevails during the nights of Brahma, when all concrete forms are resolved into their original elements. The word has occurred before: see p. 11, supra. Also see the Márkasígya-puránık, XLVI, 7.

The commentator, at first, takes sahyama—i. e., he says, saháhára—for the third condition, qualified by anta-cante, "at last". Alternatively, he makes anta the third of the conditions, and governs the names of all three by sahyama, in the sense of niyamik. For niyama, in place of sahyama, in a classification similar to that of the text, see Sánkara Áchárya’s Commentary on the Svetásvatara Upanishad: Bibliotheca Indica, Vol. VII, pp. 275 and 276.

On rendering the Sánkhya or Pauráník gufa, as here meant, by "quality," see my translation of Pandit Nehemiah Nilakantha Śtástrin’s Rational Refutation of the Hindu Philosophical Systems, pp. 43 and 44, foot-note, and pp. 219 et seq., foot-note.

the supreme Brahma, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived. In the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself, so the Supreme influenced the elements of creation. Purushottama

produces creation. Conceptions of this kind are evidently comprised in the Orphic triad, or the ancient notion of the cooperation of three such principles, in creation, as Phanes or Eros, which is the Hindu spirit or Purusha; Chaos, matter or Pradhána; and Chronos, or Kála, time.

1 Pradhána is styled Vyaya (व्यय), ‘that which may be expended’; or Pariánàmin (परिसर्वान्ति), ‘which may be modified’; and Purusha is called Ayyaya (आयया), ‘inconsumable’, or aparíánàmin (अपरिसर्वान्ति), ‘immutable’. The expressions prakára, ‘having entered into’, and bhavakára, ‘agitated’, recall the mode in which divine intelligence, mens, vóga, was conceived, by the ancients, to operate upon matter:

Φον ... φυντάτων χόμον ἀπονείων,
κατανεύοσαν θύσιν;

or as in a more familiar passage:

Spiritus intus alit, tontamque infusa per artus,
Mens agitat molem, et magná se corpore miscet:

or, perhaps, it more closely approximates to the Phoenician cosmogony, in which a spirit, mixing with its own principles, gives rise to creation. Brucker, I., 240. As presently explained, the mixture is not mechanical; it is an influence or effect exerted upon intermediate agents which produce effects as perfumes do not delight the mind by actual contact, but by the impression

* Supply “all-permeant” sarvaga.

† “Passing away”, or “perishable”, is more literal.
is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is con-
ttracted and expanded. 

Vishn\u00b1, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahma and the rest (gods, men, &c.).

Then from that equilibrium of the qualities (Prad\u0161\u0161\u0161a), presided over by soul, proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation. 

\textbf{BOOK I., CHAP. II.} 

\textbf{Vish\u00b1u Pur\u00a4\u00a4na.}

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Chief principle then invests that Great principle, intellect; and it becomes threefold, as affected by the quality of goodness, foulness, or darkness, and invested

by the Chief principle (matter), as seed is by its skin.

They are also explained, though not very distinctly, to the following purport: "Manas is that which considers the conse-

* This stanza occurs in the fourth chapter of the Vāyu-pūrāṇa. Immediately following it are these definitions, which Professor Wilson has translated:

According to Vijnāna Bhikṣu, at least the first half of the stanza of synonyms, quoted by Professor Wilson, is in the Matsya-pūrāṇa as well as in the Vāyu. See my edition of the Śrīṅgāya-pravacana-bhāṣya — published in the Bibliotheca Indica — p. 117.

The Linga-pūrāṇa, Prior Section, LXX., 12 et seq., differs from the Vāyu in having brabhma and chit-pura or viśvēṣa instead of brabhma and viṣṇu.

Its explanations of the terms also present several deviations. For śrīṅgāya &c., in definition of viṣṇu, it gives:

or, agreeably to another reading:

With nothing correspondent to the next two stanzas and a half of the Vāyu, it then passes at once to the line beginning with pāyāyaśeṣa:

In the same Purāṇa, Prior Section, VIII., 67—74, we read:

With nothing correspondent to the next two stanzas and a half of the Vāyu, it then passes at once to the line beginning with pāyāyaśeṣa:
From the great principle (Mahat) Intellect, threefold
quences of acts to all creatures, and provides for their happiness.
Mahat, the Great principle, is so termed from being the first of
the created principles, and from its extension being greater than
that of the rest. Mati is that which discriminates and distinguishes
objects preparatory to their fruition by Soul. Brahmá implies
that which effects the development and augmentation of created
things. Pur is that by which the concurrence of nature occupies
and fills all bodies. Buddhi is that which communicates to soul
the knowledge of good and evil.

Chiti is that by which the consequences of acts and species of knowledge are selected for the
use of soul. S快手 is the faculty of recognizing all things, past,
present, or to come. Sankvid is that in which all things are
found or known, and which is found or known in all things: and
Vipura is that which is free of knowledge and ignorance, and the like. Mahat is also called
Bhùtādī, from its exercising supremacy over all things; Bháva,
from its elementary existence; Eka, or 'the one', from its single-
ness; Purusha, from its abiding within the body; and, from its
being ungenerated, it is called Swayambhùn.”

The terms thus enumerated and elucidated — viswàra, mahat, prajnà, manas, brahma, chiti, sankvid, khyáti, sàkvid, iswàra, and mati — belong, as they here stand, to the Yoga philosophy.

* The reader will be able to verify this translation by the original
given at the beginning of the last note. Brahma—which comes between
tiwara and bhùtadì—was overlooked. Further, for “Eka” read saka, meaning
the same thing, “one.”

Egotism, (Ahamkára),1 denominated Vaikàrika, ‘pure’;
Taijasa, ‘passionate’; and Bhùtádī, ‘rudimental’,* is pro-
nomenclature we have chiefly two sets of words; one, as Manas,
Buddhi, Mati, signifying mind, intelligence, knowledge, wisdom,
design; and the other, as Brahmá, Íswàra, &c., denoting an
active creator and ruler of the universe: as the Váyu adds,

Mहानुभूति विकृते द्वियार्थ: सिद्धावा।

‘Mahat, impelled by the desire to create, causes various creation’:
and the Mahábhárata has: महानुभूतिः महाकारणस: ‘Mahat created
Ahamkára.’ The Puráyas generally employ the same expression,
attributing to Mahat or Intelligence the act of creating. Mahat
is, therefore, the divine mind in creative operation, the νοῦς ὁ
τόπηδμων τοῖς πάν τῶν σύντης of Anaxagoras; ‘an ordering
and disposing mind, which was the cause of all things.’

The word itself suggests some relationship to the Phoenician Mot,
which, like Mahat, was the first product of the mixture of spirit
and matter, and the first rudiment of creation: “Ex connexione
autem ejus spiritus prodiit Mot... Hinc seminium omnium cre-
tura et omnium rerum creatio.” Brucker, I., 240. Mot, it is
true, appears to be a purely material substance; whilst Mahat is
an incorporeal† substance: but they agree in their place in the
kosmogony, and are something alike in name. How far, also,
the Phoenician system has been accurately described, is matter
of uncertainty. See Sánkhya Kāriká, p. 53.

1 The sense of Ahamkára cannot be very well rendered by any
European term. It means the principle of individual existence,
that which appropriates perceptions, and on which depend the
notions, I think, I feel, I am: It might be expressed by the
position of Descartes reversed; “Sum, ergo cogito, sentio”, &c.

* In strict literality, “origin of the elements.” See my edition of the
† See, however, the Sánkhya-pravachana, I., 61; and the Sánkhya-
káriká, XXII.

* But see the discussion of the distinction between ahamkára and
abhùmána in Goldstücker’s Sanskrit Dictionary, p. 257.

I.
duced; the origin of the (subtle) elements, and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism, then becoming productive, as the rudiment of sound, produced from it Ether,* of which sound is the characteristic, investing it with its rudiment of sound.† Ether, becoming productive, engendered the rudiment of touch; whence originated strong wind, the property of which is touch; and Ether, with the rudiment of sound, enveloped the rudiment of touch. Then wind, becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute; and the rudiment of touch enveloped the wind with the rudiment of colour. Light, becoming productive, produced the rudiment of taste; whence proceed all juices in which flavour resides; and the rudiment of colour invested the juices with the rudiment of taste. The waters, becoming productive, engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property.† In each several ele-

* The equivalent employed by Mr. Colebrooke, egotism, has the advantage of an analogous etymology; Ahauikāra being derived from Ahau (अहा), 'I'; as in the Hari Vaṁśa:

बह लित य होवा ज्ञात: स्वामि भारत।

'He (Brahmā), O Bhārata, said, I will create creatures.' See also S. Karikā, p. 91.

† These three varieties of Ahauikāra are also described in the Sāṅkhya Karikā, p. 92. Vaikārīka, that which is productive, or susceptible of production, is the same as the Sāttwikā, or that which is combined with the property of goodness. Tajāsa Ahauikāra is that which is endowed with Tejas, 'heat' or 'energy', in consequence of its having the property of Rajas, 'passion' or 'activity'; and the third kind, Bhūtādi, or 'elementary', is the Tāmāsa, or has the property of darkness. From the first kind proceed the senses; from the last, the rudimental unconscious elements; both kinds, which are equally of themselves inert, being rendered productive by the cooperation of the second, the energetic or active modification of Ahauikāra, which is, therefore, said to be the origin of both the senses and the elements.

† The successive series of rudiments and elements, and their respectively engendering the rudiments and elements next in order, occur in most of the Purāṇas, in nearly the same words. The Brihān Nārādiya P. observes:

विश्वाम कारणतत्त्वविश्वयती ति।

'They (the elements) in successive order acquire the property of causality one to the other.' The order is also the same; or,

* Ahauikāra, "the conception of I", has a preponderance either of sattext, "pure quietude", or of rajas, "activity", or of tamas, "stagnancy". The first species, as likewise the third, becomes productive, when assisted by the second. Such is the genuine Sāṅkhya doctrine. In the Purāṇas, the second, besides serving as an auxilary to production, of itself produces; since therefrom arise five "intellectual organs" and five "organs of action." These organs, with manas, "the organ of imagination", are derived, in the unmodified Sāṅkhya, from the first species of ahauikāra. See, for additional details, the Sāṅkhya-sūtra, Preface, pp. 30 et seq., foot-note.

† On the translation of this and subsequent passages, see the Sāṅkhya-sūtra, Preface, p. 33, foot-note.
ment resides its peculiar rudiment; thence the property

either (Ākāśa), wind or air (Vāyu), fire or light (Tejas), water and earth; except in one passage of the Mahābhārata (Moksha Dharma, c. 9), where it is ether, water, fire, air, earth. The order of Empedocles was: ether, fire, earth, water, air. Cudworth, I., 97. The investment (Avarana) of each element by its own rudiment, and of each rudiment by its preceding gross and rudimental elements, is also met with in most of the chief ancient cosmogonists; for Anaximander supposed that, 'when the world was made, a certain sphere or flame of fire, separated from matter (the Infinite), encompassed the air, which invested the earth as the bark does a tree': Ketā tēr γένεσιν τοιοῦ τοῦ κόσμου ἀποκριθήσεται, καὶ τίνα ἐκ τοίτου φλόγος σφαιραν περιχώρησε τῇ περὶ τήν γῆν ἀέρι, ὡς τῷ δέντρῳ φλοιόν. Euseb., Pr., I., 15. Some of the Purāṇas, as the Msyā, Vāyu, Linga, Bhāgavata, and Markandeya, add a description of a participation of properties amongst the elements, which is rather Vedānta than Sānkhya. According to this notion, the elements add to their characteristic properties those of the elements which precede them. Ākāśa has the single property of sound: air has those of touch and sound: fire has colour, touch, and sound: water has taste, colour, touch, and sound: and earth has smell and the rest, thus having five properties: or, as the Linga P.† describes the series:

शब्दमन्त्र यथा यथारथमथ्य शब्दमन्त्राविशालं।

The rudiments of it (ether) is also its quality, sound;† as a common designation may denote both a person who sees an object, and the object which is to be seen": that is, according to the commentator, suppose a person behind a wall called aloud, "An elephant! an elephant!" the term would equally indicate that an elephant was visible, and that somebody saw it. Bhāg., II., 5, 25.

The properties here alluded to are not those of goodness, &c., but other properties§ assigned to perceptible objects by the Sānkhya doctrines; or Śānti (भांति), 'placidity', Ghorata (घोरता), 'terror', and Moha (मोह), 'dulness' or 'stupefaction'. S. Kārikā, v. 38, p. 119.

* Śānta, ghora, mūḍha; “placid, commoved, torpid.” Probably ghora is connected with ghūr̥, “to whirl.”
† With greater likelihood, tan-udra, “merely transcedental”, is from tanu and mitra, the latter considered as an affix; the u of tanu being elided, as it is, for instance, in tanmukh for tanamuk, and in similar conjunctival forms of the fifth and eighth classes.
‡ Rather: “Sound is its rudiment and also its quality.”
§ “Goodness, &c.” are causes; the “other properties”, effects.
|| And see the Sāṅkhyā-pravachana, III., 1.

1 Tanmātra, ‘rudiment’ or ‘type’, from Tād (तथ), ‘that’, for Tasmin (तस्म), ‘in that’ gross element, and mitra (मात्र), ‘subtile or rudimental form’ (मात्र सुचं रूपम्).† The rudiments are also the characteristic properties of the elements: as the Bhāgavata:

तथा सत्ता सुचं: शब्दमन्त्र यथारथमथ्ययोः।

15.25

of tanmātratā (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities; and therefore they are neither soothing, nor terrific, nor stupefying. This is the elemental creation, proceeding from the principle of egotism affected by...
the property of darkness. The organs of sense are said to be the passionate products of the same principle, affected by foulness; and the ten divinities proceed from egotism affected by the principle of goodness; as does Mind, which is the eleventh. The organs of sense are ten: of the ten, five are the skin, eye, nose, tongue, and ear; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking are the several acts.

Then, ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but, possessing various energies and being unconnected, they could not, without combination, create living beings, not having blended with each other. Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and, from the direction of spirit, with the acquiescence of the indiscrète Principle, the Agamavata, which gives a similar statement of the origin of the elements, senses, and divinities, specifies the last to be Dis (space), air, the sun, Prachetas, fire, Indra, Upendra, Mitra, and Ka or Prajapati, presiding over the senses, according to the comment, or, severally, over the ear, skin, eye, tongue, nose, speech, hands, feet, and excretory and generative organs. Bhág., II., 5, 31.

The expression is something equivocal; as Aryakta may here apply either to the First gross elements inclusive, formed an egg, which gradually expanded like a bubble of water. This vast egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Vishnu in the form of Brahma; and there Vishnu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form; and even he himself abided in it, in

Cause or to matter. In either case, the notion is the same; and the aggregation of the elements is the effect of the presence of spirit, without any active interference of the indiscrète principle. The Aryakta is passive, in the evolution and combination of Mahat and the rest. Pradhána is, no doubt, intended; but its identification with the Supreme is also implied. The term Anugraha may also refer to a classification of the order of creation, which will be again adverted to.

It is impossible not to refer this notion to the same origin as the widely diffused opinion of antiquity, of the first manifestation of the world in the form of an egg. "It seems to have been a favourite symbol, and very ancient; and we find it adopted among many nations". Bryant, III., 165. Traces of it occur amongst the Syrians, Persians, and Egyptians; and, besides the Orphic egg amongst the Greeks, and that described by Aristophanes, Ἕκτε πρόπαθειν ὑπηρέτησον ἐπὶ ἡ ἐμπρόσθεν ὁδὸν, part of the ceremony in the Dionysiac and other mysteries consisted of the consecration of an egg; by which, according to Porphyry, was signified the world: Ἐκημηνεύει δὲ τὸ ὄνομα τῶν χῶσμον. Whether this egg typified the ark, as Bryant and Faber suppose, is not material to the proof of the antiquity and wide diffusion of the belief, that the world, in the beginning, existed in such a figure. A similar account of the first aggregation of the elements in the form of an egg is given in all the Puránas, with the usual epithet Haima or Hiranyá, 'golden', as it occurs in Manu., I, 9.
VISHNU PURAÑA.

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahmá, engaged in the creation of the universe. Vishú, with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity, Janárdana, invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent-couch amidst the deep: he awakes after a season, and, again, as Brahmá, becomes the author of creation.

Thus the one only god, Janárdana, takes the designation of Brahmá, Vishú, and Siva, accordingly as he creates, preserves, or destroys. Vishú, as creator,
creates himself; as preserver, preserves himself; as
destroyer, destroys himself at the end of all things.
This world of earth, air, fire, water, ether, the senses,
and the mind; all that is termed spirit;—that also is the
lord of all elements, the universal form, and impenetrable. Hence he is the cause of creation, preservation,
and destruction; and the subject of the vicissitudes
inherent in elementary nature. He is the object and

Vishu; in the Śaiva Purāṇas, as in the Linga, it is Śiva; in
the Brahma Vaivarta, it is Kṛiṣhṇa. The identification of one
of the hypostases with the common source of the triad was an
incongruity not unknown to other theogonies: for Cneph, amongst
the Egyptians, appears, on the one hand, to have been identified
with the supreme being, the indivisible unity; whilst, on the
other, he is confounded with both Emeph and Ptha, the second
and third persons of the triad of hypostases. Cudworth, I., 4. 18.

1 'The world that is termed spirit;' explained by the commentator,
'bears the appellation spirit'; conformably to the text of the
Vedas, 'this universe is, indeed, spirit.' This
is rather Vedānta than Sāṅkhya, and appears to deny the existence
of matter. And so it does, as an independent existence; for the
origin and end of infinite substance is the deity or universal
spirit: but it does not therefore imply the non-existence of the
world as real substance.

2 Vishu is both Bhūteśa, 'lord of the elements',
or of created things, and Viśvarūpa, 'universal
substance'. He is, therefore, as one with sensible things, subject
to his own control.

1 Vareṇya (वरेश्य), 'most excellent'; being the same, according to the commentator, with supreme felicity: परमाणुक्ष्यपलात।

* Rather: "That which is termed spirit is the world."
‡ The commentary has: स एव सर्वभूतानामसीयः प्रवत्तितति। विष्क्रमह। ततो मूर्तिः पितुपुत्रादिनि विनितस्म। Viśvarūpakah, an adjective
in the masculine, means "omniform".
CHAPTER III.

Measure of time. Moments or Kāshīluś, &c.; day and night; fortnight, month, year, divine year; Yugas or ages: Mahāyuga or great age: day of Brahmā: periods of the Manus: a Manvantara: night of Brahmā and destruction of the world: a year of Brahmā: his life: a Kalpa: a Parārdha: the past or Pādma Kalpa: the present or Vārāha.

MAITREYA.—How can creative agency be attributed to that Brahma who is without qualities, illimitable, pure, and free from imperfection?

PĀRĀŚARA.—The essential properties of existent things are objects of observation, of which no foreknowledge is attainable; and creation and hundreds of properties belong to Brahma as inseparable parts of his essence; as heat, O chief of sages, is inherent in fire.¹

Agency depends upon the Rajo-guṇa, the quality of foulness or passion, which is an imperfection. Perfect being is void of all qualities, and is, therefore, inert:

Omnis enim per se divum natura necesse est
Immortal aevum summa cum pace frueatur.

But, if inert for ever, creation could not occur. The objection is rather evaded than answered. The ascribing to Brahma of innumerable and unappreciable properties is supported, by the commentator, with vague and scarcely applicable texts of the Vedas. 'In him there is neither instrument nor effect: his like, his superior, is nowhere seen:"

न तस्य कार्यं सिद्धं च विविधतं
न तत्तसमवाभिधिकं हृदयते

‘That supreme soul is the subjugator of all, the ruler of all, the sovereign of all’: स चायमायः। स्वस्य स्वाच्छाया सर्वेन स्वाधीपितः।* In various places of the Vedas, also, it is said that his power is supreme, and that wisdom, power, and action are his essential properties:

परायणश्चतिष्ठिविवधं ज्ञाते।
तथाभिचारिक ब्रह्मान्यिन्येन]

The origin of creation is also imputed, in the Vedas, to the rise of will or desire in the Supreme: सो ज्ञामयते वकः खः प्रजापितः। ‘He wished, I may become manifold, I may create creatures.’ The Bhāgavata expresses the same doctrine: ‘The supreme being was before all things alone, the soul and lord of spiritual substance. In consequence of his own will, he is secondarily defined, as if of various minds’:

भगवानिक ब्रह्माणां ब्रह्मान्यिन्यां बिमु:।
अभिव्यक्तिज्ञानात्तवरः भावाभिमुख्यानि।

Hear, then, how the deity Nārāyaṇa, in the person of Brahmā, the great parent of the world, created all existent things.

mentator, with vague and scarcely applicable texts of the Vedas. ‘In him there is neither instrument nor effect: his like, his superior, is nowhere seen:’

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अभिव्यक्तिज्ञानात्तवरः भावाभिमुख्यानि।

† These verses are continuous with those above, beginning with न तस्य: They are from the Svetāvatara Upanishad, VI., 8.
‡ See the Satapatha-bṛihmaṇa, XI., 5, 8, 1. The Chāndogya Upanishad, p. 398, has: न तस्य कार्यं सिद्धं प्रजापितिः।

The quotations thus far in Professor Wilson’s note are taken from the commentary, which gives no precise clue to their derivation.

§ Bhāgavata-purāṇa, III., 5, 23. The second line may mean: ‘Soul—i.e., Bhagavat, Brahma, or the Absolute—, when it follows its own desire, implies a variety of conceptions.”
Brahma is said to be born: a familiar phrase, to signify his manifestation; and, as the peculiar measure of his presence, a hundred of his years is said to constitute his life. That period is also called Para, and the sonified as Maya:  

She (that desire) was the energy of the Supreme, who was contemplating (the uncreated world); and, by her, whose name is Maya, the lord made the universe. This, which was, at first, a mere poetical personification of the divine will, came, in such works as the Bhagavata, to denote a female divinity, coequal of the Bhagavat, existent sans all other attributes:  

The commentator on the Bhagavata, Śrīdhara Śvamin, explains the latter part of the stanza in these words:  

"Au commencement cet univers était Bhagavat, l'âme et le souverain maître de toutes les âmes; Bhagavat existait seul sans qu'aucun attribut le manifestât, parce que tout désir était éteint en son cœur."

The last proportion is rather obscurely expressed: तासु विश्वाहृतिको विधि: । 'Thirty of them (Kalās) are the rule for the Muhúrta.' The commentator says it means that thirty Kalás make a Ghaśikā (or Ghari); and two Ghaśikās, a Muhúrta: but his explanation is gratuitous, and is at variance with more explicit passages elsewhere; as in the Matya: विश्वाकस्मिन महाकाले: । 'A Muhúrta is thirty Kalás. In these divisions of the twenty-four hours, the Kúrma, Márkaṇḍeya, Matya, Váyu, and Linga Puráṇas exactly agree with our authority. In Manu, I., 64, we have the same computation, with a difference in the first article, eighteen Nimeshas being one Káshhá. The Bhavíshya P. follows Manu, in that respect, and agrees, in the rest, with the Padma, which has:  

15 Nimeshas = 1 Káshhá.  
30 Kalás = 1 Káshhá.  
30 Kalás = 1 Káshhá.  
12 Káshhás = 1 Muhúrta.  
30 Muhúrtas = 1 day and night.

In the Mahábhárata, Moksha Dharmá, it is said that thirty Kalás and one-tenth, or, according to the commentator, thirty Kalás and three Káshhás, make a Muhúrta. A still greater variety,
night of mortals: thirty such days make a month, divided into two half-months: six months form an Ayana.

However, occurs in the Bhágavata* and in the Brahma Vaivarta P. These have:

2 Paramáus = 1 Añu.
3 Añus = 1 Trasareúu.
3 Trasareúas = 1 Trufi.
100 Trufis = 1 Vedha.
3 Vedhas = 1 Lava.
3 Lavas = 1 Nimesha.
3 Nimeshas = 1 Kshaña.
5 Kshaña = 1 Káshithá.
15 Káshithás = 1 Laghu.
15 Laghus = 1 Nádiká.
2 Nádikás = 1 Muhúrta.
6 or 7 Nádikás = 1 Yama‡ or watch of the day or night.

Allusions to this, or either of the preceding computations, or to any other, have not been found in either of the other Puráñas. Yet the work of Gopála Bhañá, from which Mr. Colebrooke states he derived his information on the subject of Indian weights and measures (A. R., Vol. V., 105), the Sankhyá Parimána, cites the Varáha P. for a peculiar computation, and quotes another from the Bhavishya, different from that which occurs in the first chapter of that work, to which we have referred. The principle of the calculation adopted by the astronomical works is different. It is: 6 respirations (Fráña) = 1 Vikalá; 60 Vikalás = 1 Dañá; 60 Dañás = 1 sidereal day. The Nimesha, which is the base of one of the Pauráśik modes, is a twinkle of the eye of a man at rest; whilst the Paramáus, which is the origin of the other, and, apparently, more modern, system considering the works in which it occurs, is the time taken by a Paramáus, or mote in the sunbeam, to pass through a crevice in a shutter. Some indications of this calculation being in common currency occur in the Hindústáni

* III., 11, 5 et seq.
‡ The Bhágavata-puráña has prahara, a synonym of yama.
Seven Rishis, certain (secondary) divinities, Indra, Manu, and the kings his sons, are created and perish appear, seems to admit of easy explanation. We have, in the first place, a computation of the years of the gods in the four ages, or:

<table>
<thead>
<tr>
<th>Age</th>
<th>Years (Divine)</th>
<th>Years (Earth)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kṛtā Yuga</td>
<td>4000</td>
<td>1.728,000</td>
</tr>
<tr>
<td>Sandhyā</td>
<td>400</td>
<td>720</td>
</tr>
<tr>
<td>Sandhyāniśa</td>
<td>400</td>
<td>720</td>
</tr>
<tr>
<td></td>
<td>4800</td>
<td></td>
</tr>
<tr>
<td>Tretā Yuga</td>
<td>3000</td>
<td>1.296,000</td>
</tr>
<tr>
<td>Sandhyā</td>
<td>300</td>
<td>600</td>
</tr>
<tr>
<td>Sandhyāniśa</td>
<td>300</td>
<td>600</td>
</tr>
<tr>
<td></td>
<td>3,600</td>
<td></td>
</tr>
<tr>
<td>Dwāpara Yuga</td>
<td>2000</td>
<td>864,000</td>
</tr>
<tr>
<td>Sandhyā</td>
<td>200</td>
<td>480</td>
</tr>
<tr>
<td>Sandhyāniśa</td>
<td>200</td>
<td>480</td>
</tr>
<tr>
<td></td>
<td>2,400</td>
<td></td>
</tr>
<tr>
<td>Kali Yuga</td>
<td>1000</td>
<td>432,000</td>
</tr>
<tr>
<td>Sandhyā</td>
<td>100</td>
<td>360</td>
</tr>
<tr>
<td>Sandhyāniśa</td>
<td>100</td>
<td>360</td>
</tr>
<tr>
<td></td>
<td>1,200</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12,000</td>
<td></td>
</tr>
</tbody>
</table>

If these divine years are converted into years of mortals, by multiplying them by 360 (a year of men being a day of the gods), we obtain the years of which the Yugas of mortals are respectively said to consist:

- Kṛtā Yuga: $4,800 \times 360 = 1,728,000$
- Sandhyā: $360 \times 360 = 1,296,000$
- Sandhyāniśa: $2,400 \times 360 = 864,000$
- Kali Yuga: $1,200 \times 360 = 432,000$

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by

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* In the Sanskrit, Śakra, an epithet of Indra.

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at one period; and the interval, called a Manwantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years:

descending arithmetical progression, as 4, 3, 2, 1; the conversion of units into thousands; and the mythological fiction, that these were divine years, each composed of 360 years of men. It does not seem necessary to refer the invention to any astronomical computations, or to any attempt to represent actual chronology.

1 The details of these, as occurring in each Manwantara, are given in the third book, c. 1 and 2.

2 चतुर्युगानां संख्यात साधिकां देवसम्प्रति: 
"One and seventy enumerations of the four ages, with a surplus." A similar reading occurs in several other Purāṇas; but none of them state of what the surplus or addition consists. But it is, in fact, the number of years required to reconcile two computations of the Kalpa. The most simple, and, probably, the original, calculation of a Kalpa is its being 1000 great ages, or ages of the gods:

So that these periods resolve themselves into very simple elements: the notion of four ages in a deteriorating series expressed by

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this is the duration of the Manu, the (attendant) divinities, and the rest, which is equal to 852,000 divine years, or to 306,720,000 years of mortals, independent of the additional period. Fourteen times this period constitutes a Brāhma day, that is, a day of Brāhma; the term (Brāhma) being the derivative form. At the end of this day, a dissolution of the universe occurs, when all the three worlds, earth, and the regions of space are consumed with fire. The dwellers of Mahāloka (the region inhabited by the saints who survive the world), distressed by the heat, repair to Janaloka (the region of holy men after their decease). When the three worlds are but one mighty ocean, who is one with Nārāyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed—contemplated, the lotos-born, by the ascetic inhabitants of the Janaloka—for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Brahmā composed; and a hundred such years constitute his whole life. One Parārdha, or half his existence, has expired, terminating with the Mahā Kalpa called Pādma. The Kalpa

1 The Brahma Vaivarta says 108 years; but this is unusual. Brahmā's life is but a Nimesha of Kṛishṇa, according to that work; a Nimesha of Śiva, according to the Saiva Purāṇa.

2 In the last book, the Parārdha occurs as a very different measure of time; but it is employed here in its ordinary acceptation.

3 In theory, the Kalpas are infinite; as the Bhavishya:

'Excellent sages, thousands of millions of Kalpas have passed; and as many are to come.' In the Linga Purāṇa, and others of the Śaiva division, above thirty Kalpas are named, and some account given of several; but they are, evidently, sectarian embellishments. The only Kalpas usually specified are those which follow in the text: the one which was the last, or the Pādma, and the present or Vārāhā. The first is also commonly called the Brāhma; but the Bhāgavata distinguishes the Brāhma, considering it to be the first of Brahmā's life, whilst the Pādma was the last of the first Parārdha. The term Mahā, or great, Kalpa, applied to the Pādma, is attached to it only in a general sense; or, according to the commentator, because it comprises, as a minor Kalpa, that in which Brahmā was born from a lotos. Properly, a great Kalpa is not a day, but a life, of Brahmā; as in the Brahma Vaivarta:

Bṛḥaṇa, Kṛṣṇa, Kāla; kāla-bhāvabhāvabhāvam: ||

Puruṣaḥ, pūrva-puruṣaḥ, pāramātraḥ: guṇa: ||

'Chronologers compute a Kalpa by the life of Brahmā. Minor Kalpas, as Śaivārtha and the rest, are numerous.' Minor Kalpas

* For 'the term', &c., read: 'At the end of this day occurs a recoalescence of the universe, called Brahmā's contingent recoalescence.'

Vide infra, VI, 3, ad init.: also see the Mārkaṇḍeya-purāṇa, XLVI, 38.

* See Goldstucker's Sanskrit Dictionary, sub voce 'प्रति‌संधि.'
(or day of Brahmā) termed Vārāha is the first of the second period of Brahmā’s existence.

Here denote every period of destruction, or those in which the Sanvatara wind, or other destructive agents, operate. Several other computations of time are found in different Purānas; but it will be sufficient to notice one which occurs in the Hari Vānśa;* as it is peculiar, and because it is not quite correctly given in M. Langlois's translation. It is the calculation of the Mānava time, or time of a Manu:

10 divine years = a day and night of a Manu.
10 Mānava days = his fortnight.
10 Mānava fortnights = his month.
12 Mānava months = his season.
6 Mānava seasons = his year.

Accordingly, the commentator says 72000 divine years make up his year. The French translation has: “Dix années des dieux font un jour de Manou; dix jours des dieux font un Pakcha de Manou”, &c. The error lies in the expression “jours des dieux”, and is evidently a mere inadvertence; for, if ten years make a day, ten days can scarcely make a fortnight.


CHAPTER IV.

Nārāyaṇa’s appearance, in the beginning of the Kalpa, as the Varāha or boar: Piithivi (Earth) addresses him: he raises the world from beneath the waters: hymned by Sanandana and the Yogins. The earth floats on the ocean: divided into seven zones. The lower spheres of the universe restored. Creation renewed.

MAITREYA.—Tell me, mighty sage, how, in the commencement of the (present) Kalpa, Nārāyaṇa, who is named Brahmā,* created all existent things.†

PĀRAŚARA.—In what manner the divine Brahmā, who is one with Nārāyaṇa, created progeny, and is thence named the lord of progeny (Prajāpati), the lord god, you shall hear.†

At the close of the past (or Pádma) Kalpa, the divine Brahmā, endowed with the quality of goodness, awoke from his night of sleep, and beheld the universe void. He, the supreme Nārāyaṇa, the incomprehensible, the sovereign of all creatures, invested with the form of

* This creation is of the secondary order, or Pratisarga (प्रतिसर्ग); water, and even the earth, being in existence, and, consequently, having been preceded by the creation of Mahat and the elements. It is also a different Pratisarga from that described by Manu, in which Swayamībhū first creates the waters, then the egg: one of the simplest forms, and, perhaps, therefore, one of the earliest, in which the tradition occurs.

† Read “that Brahmā, who is named Nārāyaṇa”: प्रभु नारायणा-कृति तत्.

†† Read, on the faith of my MSS.: “Hear from me in what manner the divine Brahmā, one with Nārāyaṇa, and the god who is lord of the Progenitors — prajāpati-pati —, created progeny”: 
Brahmā, the god without beginning, the creator of all things; of whom, with respect to his name Nārāyaṇa, the god who has the form of Brahmā, the imperishable origin of the world, this verse is repeated: "The waters are called Nārā, because they were the offspring of Nara (the supreme spirit); and, as, in them, his first (Ayana) progress (in the character of Brahmā) took place, he is thence named Nārāyaṇa (he whose place of moving was the waters)." He, the lord, concludes.*

* This is the well-known verse of Manu, I, 10, rendered, by Sir Wm. Jones: "The waters are called udhā, because they were the production of Nara, or the spirit of god; and, since they were his first ayana, or place of motion, he thence is named Nārāyaṇa, or moving on the waters." Now, although there can be little doubt that this tradition is, in substance, the same as that of Genesis, the language of the translation is, perhaps, more scriptural than is quite warranted. The waters, it is said in the text of Manu, were the progeny of Nara, which Kullīkā Bhaṭṭāra explains Paramātman, 'the supreme soul'; that is, they were the first productions of god in creation. Ayana, instead of 'place of abiding,' is explained by Āṣārya, 'place of abiding,' Nārāyaṇa means, therefore, he whose place of abiding was the deep. The verse occurs in several of the Purāṇas, in general in nearly the same words, and almost always as a quotation, as in our text:

The Linga, Vāyu, and Mārkaṇḍeya Purāṇas, citing the same, have a somewhat different reading, or:

आयाना नारायण नाम शुद्धमः.

ङ्गुयः ये विश्वास नाम शुद्धमः.

The Lingā-purāṇa—Prior Section, LXX, 119 and 120—has:

आयाना नारायण नाम शुद्धमः.

अयानां यात्सिद्यात्मनान्यं थः.

The Mārkandeya-purāṇa—XLVII, 5—has, in one MS. that has been consulted:

आयाना नारायण नाम शुद्धमः.

And a third MS., while agreeing as to the second line, begins:

आयाना नारायण नाम शुद्धमः.

Three MSS. of the Vēṇu-purāṇa have the first verse like this last, and, as the second:

ङ्गुयः ये च विश्वास नाम शुद्धमः.

And in another place the Vēṇu has, according to all my MSS.:

आयाना नारायण नाम शुद्धमः.

अयानां तामिर्षाम नाम शुद्धमः.

† "Water is the body of Nara: thus we have heard the name of water explained. Since Brahmā rests on the water, therefore he is termed Nārāyaṇa." Here, and so in the Vēṇu-purāṇa,—see the last note—त्तत्राच्छ, if not a copyist's mistake, denotes cause in two kinds, i.e., "hence" in an absolute sense.
58 VISHNU PURANA.

purpose; and, as, in preceding Kalpas, he had assumed the shape of a fish or a tortoise, so, in this, he took

the synonyms of water in the Nirukta of the Vedas. It may, perhaps, be intended to say, that Nára or Ápah has the meaning of "bodily forms"; in which spirit is enshrined, and of which the waters, with Vishnu resting upon them, are a type; for there is much mysticism in the Puránas in which the passage thus occurs. Even in them, however, it is introduced in the usual manner, by describing the world as water alone, and Vishnu reposing upon the deep:

एवान्ते तदा नक्षिश्रेष्ठे खावरजंगमे

tadā स भवति ब्रह्मा सहस्त्र; सहस्त्रतत्

सहस्त्रीयो गृहो शाकाहयों हहातीश्च
tadā नारायणाः स बुध्याप बलिते तदा

Váyu P.† The Bhágavata† has, evidently, attempted to explain the ancient text:

पृथ्वी तदा तिथिभिः यदाहि य विनिभिः

आषाढ़ी न कलन्तिकास्ह्यो तस्य कृपिः

पृथ्वी तदा तिथिभिः

तत्रां नारायणाः नाम यदाहि: पृथ्वीवर्गः

† The same passage occurs in the Linga-puráña, Prior Section, LXX., 116 and 117. And compare the Mahábhárata, Vana-parvan, 15813–15.

These verses, in an almost identical shape, are found in the Váyu-puráña. See, further, the Linga-puráña, Prior Section, IV., 59.

† Burnouf translates: "Purucha, ayant divisé en deux parties l'œuf [de Brahma], lorsqu'il en sortit au commencement, réfléchit à se faire un lieu où il pût se mouvoir; et par, il créa les eaux purs. Il habita sur ces eaux créées par lui, pendant mille années; de là vient qu'il reçut le nom de Nárâyana, parce que les eaux qui sont nées de Purucha [sont appelées Náré]."

or Viráj, and were, therefore, termed Nára: and, from their being his Ayana or Śtáná, his 'abiding-place', comes his epithet of Náráyaña.

† The Varáha form was chosen, says the Váyu P., because it is an animal delighting to sport in water.† But it is described, in many Puránas, as it is in the Vishnu, as a type of the ritual of the Vedas; as we shall have further occasion to remark. The elevation of the earth from beneath the ocean, in this form, was, therefore, probably at first an allegorical representation of the extrication of the world from a deluge of iniquity, by the rites of religion. Geologists may, perhaps, suspect, in the original and unmystified tradition, an allusion to a geological fact, or the existence of lacustrine mammalia in the early periods of the earth.

* Sthiróttman.

† जनकीहास् चित्रे वाराहु क्षमाकरः
of soul; to thee, who art discrete and indiscrete matter; who art one with the elements and with time. Thou art the creator of all things, their preserver, and their destroyer, in the forms, O lord, of Brahmā, Vishnu, and Rudra, at the seasons of creation, duration, and dissolution. When thou hast devoured all things, thou reposest on the ocean that sweeps over the world, * meditated upon, O Govinda, by the wise. No one knoweth thy true nature; and the gods adore thee only in the forms it hath pleased thee to assume. They who are desirous of final liberation worship thee as the supreme Brahma; and who that adores not Vasudeva shall obtain emancipation? Whatever may be apprehended by the mind, whatever may be perceived by the senses, whatever may be discerned by the intellect, all is but a form of thee.

I am of thee, upheld by thee; thou art my creator, and to thee I fly for refuge: hence, in this universe, Madhava (the bride of Madhava or Vishnu) is my designation. Triumph to the essence of all wisdom, to the unchangeable, to the imperishable: triumph to the eternal; to the indiscrete, to the essence of discrete things: to him who is both cause and effect; who is the universe; the sinless lord of sacrifice; triumph.

Thou art sacrifice; thou art the oblation; § thou art the Yajnapati (यज्ञपाति), 'the bestower of the beneficial results of sacrifices.'

* Literally, in place of “thou reposest”, &c., “the world having been converted into one ocean, thou reposest”:

1 Yajnapurusha (यज्ञपुरुष), ‘the male or soul of sacrifice’; explained by Yajnamūrti (यज्ञमूर्ति), ‘the form or personification of sacrifice’; or Yajnārādhyā (यज्ञराध्या), ‘he who is to be propitiated by it.’

2 Varāha Avatāra. The description of the figure of the boar is much more particularly detailed in other Purāṇas. As in the Vāyu: “The boar was ten Yojanas in breadth, a thousand Yojanas high; of the colour of a dark cloud; and his roar was like thunder; his bulk was vast as a mountain; his tusks were white, sharp, and fearful; fire flashed from his eyes like lightning, and he was radiant as the sun; his shoulders were round, fat, and large; he strode along like a powerful lion; his haunches were fat, his loins

§ Supply “full-blown”, śphuta.

† Supply “sinless”, apakalakṣma.
lower worlds with a thundering noise. Before his breath the pious denizens of Janaloka were scattered;

were slender, and his body was smooth and beautiful." The Matsya P. describes the Varaha in the same words, with one or two unimportant varieties. The Bhagavata indulges in that amplification which marks its more recent composition, and describes the Varaha as issuing from the nostrils of Brahman, at first of the size of the thumb, or an inch long, and presently increasing to the stature of an elephant. That work also subjoins a legend of the death of the demon Hiranyaksha, who, in a preceding existence, was one of Vishnu's doorkeepers, at his palace in Vaikuntha. Having refused admission to a party of Munis, they cursed him; and he was, in consequence, born as one of the sons of Diti. When the earth, oppressed by the weight of the mountains, sank down into the waters, Vishnu was beheld in the subterranean regions, or Rasatala, by Hiranyaksha, in the act of carrying it off. The demon claimed the earth, and defied Vishnu to combat; and a conflict took place, in which Hiranyaksha was slain. This legend has not been met with in any other Purana, and certainly does not occur in the chief of them, any more than in our text. In the Moksha Dharma of the Mahabharata, c. 35, Vishnu destroys the demons, in the form of the Varaha; but no particular individual is specified; nor does the elevation of the earth depend upon their discomfiture. The Kalika Upvarana has an absurd legend of a conflict between Siva as a

and the Munis sought for shelter amongst the bristles upon the scriptural body of the boar, trembling as he rose up, supporting the earth, and dripping with moisture. Then the great sages, Sanandana and the rest, residing continually in the sphere of saints, were inspired with delight; and, bowing lowly, they praised the stern-eyed upholder of the earth."

The Yoganis. —Triumph, lord of lords supreme; Kesava, sovereign of the earth, the wielder of the mace, the shell, the discus, and the sword: cause of production, destruction, and existence. Thou art, O god: there is no other supreme condition but thou. Thou, lord, art the person of sacrifice: for thy feet are the Vedas; thy tusks are the stake to which the victim is bound; in thy teeth are the offerings; thy mouth is the altar; thy tongue is the fire; and the hairs of thy body are the sacrificial grass. Thine eyes, O omnipotent, are day and night; thy head is the seat of all, the place of Brahma; thy mane is all the hymns of the Vedas; thy nostrils are all oblations: O thou, whose snout is the ladle of oblation; whose deep voice is the chanting of the Sama Veda; whose body is the hall of sacrifice; whose joints are the different ceremonies; and whose ears have the properties of both voluntary and obligatoe rites: 1 do thou, who art eternal, who art in size a

Śarabha, a fabulous animal, and Vishnu as the Varaha, in which the latter suffers himself and his offspring begotten upon earth to be slain.

1 This, which is nothing more than the development of the notion that the Varaha incarnation typifies the ritual of the Vedas,
mountain,\* be propitious. We acknowledge thee, who hast traversed the world, O universal form, to be the beginning, the continuance, and the destruction of all things: thou art the supreme god. Have pity on us, O lord of conscious and unconscious beings. The orb of the earth is seen seated on the tip of thy tusks, as if thou hadst been sporting amidst a lake where the lotos floats, and hadst borne away the leaves covered with soil. The space between heaven and earth is occupied by thy body, O thou of unequalled glory, resplendent with the power of pervading the universe, O lord, for the benefit of all. Thou art the aim of all: there is none other than thee, sovereign of the world: this is thy might, by which all things, fixed or movable, are pervaded. This form, which is now beheld, is thy form, as one essentially with wisdom. Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant, who do not perceive that this universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world as one with divine knowledge, as one with thee; O god. Be favourable, O universal spirit: raise up this earth, for the habitation of created beings. Inscrutable deity, whose eyes are like lotoses, give us felicity. O lord, thou art endowed with the quality of goodness:

raise up, Govinda, this earth, for the general good. Grant us happiness, O lotos-eyed. May this, thy activity in creation, be beneficial to the earth. Salutation to thee. Grant us happiness, O lotos-eyed.

Parásara.—The supreme being thus eulogized, upholding the earth, raised it quickly, and placed it on the summit of the ocean, where it floats like a mighty vessel, and, from its expansive surface, does not sink beneath the waters.\* Then, having levelled the earth, the great eternal deity divided it into portions, by mountains. He who never wills in vain created, by his irresistible power, those mountains again upon the earth, which had been consumed at the destruction of the world. Having then divided the earth into seven great portions or continents, as it was before, he constructed, in like manner, the four (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka). Thus Hari, the four-faced god, invested with the quality of activity, and taking the form of Brahmá, accomplished the creation. But he (Brahmá) is only the instrumental cause of things to be created; the things that are capable of being created arise from nature as a common material cause. With exception of one instrumental cause alone, there is no need of any other cause; for (imperceptible) substance becomes perceptible substance according to the powers with which it is originally imbued.†

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\* The MSS. within my reach omit the words answering to “who art in size a mountain”.

† This seems equivalent to the ancient notion of a plastic

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* A large portion of the present chapter, down to this point, has been translated anew in Original Sanskrit Texts, Part IV., pp. 32 and 33.
nature; “all parts of matter being supposed able to form themselves artificially and methodically to the greatest advantage of their present respective capabilities.” This, which Cudworth (c. III.) calls hylozoism, is not incompatible with an active creator: “not that he should αὐτοπροεξίαν ἔπανα, set his own hand to every work,” which, as Aristotle says, would be, ἀρχηγεῖς τῷ Θεῷ, unbecoming God; but, as in the case of Brahmā and other subordinate agents, that they should occasion the various developments of crude nature to take place, by supplying that will, of which nature itself is incapable. Action being once instituted by an instrumental medium, or by the will of an intellectual agent, it is continued by powers, or a vitality inherent in nature or the matter of creation itself. The efficiency of such subordinate causes was advocated by Plato, Aristotle, and others; and the opinion of Zeno, as stated by Laertius, might be taken for a translation of some such passage as that in our text: “Ἐστὶ δὲ φύσις ἐξ ἐς ἐς αὐτῆς κατά συμμετακτικὸς λόγος, ἀντεξόμενος τατ ἐς αὐτῆς ἐν ὑμισμένοις χρόνοις, καὶ τοιοῦτα δρόμος ἀπὸ ὧν ἀπεξηρίζεται. Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted.” Intell. System, I., 328. So the commentator illustrates our text, by observing that the cause of the budding of rice is in its own seed, and its development is from itself, though its growth takes place only at a determinate season, in consequence of the instrumental agency of the rain.

The functions of both. The author, it appears, means to express, in the passage before us, that Brahmā is a cause superior to pradhāna. This cause he calls nimitta. It was necessary, therefore, in the translation, to choose terms neither Vedānta nor Sāṅkhya. “Ideal cause” and “real cause” may, perhaps, answer the purpose.
CHAPTER V.

Vishṇu as Brahmā creates the world. General characteristics of creation. Brahmā meditates, and gives origin to, immovable things, animals, gods, men. Specific creation of nine kinds: Mahat, Tanmatra, Aindriya, inanimate objects, animals, gods, men, Anugraha, and Kaumāra. More particular account of creation. Origin of different orders of beings from Brahmā's body under different conditions; and of the Vedas from his mouths. All things created again as they existed in a former Kalpa.

MAITREYA.—Now unfold to me, Brahman, how this deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abide on earth, in heaven, or in the waters; how Brahmā, at creation, made the world, with the qualities, the characteristics, and the forms of things.¹

P ARĀŚARA.—I will explain to you, Maitreya: listen attentively, how this deity, the lord of all, created the gods and other beings.

¹ The terms here employed are for qualities, Guṇas; which, as we have already noticed, are those of goodness, foulness, and darkness.* The characteristics or Swabhāvās are the inherent properties of the qualities, by which they act, as soothing, terrific, or stupefying; and the forms, Swarūpas, are the distinctions of biped, quadruped, brute, bird, fish, and the like.

While he (Brahmā) formerly, in the beginning of the Kalpas,* was meditating on creation, there appeared a creation beginning with ignorance, and consisting of darkness. From that great being appeared fivefold Ignorance, consisting of obscurity, illusion, extreme illusion, gloom, utter darkness.¹ The creation of the creator thus plunged in abstraction was the fivefold (immovable) world, without intellect or reflection, void of perception or sensation, incapable of feeling, and

¹ Or Tamas (तमस्), Moha (मोह), Mahāmoha (महामोह), Tāmāsa (तामसा), Anudhatāmāsa (अनुद्हतामासा); they are the five kinds of obstruction, Viparyaya (विपर्यय), of soul's liberation. According to the Sānkhya, they are explained to be: 1. The belief of material substance being the same with spirit; 2. Notion of property or possession, and consequent attachment to objects, as children and the like, as being one's own; 3. Addiction to the enjoyments of sense; 4. Impatience or wrath; and 5. Fear of preservation or death. They are called, in the Pātañjali philosophy, the five afflictions, Kleśa (क्रेस), but are similarly explained by Avidyā (अविद्या), 'ignorance'; Asmitā (आस्मिता), 'selfishness', literally 'I-amness'; Rāga (राग), 'love'; Dwesha (द्वेष), 'hatred'; and Abhinivesa (अभिविन्द), 'dread of temporal suffering'. Sānkhya Kārikā, pp. 148-150. This creation by Brahmā in the Vārāha Kalpa begins in the same way, and in the same words, in most of the Purāṇas. The Bhāgavata† reverses the order of these five products, and gives them, Andhatāmisra, Tāmisra, Mahāmoha, Moha, and Tamas; a variation obviously more immethodical than the usual reading of the text, and adopted, no doubt; merely for the sake of giving the passage an air of originality.

* Compare Original Sanskrit Texts, Part I., p. 20.
† III., 12, 2. In the same Purāṇa, III., 20, 18, we have tāmisra andhatāmisra, tamas, moha, and mahātamas.

destitute of motion. * Since immovable things were first created, this is called the first creation. † Brahmā,

1 This is not to be confounded with elementary creation, although the description would very well apply to that of crude nature or Pradhāna; but, as will be seen presently, we have here to do with final productions, or the forms in which the previously created elements and faculties are more or less perfectly aggrigated. The first class of these forms is here said to be immovable things; that is, the mineral and vegetable kingdoms: for the solid earth, with its mountains, and rivers, and seas, was already prepared for their reception. The fivefold immovable created elements and faculties are more or less perfectly created, this is called the first creation. † Since immovable things were designated as primary, this is called the primary creation.

* पुरुषार्थिन्न समो अधर्मो मनसीवध्वनि विश्वास।
बद्धसिद्धम् प्रत्यक्षतः च स्मान: ॥

"Of him meditating was a fivefold creation — viz., of things — without reflection, devoid of clearness in all matters external and internal, dull of nature, essentially immovable."

Another reading of the second line gives बद्धसिद्धम् प्रत्यक्षतः च स्मान: ॥ ब्रह्मचर्य च ब्रह्मज्ञान मेला: ॥

The word चूड़िया, as used in the stanza quoted, is very unusual.

† ब्रह्मचर्य नागा चतुर्दशस्य दशार्थमकेष्ठलयस्।
ब्रह्मचर्य स्वमुक्तस्य धातालाम्भ: ॥

"Inasmuch as things immovable are designated as primary, this is distinguished as the primary creation."

The commentator refers to a sacred text for the explanation that immovable things are technically styled "primary", mukhyam, on the ground that they were produced at the beginning of the creation of the gods and others: ब्रह्मचर्यवृत्त ज्ञानावस्था: ब्रह्मचर्य स्वमुक्तस्य धातालाम्भ: ॥

See the editor's first note in p. 75, infra.

‡ In the words of the commentary: ब्रह्मचर्य वृत्त ज्ञानावस्था: ब्रह्मचर्य स्वमुक्तस्य धातालाम्भ: ॥ But the grammar here looks very doubtful.

° Because, according to the commentator, the universe "did not as yet possess that which is the purpose of man", namely, sacrificial acts and the knowledge of Brahmā. The purport is, that human beings were not yet created: for only they can comply with the ceremonial requirements of the Mimāṃsā, and pursue the study of the Vedānta. The words of the commentator are: तत वुष्धसमस्मयं वुष्धार्द्धशीलं तः।

See, further, my third note in p. 75, infra.

† "Since the channel for their food is in a horizontal position", agreeably to the commentator, who refers to authority for this explanation.

‡ "Taking the wrong way", upatthāghanā.

§ अधार्मिकः अभिभाषण:। Compare the remarks under अभिभाषण in Goldstücker's Sanskrit Dictionary.

|| But see Pāṇini, IV., 2, 54.

¶ Mārkaṇḍeya-purāṇa, XLVII., 20.
sations, and associating with each other (according to their kinds).*

Beholding this creation also imperfect, Brahmá again meditated; and a third creation appeared, abounding with the quality of goodness, termed Úrdhwasrotas.¹ The beings thus produced in the Úrdhwasrotas creation were endowed with pleasure and enjoyment, unencumbered internally or externally, and luminous within and without.† This, termed the creation of immortals; horse, the mule, the ass, the yak, the Śarabha, and the Gaura or white deer. The second are the cow, the goat, the buffalo, the hog, the gayal, the black deer, the antelope, the camel, and the sheep. The last are the dog, jackal, wolf, tiger, cat, hare, porcupine, lion, monkey, elephant, tortoise, lizard, and alligator. §

† Úrdhwa (उर्ध्व), 'above', and Srotas (स्रोतस्), 'canal'. § "Black deer" is kṣīrśa; "antelope", ruru; "lizard", godhā; and "alligator", makara.

¹ The gods are called śvetāsrotas, because they obtain their food extraneously to the body. That is to say, the bare sight of aliment stands, to them, in place of eating it: "for there is satisfaction from the mere beholding of ambrosia". So says—not a Vaidik text, but—the commentator. The quotation from the Veda, which he adds, in support of his view, is: न हि वै देवो भ्रात्रि नापि पिनति। एतद्वाभूते उद्धु तुष्मच्य। "The gods do not, indeed, either eat or drink. Having looked upon this ambrosia, they are satisfied."

‡ "Endowed with inward manifestations, and mutually in ignorance about their kind and nature."

§ "The gods do not, indeed, either eat or drink. Having looked upon this ambrosia, they are satisfied." The translation is here somewhat compressed.

The的产品 of this are termed Arvāksrotas, from indiscrete nature. They abound with the light of knowledge; but the qualities of darkness and of foulness predominate. Hence they are afflicted by evil, and are repeatedly impelled to action. They have knowledge both externally and internally, and are the instruments (of accomplishing the object of creation, the liberation of soul). These creatures were mankind. §
creations. The first creation was that of Mahat or Intellect, which is also called the creation of Brahmā. The second was that of the rudimental principles (Tanmātras), thence termed the elemental creation (Bhūta-sarga). The third was the modified form of egotism, termed the organic creation, or creation of the senses (Aindriyaka). These three were the Prākṛita creations, the developments of indiscrete nature, preceded by the indiscrete principle. The fourth or fundamental creations described; for, as presently enumerated, the stages of creation are seven. The commentator, however, considers the Ārdhvasrotas creation, or that of the superhuman beings, to be the seventh, and was that of animals. The sixth was the Ārdhvasrotas creation, or that of the divinities. The creation of the Arvāksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and intelligence. The rules of euphony would, however, admit of a mute negative being inserted, or the reading (of perceptible things) was that of inanimate bodies. The fifth, the Tairyagyonya creation, was that of animals. The sixth was the Ārdhvasrotas creation, or that of the divinities. The creation of the Arvāksrotas beings was the seventh, and was that of man. There is an eighth creation, termed Anugraha, which possesses both the qualities of goodness and
darkness. 1 Of these creations five are secondary and three are primary. 2 But there is a ninth, the Kaumára

1 The Anugraha creation, of which no notice has been found in the Mahábhárata, seems to have been borrowed from the Sánkhya philosophy. It is more particularly described in the Padma, Márkaúdeya, 6 Linga, † and Matsya Puráñas; as:

चच्चमुण्ड: संगम्: स चतुर्दश्यवर्धित: स

वित्यविषयात्मका च विभा तुद्या तथाच: स

The fifth is the Anugraha creation, which is subdivided into four kinds; by obstruction, disability, perfectness, and acquiescence.' This is the Pratyayasarga or intellectual creation of the Sánkhyaas (S. Káríká, v. 46, p. 146); the creation of which we have a notion, or to which we give assent (Anugraha), in contradistinction to organic creation, or that existence of which we have sensible perception. In its specific subdivisions, it is the notion of certain inseparable properties in the four different orders of beings: obstruction or stolidity in inanimate things; inability or imperfection in animals; perfectibility in man; and acquiescence or tranquil enjoyment in gods. So also the Váyu P.:

खावेयु विद्वैश्चिदिययोनिद्रश्चित: स

सिद्धामानी सन्यासिः तुद्विद्विद्वित्त्वत:

2 Or Vaikíta, derived mediately from the first principle, through its Vikítis, 'productions' or 'developments'; and Prákíta, derived more immediately from the chief principle itself. Mahat and the two forms of Ahañkára, or the rudimental elements and the senses, constitute the latter class; inanimate beings, &c. compose the former: or the latter are considered as the work of Brahmá, whilst the three first are evolved from Pradbhána. So the Váyu:

3XLVII., 28; where, however, the second half of the stanza is read: वित्यविषय विभा च ग्रहणा तुद्या तथाच: स

† Prior Section, LXX., 157.

† The Váyu-puráña, to the same effect—only that it substitutes "eighth" for "fifth"—as the verses given above, is cited by the commentator. Then follows the stanza with which the note concludes.

creation, which is both primary and secondary. 1 These are the nine creations of the great progenitor of all,

माहेश्वर: धर्मः: तत्ताः तत्त्वाधिक: न

वृत्तिः प्रत्येके पद्धारो ग्रहणयेतः ते

The three creations beginning with Intelligence are elemental; but the six creations which proceed from the series of which Intellect is the first are the work of Brahmá.

1 We must have recourse, here also, to other Puráñas, for the elucidation of this term. The Kaumára creation is the creation of Rudra or Nílalohita, a form of Śiva, by Brahmá, which is subsequently described in our text, and of certain other mind-born sons of Brahmá, of whose birth the Vishnú P. gives no further account. They are elsewhere termed Sanatkumára, Sananda, Sanuka, and Sanátana, with sometimes a fifth, Réblu, added. These, declining to create progeny, remained, as the name of the first implies, ever boys, Kumáras; that is, ever pure and innocent; whence their creation is called the Kaumára. Thus the Váyu:

वंचे सर्वोऽ श्राद्धामानस: तनाम: स

सन्न्यासन सम्बन्धोऽ विमलां च वन्यात्मन: 

सनानकुमारास्वम च न ते लोके तु सर्वेषी 

विष्णु: सनातन: : ** **

And the Linga has:

वंचे तात्मां: यत्वा च ऊर्मां: स द्वहोष्टी 

सनानकुमारभुकालित: नामावलीः प्रकृतिः: **

'Being ever as he was born, he is here called a youth; and hence his name is well known as Sanatkumára.' This authority makes Sanatkumára and Rébnu the two first born of all:

चन्द्र: सनानकुमारभुकालित: नामावलीः प्रकृतिः: 

पूर्वोद्वैव पुरा तेषाः: सवेषास्य पूवेषी 

whilst the text of the Hari Vainás limits the primogeniture to Sanatkumára:

सनानकुमार च विभव: पूर्वोद्वैवाम श्रवृत्तम "

In another place, however, it enumerates, apparently, six, or the

* Prior Section, LXX., 174.

† Prior Section, LXX., 170 and 171.
and, both as primary and secondary, are the radical causes of the world, proceeding from the sovereign creator. What else dost thou desire to hear?

above four, with Sana, and either Riba or another Sanatana: for the passage is corrupt. The French translation* ascribes a share in creation to Sanatkumāra: 'Les sept Pradāpatis, Rudra, Scanda (son fils), et Sanatkounāra se mirent à produire les êtres, répandant partout l'inépuisable énergie du Dieu.' The original is:

Sankshipta: Sanklugmarb Tey: SanyATH लिखत:॥

Sankshipya is not 'répandant', but 'restraining'; and Tishhahat, being in the dual number, relates, of course, to only two of the series. The correct rendering is: 'These seven (Prajāpatis) created progeny; and so did Rudra: but Skanda and Sanatkumāra, restraining their power, abstained (from creation).' So the commentator: सुदिशसभ संततिः संवद्य सर्वसंबंधानिव लिखतः।

These sages, however, live as long as Brahmā; and they are only created by him in the first Kalpa, although their generation is very common, but inconsistently, introduced in the Vārūṇa or Pādma Kalpa. This creation, says the text, is both primary (Prākṛīta) and secondary (Vaiśkṛīta). It is the latter, according to the commentator, as regards the origin of these sages from Brahmā: it is the former, as affects Rudra, who, though proceeding from Brahmā, in a certain form was in essence equally an immediate production of the first principle. These notions, the birth of Rudra and the saints, seem to have been borrowed from the Śaivas, and to have been awkwardly engrafted upon the Vaiśhāvya system. Sanatkumāra and his brethren† are always described, in the Śaiva Purāṇas, as Yogins: as the Kūrma, after enumerating them, adds:

पृष्ठ्याश्वाश्चिनि विधः: परमेश्वरमविधित:।

* Vol. i., p. 6.
† Stanza 44.
‡ On the subject of these personages, see Original Sanscrit Texts, passim, and the Sāṅkhyaśāstra, Preface, pp. 13 et seq., foot-note.
VISHNU PURANA.

1. These reiterated, and not always very congruous, accounts of the creation are explained, by the Purânas, as referring to different Kalpas or renewals of the world, and therefore involving no incompatibility. A better reason for their appearance is, the probability that they have been borrowed from different original authorities. The account that follows is evidently modified by the Yogi Śaivas, by its general mysticism, and by the expressions with which it begins:

\[ \text{सन्तु हेवासुरविक्षणयुपांशु च चुत्तमः} \]

\[ \text{सिद्धुसुरविक्षणयाति स्वामसमुष्या} \]

Collecting his mind into itself, Pitri, according to the comment, is the performance of the Yoga (Yūju); the term Ambhamāsi, lit., 'waters', for the four orders of beings, gods, demons, men, and Pitris, is, also, a peculiar, and, probably, mystic, term. The commentator says it occurs in the Vedas, as a synonym of gods, &c. "Of the world" and "from his side" are adopted from the commentary.

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BOOK L, CHAP. V.

Pitris) were born from his side. The body, when he abandoned it, became the Sandhyā (or evening twilight), the interval between day and night. Brahmā then assumed another person, pervaded by the quality of foulness; and from this, men, in whom foulness (or passion) predominates, were produced. Quickly abandoning that body, it became morning twilight, or the dawn. At the appearance of this light of day, men feel most vigour; while the progenitors are most powerful in the evening season. In this manner, Maitreya, Jyotsna (dawn), Ratri (night), Aha (day), and Sandhyā (evening), are the four bodies of Brahmā invested by the three qualities.
Next, from Brahmá, in a form composed of the quality of foulness, was produced hunger, of whom anger was born: and the god put forth, in darkness, beings emaciate with hunger, of hideous aspects, and with long beards. Those beings hastened to the deity. Such of them as exclaimed Oh preserve us! were, thence, called Rakshasas: others, who cried out Let us eat, bride. To the four forms of our text the same work adds:

- Tandri, 'sloth'; Jīmbha, 'yawning'; Nidrā, 'sleep'; Unmā, 'insanity'; Antarāhāna, 'disappearance'; Pratibimba, 'reflection';
- which become the property of Pisخصص, Knināras, Bhūtas, Gandharvas, Vidyādharas, Sādhyas, Pitris, and Manus. The notions of night, day, twilight, and moonlight being derived from Brahmá seem to have originated with the Vedas. Thus, the commentator on the Bhīgavata observes:

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That which was his body, and was left, was darkness: this is the Śrutī.'
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All the authorities place night before day, and the Asuras or Titans, before the gods, in the order of appearance; as did Hesiod and other ancient theogonists.

1 From Raksha (रक्षः), 'to preserve.'

The divine Brahmá, influenced by their material energies, having created these beings, made others of his own will. Birds he formed from his vital vigour; sheep, from his breast; goats, from his mouth; kine, from his belly and sides; and horses, elephants, Sarabhas, Gayals, deer, mules, antelopes, and other...

1 From Yaksha (यक्षः), § 'to eat.'
2 From Śrip (श्रप), serpo, 'to creep,' and from Há (ह), 'to abandon.'
3 Gām dhanyanta (गाम धन्यन्ता), 'drinking speech.'

* Vedhas, in the Sanskrit.
† These creatures were 'fiends, frightful from being monkey-coloured, and carnivorous.'
§ Professor Wilson's "from that expression", in the text, answers to yakshad. According to the commentator, this word means "from eating"; for he takes jaksal, its base, to be a substitute for yaksh. The sense of yaksh, in classical Sanskrit, is "to venerate".

For the derivation of the words vīkṣha and yaksha, see the Linga-purāṇa, Prior Section, LXX., 227 and 228.
VISHNU PURANA.

animals, from his feet; whilst from the hairs of his body sprang herbs, roots, and fruits.

Brahma, having created, in the commencement of the Kalpa, various plants, employed them in sacrifices, in the beginning of the Treta age. Animals were distinguished into two classes, domestic (village) and wild (forest). The first class contained the cow, the goat, the hog, the sheep, the horse, the ass, the mule; the latter, all beasts of prey, and many animals with cloven hoofs, the elephant, and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects.1

From his eastern mouth Brahma then created the Gayatr metre, the Rig-veda, the collection of hymns termed Trivit, the Rathantara portion of the Sama-veda, and the Agnishfoma sacrifice: from his southern mouth he created the Yajur-veda, the Triahubha metre, the collection of hymns called Panchadasa, the Bihat Saman, and the portion of the Sama-veda termed Utkhya: from his western mouth he created the Sama-veda, the Jagati metre, the collection of hymns termed Saptadasa, the portion of the Sama ridicalled Vairipa, and the Atiratra sacrifice: and from his northern mouth he created the Ekavinsa collection of hymns, the Atharva-veda, the Áptoryáman rite, the Anushtubh metre, and the Vairája portion of the Sama-veda.1

1 This and the preceding enumeration of the origin of vegetables and animals occurs in several Puránas, precisely in the same words. The Linga adds a specification of the Aranya or wild animals, which are said to be the buffalo, gayal, bear, monkey, Sarabha, wolf, and lion.

* Insert “sacrificial animals”, padu.† The MSS. consulted by me have “man” purusha. The commentator observes, that, in the nara-medha, or human sacrifice, man is accounted a sacrificial animal. His words are: पुरुषो नर: मनुष्यम:। तरसिदं तरस सरो-लक्षणम्।

† Śvápada.

§ “Reptiles and insects”, sarisípa.

* It is on the authority of the commentator, as supplementing the text, that Gayatra and Anushtubh are here said to be metres; that Agnishfoma, Atiratra, and Áptoryáman are taken to denote parts of a sacrifice, viz., of the Jyotishfoma; and that Vairipa and Vairája denominate sundry verses of the Sama-veda. But the commentator also says that Utkhya is, here, a stage of a sacrifice: सीमार्क-ब्रह्मणः.

As to Áptoryáman, both in the Vishnu-puráña and in the Bhágavata, it is to be regarded as a Pauránik alteration of the Vaidik Áptoryáman.

For Vairipa and Vairája, see Benfey’s Index to the Sama-veda: Indische Studien, Vol. III., p. 238.

Professor Wilson’s “Gayatri”, “Trishúbha”, and “Uktha” have been corrected to Gayatrey, Triahubha, and Utkhya.

See, regarding the passage thus annotated, Original Sanskrit Texts, Part III., pp. 6 and 7.

† These are not characterized, in the original, as “portions of the Vedas”. They are sacrificial proceedings.
In this manner, all creatures, great or small, proceeded from his limbs. The great progenitor of the
parts of virtue, purity, liberality, piety, and truth; the orders of life, and their institutes and different religious rites and professions; and the sciences of logic, ethics, and polity. The mystic words and monosyllable proceeded from his heart; the metre Usulih, from the hairs of his body; Gayatri, from his skin; Trishubh, from his flesh; Anushubh, from his tendons; Jagati, from his bones; Pankti, from his marrow; Bhhati, from his breath. The consonants were his life; the vowels, his body; the sibilants, his senses; the semi-vowels, his vigour.* This mysticism, although, perhaps, expanded and amplified by the Paurāṇikas, appears to originate with the Vedas; as in the text चन्द्रेः चन्द्रायुपवायुः. ‘The metre was of the tendons.’ The different portions of the Vedas specified in the text are yet, for the most part, uninvestigated.

world, having formed the gods, demons, and Pitris,* created, in the commencement of the Kalpa, the Ya-
kshas, Piśāchas (goblins), Gandharvas, and the troops of Apsarasas, the nymphs of heaven, Naras (centaurs, or beings with the limbs of horses and human bodies), and Kinnaras (beings† with the heads of horses), Rā-
kshasas, birds, beasts, deer, serpents, and all things permanent or transitory, movable or immovable. This did the divine Brahma, the first creator and lord of all. And these things, being created, discharged the same functions as they had fulfilled in a previous creation; whether malignant or benign, gentle or cruel, good or evil, true or false; and, accordingly as they are actuated by such propensities, will be their conduct.

And the creator§ displayed infinite variety in the objects of sense, in the properties of living things, and in the forms of bodies. He determined, in the beginning, by the authority of the Vedas, the names and forms and functions of all creatures, and of the gods; and the names and appropriate offices of the Rishis, as they also are read in the Vedas.|

In like manner as the products of the seasons designate, in periodical revolution, the return of the same season, so do the same circumstances indicate the recurrence of the same Yuga or age; and thus, in the beginning of each Kalpa, does Brahma repeatedly create the world, possessing the power that is derived

* Add “men”, manushya.
† Literally, “men”, manushya.
‡ See Original Sanskrit Texts, Part I., p. 21.
§ Supply Dhāti, a name of Brahma.
|| See Original Sanskrit Texts, Part III., p. 4, second foot-note.
from the will to create, and assisted by the natural and essential faculty of the object to be created.*

* धर्माधिष्ठितिभीषिको नामाभ्यां पर्याये।

“As, in *every* season, multifarious tokens are, in turn, beheld thereof, so, at the beginnings of the Yugas, it *is* with *their* products. Possessed of the desire and of the power to create, and impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation.”

The writer may have had in mind a stanza of the *Mānava-dharma-kāstra*: I, 30.

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CHAPTER VI.


MAITREYA.—Thou hast briefly noticed, illustrious sage, the creation termed Arváksrotas, or that of mankind. Now explain to me more fully how Brahmá accomplished it; how he created the four different castes;* what duties he assigned to the Brahmans and the rest.†

PARÁŚARA.—Formerly, O best of Brahmans, when the truth-meditating Brahmá was desirous of creating the world, there sprang, from his mouth, beings especially endowed with the quality of goodness; others, from his breast, pervaded by the quality of foulness; others, from his thighs, in whom foulness and darkness prevailed; and others, from his feet, in whom the quality of darkness predominated. These were, in succession, beings of the several castes,—Brahmans, Kshatriyas, Vaiśyas, and Śúdras; produced from the mouth,

1 The creation of mankind here described is rather out of its place, as it precedes the birth of the Prajápati, or their progenitors. But this want of method is common to the Puráñas, and is evidence of their being compilations from various sources.

* Add “and with what qualities”: अनुभवान्।
† *Satyabhidhānyāḥ*, “true to his will.” The commentator here, for the second time, explains it by *satya-sankalpa*. See my second note in p. 73, *supra.*
the breast, the thighs, and the feet, of Brahmá. These he created for the performance of sacrifices; the four castes being the fit instruments of their celebration. By sacrifices, O thou who knowest the truth, the gods are nourished; and, by the rain which they bestow, mankind are supported: and thus sacrifices, the source of happiness, are performed by pious men, attached to their duties, attentive to prescribed obligations, and walking in the paths of virtue. Men acquire (by them) heavenly fruition, or final felicity: they go, after death, to whatever sphere they aspire to, as the consequence of their human nature. The beings who were created by Brahmá, of these four castes, were, at first, endowed with righteousness and perfect faith; they abode wherever they pleased, unchecked by any impediment; their hearts were free from guile; they were pure, made free from soil, by observance of sacred institutes. In their sanctified minds Hari dwelt; and they were filled with perfect wisdom, by which they contemplated the glory of Vishnu.

1 After a while, (after the Treta age had continued for some period), that portion of Hari which has been described as one with Kála (time) infused into created beings sin, as yet feeble, though formidable, or passion and the like—the impediment of soul’s liberation, the seed of iniquity, sprung from darkness and desire. The innate perfectness of human nature was then no more evolved: the eight kinds of perfection, Rasollásá and the rest, were impaired; and, these

1 This original of the four castes is given in Manu, and in most of the Puráñas. We shall see, however, that the distinctions are subsequently ascribed to voluntary election, to accident, or to positive institutions.

2 According to Manu, oblations ascend to and nourish the sun; whence the rain falls upon earth, and causes the growth of corn. Burnt-offerings are, therefore, the final causes of the support of mankind.

* See Original Sanskrit Texts, Part I., pp. 21 and 22.
† In the Mánava-dharma-kśatra, I, 31, the Ksatriya is said to have proceeded from the arms of Brahmá. And so state the Purusha-sūkta of the Rīg-veda, &e.
‡ Mánava-dharma-kśatra, III., 76.

* I add the text from MSS. at my disposal. To judge from Professor Wilson’s translation, his text must have been rather different.

रसोऽसा रसोऽसा सा विद्विश्या हृति वधू तन्मः ||
being enfeebled, and sin gaining strength, mortals were afflicted with pain, arising from susceptibility to contrasts, (as heat and cold, and the like). They therefore constructed places of refuge, protected by trees, by mountains, or by water; surrounded them by a ditch or a wall, and formed villages and cities; and in them erected appropriate dwellings, as defences against the sun and the cold. Having thus provided security though obscurely, in the Vāyu, and are partly specified in the Mārkaṇḍeyā Purāṇa.†

† In the other three Purāṇas, in which this legend has been found, the different kinds of inhabited places are specified and introduced by a series of land measures. Thus, the Mārkaṇḍeyā states that 10 Paramāṇus = 1 Parasālikṣma; 10 Parasālikṣmas = 1 Trasareṇu; 10 Trasareṇus = 1 particle of dust or Mahirajas; 10 Mahirajasas = 1 Bālāgra, ‘hair’s point’; 10 Bālāgras = 1 Līkhyā; 10 Līkhyās = 1 Yūkā; 10 Yūkās = 1 heart of barley (Yavodara); 10 Yavodaras = 1 grain of barley of middle size; 10 barley-grains = 1 finger, or inch; 6 fingers = a Pada or foot (the breadth of it); 2 Padas = 1 Vitasti or span; 2 spans = 1 Hasta or cubit; 4 Hastas = a Dhanus, a Daśāda or staff, or 2 Nādikās; 2000 Dhanusas = a Gavīyūtī; 4 Gavīyūtīs = a Yojana. The measurement of the Brahmnāāda is less detailed. A span from the thumb to the first finger is a Pradesa; to the middle finger, a Tāla; to the third finger, a Gokarṇa; and, to the little finger, a Vitasti, which is equal to twelve Angulas or fingers; understanding, thereby, according to the Vāyu, a joint of the finger (नःपययमयि). According to other authorities, it is the breadth of the thumb at the tip.

For this passage, I have used manuscripts, in preference to the Calcutta edition of the Mārkaṇḍeyā-purāṇa. According to my text, the measures noted are as follows:

A paramāṇu is a para sūkṣma, ultimate minimum; or the sense may be

- 8 paramāṇus = 1 para sūkṣma.
- 8 para sūkṣmas = 1 trasareṇu.
- 8 trasareṇus = 1 mahirajas.
- 8 mahirajas = 1 bālīgra.
- 8 bālīgras = 1 līkshā.
- 8 līkshās = 1 yūkā.
- 8 yūkās = 1 yavodara.
- 8 yavodaras = 1 angula.
- 8 angulas = 1 pada.
- 2 paramāṇus = 1 vītasti.
- 2 vītastis = 1 hasta, long cubit.
- 4 hastas = 1 dhanurdaśāda, bow-staff.
- 2 dhanurdaśādas = 1 nādikā.
- 2000 dhanus = 1 kroha.
- 2 krohas = 1 gavīyūtī.
- 4 gavīyūtīs = 1 yojana.

Compare Colebrooke, Asiatic Researches, Vol. V., pp. 103 and 104.

* Corrected from Professor Wilson’s “Nāla”.
cultivated) the seventeen kinds of useful grain—rice, barley, wheat, millet, sesameum, panic,* and various

(A. R., Vol. V., 104.) The Váyu, giving similar measurements,† upon the authority of Manu‡ (मनोयोगमायांको), although such a statement does not occur in the Maṇu Śārahitā, adds, that 21 fingers = 1 Ratni; 24 fingers = 1 Hasta or cubit; 2 Ratnis = 1 Kishku; 4 Hastas = 1 Dhanus; 2000 Dhanusas = 1 Gavyāti; and 8000 Dhanusas = 1 Yojana. Durgas or strongholds are of four kinds; three of which are natural, from their situation in mountains, amidst water, or in other inaccessible spots. The fourth is the artificial defences of a village (Gráma), a hamlet (Kheāka), or a city (Pura or Nagara), which are, severally, half the size of the next in the series. The best kind of city is one which is about a mile in breadth; footpaths, four cubits; the entrance of a house, three cubits; the private entrances and paths about the mansion, of still narrower dimensions.† Such were the measurements adopted by the first builders of cities, according to the Purāṇas specified.

* Supply “cultivated and wild”, यान्यकरियाँ.
† The Márkaṇḍeya Purāṇa, XLIX., 70, et seq., omits nātha, but, by compensation, inserts karubinda between gavedhukā and markafalca. The MSS. I have seen of that Purāṇa afford no warrant for such readings of the kinds specified. The village road should be the same: a boundary road, ten Dhanusas: a royal or principal road or street should be ten Dhanusas (above fifty feet) broad: a cross or branch road should be four Dhanusas. Lanes and paths amongst the houses are two Dhanusas in breadth; footpaths, four cubits; the entrance of a house, three cubits; the private entrances and paths about the mansion, of still narrower dimensions.† Such were the measurements adopted by the first builders of cities, according to the Purāṇas specified.
‡ Manu: Manu Samhitā.

† In one of the four MSS. of the V Śāya-purdāha that I have consulted, the verses quoted in the last note are introduced by a stanza and a half, at the beginning of which are the words सनोयोगमायांको. But these words mean nothing; and there is no reference to Manu. We have simply a clerical error, in place of the opening words of the passage cited, in p. 92, from the Márkaṇḍeya-purdāha. The forementioned MS. of the V Śāya-purdāha must have been transcribed from a somewhat ancient copy, or from one in the Bengali character.

BOOK I., CHAP. VI. 95

sorts of lentils, beans, and peas. These are the kinds cultivated for domestic use. But there are fourteen kinds which may be offered in sacrifice. They are: rice, barley, Māsha, wheat, millet, and sesameum; Priyangu is the seventh, and Kulatthaka, pulse, the eighth. The others are: Śyāmāka, a sort of panic; Nivāra, uncultivated rice; Jartila, wild sesameum; Gavedhukā (coix barbara); Markafalca, wild panic; and (a plant called) the seed or barley of the Bambu (Veṇuyava).† These,
cultivated or wild, are the fourteen grains that were produced for purposes of offering in sacrifice; and sacrifice (the cause of rain) is their origin also. They, again, with sacrifice, are the great cause of the perpetuation of the human race; as those understand who can discriminate cause and effect. Thence sacrifices were offered daily; the performance of which, O best of Munis, is of essential service to mankind, and expiates the offences of those by whom they are observed. Those, however, in whose hearts the drop of sin derived from Time (Kala) was still more developed, as­sented not to sacrifices, but reviled both them and all that resulted from them, the gods, and the followers of the Vedas. Those abusers of the Vedas, of evil disposition and conduct, and seceders from the path of enjoined duties, were plunged in wickedness.¹

The means of subsistence having been provided for the beings he had created, Brahmá prescribed laws suited to their station and faculties, the duties of the several castes and orders,² and the regions of those of the different castes who were observant of their duties.* The heaven of the Pitris is the region of devout Brahmans; the sphere of Indra, of Kshatriyas who fly not from the field. The region of the winds is assigned to the Vaisyas who are diligent in their occupations; and submissive Sudras are elevated to the sphere of the Gandharvas. Those Brahmans who lead religious lives go to the world of the eighty-eight thousand saints; and that of the seven Rishis is the seat of pious anchorites and hermits. The world of ancestors is that of respectable householders; and the region of Brahmá

¹ This allusion to the sects hostile to the Vedas—Buddhists or Jainas—does not occur in the parallel passages of the Váyu and Márkaññéya Puráñas.
² The Váyu goes further than this, and states that the castes were now first divided according to their occupations; having, indeed, previously stated that there was no such distinction in the Kêta age:

ब्रह्मास्विग्निपित्थेन तदाहस संख्या।
Brahmá now appointed those who were robust and violent to be Kshatriyas, to protect the rest; those who were pure and pious he made Brahmans; those who were of less power, but industrious,

* See Original Sanskrit Texts, Part I, p. 23.

* See Original Sanskrit Texts, Part I, p. 23. The original has Prájápati in place of “Brahmá”. “Orders” renders tóra.⁴

† रूपं तत्र देवमुक्तो देवस्य विस्मयो वि­पक्षम्।

For another translation of this passage, and several various readings, see Original Sanskrit Texts, Part I, pp. 30 and 31.
is the asylum of religious mendicants. The imperishable region of the Yogins is the highest seat of Vishnu, where they perpetually meditate upon the supreme being, with minds intent on him alone. The sphere where they reside the gods themselves cannot behold. The sun, the moon, the planets, shall repeatedly be and cease to be; but those who internally repeat the mystic adoration of the divinity shall never know decay.

1 These worlds, some of which will be more particularly described in a different section, are the seven Lokas or spheres above the earth: 1. Prajapatiya or Pitri-loka: 2. Indra-loka or Swarga: 3. Marul-loka or Diva-loka, heaven: 4. Gandharva-loka, the region of celestial spirits; also called Mahar-loka: 5. Janalu-loka or the sphere of saints. Some copies read eighteen thousand; others, as in the text, which is also the reading of the Padma Purana: 6. Tapo-loka, the world of the seven sages: and 7. Brahma-loka or Satya-loka, the world of infinite wisdom and truth. The eighth, or high world of Vishnu, is a sectarian addition, which, in the Bhagavata, is called Vaikuntha, and, in the Brahma Vaivarta, Go-loka; both, apparently, and, most certainly, the last, modern inventions.

* “Heaven of the Pitris” and “world of ancestors”: in the original, Prajapatiya. “Region of the winds” and “sphere of the Gandharvas”, Maruta and Gandharva. “Brahmans who lead religious lives”, gurudaisin; which the commentator explains as meaning conventuals abiding for life with a spiritual guide, and devoted to theology. They are said to inherit the region of the Valikhyas and other high saints. “Pious anchorites and hermits”, vanavas; the same as vanaprastha. “Religious mendicants”, nyasins; one with sahygaisin. The original leaves “householders” unqualified.

† Brahma, in the Sanskrit.

‡ Such MSS. as I have consulted exhibit the reading:

§ “The sun, the moon, and other planets.” The original is in the note following.
CHAPTER VII.

Creation continued. Production of the mind-born sons of Brahmá; of the Prajápatí; of Saunandana and others; of Rudra and the eleven Rudras; of the Manu Swáyambhuva and his wife Satarúpa; of their children. The daughters of Daksha, and their marriage to Dharma and others. The progeny of Dharma and Adharma. The perpetual succession of worlds, and different modes of mundane dissolution.

Paráśara.—From Brahmá, continuing to meditate, were born mind-engendered progeny, with forms and faculties derived from his corporeal nature; embodied spirits, produced from the person of that all-wise deity. All these beings, from the gods to inanimate things, appeared as I have related to you; being the abode of the three qualities. But, as they did not multiply themselves, Brahmá created other mind-born sons, like himself; namely: Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Marichi, Daksha, Atri, and Vasishtha. These are the nine Brahmás (or Brahmarshis) celebrated in the Puráṇas. Sanandana and the other sons of Brahmá were previously created by him. But they were without desire or passion, inspired with holy wisdom, estranged the nature of additions made to an apparently original enumeration of but seven, whose names generally recur. Thus, in the Mahábhárata, Moksha Dharma, we have, in one place, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha: ब्रह्माः सन्त वे पुत्र भाष्यस्ते: सर्वमोऽभिकर्ता: श्रवणम्।

the seven high-minded sons of the self-born Brahmá.' In another place of the same, however, we have Daksha substituted for Vasishtha: ब्रह्माः सन्त वे पुत्र भाष्यस्ते: सर्वमोऽभिकर्ता: श्रवणम्।

although, with palpable inconsistency, eight are immediately enumerated; or: Bhrigu, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha. The Uttara Khádá of the Padma Puráṇa substitutes Kardama for Vasishtha. The Bhágavata includes Daksha, enumerating nine: The Matsya agrees with Manu, in adding Nárada to the list of our text. The Káma Puráṇa adds Dharma and Sankalpa. The Linga, Brahmanda, and Vayu Puráṇas also add them, and extend the list to Adharma and Ruchi. The Hari Vamsa, in one place, inserts Gautama, and, in another, Manu. Altogether, therefore, we have seventeen, instead of seven. But the accounts given of the origin of several of these show that they were not, originally, included amongst the Mánasaputras or sons of Brahmá’s mind; for even Daksha, who finds a place in all the lists except one of those given in the Mahábhárata, is

* Śánti-parvan, 7569, 7570: and see 13075.
† Ibid., 7534.
‡ The Bhágavata-puráṇa, III., 12, 22, includes Daksha and Nárada; thus enumerating ten.
from the universe, and undesirous of progeny. This when Brahmá perceived, he was filled with wrath

uniformly said to have sprung from Brahmá's thumb: and the same patriarch, as well as Dharma, is included, in some accounts, as in the Bhágavata and Matsya Puráñas, amongst a different series of Brahmá's progeny, or virtues and vices; or: Daksha (dexterity), Dharma (virtue), Káma (desire), Krodha (passion), Lobha (covetousness), Moha (infatuation), Mada (insanity), Pramoda (pleasure), Mrityu (death), and Angaja (lust). These are severally derived from different parts of Brahmá's body; and the Bhágavata, adding Kardama (soil, or sin) to this enumeration, makes him spring from Brahmá's shadow. The simple statement that the first Prajápati sprang from the mind, or will, of Brahmá, has not contained the depraved taste of the mystics; and, in some of the Puráñas, as the Bhágavata, Lingá, and Váyu, they also are derived from the body of their progenitor; or: Bhágu, from his skin; Marichi, from his mind; Atri, from his eyes; Angiras, from his mouth; Pulastya, from his ear; Pulaha, from his navel; Kratu, from his hand; Vasishthá, from his breast; Daksha, from his thumb; and Nárdá, from his hip. They do not exactly agree, however, in the places whence these beings proceed; as, for instance, according to the Lingá, Marichi springs from Brahmá's eyes, not Atri, who, there, proceeds, instead of Pulastya, from his ears. The Váyu has, also, another account of their origin, and states them to have sprung from the fires of a sacrifice offered by Brahmá; an allegorical mode of expressing their probable original,—considering them to be, in some degree, real persons,—from the Brahmanical ritual, of which they were the first institutions and observers. The Váyu Puráña also states, that, besides the seven primitive Rishis, the Prajápati are numerous, and specifies Kardama, Kaśyapa, Śeṣa, Víkránta, Suśravas, Babhutra, Kámára, Viivasvat, Śučiśrávasa, Práchetasa (Daksha), Arishlánemí, Babhula. These and many others were Prajápati:

In the beginning of the Mahábhárata (Adi Parvan), we have, again, a different origin; and, first, Daksha, the son of the Práchetases, it

is said, had seven sons, after whom the twenty-one Prajápati were born, or appeared. According to the commentator, the seven sons of Daksha were the allegorical persons Krodha, Tamas, Dama, Vi-kritá, Angiras, Kardama, and Aśvá; and the twenty-one Prajápatí, the seven usually specified,—Marichi and the rest,—and the fourteen Manus. This looks like a blending of the earlier and later notions.

Besides this general notice of the origin of Rudra and his separate forms, we have, in the next chapter, an entirely different set of beings so denominated; and the eleven alluded to in the text are also more particularly enumerated in a subsequent chapter. The origin of Rudra, as one of the agents in creation, is described in most of the Puráñas. The Mahábhárata, indeed, refers his origin to Vishú; representing him as the personification of his anger, whilst Brahmá is that of his kindness:

The Kúrma Puráña makes him proceed from Brahmá's mouth, whilst engaged in meditating on creation. The Váyu Puráña makes this appearance of Rudra the consequence of a promise made by Siva to Brahmá, that he would become his son. In the parallel passages in other Puráñas, the progeny of the Rudra created by Brahmá is not confined to the eleven, but comprehends infinite numbers of beings, in person and equipment like their parent; until Brahmá, alarmed at their fierceness, numbers, and immortality, desires his son Rudra, or, as the Matsya calls him, Vámadeva, to form creatures of a different and mortal nature. Rudra refusing to do this, desists; whence his name Sthánu, from Sthá, 'to stay'. Lingá, Váyu Puráñas, &c.

and of vast bulk, and of a figure which was half male, half female. Separate yourself, Brahmá said to him, and, having so spoken, disappeared; obedient to which command, Rudra became twofold, disjoining his male and female natures. His male being he again divided into eleven persons, of whom some were agreeable, some hideous; some fierce, some mild.* And he multiplied his female nature manifold, of complexions black or white.†

Then Brahmá created himself, the Manu Swáyan-

1 According to the Váyu, the female became, first, twofold, or one half white, and the other, black; and each of these, again, becomes manifold, being the various energies or Saktis of Mahádeva, as stated by the Kúrma, after the words सत्पैरवित्तिः निततिः! which are those of our text: ता वै विभुजीयस विवा विकृत: शतरुष्मो भूषिः।

The Linga and Váyu specify many of their names. Those of the white complexion, or mild nature, include Lakshmi, Saraswati, Gaurí, Umá, &c.; those of the dark hue, and fierce disposition, Durgá, Káli, Chaúdí, Mahárátri, and others.

2 Brahmá, after detaching from himself the property of anger, in the form of Rudra, converted himself into two persons, the first male, or the Manu Swáyanabhúva, and the first woman, or Śatarúpá. So, in the Védas: एवान्द्र व पुरुष नामाश्रीतः! 'So himself was indeed (his) son.' The commencement of production through sexual agency is here described with sufficient distinctness; but the subject has been rendered obscure by a more com-

* According to the commentator, "fierce" and "mild" are exegetical of "agreeable" and "hideous".
† See Original Sanskrit Texts, Part IV., p. 331.
‡ This quotation requires to be slightly altered. The commentator, after citing आर्यान्वित्रेव from the Víshnu-púrāṇa, proceeds: आर्याः व पुरुषानासामीति चूँते! These words, ending with पुरुषानास, are from the Śatapatha-bráhmana, XIV., 9, 4, 26.

* द्रिप्ता कुलक्रोधी देहम्पूः पुष्पोऽभवतः।
 अचे गारी तन्कस्य स विरागसुरामुः।
 तथ विद्यालामुखवनूः स त्वर्य पुष्पो विराटः।
 लां सं चतुर्वध सर्वक हमारे दिव्यतमः।†
† Matyá-puráṇa, III., 49, 50.
portion of himself he constituted Śatarūpā, whom austerity purified from the sin (of forbidden nuptials).

The reading of the Agni and Padma Purāṇas is that of the Vishnū: and the Bhāgavata agrees with it, in one place; stating, distinctly, that the male half of Brahmā was Manu, the other half, Śatarūpā:

युज्य तत युगान्तोऽभिः: सार्यभुव: भरार्यां ।
स्त्री यासीकतः पाः सत्तरुपः सहार्यां ॥

Bhāgavata, III, 12, 58, 54: and, although the production of Virāj is elsewhere described, it is neither as the son of Brahmā nor the father of Manu. The original and simple idea, therefore, appears to be, the identity of Manu with the male half of Brahmā, and his being, thence, regarded as his son. The Kūrma explains the same account as Manu, and in the same words. The Linga Purāṇa and Vāyu Purāṇa describe the origin of Virāj and Śatarūpā from Brahmā; and they intimate the union of Śatarūpā with Purusha or Virāj, the male portion of Brahmā, in the first instance, and, in the second, with Manu, who is termed Vairājya, or the son of Virāj: विराज् मनु: कृतः। The Brahma Purāṇa, the words of which are repeated in the Hari Vāniṣtha, introduces a new element of perplexity, in a new name, that of Āpava. According to the commentator, this is a name of the Prajāpati Vasishthā: वासिष्ठे विविधार्यानां प्रजापितः। As, however, he performs the office of Brahmā, he should be regarded as that divinity. But this is not exactly the case, although it has been so rendered by the French translator. Āpava becomes twofold, and, in the capacity of his male half, begets offspring by the female. Again, it is said Vishnū created Virāj, and Virāj created the male, which is Vairājya or Manu; who was, thus, the second interval (Antara) or stage in creation. That is, according to the commentator, the first stage was the creation of Āpava, or Vasishthā, or Virāj, by Vishnū, through the agency of Hiranyagarbha or Brahmā; and the next was that of the creation of Manu by Virāj. Śatarūpā appears as, first, the bride of Āpava, and then as the wife of Manu. This account, therefore, although obscurely expressed, appears to be essentially the same with that of Manu; and whom the divine Manu Swayamābhuta took to wife. From these two were born two sons, Priyavrata and

and we have Brahmā, Virāj, Manu, instead of Brahmā and Manu. It seems probable that this difference, and the part assigned to Virāj, has originated, in some measure, from confounding Brahmā with the male half of his individuality, and considering as two beings that which was but one. If the Purusha or Virāj be distinct from Brahmā, what becomes of Brahmā? The entire whole and its two halves cannot coexist; although some of the Purāṇikas and the author of Manu seem to have imagined its possibility, by making Virāj the son of Brahmā. The perplexity, however, is still more ascribable to the personification of that which was only an allegory. The division of Brahmā into two halves designates, as is very evident from the passage in the Vedas given by Mr. Colebrooke, (As. R., VIII., 425, *), the distinction of corporeal substance into two sexes; Virāj being all male animals, Śatarūpā, all female animals. So the commentator on the Hari Vāniṣtha explains the former to denote the horse, the bull, &c., and the latter, the mare, the cow, and the like. In the Bhāgavata, the term Virāj implies Body collectively, as the commentator observes: सबं शरीरं सर्वं सत्तरुपं सहार्यां प्रत्यक्षवापि विराज् प्रत्यक्षवापि प्राणपितः। As the sun illuminates his own inner sphere, as well as the exterior regions, so soul, shining in body (Virāja), irradiates all without and within.

विराजस्वयमाभुवा प्राणपितः। All, therefore, that the birth of Virāj was intended to express, was, the creation of living body, of creatures of both sexes; and, as, in consequence, man was produced, he might be said to be the son of Virāj, or bodily existence. Again, Śatarūpā, the bride of Brahmā, or of Virāj, or of Manu, is nothing more than beings of varied or manifold forms, from Śata, ‘a hundred’, and चतुर्मूल ‘form’; explained, by the annotator on the Hari Vāniṣtha, by Anantarūpā (सत्तरुपं), of infinite’, and Vividha-rūpā (विविधरूपं), of diversified shape; being, as he states, the same as Māyā, ‘illusion’, or the power

* Miscellaneous Essays, Vol. I., p. 64.
Uttanapāda, and two daughters, named Prasūtī and Āktūti, graced with loveliness and exalted merit. Prasūtī he gave to Daksha, after giving Āktūti to the patriarch Ruchi, who espoused her. Āktūti bore to Ruchi twins, Yajna and Dakshiṇā, who afterwards became husband and wife, and had twelve sons, the deities called Yāmas, in the Manwantara of Śvayaṁbhūva.

The patriarch Daksha had, by Prasūtī, twenty-four daughters. Hear from me their names: Śraddhā (faith), Lakṣmī (prosperity), Dhṛiti (steadiness), Tūshī (resignation), Pushṭī (thriving), Medhā (intelligence), Kriyā (action, devotion), Buddhi (intellect), Lajjā (modesty), Vapus (body), Śānti (expiation), Siddhi (perfection), Kīrtti (fame). These thirteen daughters of Daksha, Dharma (righteousness) took to wife. The other eleven bright-eyed and younger daughters of the patriarch were: Khyāti (celebrity), Ṣatī (truth), Sāubhūti (fitness), Smṛti (memory), Pṛti (affection), Kṣama (patience), Sāmānī (humility), Anasṭyā (charity), Uljā (energy), with Śvāhā (offering), and Śvadha (oblation). These maidens were respectively wedded to the Munis Bṛigu, Bāhu, Mārṣchi, Angirās, Pulastya, Pulaha, Kṛatu, Atri, and Vāsiṣṭha, to Fire (Valmī), and to the Pītris (progenitors).

The Brahma Purāṇa has a different order, and makes Vīra the son of the first pair, who has Uttanapāda, &c. by Kāmyā. The commentator on the Hari Vamsa quotes the Vayu for a confirmation of this account. But the passage there is:

The Bhāgavata (b. IV. c. 1) says the Tushītas: but they are the divinities of the second, not of the first, Manwantara; as appears also in another part of the same, where the Yāmas are likewise referred to the Śvayaṁbhūva Manwantara.

These twenty-four daughters are of much less universal occurrence in the Purāṇas than the more extensive series of fifty or sixty, which is subsequently described, and which appears to be the more ancient legend.

These descendants of Śvayaṁbhūva are, all, evidently, allegorical. Thus, Yajna (yāj) is ‘sacrifice’, and Dakshiṇā (daksīṇa), ‘donation’ to Brahmans.
The progeny of Dharma, by the daughters of Daksha, were as follows: by Śraddhā, he had Kāma (desire); by Lakshmi, Darpa (pride); by Dhṛiti, Niyama (precept); by Tushī, Santosha (content); by Pushī, Lobha (cupidity); by Medhā, Śruta (sacred tradition); by Kriyā, Daśā, Naya, and Vinaya (correction, polity and prudence); by Buddhi, Bodha (understanding); by Lajjā, Vinaya (good behaviour); by Vāpa, Vyavasāya (perseverance). Śānti gave birth to Kāma (prosperity); Siddhi, to Sukha (enjoyment); and Kṛtti, to Dharma (reputation).¹ These were the sons of Dharma; one of whom, Kāma, had Harsha (joy) by his wife Nandī (delight).

The wife of Adharma (vice) was Hīṃsā (violence), on whom he begot a son, Anūta (falsehood), and a daughter, Nikṛiti (immorality). They intermarried, and had two sons, Bhaya (fear) and Nāraka (hell); and

¹ The same remark applies here. The Purāṇas that give these details generally concur with our text. But the Bhāgavata specifies the progeny of Dharma in a somewhat different manner; or, following the order observed in the list of Dharmā's wives, their children are: Rita (truth), Prasāda (favour), Abhaya (fearlessness), Sukha, Muda (pleasure), Sūkha (wonder), Yoga (devotion), Darpa, Artha (meaning), Smṛiti (memory), Kāma, Prasāra (affection), and the two saints Nara and Nārāyaṇa, the sons of Dharma by Mūrti. We have occasional varieties of nomenclature in other authorities; as, instead of Śrūta, Sama; Kūrma Purāṇa: instead of Daśā, Nīnī, and, instead of Bodha, Apramāda; Linga Purāṇa: and Śūkha, in place of Sukha: Kūrma Purāṇa.

² The text rather abruptly introduces Adharma and his family. He is said, by the commentator, to be the son of Brahmadeva; and the Linga Purāṇa enumerates him amongst the Prajāpatis, as well as Dharma. According to the Bhāgavata, he is the husband of Mīṣā (falsehood), and the father of Dambha (hypocrisy) and Máya (deceit), who were adopted by Nirūti. The series of their descendants is, also, somewhat varied from our text; being, in each descent, however, twins, which intermarry, or: Lobha (covetousness) and Nikṛiti, who produce Krodha (wrath) and Hīṃsā: their children are Kali (wickedness) and Durukti (evil speech); their progeny are Mītyu and Bhī (fear); whose offspring are Niraya (hell) and Yātānā (torment).

¹ In the original, Chalā.
† The Bhāgavata-purāṇa, in the texts that I have examined, pairs Urjā with Vasishtha, and Chīti with Atharvan.

² The MSS. which I have inspected give Śūkha, “felicity”.
†?
twins to them, two daughters, Mâyá (deceit) and Vedaná (torture), who became their wives. The son of Bhaya and Mâyá was the destroyer of living creatures, or Mṛityu (death); and Duhkhha (pain) was the offspring of Naraka* and Vedaná. The children of Mṛityu were: Vyadhi (disease), Jarā (decay), Śoka (sorrow), Trishá (greediness), and Krodha (wrath). These are all called the inflictors of misery, and are characterized as the progeny of Vice† (Adharma). They are all without wives, without posterity, without the faculty to procreate. They are the terrific forms of Vishnú, and perpetually operate as causes of the destruction of this world. On the contrary, Daksha and the other Rishis,§ the elders of mankind, tend perpetually to influence its renovation; whilst the Manus and their sons,‖ the heroes endowed with mighty power, and treading in the path of truth, as constantly contribute to its preservation.

MAITREYA.—Tell me, Brahman, what is the essential nature of these revolutions, perpetual preservation, perpetual creation, and perpetual destruction.

PÁRAŚARA.—Madhusúdana, whose essence is incomprehensible, in the forms of these (patriarchs and Manus), is the author of the uninterrupted vicissitudes of creation, preservation, and destruction. The dissolution of all things is of four kinds: Naimittika,* ‘occasional’; Prákritika, ‘elemental’; Atyantika, ‘absolute’; Nitya, ‘perpetual’.† The first, also termed the Bráhma

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* Raurava, in the original.
† अधमनेवातः, “essentially vicious”. The commentator says: पापकः। यदा प्रावीणाधमनेवातः। तत्तत्ततः।
‡ For some additions, including Nirñiti and Alakshmi, see the Márkaṇḍeya-púrāṇa, L., 33, et seq.
§ Four are named in the Sanskrit: Daksha, Marichi, Atri, and Bhúgu.
‖ An epithet is here omitted: श्राक्ष, “kings”.

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1 The three first of these are more particularly described in the last book. The last, the Nitya or constant, is differently described by Colonel Vans Kennedy (Researches into the Nature and Affinity of Ancient and Hindu Mythology, p. 224, note). “In the seventh chapter, however”, he observes, “of the first part of the Vishnú Purāṇa, it is said that the naimittika, prákritika, atyantika, and nitya are the four kinds of pralaya to which created things are subject. The naimittika takes place when Bráhma slumbers; the prákritika, when this universe returns to its original nature; atyantika proceeds from divine knowledge, and consequent identification with the supreme spirit; and nitya is the extinction of life, like the extinction of a lamp, in sleep at night.” For this last characteristic, however, our text furnishes no warrant. Nor can it be explained to signify, that the Nitya Pralaya means no more than “a man’s falling into sound sleep at night”. All the copies consulted on the present occasion concur in reading:

नित्यं च ज्ञानं च विनायो द्वितीयमित्रं।

as rendered above. The commentator supplies the illustration, दीयज्ञानास्ति। ‘like the flame of a lamp’; but he also writes: ज्ञानं द्वितीयमित्रं यो विनाय: स नित्यं। ‘That which is the destruction of all that are born, night and day, is the Nitya or constant.’ Again, in a verse presently following, we have the Nitya Sarga, ‘constant or perpetual creation’, as opposed to constant dissolution:

भुतायैवदुमित्रं यज जातानि सुनिष्ठि:।

रिष्यं समं च तु प्रातं: पुराणप्रदेशविश्वेषिः॥

‘That in which, O excellent sages, beings are daily born, is termed constant creation, by those learned in the Purāṇas.’ The commentator explains this: अधमादिशुनिष्ठित्रयावहि निलमयसं पुराणं।
‘The constant flow or succession of the creation of ourselves and other creatures is the Nitya or constant creation. This is the

* See the editor’s note in p. 52, supra.
dissolution, occurs when the sovereign of the world reclines in sleep. In the second, the mundane egg resolves into the primary element, from whence it was derived. Absolute non-existence of the world is the absorption of the sage,\*) through knowledge, into supreme spirit. Perpetual destruction is the constant disappearance, day and night, of all that are born. The productions of Prakriti form the creation that is termed the elemental (Prakrita). That which ensues after a minor dissolution is called ephemeral creation; and the daily generation of living things is termed, by those who are versed in the Puranas, constant creation. In this manner, the mighty Vishnu, whose essence is the elements, abides in all bodies, and brings about production, existence, and dissolution.† The faculties of Vishnu, to create, to preserve, and to destroy, operate successively, Maitreya, in all corporeal beings, and at all seasons; and he who frees himself from the influence of these three faculties, which are essentially composed of the three qualities (goodness, foulness, and darkness), goes to the supreme sphere, from whence he never again returns.

meaning of the text. It is obvious, therefore, that the alternation intended is that of life and death, not of waking and sleep.

Parasara.—I have described to you, O great Muni, the creation of Brahma in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.\)

In the beginning of the Kalpa, as Brahma purposed to create a son, who should be like himself, a youth of a purple complexion\) appeared; crying with a low cry, and running about.\) Brahma, when he beheld him thus afflicted, said to him: "Why dost thou weep?" "Give me a name", replied the boy. "Rudra be thy name", rejoined the great father of all creatures: "be composed; desist from tears." But, thus addressed,

1 The creation of Rudra has been already adverted to; and that seems to be the primitive form of the legend. We have, here, another account, grounded, apparently, upon Saiva or Yoga mysticism.

2 The appearance of Rudra as a Kumara, 'a boy', is described, as of repeated occurrence, in the Linga and Vayu Puranas, as already noticed (pp. 76, et seq.); and these Kumaras are of different complexions in different Kalpas. In the Vaishnava Puranas, however, we have only one original form, to which the name of Nilalohita, 'the blue or red or purple complexioned', is assigned. In the Kurma, this youth comes from Brahma's mouth; in the Vayu, from his forehead.

3 This is the Paurashik etymology: रोदनाट्वयास्वच्छ रुद्र: 1 or Rud, 'to weep', and Dru, 'to run'. The grammarians derive the name from Rud, 'to weep', with Rak affix.
the boy still wept seven times; and Brahmá therefore gave to him seven other denominations: and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are named Rudra, Bhava, Śarva, Isána, Paśupati, Bhíma, Ugra, and Mahádeva, which were given to them by their great progenitor. He also assigned to them their respective stations, the sun, water, earth, air, fire, ether, the ministrant Brahman, and the moon; for these are their several forms. The wives of the sun and the other manifestations, termed Rudra and the rest, were, respectively: Suvarchalá, Ushá, Víkesí, Śívá, Swáhá, Diáas, Díkshá, and Rohini. Now hear an account of their progeny, by whose successive generations this world has been peopled. Their sons, then, were, severally: Śánasiśchara (Saturn), Śukra (Venus), the fiery-bodied (Mars), Manojáva (Hanumat†), Skanda, Śravaŋga, § Santáná, and Budha (Mercury).

It was the Rudra of this description that married Sati, who abandoned her corporeal existence in consequence of the displeasure of Daksha. She after-

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1. The Váyu details the application of each name severally. These eight Rudras are, therefore, but one, under as many appellations, and in as many types. The Padma, Márkaúdeya, Kúrma, Linga, and Váyu agree with our text in the nomenclature of the Rudras, and their types, their wives, and progeny. The types are those which are enumerated in the Nándí or opening benedictory verse of Śúkuntalá; and the passage of the Vıśhú Purána was found, by M. Chezy, on the envelope of his copy. He has justly corrected Sir William Jones’s version of the term ब्रह्माण्ड वैकरण्ड: ‘the sacrifice is performed with solemnity’; as the word means, ‘Brahmane officiant’, देवीदेवी ब्राह्मण: ‘the Brahman who is qualified, by initiation (Díkshá), to conduct the rite.’ These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them: ते सुस्थित वाक्य वन्यः खच्छ । सदा ब्रह्मण अठृणि, ते । Váyu Purána.

The Bhágavata, III., 12, 11-13, has a different scheme, as usual; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts, with that of the eight

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* Several of the MSS. inspected by me have Suvarchalá and Umá.
† Lohitanga.
† The commentator says that Manojáva is “a certain wind”. Hanumat is called, however, Anilátmaya, Pavantarada, Váyuputra, &c., “Son of the Wind”; and Marutwat.
§ Some MSS. have Sarga; and so has the Márkaúdeya-purána, I.II., 11.
II The Bombay editions of the Bhágavata-purána have Krátundhíva.

1. See the story of Daksha’s sacrifice at the end of the chapter.

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* See an almost identical passage, from the Márkaúdeya-purána, I.II., 9, has Umá.
† See an almost identical passage, from the Márkaúdeya-purána, I.II., 2, et seq., translated in Original Sanskrit Texts, Part IV., p. 286.
† In most MSS. seen by me the order is “fire, air”; and so in other Puránas than the Váshvú.
wards was the daughter of Himavat (the snowy moun-
tains) by Mená; and, in that character, as the only Umá, the
mighty Bhava again married her.* The divinities Dhatí and
Vidhatí were born to Bhrigu by Khyáti; as was a
daughter, Śrī, the wife of Náráyaña, the god of gods. 3

MAITREYA.—It it commonly said that the goddess
Śrī was born from the sea of milk, when it was churned
for ambrosia. How, then, can you say that she was
the daughter of Bhrigu by Khyáti?

PARÁSARA.—Śrī, the bride of Vishnú, the mother of
the world, is eternal, imperishable. In like manner as
he is all-pervading, so also is she, O best of Brahmans,
onnipresent. Vishnú is meaning; she is speech. Hari
is polity (Naya); she is prudence (Náti). Vishnú is
understanding; she is intellect. He is righteousness;
she is devotion. He is the creator; she is creation.
Śrī is the earth; Hari, the support of it. The deity is
content; the eternal Lakshmí is resignation. He is
desire; Śrī is wish. He is sacrifice; she is sacrificial
donation (Dakshihá). The goddess is the invocation
which attends the oblation;† Janárdana is the obla-
tion.* Lakshmí is the chamber where the females are
present (at a religious ceremony); Madhusúdana, the
apartment of the males of the family. Lakshmí is the
altar; Hari, the stake (to which the victim is bound).
Śrī is the fuel; Hari, the holy grass (Kuśa). He is the
personified Sáma-veda; the goddess, lotos-throned, is
the tone of its chanting.† Lakshmí is the prayer of
oblation (Swáhá); Vásudeva, the lord of the world, is
the sacrificial fire. Śauri (Vishnú) is Sánkara (Śiva);
and Śrī is the bride of Śiva (Gaurí). Keśava, O MAI-
trya, is the sun; and his radiance is the lotos-seated
goddess. Vishnú is the tribe of progenitors (Pitrialá);
Padmá is their bride (Swadót); the eternal bestower
of nutriment.§ Śrī is the heavens; Vishnú, who is one
with all things, is wide-extended space. The lord of
Śrī is the moon; she is his unfading light. She is called
the moving principle of the world; he, the wind which
bloweth everywhere. Govinda is the ocean; Lakshmí,
its shore. Lakshmí is the consort of Indra (Indríñi);
Madhusúdana is Devendra. The holder of the discus
(Vishnú) is Yama (the regent of Tartarus); the lotos-
throned goddess is his dusky spouse (Dhúmorá). Śrī
is wealth; Śrídhara (Vishnú) is, himself, the god of
riches (Kubera). Lakshmí, illustrious Brahman, is
Gaurí; and Keśava is the deity of ocean (Varúna). Śrī

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1 The story of Umá’s birth and marriage occurs in the Śiva
Puráña, and in the Káli Kháïda of the Skanda Puráña: it is
noticed briefly, and with some variation from the Puráñas, in the
Ráma-yáña, first book: it is also given, in detail, in the Kumára
Sámbhaiva of Káliááa.

2 The family of Bhrigu is more particularly described in the
tenith chapter. It is here mentioned merely to introduce the story
of the birth of the goddess of prosperity, Śrī.

* See Original Sanskrit Texts, Part IV., p. 324.
† For “the invocation which attends the oblation”, read “the oblation
of clarified butter”, ájyáhuti, not ájyáhuti.

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* To render puroddáá, “a sacrificial cake of ground rice”. See Cole-
brooke’s Two Treatises on the Hindu Law of Inheritance, p. 234, first
annotation, and p. 337, second annotation.
† “The tone of its chanting”, udgiti.
‡ Here called Bhrít, in several of the MSS. I have examined.
§ Most of the MSS. consulted by me have, not शावकपुष्पिक्ष, “the
eternal bestower of nutriment”, but शावकगृहिक्ष, “the perpetual be-
stower of contentment”.
is the host of heaven (Devasena); the deity of war, her lord, is Hari. The wielder of the mace is resistance; the power to oppose is Śrī. Lakshmi is the Kāshṭhā and the Kalā; Hari, the Nimesha and the Muhūrta. Lakshmi is the light; and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Vishāu, the tree round which she clings. She is the night; the god who is armed with the mace and discus is the day. He, the bestower of blessings, is the bridegroom; the lotos-throned goddess is the bride. The god is one with all male, the goddess one with all female, rivers. The lotos-eyed deity is the standard; the goddess seated on a lotos, the banner. Lakshmi is cupidity; Narayān, the master of the world, is covetousness. O thou who knowest what righteousness is, Govinda is love; and Lakshmi, his gentle spouse, is pleasure.† But why thus diffusely enumerate their presence? It is enough to say, in a word, that of gods, animals, and men, Hari is all that is called male; Lakshmi is all that is termed female. There is nothing else than they.

SAVRAFCE OF DAKSHA. 1
(From the Vāyu Purāṇa.)

There was formerly a peak of Meru, named Śāvitra, abounding with gems, radiant as the sun, and celebrated
throughout the three worlds; of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral treasures, as upon a splendid couch, the deity Śiva reclined, accompanied by the daughter of the sovereign of mountains, and attended by the mighty Ādītyas, the powerful Vasus, and by the heavenly physicians, the

to intimate a struggle between the worshippers of Śiva and of Vishāu, in which, at first, the latter, but, finally, the former, acquired the ascendancy. It is, also, a favourite subject of Hindu sculpture, at least with the Hindus of the Śaiva division, and makes a conspicuous figure both at Elephanta and Ellora. A representation of the dispersion and mutilation of the gods and sages by Virabhadra, at the former, is published in the Archaeologia, Vol. VII., 392, where it is described as the Judgment of Solomon! A figure of Virabhadra is given by Niebuhr, Vol. II., tab. 10; and the entire group, in the Bombay Transactions, Vol. I., p. 220. It is described, p. 229: but Mr. Erskine has not verified the subject, although it cannot admit of doubt. The group described, p. 224, probably represents the introductory details given in our text. Of the Ellora sculptures, a striking one occurs in what Sir C. Malet calls the Doomar Leyna cave, where is "Veer Budder, with eight hands. In one is suspended the slain Rajah Dutz." A. R. Vol. VI., 396. And there is also a representation of 'Ehr Budr' in one of the colonnades of Kailas; being, in fact, the same figure as that at Elephanta. Bombay Tr., Vol. III., 297. The legend of Daksha, therefore, was popular when those cavern temples were excavated. The story is told in much more detail in several other Purāṇas, and with some variations, which will be noticed: but the above has been selected as a specimen of the style of the Vāyu Purāṇa, and as being a narration which, from its inartificial, obscure, tautological, and uncircumstantial construction, is, probably, of an ancient date. The same legend, in the same words, is given in the Brahma Purāṇa.

1 The sacrifice of Daksha is a legend of some interest, from its historical and archaeological relations. It is, obviously, intended

* There is nothing, in the MSS. I have seen, answering to "his gentle spouse".
† Rāga, "love"; rati, "pleasure".
sons of Aświnī; by Kubera,∗ surrounded by his train of Guhyakas, the lord of the Yakshas, who dwells on Kailāsa. There also was the great Muni Uṣanas: there were Rishis of the first order, with Sanatkumāra at their head; divine Rishis, preceded by Angiras; Viśvāvasu, with his bands of heavenly choristers; the sages Nārada and Parvata; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant; and the trees were decorated with flowers that blossomed in every season. The Vidyādharas and Siddhas, affluent in devotion, waited upon Mahādeva, the lord of living creatures;† and many other beings, of various forms, did him homage. Rākshasas of terrific semblance, and Piśāchas of great strength, of different shapes and features, armed with various weapons, and blazing like fire, were delighted to be present, as the followers of the god. There stood the royal Nandin; high in the favour of his lord, armed with a fiery trident,§ shining with inherent lustre; and there the best of rivers, Gangā, the assemblage of all holy waters,‖ stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious∗ Mahādeva.

×In former times Daksā commenced a holy sacrifice on the side of Himavat, at the sacred spot Gangā-dwāra, frequented by the Ṛishis. The gods, desirous of assisting at this solemn rite, came, with Indra∗ at their head, to Mahādeva, and intimated their purpose, and, having received his permission, departed, in their splendid chariots, to Gangādwāra, as tradition reports.† They found Daksā, the best of the devout, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Ādityas, Vasus, Rudras, † Maruts, all entitled to partake of the oblations, together with Jishnū, were present. The (four classes of Pitṛis) Uśmapas, Somapas, Áyapas, and Dhūmapas, (or those who feed upon the flame, the acid juice, the butter, or the smoke of offerings), the Aświns, and the progenitors, came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who, in their resplendent vehicles, blazed like so many fires.

∗ In the original, Vaiśravāna.  
† Patāpati: rather, “lord of sacrificial animals”; and so in p. 126, l. 3.  
‡ In the Sanskrit, Nandiśvara.  
§ Śita, “a pike”; and so wherever “trident” occurs in the present extract from the Vāyu-purāṇa.  
‖ The more literal rendering would be: “rising from the water of all holy places situated on streams”: सर्वत्री षड्यज्ञवर्त्तव |  
¶ Instead of “omnipotent and all-glorious”, read “divine”, bhagavat.
Beholding them thus assembled, the sage Dadhicha was filled with indignation, and observed: ‘The man who worships what ought not to be worshipped, who pays not reverence where veneration is due, is guilty, most assuredly, of heinous sin.’ Then, addressing Daksha, he said to him: ‘Why do you not offer homage to the god who is the lord of life?’ Daksha spake: ‘I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms. I recognize no other Mahatdeva.’ Dadhicha spake: ‘The invocation that is not addressed to Isā is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Śankara, this sacrifice of Daksha will not be completed.’ Daksha spake: ‘I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Viṣṇu, the sovereign lord of all.’

1 The Kārma Pūrāṇa gives also this discussion between Dadhicha and Daksha; and their dialogue contains some curious matter. Daksha, for instance, states that no portion of a sacrifice is ever allotted to Śiva, and no prayers are directed to be addressed to him, or to his bride:

* Rather, “the guardian of animals fit for sacrifice”.

† संस्कारितकलीयं चेवेशो न मिलितम्: I यथायां चंक्षराशुं नान्याः पश्चात्म दैवयम् II तथा देशस्थितो चर्चितायेयं न भविष्यति।

For the text, from the Mādhūrāṇa, of a passage nearly identical with that in which these verses occur, accompanied by a very different rendering from that given above, see Original Sanskrit Texts, Part IV., pp. 314, et seq.

† The epithet makheda, “lord of sacrifice”, is here omitted.

“In the meanwhile the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord, the god of living beings, and said—Umā spake— ‘Whither, O lord, have the gods, preceded by Indra,* this day departed? Tell me truly, Dadhicha apparently evades the objection, and claims a share for Rudra, consisting of the triad of gods, as one with the sun, who is, undoubtedly, hymned by the several ministering priests of the Vedas:

स सुध्ते सहचार्यं सामग्रायमहोत्सवः:।
पश्चायेव विवक्षायेऽहाः सूरति महीयते॥

Daksha replies that the twelve Adityas receive special oblations; that they are all the suns; and that he knows of no other. The Munis, who overhear the dispute, concur in his sentiments:

य एतै वातीस्वर्गम् वायुवमहीयताम्:।
सवर्न सूर्यो रूपि चेवा न साम्यो विद्वन्ते रविः॥
एवमुः सु मुष्यः समातात् दिस्वभ:॥
वादमिहितयुद्धर्च सह साहवःकायिन:॥

These notions seem to have been exchanged for others, in the days of the Pārṇa Pūrāṇa and Bhāgavata; as they place Daksha’s neglect of Śiva to the latter’s filthy practices,—his going naked, smearing himself with ashes, carrying a skull, and behaving as if he were drunk or crazed; alluding, no doubt, to the practices of Śaiva mendicants, who seem to have abounded in the days of Śākara Āchārya, and since. There is no discussion in the Bhāgavata; but Rudra is described as present at a former assembly, when his father-in-law censured him before the guests, and, in consequence, he departed in a rage. His follower Nandin† curses the company; and Bhṛigu retorts in language descriptive of the Vāmācharins or left hand worshippers of Śiva. “May all those,”

* Sakra, in the original.
† Nandīswara.
O thou who knowest all truth; for a great doubt perplexes me.' Mahēśvarā spake: 'Illustrious goddess, the excellent patriarch Daksha celebrates the sacrifice of a horse; and thither the gods repair.' Devī spake: 'Why, then, most mighty god, dost thou also not proceed to this solemnity? By what hinderance is thy progress thither impeded?' Mahēśvarā spake: 'This is the contrivance, mighty queen, of all the gods, that, in all sacrifices, no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devī spake: 'The lord god lives in all bodily forms; and his might is eminent through his superior faculties. He is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations fills me with deep sorrow; and a trembling, O sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share,—a half, or a third portion,—of the sacrifice?'

"Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated and speaking: 'Slender-waisted queen of the gods, thou knowest not the purport of what thou sayest. But I know it, O thou with large eyes; for the holy declare all things by meditation. By thy perplexity this day are all the gods, who adopt the worship of Bhava (Śiva), all those who follow the practices of his worshippers, become heretics, and oppugners of holy doctrines. May they neglect the observances of purification; may they be of infirm intellects, wearing clotted hair, and ornamenting themselves with ashes and bones; and may they enter the Śaiva initiation, in which spirituous liquor is the libation."

This simple account of Sāti's share in the transaction is considerably modified in other accounts. In the Kūrma, the quarrel begins with Daksha the patriarch's being, as he thinks, treated, by his son-in-law, with less respect than is his due. Upon his daughter Sāti's subsequently visiting him, he abuses her husband, and turns her out of his house. She, in spite, destroys herself: UNDLEŚVARAŚATI. Śiva, hearing of this, comes to Daksha, and curses him to be born as a Kṣatriya, the son of the Prachetasas, and to beget a son on his own daughter: UNDLEŚVARAŚATI. It is in this subsequent birth that the sacrifice occurs. The Linga and Matsya allude to the dispute between Daksha and Sāti, and to the latter's putting an end to herself by Yoga: UNDLEŚVARAŚATI. The Padma, Bhāgavata, and Skanda,—in the Kāli Khanda,—relate the dispute between father and daughter in a like manner, and in more detail. The first refers the death of Sāti, however, to a prior period; and that and the Bhāgavata both ascribe it to Yoga: UNDLEŚVARAŚATI. The Kāli Khanda, with an improvement indicative of a later age, makes Sāti throw herself into the fire prepared for the solemnity.
with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me repeat my praises, and chant the Rathantara song of the Sama-veda. My priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and, in this, they offer me my portion. Devī spake: ‘The lord is the root of all, † and, assuredly, in every assemblage of the female world, praises or hides himself at will.’ Mahādeva spake: ‘Queen of the gods, I praise not myself. Approach, and behold whom I shall create for the purpose of claiming my share of the rite.’

“Having thus spoken to his beloved spouse, the mighty Maheśwara created, from his mouth, a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the she], the discus, the mace, and bearing a blazing bow and battle-axe; § fierce and terrific; shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger’s skin dripping with blood, having a capacious stomach, and a vast mouth armed with formidable tusks. His ears were erect; his lips were pendulous; his tongue was lightning; his hand brandished the thunder bolt; flames streamed from his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast. Radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from ear to ear. He was of vast bulk, vast strength, a mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons; in bulk, like Himādrī, Kailāsa, or Suméru, or Mandāra, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion,* and girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, adorned with different ornaments and many sorts of jewels, wearing a garland of heavenly Karnikākāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapped in meditation; sometimes he tramped upon the earth; sometimes he sang; sometimes he wept repeatedly. And he was endowed with the faculties of wisdom, dispassion, power, penance, truth, endurance, fortitude, dominion, and self-knowledge.

“This being then knelt down upon the ground, and, raising his hands respectfully to his head, said to Mahādeva: ‘Sovereign of the gods, command what it

* See Original Sanskrit Texts, Part IV., p. 316, note 281.
† Suprākārita.
‡ Kālidāga. Some MSS. have krodhāgāña, “the fire of wrath”.
§ Add “sword”, asi.

* The original, in the MSS. known to me, is मुखपुष्पिकलयक, in the accusative. That is to say, there is no mention of “the elephant”. I.
is that I must do for thee'; to which Maheswara replied: 'Spoil the sacrifice of Daksha.' Then the mighty Virabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajapati, and, starting like a lion loosed from bonds, despoiled the sacrifice of Daksha; knowing that he had been created by the displeasure of Devi. She, too, in her wrath, as the fearful goddess Rudrakāli, accompanied him, with all her train, to witness his deeds. Virabhadra, the fierce, abiding in the region of ghosts, is the minister of the anger of Devi. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra, of equal valour and strength, who started, by hundreds and thousands, into existence. Then a loud and confused clamour filled all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and earth shook; the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Rishis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.¹

"Then from the gloom emerged fearful and numerous forms, shouting the cry of battle; who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey, and butter-milk, and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured, or defiled, or scattered abroad. Then, falling upon the host of the gods, these vast and resistless Rudras beat or terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by all the gods; being the ministers of Rudra's wrath, and similar to himself.¹ Some then made a hideous clamour, whilst others fearfully shouted, when Yajna was decapitated. For the divine Yajna, the lord of sacrifice, then began to fly up to heaven, in the shape of a deer; and Virabhadra, of immeasurable spirit, apprehending his power,
cut off his vast head, after he had mounted into the sky. Daksha, the patriarch, his sacrifice being destroyed, overcome with terror, and utterly broken spirit fell, then, upon the ground, where his head was spurned by the feet of the cruel Virabhadra. The thirty scores of sacred divinities were all presently

1 This is also mentioned in the Linga and in the Hari Vaishā: and the latter thus accounts for the origin of the constellation Mrigaśiras; Yajna, with the head of a deer, being elevated to the planetary region, by Brahmā.

2 As he prays to Śiva presently, it could not well be meant, here, that Daksha was decapitated, although that is the story in other places. The Linga and Bhāgavata both state that Virabhadra cut off Daksha’s head, and threw it into the fire. After the fray, therefore, when Śiva restored the dead to life, and the mutilated to their limbs, Daksha’s head was not forthcoming. It was, therefore, replaced by the head of a goat, or, according to the Kādi Khaṇḍa, that of a ram. No notice is taken, in our text of the conflict elsewhere described between Virabhadra and Visnū. In the Linga, the latter is beheaded; and his head is blown, by the wind, into the fire. The Kūrtma, though a Śaiva Purāṇa, is less irreverent towards Viṣṇu, and, after describing a contest in which both parties occasionally prevail, makes Brahmā interpose, and separate the combatants. The Kādi Khaṇḍa of the Skanda Purāṇa describes Viṣṇu as defeated, and at the mercy of Virabhadra, who is prohibited, by a voice from heaven, from destroying his antagonist; whilst, in the Hari Vaishā, Viṣṇu compels Śiva to fly, after taking him by the throat and nearly strangling him. The blackness of Śiva’s neck arose from this throttling, and not, as elsewhere described, from his drinking the poison produced at the churning of the ocean.

“Three hundred and thirty millions”. The original is:

चतुर्दशिकाधिमत्तरं तत् कोशी विमलायतः।
परिधानविरिववनाय बद्धाः सिम्हवज्ञ च।।

bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying: ‘O Rudra, have mercy upon thy servants! O lord, dismiss thine anger!’ Thus spake Brahmā, and the other gods, and the patriarch Daksha; and, raising their hands, they said: ‘Declare, mighty being, who thou art.’ Virabhadra said: ‘I am not a god, nor an Aditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities. Know that I am come to destroy the sacrifice of Daksha, and that I am called Virabhadra, the issue of the wrath of Rudra. Bhadrapālī also, who has sprung from the anger of Devī, is sent here, by the god of gods, to destroy this rite. Take refuge, king of kings, with him who is the lord of Umā. For better is the anger of Rudra than the blessings of other gods.’

Having heard the words of Virabhadra, the righteous Daksha propitiated the mighty god, the holder of the trident, Maheśwara. The hearth of sacrifice, deserted by the Brahmans, had been consumed; Yajna had been metamorphosed to an antelope; the fires of Rudra’s wrath had been kindled; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were scattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures and herds of howling jackals.Suppressing his vital airs, and taking up a posture of meditation, the many-sighted victor of his foes, Daksha, fixed his eyes everywhere upon his thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said: ‘Daksha, thy sacrifice has been destroyed
EXTRACT FROM THE VÁYU PURĀNA.

through sacred knowledge. I am well pleased with thee.’ And then he smiled again, and said: ‘What shall I do for thee? Declare, together with the preceptor of the gods.’

“Then Daksha, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands reverently to his brow, and said: ‘If, lord, thou art pleased; if I have found favour in thy sight; if I am to be the object of thy benevolence; if thou wilt confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble, and during a long time, and which have now been eaten, drunk, devoured, burnt, broken, scattered abroad, may not have been prepared in vain.’ ‘So let it be’, replied Hara, the subduer of Indra.* And thereupon Daksha knelt down upon the earth, and praised, gratefully, the author of righteousness, the three-eyed god Mahádeva, repeating the eight thousand names of the deity whose emblem is a bull.”

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* Bhaganetra is here used, in the Sanskrit, for “Indra”. See the article बहगनेत्र in Professor Wilson’s Sanskrit Dictionary.

CHAPTER IX.

Legend of Lakshmi. Durvásas gives a garland to Indra: he treats it disrespectfully, and is cursed by the Muni. The power of the gods impaired: they are oppressed by the Dínávás, and have recourse to Vishnu. The churning of the ocean. Praises of Śrī.

Parásara.—But, with respect to the question thou hast asked me, Maitreya, relating to the history of Śrī, hear from me the tale, as it was told to me by Maríchi.

Durvásas, a portion of Śankara (Śiva),¹ was wandering over the earth; when he beheld, in the hands of a nymph of air,² a garland of flowers culled from the trees of heaven, the fragrant odour of which spread throughout the forest, and enraptured all who dwelt beneath its shade. The sage, who was then possessed by religious phrensy,³ when he beheld that garland, demanded it of the graceful and full-eyed nymph, who,

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¹ Durvásas was the son of Atri by Anásúyá, and was an incarnation of a portion of Śiva.
² A Vidyádharí. These beings, male and female, are spirits of an inferior order, tenanting the middle regions of the atmosphere. According to the Váyu, the garland was given to the nymph by Deví.
³ He observed the Vrata, or vow of insanity, उत्सवसत्तपः। equivalent to the ecstasies of some religious fanatics. ‘In this state’, says the commentator, ‘even saints are devils’: योगिनी ऐ मतीक्षात्: पिशाचा द्व रत्नेन।*
bowing to him reverentially, immediately presented it to him. He, as one frantic, placed the chaplet upon his brow, and, thus decorated, resumed his path; when he beheld (Indra) the husband of Śachi, the ruler of the three worlds, approach, seated on his infuriated elephant, Airāvata, and attended by the gods. The phrenesied sage, taking from his head the garland of flowers, amidst which the bees collected ambrosia, threw it to the king of the gods, who caught it, and suspended it on the brow of Airāvata, where it shone like the river Jānnavi, glittering on the dark summit of the mountain Kailāsa.* The elephant, whose eyes were dim with inebriety, and attracted by the smell, took hold of the garland with his trunk, and cast it on the earth. That chief of sages, Durvāsas, was highly incensed at this disrespectful treatment of his gift, and thus angrily addressed the sovereign of the immortals: “Inflated with the intoxication of power, Vāsava, vile of spirit, thou art an idiot not to respect the garland I presented to thee, which was the dwelling of Fortune (Śrī). Thou hast not acknowledged it as a largess; thou hast not bowed thyself before me; thou hast not placed the wreath upon thy head, with thy countenance expanding with delight. Now, fool, for that thou hast not infinitely prized the garland that I gave thee, thy sovereignty over the three worlds shall be subverted. Thou confoundest me, Śakra, with other Brahmans; and hence I have suffered disrespect from thy arrogance. But, in like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the universe be whelmed in ruin. Thou hast offended one whose wrath is dreaded by all created things, king of the gods, even me, by thine excessive pride.”

Descending hastily from his elephant, Mahendra endeavoured to appease the sinless Durvāsas. But, to the excuses and prostrations of the thousand-eyed, the Muni answered: “I am not of a compassionate heart, nor is forgiveness congenial to my nature. Other Munis may relent; but know me, Śakra, to be Durvāsas. Thou hast in vain been rendered insolent by Gautama and others; for know me, Indra, to be Durvāsas, whose nature is a stranger to remorse. Thou hast been flattered by Vasishṭha and other tender-hearted saints, whose loud praises have made thee so arrogant that thou hast insulted me.* But who is there in the universe that can behold my countenance, dark with frowns, and surrounded by my blazing hair, and not tremble? What need of words? I will not forgive, whatever semblance of humility thou mayest assume.”

Having thus spoken, the Brahman went his way; and the king of the gods, remounting his elephant, returned to his capital, Amaravati. Thenceforward, Maitreya, the three worlds and Śakra lost their vigour; and all vegetable products, plants, and herbs were withered and died; sacrifices were no longer offered; devout exercises no longer practised; men were no more addicted to charity, or any moral or religious

* The original is simply:

शुद्धालामराविन संगीरावतमृद्घि।
बेखरा राज कैलासपिष्करे जापृवी यथा।

* See Original Sanskrit Texts, Part I., p. 95, note.
obligation; all beings became devoid of steadiness; all the faculties of sense were obstructed by cupidity; and men's desires were excited by frivolous objects. Where there is energy there is prosperity; and upon prosperity energy depends. How can those abandoned by prosperity be possessed of energy? And without energy where is excellence? Without excellence there can be no vigour or heroism amongst men. He who has neither courage nor strength will be spurned by all; and he who is universally treated with disgrace must suffer abasement of his intellectual faculties.

The three regions being thus wholly divested of prosperity, and deprived of energy, the Dānavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put forth their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcome in fight, fled, for refuge, to Brahmá, preceded by the god of flame (Hutasana). When the great father of the universe had heard all that had come to pass, he said to the deities: "Repair, for protection, to the god of high and low; the tamer of the demons; the causeless cause of creation, preservation, and destruction; the progenitor of the progenitors; the immortal, unconquerable Vishnú; the cause of matter and spirit, of his unengendered products; the remover of the grief of all who humble themselves before him. He will give you aid." Having thus spoken to the deities, Brahmá proceeded, along with them, to the northern shore of the sea of milk, and, with reverential words, thus prayed to the supreme Hari:—

"We glorify him who is all things; the lord supreme over all; unborn, imperishable; the protector of the mighty ones of creation; the unperceived, indivisible Naráyana; the smallest of the smallest, the largest of the largest, of the elements; in whom are all things; from whom are all things; who was before existence; the god who is all beings; who is the end of ultimate objects; who is beyond final spirit, and is one with supreme soul; who is contemplated, as the cause of final liberation, by sages anxious to be free; in whom are not the qualities of goodness, foulness, or darkness, that belong to undeveloped nature. May that purest of all pure spirits this day be propitious to us. May that Hari be propitious to us, whose inherent might is not an object of the progressive chain of moments, or of days, that make up time. May he who is called the supreme god, who is not in need of assistance, Hari, the soul of all embodied substance, be favourable unto us. May that Hari, who is both cause and effect; who is the cause of cause, the effect of effect; he who is the effect of successive effect; who is the effect of the effect, himself; the product of the effect of the effect of the effect, (or elemental substance). To him I bow. The cause of the cause; the cause of the cause

1 They became (निखस्तव), Nihsattwa; and Sattwa is explained, throughout, by Dhairya (धैर्य), 'steadiness', 'fortitude'.

* Here and below, this represents sattva.

* Aprakáśa; explained, by the commentator, to mean 'self-illuminated'.

1 The first effect of primary cause is nature, or Prakriti; the effect of the effect, or of Prakriti, is Mahat; effect in the third
of the cause; the cause of them all: to him I bow. To him who is the enjoyer and thing to be enjoyed; the creator and thing to be created; who is the agent and the effect: to that supreme being I bow. The infinite nature of Vishnu is pure, intelligent, perpetual, unborn, undecayable, inexhaustible, inscrutable, immutable; it is neither gross nor subtle, nor capable of being defined: to that ever holy nature of Vishnu I bow. To him whose faculty to create the universe abides in but a part of but the ten-millionth part of him; to him who is one with the inexhaustible supreme spirit, I bow: and to the glorious nature of the supreme Vishnu, which nor gods, nor sages, nor I, nor Śankara apprehend; that nature which the Yogins, after incessant effort, effacing both moral merit and demerit, behold to be contemplated in the mystical monosyllable Om: the supreme glory of Vishnu, who is the first of all; of whom, one only god, the triple energy is the same with Brahmā, Vishnu, and Śiva: O lord of all, great soul of all, asylum of all, undecayable, have pity upon thy servants! O Vishnu, be manifest unto us.”

Parāśara continued.—The gods, having heard this prayer uttered by Brahmā, bowed down, and cried: “Be favourable to us! Be present to our sight. We degree is Abhāṣkāra; in the fourth, or the effect (Abhāṣkāra) of the effect (Mahāt) of the effect (Prakṛti), is elementary substance, or Bhūta. Vishnu is each and all. So, in the succeeding ascending scale, Brahmā is the cause of mortal life; the cause of Brahmā is the egg, or aggregate elementary matter; its cause is, therefore, elementary matter; the cause of which is subtle or rudimental matter, which originates from Abhāṣkāra; and so on. Vishnu is, also, each and all of these.

bow down to that glorious nature which the mighty Brahmā does not know; that which is thy nature, O imperishable, in whom the universe abides.” Then, the gods having ended, Bṛhaspati and the divine Rishis thus prayed: “We bow down to the being entitled to adoration; who is the first object of sacrifice; who was before the first of things; the creator of the creator of the world; the undefinable. O lord of all that has been or is to be; imperishable type of sacrifice; have pity upon thy worshippers! Appear to them prostrate before thee. Here is Brahmā; here is Trilochana (the three-eyed Śiva), with the Rudras; Pūshan (the sun), with the Ádityas; and Fire, with all the mighty luminaries. Here are the sons of Aświni (the two Aświni Kumāras), the Vasus and all the winds, the Śádhya, the Viśwadevas, and Indra, the king of the gods; all of whom bow lowly before thee. All the tribes of the immortals, vanquished by the demon host, have fled to thee for succour.”

Thus prayed to, the supreme deity, the mighty holder of the conch and discus, showed himself to them; and, beholding the lord of gods, bearing a shell, a discus, and a mace, the assemblage of primeval form, and radiant with embodied light, Pitaṃkā and the other deities, their eyes moistened with rapture, first paid him homage, and then thus addressed him: “Repeated salutation to thee, who art indefinable! Thou art Brahmā; thou art the wielder of the Pīnāka bow (Śiva); thou art Indra; thou art fire, air, the god of waters,†

* Fire, with all its forms"; पाषिको वयः सहानिधि: I
† Varuṇa, in the original.
the sun,* the king of death (Yama), the Vasus, the Maúraús (the winds), the Sadhyas, and Viwádevas. This assembly of divinities, that now has come before thee, thou art; for, the creator of the world, thou art everywhere. Thou art the sacrifice, the prayer of oblation,† the mystic syllable Om, the sovereign of all creatures. Thou art all that is to be known, or to be unknown. O universal soul, the whole world consists of thee. We, discomfited by the Daityas, have fled to thee, O Vishnu, for refuge. Spirit of all,‡ have compassion upon us! Defend us with thy mighty power. There will be affliction, desire, trouble, and grief, until thy protection is obtained: but thou art the remover of all sins. Do thou, then, O pure of spirit, show favour unto us, who have fled to thee! O lord of all, protect us with thy great power, in union with the goddess who is thy strength.”§ Hari, the creator of the universe, being thus prayed to by the prostrate divinities, smiled, and thus spake: “With renovated energy, O gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk; and then, taking the mountain Mandara for the churning-stick, the serpent Vásuki for the rope, churn the ocean together for ambrosia; depending upon my aid. To secure the assistance of the Daityas, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that, by drinking the Amrita that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone.”

Being thus instructed by the god of gods, the divinities entered into alliance with the demons: and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff, the serpent Vásuki for the cord, and commenced to churn the ocean for the Amrita. The assembled gods were stationed, by Krisha, at the tail of the serpent; the Daityas and Dánavas, at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds, driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky sea, Hari himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace and discus was present, in other forms, amongst the gods and demons, and assisted to drag the monarch of the serpent race; and, in another vast body, he sat upon the summit of the mountain. With one portion of his energy, unseen by gods or demons,
he sustained the serpent-king, and, with another, infused vigour into the gods.

From the ocean, thus churned by the gods and Dānavas, first uprose the cow Surabhi, the fountain of milk and curds, worshipped by the divinities, and beheld by them and their associates with minds disturbed and eyes glistening with delight. Then, as the holy Siddhas in the sky wondered what this could be, appeared the goddess Vārūni (the deity of wine), her eyes rolling with intoxication. Next, from the whirlpool of the deep, sprang the celestial Pārijāta tree, the delight of the nymphs of heaven; perfuming the world with its blossoms. The troop of Apsarasas (the nymphs of heaven), were then produced, of surprising loveliness, endowed with beauty and with taste. The cool-rayed moon next rose and was seized by Mahādeva; and then poison was engendered from the sea, of which the snake-gods (Nāgas) took possession. Dhanwan-tari, robed in white, and bearing in his hand the cup of Amfīta, next came forth; beholding which, the sons of Diti and of Danu, as well as the Munis, were filled with satisfaction and delight. Then, seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Śrī, radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise. ¹ Viśvāvasu and other

¹ Or with the Sūkta, or hymn of the Vedas, commencing, "Hiranyavarnāṁ", &c.

* "The song dedicated to her praise" translates Śrī-sūkta. For the hymn so called, with its commentary, edited by me, see Müller's Rig-veda, Vol. IV., Varietas Lectionis, pp. 5, et seq.

heavenly quiristers sang, and Ghrītāchī and other celestial nymphs danced before her. Gāngā and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk, in person, presented her with a wreath of never-fading flowers; and the artist of the gods (Viśvakarman) decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari, and, there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze. Not so the Dāityas, who, with Viprachitti at their head, were filled with indignation, as Viśhū turned away from them: and they were abandoned by the goddess of prosperity (Lakṣmī).

The powerful and indignant Dāityas then forcibly seized the Amfīta-cup, that was in the hand of Dhanwanta. But Viśhū, assuming a female form, fascinated and deluded them, and, recovering the Amfīta from them, delivered it to the gods. Śakra and the other deities quaffed the ambrosia. The incensed demons, grasping their weapons, fell upon them. But the gods, into whom the ambrosial draught had infused new vigour, defeated and put their host to flight; and they fled through the regions of space, and plunged into the subterraneous realms of Pātāla. The gods thel'eat greatly rejoiced, did homage to the holder of the discus and mace, and resumed their reign in heaven. The sun shone with renovated splendour, and again discharged his appointed task; and the celestial luminaries
again circled, O best of Munis, in their respective orbits.
Fire once more blazing aloft, beautiful in splendour;
and the minds of all beings were animated by devotion.
The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods, was restored to power.¹

¹ The churning of the ocean does not occur in several of the Puráñas, and is but cursorily alluded to in the Śiva, Linga, and Kúrma Puráñas. The Váyu and Padma have much the same narrative as that of our text; and so have the Agni and Bhágavata, except that they refer only briefly to the anger of Durvásas, without narrating the circumstances; indicating their being posterior, therefore, to the original tale. The part, however, assigned to Durvásas appears to be an embellishment added to the original; for no mention of him occurs in the Matsya Puráña or even in the Hari Vaná; Neither does it occur in what may be considered the oldest extant versions of the story, those of the Rámáyaña and Mahábhárata. Both these ascribe the occurrence to the desire of the gods and Daityas to become immortal. The Matsya assigns a similar motive to the gods, instigated by observing that the Daityas slay him in battle were restored to life, by Śukra, with the Sanjívini or herb of immortality, which he had discovered. The account in the Hari Vaná is brief and obscure, and is explained, by the commentator, as an allegory, in which the churning of the ocean typifies ascetic penance, and the ambrosia is final liberation. But this is mere mystification.

But the Rámáyaña specifies but nine; the Mahábhárata, nine; the Bhágavata, ten; the Padma, nine; the Váyu, twelve: the Matsya, perhaps, gives the whole number. Those in which most agree are: 1. the Hālahāla or Kālakāta poison, swallowed by Śiva; 2. Váruñi or Surí, the goddess of wine, who being taken by the gods, and rejected by the Daityas, the former were termed Śuras, and the latter, Asuras; 3. the horse Uccháilárvas, taken by Indra; 4. Kaustubha, the jewel worn by Vishnú; 5. the moon; 6. Dhanvantari, with the Amrita in his Kamádau or vase; and these two articles are, in the Váyu, considered as distinct products; 7. the goddess Padmá or Śrī; 8. the Apsaras or nymphs of heaven; 9. Surabhi or the cow of plenty; 10. the Párijáta tree or tree of heaven; 11. Airávata, the elephant taken by Indra. The Matsya adds: 12. the umbrella taken by Varuná; 13. the ear-rings taken by Indra, and given to Aditi; and, apparently, another horse, the white horse of the sun. Or the number may be completed by counting the Amrita separately from Dhanvantari. The number is made up, in the popular lists, by adding the bow and the conch of Vishnú. But there does not seem to be any good authority for this; and the addition is a sectarian one. So is that of the Tulasí tree, a plant sacred to Kriṣhna, which is one of the twelve specified by the Váyu Puráña. The Uttara Khánda of the Padma Puráña has a peculiar enumeration, or: Poison; Jyeshtá or Alakshmi, the goddess of misfortune, the elder born to fortune; the goddess of wine; Nidrá or sloth; the Apsaras; the elephant of Indra; Lakshmi; the moon; and the Tulasí plant. The reference to Mohini, the female form assumed by Vishnú, is very brief in our text; and no notice is taken of the story told in the Mahábhárata and some of the Puráñas, of the Daitya Ráhu’s insinuating himself amongst
I bow down to Śrī, the mother of all beings, seated on her lotos-throne, with eyes like full-blown lotuses, reclining on the breast of Vishūn. Thou art Siddhi (superhuman power); thou art Swaddhā and Śwāhā; thou art ambrosia (Sudhā), the purifier of the universe; thou art evening, night, and dawn; thou art power, intellect, faith;* thou art the goddess of letters (Śarasvatī). Thou, beautiful goddess, art knowledge of devotion, great knowledge, mystic knowledge, and spiritual knowledge,¹ which confers eternal liberation. Thou art the science of reasoning,† the three Vedas, the arts and sciences;² thou art moral and political

The gods, and obtaining a portion of the Amṛīta. Being beheaded, for this, by Vishūn, the head became immortal, in consequence of the Amṛīta having reached the throat, and was transferred, as a constellation, to the skies: and, as the sun and moon detected his presence amongst the gods, Rāhu pursues them, with implacable hatred, and his efforts to seize them are the causes of eclipses; Rāhu typifying the ascending and descending nodes. This seems to be the simplest and oldest form of the legend. The equal immortality of the body, under the name Ketu, and his being the cause of meteorical phenomena, seems to have been an afterthought. In the Padma and Bhāgavata, Rāhu and Ketu are the sons of Śiṁhikā, the wife of the Dānava Vīprachittī.

The four Vidyās or branches of knowledge are said to be: Yajna-vidyā, knowledge or performance of religious rites; Mahā-vidyā, great knowledge, the worship of the female principle, or Tāntrika worship; Guhya-vidyā, knowledge of mantras, mystical prayers, and incantations; and Ātma-vidyā, knowledge of soul, true wisdom.

Or Vārttā, explained to mean the Sīlpa-śāstra, mechanics, sculpture, and architecture; Āyur-veda, medicine; &c.

* Bhāti, medhā, and śraddhā.
† Ānvikshiki.

¹ The world is peopled, by thee, with pleasing or displeasing forms. Who else than thou, O goddess, is seated on that person of the god of gods, the wielder of the mace, which is made up of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin: but they have been reanimated by thee. From thy propitious gaze, O mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness are easy of attainment to those upon whom thou smilest. Thou art the mother of all beings; as the god of gods, Hari, is their father: and this world, whether animate or inanimate, is pervaded by thee and Vishūn. O thou who purifiest all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives. Abandon not our children, our friends, our lineage, our jewels, O thou who abidest on the bosom of the god of gods. They whom thou desertest are forsaken by truth, by purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, and of exalted birth, a hero of irresistible prowess. But all his merits and his advantages are converted into worthlessness, from whom, beloved of Vishūn, mother of the world, thou avertest thy face. The tongues of Brahmā are unequal to celebrate thy excellence. Be
propitious to me, O goddess, lotos-eyed; and never forsake me more.”

Being thus praised, the gratified Śrī, abiding in all creatures, and heard by all beings, replied to the god of a hundred rites (Śatakratu): “I am pleased, monarch of the gods, by thine adoration. Demand from me what thou desirest. I have come to fulfil thy wishes.”

“If, goddess,” replied Indra, “thou wilt grant my prayers; if I am worthy of thy bounty; be this my first request,—that the three worlds may never again be deprived of thy presence. My second supplication, daughter of Ocean, is, that thou wilt not forsake him who shall celebrate thy praises in the words I have addressed to thee.” “I will not abandon,” the goddess answered, “the three worlds again. This thy first boon is granted: for I am gratified by thy praises. And, further, I will never turn my face away from that mortal who, morning and evening, shall repeat the hymn with which thou hast addressed me.”

Parásara proceeded.—Thus, Maitreya, in former times the goddess Śrī conferred these boons upon the king of the gods, being pleased by his adorations. But her first birth was the daughter of Bhrigu by Khyāti. It was at a subsequent period that she was produced from the sea, at the churning of the ocean, by the demons and the gods, to obtain ambrosia.1 For, in like manner as the lord of the world, the god of gods, Janárdana, descends amongst mankind (in various shapes), so does his coadjutrix Śrī. Thus, when Hari was born as a dwarf, the son of Aditi, Lakshmi appeared from a lotus (as Padmá or Kamalá). When he was born as Ráma, of the race of Bhrigu (or Paraśu-ráma), she was Dharaí. When he was Rághava (Rá-machandra), she was Sítá. And, when he was Krišna, she became Rukmini. In the other descents of Vīshńu, she is his associate. If he takes a celestial form, she appears as divine; if a mortal, she becomes a mortal, too; transforming her own person agreeably to whatever character it pleases Vīshńu to put on. Whosoever hears this account of the birth of Lakshmi, whosoever reads it, shall never lose the goddess Fortune from his dwelling, for three generations; and misfortune, the fountain of strife, shall never enter into those houses in which the hymns to Śrī are repeated.

Thus, Brahman, have I narrated to thee, in answer to thy question, how Lakshmi, formerly the daughter of Bhrigu, sprang from the sea of milk. And misfortune shall never visit those amongst mankind who daily recite the praises of Lakshmi, uttered by Indra, which are the origin and cause of all prosperity.

Bhrigu, he cursed Vīshńu to be born upon earth ten times, to be separated from his wife, and to have no children. The legend is an insipid modern embellishment.
CHAPTER X.
The descendants of the daughters of Daksha married to the Rishis.

MAITREYA.—Thou hast narrated to me, great Muni, all that I asked of thee. Now resume the account of the creation subsequently to Bhruigu.

P ARASARA.—Lakshmi, the bride of Vishnu, was the daughter of Bhruigu by Khyati. They had also two sons, Dhati and Vidyati, who married the two daughters of the illustrious Meru, Ayati and Niyati, and had, by them, each, a son, named Praia and Mrika. The son of the latter was Mankaideya, from whom Vedasiras was born. The son of Praia was named Dyutimata.

1 The commentator interprets the text ॥ ततो वेदमित्रा जने to refer to Praia: प्रागस्य महामित्रा जने. 'Vedasiras was born the son of Praia.' So the Bhagavata † has: सर्वश्रेष्ठो मुखष्कर्ष्ट माणिदिगिराः सुनि:।
The Linga, the Vayu, and Marvana, however, confirm our reading of the text; making Vedasiras the son of Mankaideya. Praia, or, as read in the two former, Padu, was married to Pundarikā, and had, by her, Dyutimat, whose sons were Srijavāna and Aṣruta or Aṣrutvaraṇa. Mrika (also read Mrika) married Manaswini, and had Mankaideya, whose son, by Mardhanya, was Vedasiras. He married Pivari, and had many children, who constituted the family or Brahmanical tribe of the Bhārgavas, sons of Bhruigu. The most celebrated of these was Uṣanas, the preceptor of the Daityas, who, according to the Bhagavata, was the son of Vedasiras. But the Vayu makes him the son of Bhruigu by Paulomi, and born at a different period.

† IV, 1, 45.

mat; and his son was Rājavat; after whom the race of Bhruigu became infinitely multiplied.

Sāmbhuti, the wife of Marichi, gave birth to Pauriama, whose sons were Virajas and Sarvaga. I shall hereafter notice his other descendants, when I give a more particular account of the race of Marichi.†

The wife of Angiras, Smriti, bore daughters named Sinvali, Kuhu, Rāk, and Anumati (phases of the moon). Anasīyā, the wife of Atri, was the mother of Dharma, the son of Marichi, of whose posterity a full detail is subsequently given. The Bhagavata adds a daughter, Devakulā; and the Vayu and Linga, four daughters, Tushita, Pushita, Twishā, and Apachitā. The latter inserts the grandsons of Pauriamaśa. Virajas, married to Gauri, had Sudhāman, a Lokapāla, or ruler of the east quarter; and Parvāsa (quasi Sarvaga) has, by Parvasā, Yajnavāma and Kaśyata, who were both, founders of Gotras or families.† The names of all these occur in different forms: in different MSS.

† Alluding especially to Kaśyapa, the son of Marichi, of whose posterity a full detail is subsequently given. The Bhagavata adds a daughter, Devakulā; and the Vayu and Linga, four daughters, Tushita, Pushita, Twishā, and Apachitā. The latter inserts the grandsons of Pauriamaśa. Virajas, married to Gauri, had Sudhāman, a Lokapāla, or ruler of the east quarter; and Parvāsa (quasi Sarvaga) has, by Parvasā, Yajnavāma and Kaśyata, who were both, founders of Gotras or families.† The names of all these occur in different forms: in different MSS.

* Professor Wilson had “Parvasi.” Instead of his “Kaśyapa,” I find, in MSS., Kaśyapa: and there is a gotra named after the latter. And see my next note.
† The words of the Vayu-puruṣa, in the MSS. within my reach, are: परवेंश स्वामिनाऽपरिवेष्ट स महायान: । परवेश स्वामिनाऽपरिवेष्ट स महायान ॥ यावदन स्व जीवनम बुद्धि कामयामेत च । तावदेहामर्याद्रुण तो आती जन्मविनिवेशः।
The first line of this quotation is, in some MSS. that I have seen, परवेन: स्वामि: स महायान:; &c.; and one MS. has, instead of प्रवेत्ति: प्रवेन: स्वामिनां कामयामेत च। All those MSS. have स महायान:; or स महायान: But, without conjectural mending, the line in question yields no sense. Professor Wilson's “quasi Sarvaga” seems to imply that the MS., or MSS., which he followed had some such lection as स्वामि: परवेन:। These names and forms of names—and so throughout the notes to this work—are very numerous; and a fully satisfactory account of them, in the absence of critical editions of the Puranas, is impracticable.
of three sinless sons: Soma (the moon), Durvásas, and the ascetic* Dattátreya.¹ Pulastya had, by Priti, a son, called, in a former birth, or in the Śvāyambhuva Manvantara, Dattoli,† who is now known as the sage Agastya.² Kshamá, the wife of the patriarch Pulaha, was the mother of three sons: Karmaśa,‡ Arvarávat,§ the sages Utháya and Bṛihaspati were also sons of Angiras; and the Váyu, &c. specify Agni and Dhritmat as the sons of the patriarch, in the first Manvantara. Agni, married to Sadwati, has Parjanya, married to Marichi; and their son is Hiranyarāma, a Lokapāla. Dhritmat has, by Dhenuka, two sons, Charishilū and Dhiriñmat.

1 The Bhágavata gives an account of Atri’s penance, by which the three gods, Brahma, Višnu, and Śiva, were propitiated, and became in portions of themselves, severally his sons, Soma, Datta, and Durvásas. The Váyu has a totally different series, or five sons: Satyanetra, Havya, Apamūrti, Śani, and Soma; and one daughter, Śruti, who became the wife of Kardama.

2 The text would seem to imply that he was called Agastya in a former Manvantara: but the commentator explains it as above. The Bhágavata calls the wife of Pulastya, Hāvirbhā, whose sons were the Muni Agastya, called, in a former birth, Dhrāgrīni (or Jātharāgrīni) and Viśravas. The latter had, by Idaviśā, the deity of wealth, Kubera, and, by Keśinī, the Rākṣasas Rāvāna, Kumbhakarna, and Viśhishṭa. The Váyu

* Yogin.
† Variants of this name are Dattáli, Dattotí, Dattotri, Dattobrhi, Dambobhbi, and Dambboli.
‡ Kardama seems to be a more common reading than “Karmaśa”.
§ Also written Arivarát, and Arvariñat.
†† The text is as follows:

And the commentator observes: तस्युः पुरुषवाण्याः द्वीपिनिष्कासिनः भवत्।
पूर्वजभार्गसोऽस्माः सुनः सावर्गे द्वीपिनिष्कासिनः भवत्।

The Agni named Abhimáñin, who is the eldest specifies three sons of Pulastya,—Dattoli, Vedabáhu,† and Vinita, and one daughter, Sadwati, married (see p. 153, note 2) to Agni. ¹ The Bhágavata reads Karmaśreshthá, Varıyás, and Saṁhitá. The Váyu and Linga have Kardama and Ambariṣha, in place of the two first, and add Vanakapivat and a daughter, Pivari, married to Vedaśiras (see p. 152, note). Kardama married Śruti (p. 154, note 2), and had, by her, Śankhapáda, one of the Lokapálas, and a daughter, Kámýá, married to Priyavrata (p. 108, note 1). Vanakapivat (also read Dhanaśkapivat and Ghaṇaśkapivat) had a son, Saṁhitá, married to Yaśodhára; and they were the parents of Kámadēva.

2 The different authorities agree in this place. The Váyu adds two daughters, Puṇyā and Sumati, married to Yaśnaváma (see p. 153, note 1).

³ The Bhágavata has an entirely different set of names, or: Chitraketu, Surochíś, Vírajaś, Mitra, Uḷbāna, Vasubhrídýāna, and Dyaunat. It also specifies Śakti and others, as the issue of a different marriage. The Váyu and Linga have the same sons as in our text; reading Putra and Hastá, in place of Gátra. They add a daughter, Puṇḍariká, married to Páṇdu (see p. 152, note). The eldest son, according to the Váyu, espoused a daughter of Márkaṇḍeya, and had, by her, the Lokapála of the west, Ketumat. The seven sons of Vasiṣṭháḥ are termed, in the text, the seven Rishiś; appearing, in that character, in the third Manvantara.

* Yati.
† Vasana is another reading.
‡ I find Devabáhu in one MS. of the Váyu-puráṇa.
born of Brahmana, had, by Swaha, three sons of surpassing brilliancy: Pavaka, Pavamana, and Suchi, who drinks up water. They had forty-five sons, who, with the original son of Brahma, and his three descendants, constitute the forty-nine fires. 1 The progenitors (Pitris), who, as I have mentioned, were created by Brahma, were the Agnishwattas and Barhishads; the former being devoid of, and the latter possessed of, fires. 2 By

1 The eldest son of Brahma, according to the commentator, upon the authority of the Vedas: प्रमुखमण्डोऽऽवजौ मुखाधिर्वक्तः। The Vayu Purana enters into a very long detail of the names and places of the whole forty-nine fires. According to that, also, Pavaka is electric or Vaidyuta fire; Pavamana is that produced by friction, or Nirmathya; and Suchi is solar (Saura) fire. Pavamana was the parent of Kavyavahana, the fire of the Pitris; Suchi, of Havyavahana, the fire of the gods; and Pavamana, of Saharaksha, the fire of the Asuras. The Bhagavata explains these different fires to be so many appellations of fire employed in the invocations with which different oblations to fire are offered in the ritual of the Vedas:

\[\text{ैतानिर्वैन्ती कर्माणि यत्राभिमत्त्रनावास्वादिनः।} \]

\[\text{ञायिनः रूपोऽ वच्च सिद्धान्तनीति भवेऽ} \]

explained, by the commentator; \[\text{वै दिवशे कर्माणि ध्वनिे नामानि-}

\[\text{रथिदेवतानां रूपोऽ सिद्धान्ते सिद्धान्ते त तो रूपोऽ न लोकिताः।} \]

2 According to the commentator, this distinction is derived from the Vedas. The first class, or Agnishwattas, consists of those householders who, when alive, did not maintain their domestic fires, nor offer burnt-sacrifices; the second, of those who kept up the household flame, and presented oblations with fire. Manu calls these Agnidagdhas and the reverse, which Sir William Jones renders 'consumable by fire'; &c. Kulluka Bhatia gives no explanation of them. The Bhagavata adds other classes of

\[\text{भागवाते-पुराणे, IV., 1, 61.} \]

\[\text{† III., 199.} \]

them Swadhá had two daughters, Mená and Dháriúti, who were, both, acquainted with theological truth, and both addicted to religious meditation, both accomplished in perfect wisdom, and adorned with all estimable qualities. 1 Thus has been explained the progeny of the daughters of Daksha. 2 He who, with faith, recapitulates the account shall never want offspring.

Pitris; or, the Ajyapasa, 'drinkers of ghee', and Somapas, 'drinkers of the acid juice.' The commentator, explaining the meaning of the terms Sagni and Anagou, has: वेदाभ्यां कर्माणि ते साप्रे। तद्विहितार्थगहनः। which might be understood to signify that the Pitris who are 'without fire' are those to whom oblations are not offered, and those 'with fire' are they to whom oblations are presented.

1 The Vayu carries this genealogy forward. Dháriúti was married to Meru, and had, by him, Mandara and three daughters, Niyati, Ayati, and Velá. The two first were married to Dhátri and Vidhátiri (p. 159). Velá was the wife of Samudra, by whom she had Sámdrú, married to Prácinabarhis, and the mother of the ten Prachetasas, the fathers of Daksha, as subsequently narrated. Mená was married to Himavat, and was the mother of Manúka, and of Gangá, and of Párvati or Umá.

2 No notice is here taken of Sati, married to Bhava, as is intimated in c. 8 (pp. 117; 118), when describing the Rudras. Of these genealogies the fullest and, apparently, the oldest account is given in the Vayu Purána. As far as that of our text extends, the two nearly agree; allowing for differences of appellation, originating in inaccurate transcription; the names frequently varying in different copies of the same work, leaving it doubtful which reading should be preferred. The Bhagavata, as observed above (p. 109 note 3), has created some further perplexity by substituting, as the wives of the patriarchs, the daughters of Kardama, for those of Daksha. Of the general statement it may be observed, that, although, in some respects, allegorical, as in the names of the wives of the Rishis (p. 109), and, in others, astronomical, as
in the denominations of the daughters of Angiras (p. 153), yet it seems probable that it is not altogether fabulous, but that the persons, in some instances, had a real existence; the genealogies originating in imperfectly preserved traditions of the families of the first teachers of the Hindu religion, and of the descent of individuals who took an active share in its propagation.

CHAPTER XI.

Legend of Dhruva, the son of Uttanapāda: he is unkindly treated by his father's second wife: applies to his mother: her advice: he resolves to engage in religious exercises: sees the seven Rishis, who recommend him to propitiate Viśnū.

Parāśara continued.—I mentioned to you that the Manu Svāyaṁbhūva had two heroic and pious sons, Priyavrata and Uttanapāda. Of these two the latter had a son, whom he dearly loved, Uttama, by his favourite wife, Suruchi. By his queen, named Sūntī, to whom he was less attached, he also had a son, called Dhruva.1 Observing his brother Uttama on the lap of his father, as he was seated upon his throne, Dhruva was desirous of ascending to the same place; but, as Suruchi was present, the Raja did not gratify the desire of his son, respectfully wishing to be taken on his father's knee. Beholding the child of her rival thus anxious to be placed on his father's lap, and her own son already seated there, Suruchi thus addressed the boy: "Why, child, do you vainly indulge in such presumptuous hopes? You are born from a different mother, and are no son of mine, that you should aspire inconsiderately to a station fit for the excellent Uttama alone. It is true you are the son of the Raja: but I

1 The Matsya, Brahma, and Vāyu Purāṇas speak of but one wife of Uttanapāda, and call her Sūntītā. They say, also, that she had four sons: Apaspati (or Vasu), Ayushmat, Kirttimat, and Dhruva. The Bhāgavata, Padma, and Nārādiya have the same account as that of the text.
have not given you birth. This regal throne, the seat of the king of kings, is suited to my son only. Why should you aspire to its occupation? Why idly cherish such lofty ambition, as if you were my son? Do you forget that you are but the offspring of Suniti?"

The boy, having heard the speech of his step-mother, quitted his father, and repaired, in a passion, to the apartment of his own mother; who, beholding him vexed, took him upon her lap, and, gently smiling, asked him what was the cause of his anger, who had displeased him, and if any one, forgetting the respect due to his father, had behaved ill to him. Dhruva, in reply, repeated to her all that the arrogant Suruchi had said to him, in the presence of the king. Deeply distressed by the narrative of the boy, the humble Suniti, her eyes dimmed with tears, sighed, and said: "Suruchi has rightly spoken. Thine, child, is an unhappy fate. Those who are born to fortune are not liable to the insults of their rivals. Yet be not afflicted, my child. For who shall efface what thou hast formerly done, or shall assign to thee what thou hast left undone? The regal throne, the umbrella of royalty, horses, and elephants are his whose virtues have deserved them. Remember this, my son, and be consoled. That the king favours Suruchi is the reward of her merits in a former existence. The name of wife alone belongs to such as I, who have not equal merit. Her son is the progeny of accumulated piety, and is born as Uttama. Mine has been born as Dhruva, of inferior moral worth. Therefore, my son, it is not proper for you to grieve. A wise man will be contented with that degree which appertains to him. But, if you continue to feel hurt at the words of Suruchi, endeavour to augment that religious merit which bestows all good. Be amiable; be pious; be friendly; be assiduous in benevolence to all living creatures. For prosperity descends upon modest worth, as water flows towards low ground."

Dhruva answered: "Mother, the words that you have addressed to me, for my consolation, find no place in a heart that contumely has broken. I will exert myself to obtain such elevated rank, that it shall be revered by the whole world. Though I be not born of Suruchi, the beloved of the king, you shall behold my glory, who am your son. Let Uttama, my brother, her child, possess the throne given to him by my father. I wish for no other honours than such as my own actions shall acquire, such as even my father has not enjoyed."

Having thus spoken, Dhruva went forth from his mother's dwelling. He quitted the city, and entered an adjoining thicket, where he beheld seven Munis, sitting upon hides of the black antelope, which they had taken from off their persons, and spread over the holy Kuša grass. Saluting them reverentially, and bowing humbly before them, the prince said: "Behold, in me, venerable men, the son of Uttānapāda, born of Suniti. Dissatisfied with the world, I appear before you." The Rishis replied: "The son of a king, and but four or five years of age, there can be no reason, child, why you should be dissatisfied with life. You cannot be in want of anything, whilst the king, your father, reigns. We cannot imagine that you suffer the pain of separation from the object of your affections; I.
nor do we observe, in your person, any sign of disease. What is the cause of your discontent? Tell us, if it is known to yourself."

Dhruva then repeated to the Rishis what Suruchi had spoken to him; and, when they had heard his story, they said to one another: "How surprising is the vehemence of the Kshatriya nature, that resentment is cherished even by a child, and he cannot efface from his mind the harsh speeches of a step-mother! Son of a Kshatriya, tell us, if it be agreeable to thee, what thou hast proposed, through dissatisfaction with the world, to accomplish. If thou wishest our aid, what thou hast to do, declare it freely: for we perceive that thou art desirous to speak."

Dhruva said: "Excellent sages, I wish not for riches; neither do I want dominion. I aspire to such a station as no one before me has attained. Tell me what I must do, to effect this object; how I may reach an elevation superior to all other dignities."

(The Rishis severally thus replied.) Marichi said: "The best of stations is not within the reach of men who fail to propitiate Govinda. Do thou, prince, worship the undecaying (Achyuta)." Atri said: "He with whom the first of spirits, Janárdana, is pleased, obtains imperishable dignity. I declare unto you the truth." Angiras said: "If you desire an exalted station, worship that Govinda in whom, immutable and undecaying, all that is exists." Pulastya said: "He who adores the divine Hari, the supreme soul, supreme glory, who is the supreme Brahma, obtains what is difficult of attainment, eternal liberation." "When that Janárdana," observed Kratu, "who, in sacrifices, is the soul of sacrifice, and who, in abstract contemplation, is supreme spirit, is pleased, there is nothing man may not acquire." Pulaha said: "Indra, having worshipped the lord of the world, obtained the dignity of king of the celestials. Do thou adore, pious youth, that Vishnú, the lord of sacrifice." "Anything, child, that the mind covets," exclaimed Vasishtha, "may be obtained by propitiating Vishnú,—even though it be the station that is the most excellent in the three worlds."

Dhruva replied to them: "You have told me, humbly bending before you, what deity is to be propitiated. Now inform me what prayer is to be meditated by me, that will offer him gratification. May the great Rishis, looking upon me with favour, instruct me how I am to propitiate the god." The Rishis answered: "Prince, thou deservest to hear how the adoration of Vishnú has been performed by those who have been devoted to his service. The mind must first be made to forsake all external impressions; and a man must then fix it steadily on that being in whom the world is. By him whose thoughts are thus concentrated on one only object, and wholly filled by it; whose spirit is firmly under control; the prayer that we shall repeat to thee is to be inaudibly recited: 'Om! Glory to Vásudeva, whose essence is divine wisdom; whose form is in-

* कतुश्चाच ।
यो ब्रजृष्टियो चले यो रोगं च: परम: प्रमाणः ।
कालिनीति ु नामाय निंэм्ब्रीर्य जनाः ।।

The commentator says: यो श्रीमानमसिद्धस्य शाखे । श्रीम योगशाखे ।
शुँ। नेवी च: भीतवं निलेक्षे ।

The meaning is, then: "who, in the śāstra of sacrifice, is called the soul of the sacrifice, and, in the Yoga śāstra, the supreme spirit."
scrutable, or is manifest as Brahmá, Vishńu, and Śiva!\(^1\)

This prayer, which was formerly uttered by your grandsire, the Manu Sváyambhuva, and propitiated by which, Vishńu conferred upon him the prosperity he desired, and which was unequalled in the three worlds, is to be recited by thee. Do thou constantly repeat this prayer, for the gratification of Govinda.”

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1 The instructions of the Rishis amount to the performance of the Yoga. External impressions are, first, to be obviated by particular positions, modes of breathing, &c. The mind must then be fixed on the object of meditation: this is Dhárana. Next comes the meditation or Dhyána; and then the Japa or inaudible repetition of a Mantra or short prayer: as in the text. The subject of the Yoga is more fully detailed in a subsequent book.

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\* ति हिरण्यगर्भप्रधानाय तस्मादनिश्रुतिः*

\* जै बनो वायुदिवाय सुभविनीमाविनि || एवंजाप भगवानोऽस्तायमृती स्नेहः।* पितामहव पुरा तथा तुदिही अजादेवः ||

\* दुःखं वधानमवितामृति वैलोक्यकन्तसमायम् ||

\* तव लगाय मोहिवेष्ठी नीर्यदेतान्तर्ग जयमेलः!*

“Om! Glory to Vasudeva, who has the form of Hiranyagarbha, and of soul, and of pradhána when not yet evolved, and who possesses the nature of pure intelligence!” Manu, the holy son of the Self-existent Brahmá, muttered this prayer. Janárdana, thy grandsire, of yore, propitiated, bestowed on him wealth to his wish, such as is hard to be acquired in the three worlds. Therefore, daily muttering this prayer, do thou, too, propitiate Govinda.”

For Hiranyagarbha and pradhána, see pp. 13, 20, 39, and 40, supra.

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CHAPTER XII.

Dhruva commences a course of religious austerities. Unsuccessful attempts of Indra and his ministers to distract Dhruva’s attention: they appeal to Vishńu, who allays their fears, and appears to Dhruva. Dhruva praises Vishńu, and is raised to the skies, as the pole-star.

The prince, having received these instructions, respectfully saluted the sages, and departed from the forest, fully confiding in the accomplishment of his purposes. He repaired to the holy place, on the banks of the Yamuná, called Madhu or Madhuvana, (the grove of Madhu), after the demon of that name, who formerly abided there. Šatrughna (the younger brother of Ráma) having slain the Rákshasa Lávaña, the son of Madhu, founded a city on the spot, which was named Mathurá. At this holy shrine—the purifier from all sin, which enjoyed the presence of the sanctifying god of gods—Dhruva performed penance, as enjoined by Maríchi and the sages. He contemplated Vishńu, the sovereign of all the gods, seated in himself. Whilst his mind was wholly absorbed in meditation, the mighty Hari, identical with all beings and with all natures, (took possession of his heart). Vishńu being thus present in his mind, the earth, the supporter of elemental life, could not sustain the weight of the ascetic. As he stood upon his left foot, one hemisphere bent beneath him; and, when he stood upon his right, the other half of the earth sank down. When he touched the earth with his toes, it shook, with all its mountains; and the
rivers and the seas were troubled; and the gods partook of the universal agitation.

The celestials called Yānas, being excessively alarmed, then took counsel with Indra, how they should interrupt the devout exercises of Dhruva; and the divine beings termed Kushmándas, in company with their king, commenced anxious efforts to distract his meditations. One, assuming the semblance of his mother, Suniti, stood weeping before him, and calling in tender accents: "My son, my son, desist from destroying thy strength by this fearful penance. I have gained thee, my son, after much anxious hope. Thou canst not have the cruelty to quit me, helpless, alone, and unprotected, on account of the unkindness of my rival. Thou art my only refuge. I have no hope but thou. What hast thou, a child but five years old, to do with rigorous penance? Desist from such fearful practices, that yield no beneficial fruit. First comes the season of youthful pastime; and, when that is over, it is the time for study. Then succeeds the period of worldly enjoyment; and, lastly, that of austere devotion. This is thy season of pastime, my child. Hast thou engaged in these practices to put an end to thine existence? Thy chief duty is love for me. Duties are according to time of life. Lose not thyself in bewildering error. Desist from such unrighteous actions. If not, if thou wilt not desist from these austerities, I will terminate my life before thee."

But Dhruva, being wholly intent on seeing Viṣṇu, beheld not his mother weeping in his presence, and calling upon him; and the illusion, crying out, "Fly, fly, my child: the hideous spirits of ill are crowding into this dreadful forest, with uplifted weapons", quickly disappeared. Then advanced frightful Rakshasas, wielding terrible arms, and with countenances emitting fiery flame; and nocturnal fiends thronged around the prince, uttering fearful noises, and whirling and tossing their threatening weapons. Hundreds of jackals, from whose mouths gushed flame, as they devoured their prey, were howling aloud, to appall the boy, wholly engrossed by meditation. The goblins called out: "Kill him, kill him; cut him to pieces; eat him, eat him." And monsters, with the faces of lions and camels and crocodiles, roared and yelled, with horrible cries, to terrify the prince. But all these uncouth spectres, appalling cries, and threatening weapons made no impression upon his senses, whose mind was completely intent on Viṣṇu. The son of the monarch of the earth, engrossed by one only idea, beheld, uninterruptedly, Viṣṇu seated in his soul, and saw no other object.

All their delusive stratagems being thus foiled, the gods were more perplexed than ever. Alarmed at their discomfiture, and afflicted by the devotions of the boy, they assembled, and repaired, for succour, to Hari, the origin of the world, who is without beginning or end, and thus addressed him: "God of gods, sovereign of the world, god supreme, and infinite spirit,*

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1 A marginal note, by a Bengali Pandit, asserts it to be a fact, that, when a jackal carries a piece of meat in his mouth, it shows, in the dark, as if it was on fire.

* Purushottama, in the original. See my third note in p. 16, supra.
distressed by the austerities of Dhruva, we have come to thee for protection. As the moon increases in his orb day by day, so this youth advances incessantly towards superhuman power, by his devotions. Terrified by the ascetic practices of the son of Uttanapáda, we have come to thee for succour. Do thou allay the fervour of his meditations. We know not to 'What station he aspires—to the throne of Indra, the regency of the solar or lunar sphere, or to the sovereignty of riches or of the deep. Have compassion on us, lord: remove this affliction from our breasts. Divert the son of Uttanapáda from persevering in his penance."

Vishńu replied to the gods: "The lad desireth neither the rank of Indra, nor the solar orb, nor the sovereignty of wealth or of the deep. All that he solicits I will grant. Return, therefore, deities, to your mansions, as ye list; and, be no more alarmed. I will put an end to the penance of the boy, whose mind is immersed in deep contemplation."

The gods, being thus pacified by the supreme, saluted him respectfully, and retired, and, preceded by Indra, returned to their habitations. But Hari, who is all things, assuming a shape with four arms, proceeded to Dhruva, being pleased with his identity of nature, and thus addressed him: "Son of Uttanapáda, be prosperous. Contented with thy devotions, I, the giver of boons, am present. Demand what boon thou desirest. In that thou hast wholly disregarded external objects, and fixed thy thoughts on me, I am well pleased with thee. Ask, therefore, a suitable reward." The boy, hearing these words of the god of gods, opened his eyes, and, beholding that Hari, whom he had before seen in his meditations, actually in his presence, bearing, in his hands, the shell, the discus, the mace, the bow, and scimitar, and crowned with a diadem, he bowed his head down to earth: the hair stood erect on his brow, and his heart was depressed with awe. He reflected how best he should offer thanks to the god of gods, what he could say in his adoration, what words were capable of expressing his praise; and, being overwhelmed with perplexity, he had recourse, for consolation, to the deity. "If”, he exclaimed, “the lord is contented with my devotions, let this be my reward,—that I may know how to praise him as I wish. How can I, a child, pronounce his praises, whose abode is unknown to Brahmá and to others learned in the Vedas? My heart is overflowing with devotion to thee. O lord, grant me the faculty worthily to lay mine adorations at thy feet.”

Whilst lowly bowing, with his hands uplifted to his forehead, Govinda, the lord of the world, touched the son of Uttanapáda with the tip of his conch-shell. And immediately the royal youth, with a countenance sparkling with delight, praised respectfully the imperishable protector of living beings. “I venerate”, exclaimed Dhruva, “him whose forms are earth, water, fire, air, ether, mind, intellect, the first element* (Ahamkára), primeval nature, and the pure, subtle, all-pervading soul, that surpasses nature.† Salutation to that spirit that is void of qualities; that is supreme over all the elements and all the objects of sense, over intellect,

* Bhūtādi. See my first note in p. 33, supra.
† Here, and in the next sentence, “nature” is for pradhána. See my first note in p. 20, supra.
over nature and spirit. I have taken refuge with that pure form of thine, O supreme, which is one with Brahma, which is spirit, which transcends all the world. Salutation to that form which, pervading and supporting all, is designated Brahma, unchangeable, and contemplated by religious sages. Thou art the male with a thousand heads, a thousand eyes, a thousand feet, who traversest the universe, and passest ten inches beyond its contact. Whatever has been, or is to be, that, Purushottama, thou art. From thee sprang Viraj, Swaraj, Samraj, and Adhipurusha. The lower, and upper, and middle parts of the earth are not independent of thee. From thee is all this universe, all that has been, and that shall be; and all this world is in thee, assuming this universal form. From thee is

1 The commentator understands this passage to imply merely, that the supreme pervades both substance and space; being infinitely vast, and without limit. 'Having a thousand heads', &c. denotes only infinite extension; and the 'ten inches beyond the contact of the universe' expresses merely non-restriction by its boundaries. तृणाकुलसिद्धार्थेष्ठलमर्गस। अतोऽपरणः। सार्वभौम प्राणहर्ष सुखर्षिबन्धाय नद्यविद्यानविविविशिष्ट दृष्टि। 2 Explained, severally, the Brahmā, the creator; Manu, the ruler of the period; and supreme or presiding spirit.

2 So the inscription upon the temple of Sais: 'Εγώ είμι πάν τό γεγονός, καὶ δό, καὶ δόμενον. So the Orphic verse, cited by Eusebius, beginning: Ἐν δὲ δήμας βασιλέων ἐν ἡ τίτι πάντα κυκλητα, κ. τ. ῥ. 'One regal body in which all things are comprehended (viz., Viraj), fire, and water, and earth, and air, and night, and day, and Intelligence (viz., Mahat), the first generator, and divine love: for all these does Jupiter include in his expansive form.' It proceeds, also, precisely in the Paurāṇik strain, to describe the members of this universal form. The heaven is his head; the stars, his hair; the sun and moon, his eyes, &c.

1 A piece of natural history quite correct, as applied to the front teeth, which, in the genus ox, occur in the lower jaw only.

2 This is, also, conformable to the doctrine, that the rudiments of plants exist in their cotyledons.
thee, as one with all existence. But the sources of pleasure and of pain, singly, or blended, do not exist in thee, who art exempt from all qualities. Salutation to thee, the subtle rudiment, which, being single, becomes manifold. Salutation to thee, soul of existent things, identical with the great elements. Thou, imperishable, art beheld, in spiritual knowledge, as perceptible objects, as nature, as spirit, as the world, as Brahmá, as Manu, by internal contemplation. But thou art in all, the element of all: thou art all, assuming every form: all is from thee; and thou art from thyself. I salute thee, universal soul. Glory be to thee! Thou art one with all things.

1 In life, or living beings, perception depends not, according to Hindu metaphysics, upon the external senses; but the impressions made upon them are communicated to the mental organ or sense, and by the mind to the understanding—Saúvid (वाचिक्ष) in the text—by which they are distinguished as pleasurable, painful, or mixed. But pleasure depends upon the quality of goodness; pain, on that of darkness; and their mixture, on that of foulness, inherent in the understanding: properties belonging to Jívēswara, or god as one with life, or to embodied spirit, but not as Paramēswara or supreme spirit.

* वाचिक्षः जः कर्षणः पुष्पेष्वायो भवान् ॥
विभाषितं त्सां कर्षणं पुष्पेष्वायो भवान्॥

"Thou art regarded, in mental action, as the evolved, as pradhána, as spirit; as viráj, samráj, and sówárj; as, among souls, the imperishable soul."

For pradhána, the same as prákśiti, see my first note in p. 18, and the first in p. 20, supra. It is ahañkára, &c. that is meant by "the evolved", viz., pradhána. Pradhána, unqualified, is here to be taken as unevolved. Viráj, samráj, and sówárj are well-known technicalities of the Vedánta philosophy.

The Supreme, under various aspects, is described in this couplet.

* Maghavat, in the original.
in the period of youth, indulged in all sensual pleasures, and was of handsome appearance and elegant form. Beholding, in consequence of associating with him, his affluence, you formed the desire that you might be subsequently born as the son of a king; and, according to your wish, you obtained a princely birth, in the illustrious mansion of Uttánapâda. But that which would have been thought a great boon by others, birth in the race of Swayambhuva, you have not so considered, and, therefore, have propitiated me. The man who worships me obtains speedy liberation from life. What is heaven to one whose mind is fixed on me? A station shall be assigned to thee, Dhruva, above the three worlds; one in which thou shalt sustain the stars and the planets; a station above those of the sun, the moon, Mars, the son of Soma (Mercury), Venus, the son of Sûrya (Saturn), and all the other constellations; above the regions of the seven Rishis and the divinities

1 The station or sphere is that of the north pole, or of the polar star. In the former case, the star is considered to be Suniti, the mother of Dhruva. The legend, although, as it is related in our text, it differs, in its circumstances, from the story told, by Ovid, of Callisto and her son Arcas, whom Jove

Imposuit crelo vicinaque sidera fecit,

suggests some suspicion of an original identity. In neither of the authorities have we, perhaps, the primitive fable. It is evident, from the quotation, that presently follows in the text, of a stanza by Ușanas, that the Purâňa has not the oldest version of the legend; and Ovid's representation of it is after a fashion of his own. All that has been retained of the original is the conformity of the characters and of the main incident, the translation of a mother and her son to the heavens, as constellations, in which the pole-star is the most conspicuous luminary.

who traverse the atmosphere.1 Some celestial beings endure for four ages; some, for the reign of a Manu. To thee shall be granted the duration of a Kalpa. Thy mother, Suniti, in the orb of a bright star, shall abide near thee for a similar term; and all those who, with minds attentive, shall glorify thee at dawn, or at eventide, shall acquire exceeding religious merit.

Thus, the sage Dhruva, having received a boon from Janárdana, the god of gods, and lord of the world, resides in an exalted station. Beholding his glory, Ușanas, the preceptor of the gods and demons, repeated these verses: “Wonderful is the efficacy of this penance, marvellous is its reward, that the seven Rishis should be preceded by Dhruva. This, too, is the pious Suniti, his parent, who is called Sûnîtî.”2 Who can celebrate her greatness, who, having given birth to Dhruva, has become the asylum of the three worlds, enjoying, to all future time, an elevated station, a station eminent above all? He who shall worthily describe the ascent into the sky of Dhruva, for ever shall be freed from all sin, and enjoy the heaven of Indra. Whatever be his dignity, whether upon earth, or in heaven, he shall never fall from it, but shall long enjoy life, possessed of every blessing.3

The Vaimânika devas, the deities who travel in Vimánas, ‘heavenly ears’, or, rather, ‘moving spheres.’

The text says merely: सुनीतिनाम सुनुता। The commentator says: ‘Perhaps formerly so called’; सुनुते यान। We have already remarked, that some Puráñas so denominate her.

The legend of Dhruva is narrated in the Bhágavata, Padma

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* The बी, here rendered “perhaps”, connects two interpretations, and means “or else”.
(Swarga Khaṇḍa), Agni, and Nārada, much to the same purport, and partly in the same words, as our text. The Brahma, and its double, the Hari Vaṁśa, the Matsya, and Vāyu, merely allude to Dhruva’s having been transferred, by Brahmá, to the skies, in reward of his austerities. The story of his religious penance and adoration of Viśnu seems to be an embellishment interpolated by the Vaishnava Purāṇas; Dhruva being adopted, as a saint, by their sect. The allusion to Śunfétá, in our text, concurs with the form of the story as it appears elsewhere, to indicate the priority of the more simple legend.

CHAPTER XIII.

Posterity of Dhruva. Legend of Vena: his impiety: he is put to death by the Rishis. Anarchy ensues. The production of Nīshāda and Prithu: the latter, the first king. The origin of Śúra and Mágaḍha: they enumerate the duties of kings. Prithu compels Earth to acknowledge his authority: he levels it: introduces cultivation: erects cities. Earth called, after him, Prithivi: typified as a cow.

Paraśara.—The sons of Dhruva, by his wife Śambhu, were Bhavya and Śishthi. Suchchháyá, the wife of the latter, was the mother of five virtuous sons; Ripu, Ripunjaya, Vipra, Vṛkal, and Vṛkatejas. The son of Ripu, by Bṛhatá, was the illustrious Chakshusha, who begot the Manu Chákushusha on Pushkariṇí, of the family of Varuña, the daughter of the venerable patriarch Anaraṇya. The Manu had, by his wife Nádvalá, the daughter of the patriarch Vairája, ten noble sons: Uru, Puru, Śatadyumna, Tapaswin, Satyavách, Kavi, Agnishťoma, Atirátra, Sudyumna, and Abhimanyu. The wife of Uru, Ágneyi, bore six excellent sons: Anga, Sumanas, Śwáti, Kratu, Angiras, and Śiva. Anga had, by his wife Sunfthá, only one son, named Vena, whose right arm was rubbed, by the Rishis, for the purpose of producing from it progeny. From the arm of Vena, thus rubbed, sprang a celebrated monarch,

* Professor Wilson inadvertently put “Návalá”.
† Prun is the older form of this word, as, for instance, in the Rigveda, Śākuntala, &c.
named Prithu, by whom, in olden time, the earth was
milked for the advantage of mankind.¹

¹ The descent of Prithu from Dhruva is similarly traced in
the Matsya Purāṇa, but with some variety of nomenclature. Thus,
the wife of Dhruva is named Dhanyā, and the eldest son of the
Manu, Taru. The Vāyu introduces another generation; making
the eldest son of Śiśūḥi,—or, as there termed, Pushū,—father of
Udāradhi, and the latter, the father of Ripu, the father of Cha-
kushuḥ, the father of the Manu. The Bhāgavata* has an almost
entirely different set of names, having converted the family of
Dhruva into personifications of divisions of time and of day and
night. The account there given is: Dhruva had, by his wife
Bhrami (revolving), the daughter of Sisumara (the sphere), Kalpa
and Vatsara. The latter married Sunitha, and had six sons:
Pushpārū, Tigmaketu, Isha, Uṛja, Vasu, Jaya. The first married
Prabhū and Doshū, and had, by the former, Prātas (dawn),
Madhyandina (noon), and Śaya (evening), and, by the latter,
Pradosha, Niśtha, and Vyusha, or the beginning, middle, and
end, of night. The last has, by Pushkariṇī, Chakshus, married
to Ākūti, and the father of Chākṣushu Manu. He has twelve sons:
Puru, Kutsa, Trita, Dvīyama, Satyavat, Rīta,† Vrata, Agniṣṭoma,
Atirātrī, Pradyumna, Śibi, and Ulmuka. The last is the father
of six sons, named as in our text, except the last, who is called
Gaya.‡ The eldest, Anga, is the father of Vena, the father of
Prithu. These additions are, evidently, the creatures of the
author's imagination. The Brahma Purāṇa and Hari
Vamsa have the same genealogy as the Bhāgavata; reading, as do the Matsya and
Vāyu, Pushkariṇī or Vīraṇi, the daughter of Vīraṇa, instead of
Varuṇa. They, as well as copies of the text, present several
other varieties of nomenclature.† The Padma Purāṇa (Bhūmi
Khanda) says Anga was of the family of Atri; in allusion, per-
haps, to the circumstance, mentioned in the Brahma Purāṇa, of
Uttānapāda's adoption by that Rishi.

² With the Dirghasatra, 'long sacrifice'; a ceremony lasting
a thousand years.

* Some MSS. have, instead of Mritu: प्रथमनिस्माचरत, मुखोऽ प्रथ-
म्बायांबधव। It seems, therefore, better to substitute: “Sunithā was
Mṛtyu's eldest daughter.”

† The principal variants of the Vishnu-purāṇa are as follows: for
“Śiśūḥi”, Śiśū; for “Varuṇa”, Viriṇi; for “Anjarāya”, Arāṇyā; for
“Kavi”, Śuchi; for “Agniṣṭoma”, Agniṣṭūṁ; for “Śivamana”, Pra-
dyumna; for “Śvāti”, Khyāti; for “Siva”, Uṣāj.

12*
tion of the fruit of which will revert to you.¹ Vishnu, the god of oblations,* being propitiated with sacrifice by us, will grant you, O king, all your desires. Those princes have all their wishes gratified, in whose realms Hari, the lord of sacrifice, is adored with sacrificial rites.” “Who”, exclaimed Vena, “is superior to me? Who besides me is entitled to worship? Who is this Hari, whom you style the lord of sacrifice? Brahma, Janardana, Sambhu, Indra, Vayu, Yama, Ravi (the sun), Hutabhuji (fire), Varuna, Dhatri, Pushan (the sun), Bhumi (earth), the lord of night (the moon),—all these, and whatever other gods there be who listen to our vows,—all these are present in the person of a king. The essence of a sovereign is all that is divine.† Conscious of this, I have issued my commands: and look that you obey them. You are not to sacrifice, not to offer oblations; not to give alms. As the first duty of women is obedience to their lords, so observance of my orders is incumbent, holy men on you.” “Give command, great king”, replied the Rishis, “that piety may suffer no decrease. All this world is but a trans-

¹ That is, the land will be fertile in proportion as the gods are propitiated; and the king will benefit accordingly, as a sixth part of the merit and of the produce will be his. So the commentator explains the word ‘portion’:

Yajnapurusha. See my note in p. 163, supra.

† यज्ञपुरुषोऽदि वेनः परायणकारी भवेत; च संवृतकस्मिन् गुणः।

In place of “whatever other gods there be who listen to our vows”, read “whatever other gods bestow curses or blessings.”

The end of the stanza signifies, literally: “A king is made up of all that is divine.”

mutation of oblations; and, if devotion be suppressed, the world is at an end.” But Vena was entreated in vain; and, although this request was repeated by the sages, he refused to give the order they suggested. Then those pious Munis were filled with wrath, and cried out to each other: “Let this wicked wretch be slain. The impious man who has reviled the god of sacrifice,* who is without beginning or end, is not fit to reign over the earth.” And they fell upon the king, and beat him with blades of holy grass, consecrated by prayer, and slew him, who had first been destroyed by his impiety towards god.

Afterwards the Munis beheld a great dust arise; and they said to the people who were nigh: “What is this?” And the people answered and said: “Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey.”† The sages, hearing this, consulted, and together rubbed the thigh of the king, who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features (like a negro), and of dwarfish stature. “What am I to do?” cried he eagerly to the Munis. “Sit down” (nishada), said they: and thence his name was Nishada. His descendants, the inhabitants of the Vindhya mountain, great Muni, are still called Nishadas, and are characterized by

¹ Yajnapurusha.

† There is here considerable compression in the translation.
the exterior tokens of depravity. 1 By this means the wickedness of Vena was expelled; those Nishādas being

1 The Matsya says there were born outcast or barbarous races, Mlechchhas (मिल्च्छातय), as black as collyrium. The Bhāgavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair; whose descendants were mountaineers and foresters. * The Padma (Bhūmi Khaṇḍa) has a similar description; adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishādas, Kirātas, Bhillas, Brahmanas, Pulindas, and other barbarians or Mlechchhas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Gonds, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of central India, from Behar to

* Bhāgavata-purāṇa, IV., 14, 43-46:

Burnouf’s translation is in these words:

"Ayant pris cette résolution, les Écics secouèrent rapidement la cuisse du roi qu’ils avaient tué, et il en sortit un nain

Noir comme un corbeau, ayant le corps d’une extrême petite, les bras courts, les mâchoires grandes, les pieds petits, le nez enfoncé, les yeux rouges et les cheveux cuivres.

Prosterné devant eux, le pauvre nain s’écria: Que faut-il que je fasse? Et les Brāhmaṇes lui répondirent: Assieds-toi, ami. De là lui vint le nom de Nichāda.

C’est de sa race que sont sortis les Nāichādas qui habitent les cavernes et les montagnes; car c’est lui dont la naissance effaça la faute terrible de Vēna.”

* See Original Sanskrit Texts, Part I, pp. 60-63.
The mighty Prithu, the son of Vena, being thus invested with universal dominion by those who were skilled in the rite, soon removed the grievances of the people whom his father had oppressed; and, from winning their affections, he derived the title of Rājā or king. The waters became solid, when he traversed the ocean: the mountains opened him a path: his banner passed unbroken (through the forests): the earth needed not cultivation; and, at a thought, food was prepared: all kine were like the cow of plenty: honey was stored in every flower. At the sacrifice of the birth of Prithu, which was performed by Brahmā, the intelligent Sūta (herald or bard) was produced, in the juice of the moon-plant, on the very birth-day. At that great sacrifice also was produced the accomplished Magadha. And the holy sages said to these two persons: “Praise ye the king Prithu, the illustrious son of Vena. For this is your especial function, and here is a fit subject for your praise.” But they respectfully replied to the Brahmans: “We know not the acts of the new-born king of the earth. His merits are not understood by us: his fame is not spread abroad. Inform us upon what subject we may dilate in his praise.” “Praise the king”, said the Rishis, “for the acts this

heroic monarch will perform: praise him for the virtues he will display.”

The king, hearing these words, was much pleased, and reflected, that persons acquire commendation by virtuous actions, and that, consequently, his virtuous conduct would be the theme of the eulogium which the bards were about to pronounce. Whatever merits, then, they should panegyrize, in their encomium, he determined that he would endeavour to acquire; and, if they should point out what faults ought to be avoided, he would try to shun them. He, therefore, listened attentively, as the sweet-voiced encomiasts celebrated the future virtues of Prithu, the enlightened son of Vena. “The king is a speaker of truth, bounteous, an observer of his promises. He is wise, benevolent, patient, valiant, and a terror to the wicked. He knows his duties; he acknowledges services; he is compassionate and kind-spoken. He respects the venerable; he performs sacrifices; he reverences the Brahmans. He cherishes the good, and, in administering justice, is indifferent to friend or foe.”

The virtues thus celebrated by the Sūta and the Magadha were cherished in the remembrance of the Raja, and practised, by him, when occasion arose. Protecting this earth, the monarch performed many great sacrificial ceremonies, accompanied by liberal donations. His subjects soon approached him, suffering from the famine by which they were afflicted; as all the edible plants had perished during the season of anarchy. In reply to his question of the cause of their coming, they told him that, in the interval in which the earth was without a king, all vegetable products

1 From Rága (राग), ‘passion’ or ‘affection.’ But the more obvious etymology is Rāj (राज), ‘to shine’ or ‘be splendid.’

2 The birth of Prithu is to be considered as the sacrifice, of which Brahmā, the creator, was the performer. But, in other places, as in the Padma, it is considered that an actual sacrificial rite was celebrated, at which the first encomiasts were produced. The Bhágavata does not account for their appearance.
had been withheld, and that, consequently, the people had perished. "Thou", said they, "art the bestower of subsistence to us: thou art appointed, by the creator, the protector of the people. Grant us vegetables, the support of the lives of thy subjects, who are perishing with hunger."

On hearing this, Prithu took up his divine bow Ájagava, and his celestial arrows, and, in great wrath, marched forth to assail the Earth. Earth, assuming the figure of a cow, fled hastily from him, and traversed, through fear of the king, the regions of Brahmá and the heavenly spheres. But, wherever went the supporter of living things, there she beheld Vainya with uplifted weapons. At last, trembling (with terror), and anxious to escape his arrows, the Earth addressed Prithu, the hero of resistless prowess. "Know you not, king of men", said the Earth, "the sin of killing a female, that you thus perseveringly seek to slay me?"

The prince replied: "When the happiness of many is secured by the destruction of one malignant being, the death of that being is an act of virtue." "But", said the Earth, "if, in order to promote the welfare of your subjects, you put an end to me, whence, best of monarchs, will thy people derive their support?" "Disobedient to my rule", rejoined Prithu, "if I destroy thee, I will support my people by the efficacy of my own devotions." Then the Earth, overcome with apprehension, and trembling in every limb, respectfully saluted the king, and thus spake: "All undertakings are successful, if suitable means of effecting them are employed. I will impart to you means of success, which you can make use of, if you please. All vegetable products are old, and destroyed by me: but, at your command, I will restore them, as developed from my milk. Do you, therefore, for the benefit of mankind, most virtuous of princes, give me that calf by which I may be able to secrete milk. Make, also, all places level, so that I may cause my milk, the seed of all vegetation, to flow everywhere around."

Prithu, accordingly, uprooted the mountains, by hundreds and thousands, for myriads of leagues; and they were, thenceforth, piled upon one another. Before his time there were no defined boundaries of villages or towns, upon the irregular surface of the earth; there was no cultivation, no pasture, no agriculture, no highway for merchants. All these things (or all civilization) originated in the reign of Prithu. Where the ground was made level, the king induced his subjects to take up their abode. Before his time, also, the fruits and roots which constituted the food of the people were procured with great difficulty; all vegetables having been destroyed: and he, therefore, having made Swáyambhuva Manu the calf,1 milked the Earth, and re-

1 'Having willed or determined the Manu Swáyambhuva to be the calf.'

So the Padma Purána:

* * * * * * * * वल्ल तस्मा: प्रक्षिप्तम् *
मन्त्र स्वायंबुव धृतिं परिवर्त्तिः पुनः: पुनः: *

The Bhágavata* has: वल्ल तस्मा समुन्तः। 'Having made the Manu the calf.' By the ‘calf’, or Manu in that character, is typified, the commentator observes, the promoter of the multiplication of progeny: प्रक्षिप्तम् प्रवत्ति।

* IV., 18, 12.
received the milk into his own hand, for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the Earth, Prithu was as her father; and she thence derived the patronymic appellation Prithivi (the daughter of Prithu). Then the gods, the sages, the demons, the Rākshasas, the Gandharvas, Yakshas, Pitris, serpents, mountains, and trees, took a milking vessel suited to their kind, and milked the earth of appropriate milk. And the milker and the calf were both peculiar to their own species.¹

¹ The Matsya, Brahma, Bhágavata, and Pandma enter into a greater detail of this milking, specifying, typically, the calf, the milk, the milker, and the vessel. Thus, according to the Matsya, the Rishis milked the earth through Brhaspati; their calf was Soma; the Vedas were the vessel; and the milk was devotion. When the gods milked the earth, the milker was Mitra (the sun); Indra was the calf; superhuman power was the produce. The gods had a gold, the Pitris, a silver vessel: and, for the latter, the milker was Antaka (death); Yama was the calf; the milk was Swadha or oblation. The Nágas or snake-gods had a gourd for their pail; their calf was TaltAkha; Dhfitarlishtra (the serpent) was their milker; and their milk was poison. For the Asuras, Márá was the milk; Virochana, the son of Prahláda, was the calf; the milker was Dwimúrdhan; and the vessel was of iron. The Yakshas made Vaśravaña their calf; their vessel was of unbaked earth; the milk was the power of disappearing. The Rākshasas and others employed Raupyanabha as the milker; their calf was Sumalin; and their milk was blood. Chitraratha was the calf, Vasuruchi, the milker, of the Gandharvas and nymphs, who milked fragrant odours into a cup of lotoes-leaves. On behalf of the mountains, Meru was the milker; Himavat, the calf; the pail was of crystal; and the milk was of herbs and gems. The trees extracted sap in a vessel of the Palása; the Sál being the

This Earth—the mother, the nurse, the receptacle, and nourisher, of all existent things—was produced from...
the sole of the foot of Vishṇu. And thus was born
the mighty Prithu, the heroic son of Vena, who was

Burnouf's translation of this passage is as follows:

"Se conformant au conseil amical et utile de la terre, le roi lui donna
pour veau le Manu, et se mettant à la traire de sa main, il en tira
toutes les plantes annuelles.

"C'est ainsi que d'autres sages ont su, comme ce roi, retirer de toutes
 choses une substance précieuse; les autres êtres vinrent également traire,
selon leurs désirs, la terre soumise par Prithu.

"Les Rīchis, ô sage excellent, lui donnant Bīhaspati pour veau, vinrent
aussi traire la vache divine; leurs organes étaient le vase dans lequel
ils reçurent le pur lait des chants sacrés.

"Les troupes des Saras, lui amenant Indra comme veau, en tirèrent
le Sōma, ce lait qui donne la force, l'énergie, la vigueur, et le reçurent
dans un vase d'or.

"Les Dāityas et les Dānāvas, prenant comme veau Prahrāda, chef des
Asuras, vinrent la traire, et reçurent dans un vase de fer le lait des
liqueurs spiritueuses et des suc fermentés.

"Les Gandharvas et les Aparas, prenant un lotus pour vase, vinrent
aussi traire la vache; Vīcāvālu fut le veau; le lait fut la douceur de
la voix et la beauté des Gandharvas.

"Les Pīthis, dont Aryaman était le veau, eurent pour lait l'offrande
qu'on présentait aux Mānes; les Divinités des funérailles, ô grand sage, la
reçurent avec foi dans un vase d'argile crue.

"Kapila fut le veau des Siddhas et des Vidyādhars; le ciel fut le
vase dans lequel ils reçurent les charmes et la puissance surnaturelle
qui consiste dans l'acte seul de la volonté.

"D'autres Dieux livrés à la magie, prenant Maya pour veau, reçurent
la Māyā, simple acte de la réflexion, que connaissent les êtres merveilleux
qui peuvent disparaître à leur gré.

"Les Yakhas, les Rākṣasas, les Bhūtas, les Piṇḍas et les Démones
qui se nourrissent de chair, prirent pour veau le chef des Bhūtas, et
reçurent dans un crâne le sang dont ils s'envivrent.

the lord of the earth, and who, from conciliating
the affections of the people, was the first ruler to whom
the title of Rājā was ascribed. Whoever shall recite
this story of the birth of Prithu, the son of Vena, shall
never suffer any retribution for the evil he may have
committed. And such is the virtue of the tale of
Prithu's birth, that those who hear it repeated shall
be relieved from affliction.\footnote{1 Another reading is, दुःस्मोपमम * * * करोति। 'It
counters evil dreams.' The legend of Prithu is briefly given
in the Mahābhārata, Rāja Dharma, and occurs in most of
the Purāṇas, but in greatest detail in our text, in the Bhāgavata,
and, especially, in the Padma, Bhūmi Khaṇḍa, s. 29, 30. All
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the versions, however, are, essentially, the same.

Les reptiles, les serpents, les animaux venimeux, les Nāgas prirent
Takchaka pour veau, et reçurent dans leur bouche le poison qu'ils avaient
trait de la vache.

Prenant pour veau le taureau, et pour vase les forêts, les bestiaux
reçurent l'herbe des pâturages. Accompagnées du roi des animaux, les
bêtes féroces,

Qui se nourrissent de chair, prirent la viande chacune dans leur corps;
et les volatiles, amenant comme veau Suparna, eurent pour leur part
l'insecte qui se meut et le fruit immobile.

Les arbres, rois des forêts, prenant le figuier pour veau, recueillirent
chacun le lait de leur propre sève; les montagnes, amenant l'Himavat,
recueillirent chacune sur leurs sommets les météos variés.

Toutes les créatures enfin, prenant comme veau le chef de leur espèce,
reçurent chacune dans leur vase le lait qu'elles étaient venues traire
de la vache, mère féconde de tous bien, qu'avait domptée Prithu.

C'est ainsi, à descendat de Kuru, que Prithu et les autres êtres,
avides de nourriture, trouvèrent tous d'excellents aliments dans les diverses
espèces de lait qu'ils reçurent, en présentant chacun à la terre son veau
et son vase."
CHAPTER XIV.

Descendants of Prithu. Legend of the Prachetasas: they are desired, by their father, to multiply mankind, by worshipping Vishtlu: they plunge into the sea, and meditate on and praise him: he appears, and grants their wishes.

Prithu had two valiant sons, Antardhi and Palin. The son of Antardhana, by his wife Sikhanainf, was Havirdhana, to whom Dhishana, a princess of the race of Agni, bore six sons: Prachinabarhis, Sukra, Gaya, the Vayu and Brahma (or Hari Vamsa) read, like that of the Vishu: Et jouirent du pouvoir de se rendre invisibles. The construction would admit of such a sense: but it seems more probable that they are intended for names. The lineage of Prithu is immediately continued through one of them, Antardbana, which, as the commentator states, with regard to that appellation: and as the commentator on the Hari Vaňša remarks, of the succeeding name: ‘One of the brothers being called Antardhana or Antardhi’ leaves no other sense for Práti but that of a proper name. The Bhágavata; gives Prithu five sons: Víjitáswa, Dhúma-keśa, Haryaksha, Dravína, and Viśka; and adds, that the elder was also named Antardhana, in consequence of having obtained, from Indra, the power of making himself invisible:

Prachinabarhis, from his placing upon the earth the sacred grass, pointing to the east. 2 At the termina-

The text of the Bhágavata, as usual, modifies this genealogy. Antaridhana has, by Sikhanindí, three sons, who were the three fires, Pávaka, Pávamána, and Suchi, condemned, by a curse of Vasishtha, to be born again. By another wife, Nabhaswati, he has Havirdhana, whose sons are the same; as those of the text; only giving another name, Barhisad, as well as Prachinabarhis, to the first. According to the Mahábhárata (Moksha Dharma), which has been followed by the Padma Puráña, Práchinabarhis was born in the family of Atri:

The first of these was a mighty prince and patriarch, by whom mankind was multiplied after the death of Havirdhana. He was called Práchinabarhis, from his placing upon the earth the sacred grass, pointing to the east. 3 At the termina-

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The Bhágavata; gives Prithu five sons: Víjitáswa, Dhúma-keśa, Haryaksha, Dravína, and Viśka; and adds, that the elder was also named Antardhana, in consequence of having obtained, from Indra, the power of making himself invisible:

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1 The text of the Váyu and Brahma (or Hari Vamsa) read, like that of the Vishu:

M. Langlois* understands the two last words as a compound epithet: “Et jouirent du pouvoir de se rendre invisibles.” The construction would admit of such a sense: but it seems more probable that they are intended for names. The lineage of Prithu is immediately continued through one of them, Antardbana, which, as the commentator states, with regard to that appellation: and as the commentator on the Hari Vaňša remarks, of the succeeding name: ‘One of the brothers being called Antardhana or Antardhi’ leaves no other sense for Práti but that of a proper name. The Bhágavata; gives Prithu five sons: Víjitáswa, Dhúma-keśa, Haryaksha, Dravína, and Viśka; and adds, that the elder was also named Antardhana, in consequence of having obtained, from Indra, the power of making himself invisible:

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Prachinabarhis, from his placing upon the earth the sacred grass, pointing to the east. 2 At the termina-
tion of a rigid penance, he married Savarātī, the daughter of the ocean, who had been previously betrothed.

which M. Langlois* has rendered: ‘Quand il marchait sur la terre, les pointes de couss étaient courbées vers l’orient; which he supposes to mean, ‘que ce prince avait tourné ses pensées et porté sa domination vers l’est;” a supposition that might have been obviated by a little further consideration of the verse of Manu† to which he refers: “If he have sat on culms of kusa, with their points toward the east, and be purified by rubbing that holy grass on both his hands, and be further prepared by three suppressions of breath, each equal, in time, to five short vowels, he then may fitly pronounce om.” The commentary explains the passage as above, referring to the verse: ‘He was called Prachinabarhis, because his sacred grass, pointing east, was going upon the very earth, or was spread over the whole earth.’ § The text of the Bhāgavata|| also explains clearly what is meant:

By whose sacred grass, pointing to the east, as he performed sacrifice after sacrifice, the whole earth, his sacrificial ground, was overspread.¶

* Vol. I., p. 10. † II., 74.

§ Rather: “On his land the sacred grass, pointing towards the east, was forthcoming on the face of the earth, as it were, that is to say, was filling the entire circuit of the earth. Hence he was called Prāchinabarhis.”

|| IV., 24, 10.

¶ Burnouf—Vol. II., Preface, p. III., note—renders thus: “C’est lui qui, faisant succéder les sacrifices aux sacrifices, courvit de tiges de Kuṣa
to him, and who had, by the king, ten sons, who were all styled Prachetasas, and were skilled in military science. They all observed the same duties, practised religious austerities, and remained immersed in the bed of the sea for ten thousand years.

Maitreya.—You can inform me, great sage, why the magnanimous Prachetasas engaged in penance in the waters of the sea.

Parāśara.—The sons of Prāchinabarhis were, originally, informed, by their father, who had been appointed as a patriarch, and whose mind was intent on multiplying mankind, that he had been respectfully enjoined, by Brahmā, the god of gods, to labour to this end, and that he had promised obedience. “Now, therefore”, continued he, “do you, my sons, to oblige me, diligently promote the increase of the people: for the orders of the father of all creatures are entitled to respect.” The sons of the king, having heard their father’s words, replied: “So be it.” But they then inquired of him, as he could best explain it, by what means they might accomplish the augmentation of mankind. He said to them: “Whoever worships Vishnu, the bestower of good, attains, undoubtedly, the object of his desires. There is no other mode. What further can I tell you? Adore, therefore, Govinda, who is Hari, the lord of all beings, in order to effect the increase
of the human race, if you wish to succeed. The eternal Purushottama is to be propitiated by him who wishes for virtue, wealth, enjoyment, or liberation. Adore him, the imperishable, by whom, when propitiated, the world was first created; and mankind will assuredly be multiplied."

Thus instructed by their father, the ten Prachetasas plunged into the depths of the ocean, and, with minds wholly devoted to Náráyaña, the sovereign of the universe, who is beyond all worlds, were engrossed by religious austerity for ten thousand years. Remaining there, they, with fixed thoughts, praised Hari, who, when propitiated, confers on those who praise him all that they desire.

Maitreya.—The excellent praises that the Prachetasas addressed to Vishnú, whilst they stood in the deep, you, O best of Munis, are qualified to repeat to me.

Parásara.—Hear, Maitreya, the hymn which the Prachatassas, as they stood in the waters of the sea, sang, of old; to Govinda, their nature being identified with him:—

“We bow to him whose glory is the perpetual theme of every speech; him first, him last; the supreme lord of the boundless world; who is primeval light; who is without his like; indivisible and infinite; the origin of all existent things, movable or stationary. To that supreme being who is one with time, whose first forms, though he be without form, are day and evening and night, be adoration! Glory to him, the life of all living beings, who is the same with the moon, the receptacle of ambrosia, drunk daily by the gods and progenitors; to him who is one with the sun, the cause of heat and cold and rain, who dissipates the gloom, and illuminates the sky with his radiance; to him who is one with earth, all-pervading, and the asylum of smell and other objects of sense, supporting the whole world by its solidity! We adore that form of the deity Hari which is water, the womb of the world, the seed of all living beings. Glory to the mouth of the gods, the eater of the Havya; to the eater of the Kavya, the mouth of the progenitors; to Vishnú, who is identical with fire; to him who is one with air, the origin of ether, existing as the five vital airs in the body, causing constant vital action; to him who is identical with the atmosphere, pure, illimitable, shapeless, separating all creatures! Glory to Krishña, who is Brahmá in the form of sensible objects; who is ever the direction of the faculties of sense! We offer salutation to that supreme Hari who is one with the senses, both subtile and substantial, the recipient of all impressions, the root of all knowledge; to the universal soul, who, as internal intellect, delivers the impressions, received by the senses, to soul; to him who has the properties of Prakriti; in whom, without end, rest all things; from whom all things proceed; and who is that into which all things resolve. We worship that Purushottama, the god who is pure spirit, and who, without qualities, is ignorantly considered as endowed with qualities. We adore that supreme Brahma, the ultimate condition of Vishnú, unproductive, unborn, pure, void of qualities, and free from accidents; who is neither high nor low, neither bulky nor minute, has neither shape, nor colour, nor shadow, nor substance, nor affection, nor body; who
is neither ethereal nor susceptible of contact, smell, or taste; who has neither eyes, nor ears, nor motion, nor speech, nor breath, nor mind, nor name, nor race, nor enjoyment, nor splendour; who is without cause, without fear, without error; without fault, undecaying, immortal, free from passion, without sound, imperceptible, inactive, independent of place or time, detached from all investing properties; but (illusively) exercising him, the Prachetasas passed ten thousand years of austerity in the vast ocean; when Vishnu, being pleased with them, appeared to them amidst the waters, to austerity in the vast ocean; of the complexion of the full-blown lotos-leaf. Beholding him mounted on the king of birds, (Garuda), the Prachetasas bowed down their heads in devout homage; when Vishnu said to them: “Receive the boon you have desired; for I, the giver of good, am content their devotions was the command of their father to accordingly granted to them the object of their prayers, to effect the multiplication of mankind. The god, having, disappeared; and they came up from the water.

Thus glorifying Vishnu, and intent in meditation on him, the Prachetasas passed ten thousand years of austerity in the vast ocean; on which, Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotos-leaf. Beholding him mounted on the king of birds, (Garuda), the Prachetasas bowed down their heads in devout homage; when Vishnu said to them: “Receive the boon you have desired; for I, the giver of good, am content their devotions was the command of their father to accordingly granted to them the object of their prayers, to effect the multiplication of mankind. The god, having, disappeared; and they came up from the water.

CORRIGENDA, &c.

P. VII., notes, l. 4. So runs the stanza in the Matsya, Kûrma, and other Purâñas. The Mârkandeya-purâna, in its concluding chapter, has the same, with the exception of the Vâhana: for the Vâhana: The Vâhu-purâna, III., 5, 17, reads: For the second line, it gives, at Vî., 5, 2: Vishnu Purâna.

Thus glorifying Vishnu, and intent in meditation on him, the Prachetasas passed ten thousand years of austerity in the vast ocean; on which, Hari, being pleased with them, appeared to them amidst the waters, of the complexion of the full-blown lotos-leaf. Beholding him mounted on the king of birds, (Garuda), the Prachetasas bowed down their heads in devout homage; when Vishnu said to them: “Receive the boon you have desired; for I, the giver of good, am content their devotions was the command of their father to accordingly granted to them the object of their prayers, disappeared; and they came up from the water.

P. XXX., l. 6 and 32. Read Bhûmi Khaḍâla. Vishnu Purâna.

For the second line, it gives, at Vî., 5, 2: Vishnu Purâna.

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P. XLI., l. 18. Read Vena. Vishnu Purâna.

P. XLV., notes, l. 4. Read editor's note in p. LV., infra. Vishnu Purâna.

P. LXII., notes, l. 2. Read Vânaka. Vishnu Purâna.

P. LXIII., l. 11. Read Swayâhâbhû. Vishnu Purâna.

P. LXVI., note, l. 2. For स भवन् (?) read सतरथ. Vishnu Purâna.

P. LXXXVII., l. 2. “Durvâsana” is the reading of Professor Wilson’s MS. But it is ungrammatical. Vishnu Purâna.


P. CXXII., l. 2 ab infra. Read Maruts. Vishnu Purâna.

P. 6. The Translator's note is here misnumbered. And the same is the case at pp. 19 and 34. Vishnu Purâna.

P. 22, notes, l. 2 ab infra. For p. 15 read p. 18. Vishnu Purâna.

P. 26, notes, l. 12. Professor Wilson must have adopted the following reading, that of a few MSS, which I have seen: Vishnu Purâna.


P. 31, notes, l. 5. Read: जन्मविषयमिच्छैं भगवद्गुरुभक्तिंभिनः. Vishnu Purâna.

P. 36, note, l. 9. Cudworth’s very words are: “When this world was made, a certain sphere of flame or fire did first arise and encompass the air which surrounds this earth, (as a bark doth a tree).” But both the Greek and the English are inadequately quoted. Vishnu Purâna.

P. 44, Editor’s note. I ought to have added, that the commentator’s view approaches more nearly that of the translator than my own. His rendering, however, of ब्रह्मचर्य—which, in the Vedânta, is a stereotype epithet of Brahma—by कुठीकासिद्धिः makes it doubtful, to my mind, whether his interpretation is preferable to that which I have proposed. The commentary runs as follows: परिकृति तत्ततः तत्ततः तत्ततः तत्ततः. Vishnu Purâna.
The passage thus annotated will be found translated in Original Sanskrit Texts, Part IV., p. 31, foot-note.

P. 56, l. 5. Read Narâi.  
P. 69, notes, l. 12. Read I-am-ness.  
P. 85, notes, l. 6. Referring to this place, Professor Wilson has written:  
"M. Burnouf renders stātra, les prières [mentales] qui sont comme la gâëve; and, in a note in the Vishnu Purâna, I have translated the same expression of the Bhâgavata, "the unuttered incantation". But it may be doubted if this is quite correct. The difference between stâtra and stoma seems to be, that one is recited, whether audibly or inaudibly; the other, sung." Translation of the Rig-veda, Vol. I., p. 22, note.

P. 86, notes, l. 16. Read चन्द्रास्म. L. 27. For वानी read नाती.  
P. 110, notes, l. 2 ab infra. The passage to which I refer is IV., l. 40 and 42. At III., 24, 23 and 24, as Professor Wilson says, Arundhâti is married to Vasishtha, and Śánti, to Atharvan.

P. 111, notes, l. 4. Read Dharma's.  
P. 124, notes, l. 6 ab infra. Read त्रि.  
P. 125, notes, l. 3 ab infra. Read Yâmphârâins.  
P. 155, notes, l. 3 ab infra. Read चांचल.  
P. 136, l. 4. Read Śachi.  
P. 142, l. 2. Read Maruts. Notes, l. 6 ab infra. Read Savitri.  
P. 152, notes, l. 6 ab infra. What is really stated is, that Prâna had two sons, Vedasiras and Kavi; and the latter was father of Usanas.  
See Burnouf's Bhâgavata-purâna, Vol. II., Preface, pp. VI-IX.

P. 155, notes, l. 13. Read Putyâ.  
P. 164, notes, l. 4. Read Dhârânta.  
P. 170, notes, l. 6. Read मात्रयम.  

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