WORKS

BY

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THE

VISHṆU PURĀṆA:

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURĀNAS,

BY THE LATE

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CHAPTER I.

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

MAITREYA.—The disposition of the earth and of the ocean, and the system of the sun and the planets, the creation of the gods and the rest, the origin of the Rishis, the generation of the four castes, the production of brute creatures, and the narratives of Dhruva and Prahláda, have been fully related by thee, my venerable preceptor. I am now desirous to hear from you the series of all the Manwantaras, as well as an account of those who preside over the respective periods, with Śakra, the king of the gods, at their head.

PARÁŚARA.—I will repeat to you, Maitreya, in their order, the different Manwantaras,—those which are past, and those which are to come.

The first Manu was Swáyambhuva; then came Swárochisha; then, Auttami;* then, Támasa; then, Raivata;

* Some of my MSS. have Uttama. See note 2 at p. 5, infra.
then, Chákshusha: these six Manus have passed away. The Manu who presides over the seventh Manwantara, which is the present (period), is Vaivasvata, the son of the Sun.*

The period of Śvayambhuva Manu, in the beginning of the Kalpa, † has already been described by me, together with the gods, Ṛṣis, (and other personages) who then flourished. I. I will now, therefore, enumerate the presiding gods, Ṛṣis, and sons of the Manu, in the Manwantara of Śvárochisha. The deities of this period (or the second Manwantara) were the classes

1. The gods were said to be the Yámas (Vol. I., p. 109); the Ṛṣis were Maričhi, Angiras, &c. (Vol. I., p. 100, note 2); and the sons were Priyavrata and Uttánápida (Vol. I., pp. 107, 108). The Váyu adds, to the Yámas, the Ajítas, who share with the former, it observes, sacrificial offerings. The Matsya, Padma, Brahma Puránás, and Hari Vaniśa; substitute, for the sons, the grandsons, of Śvayambhuva,—Agnídura and the rest (Vol. II., pp 101, 102).

2. This Manu, according to the legend of his birth in the Márkaṇḍeya Puráṇa, § was the son of Śvárochisha, so named from the splendour of his appearance, when born, and who was the son of the nymph Varúthini, by the Gandharva Chákshusha.|| The text, in another place, makes him a son of Priyavrata.¶

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* Compare the Laws of the Mánavas, I., 61, 62.
† The present Kalpa, the Várāha, from várāha, 'bear'. See Vol. I., pp. 58, 59.
§ Śí. 415.
§ Chapter LXIII.
|| I find Kála.
¶ See p. 11, note *, infra. According to the Bhágavata-puráṇa, VIII., I., 19, Śvárochisha was son of Agní.

1 The Váyu gives the names of the individuals of these two classes, consisting, each, of twelve. It furnishes, also, the nomenclature of all the classes of divinities, and of the sons of the Manu, in each Manwantara. According to the same authority, the Tushitas were the sons of Kratu: the Bhágavata calls them the sons of Tushitá by Vedaśiras. § The divinities of each period are, according to the Váyu, those to whom offerings of the Soma juice and the like are presented collectively.

2 The Váyu describes the Ṛṣis of each Manwantara as the sons, or, in some cases, the descendants, in a direct line, of the seven sages, Atri, Angiras, Bhṛigu, Kaśyapa, Pulaha, Pulastya, and Vasishtha: with some inconsistency; for Kaśyapa, at least, did not appear, himself, until the seventh Manwantara. In the present series, Urja is the son of Vasishtha; Stambha springs from Kaśyapa; Prána, from Bhṛigu; Riśabhá descends from Angiras; Dattoli is the son of Pulastya; Niśchara springs from Atri; and Arvarivat is the son of Pulaha. The Brahma Puráṇa and Hari Vaniśa ‡ have a rather different list, or, Aurva, Stambha, Kaśyapa,

* We read, Vol. II., p. 27, after an enumeration of twelve names: “These, who, in the Chákshusha Manwantara, were the gods called Tushitas, were called the twelve Adityas, in the Manwantara of Vaivasvata.” But our text, as now appears, places the Tushitas in the second Manwantara, not in the sixth: see p. 12, infra. Nor, according to the Váyu-puráṇa, were they Vishńu, Śakra, &c.
† The Bhágavata-puráṇa, VIII., I., 20, gives Rochana as the Indra of the second Manwantara or Patriarchate.
‡ Tushitá, according to the same authority, was their mother, as in our text, p. 17, infra.
§ So, rather, the Bhágavata appears to imply: VIII., I., 21.
|| Professor Wilson seems to have followed, here, his own MSS. of the Váyu-puráṇa, exclusively; and they must differ greatly from those to which I, after him, have access. Instead of Urja occurs, in these MSS, what looks like a corruption of Turya or Úrva; for Prána, Drona; for Dattoli, Dattátri; for Niśchara, Niśchala; and, for Arvarivat, Bhávat.
¶ Śí. 417.
were Urja, Stambha, * Práña, Dattoli, † Rishabha, Niś-

Práña, Bṛhaspati, Chyavana, and Dattoli; but the origin of part of this difference is nothing more than an imperfect quotation from the Váyu Puráña; the two first, Aurva and Stambha, being specified as the son of Vasishtha and the descendant of Kaśyapa, and then the parentage of the rest being omitted: to complete the

A curious peculiarity, also, occurs in these mistakes. They are confined to the first eight Manwantaras. The Brahma Puráña omits all details of the last six; and the Hari Vānśa inserts them fully and correctly, agreeably to the authority of the Váyu. It looks, therefore, as if the compiler of the Hari Vānśa had followed the Brahma, as far as it went, right or wrong, but had had recourse to the original Váyu Puráña, when the Brahma failed him. Dattoli is sometimes written Dattoni and Dattotri; and the latter appears to have been the case with the copy of the Hari Vānśa employed by M. Langlois, who makes one of the Rishis of this Manwantara, "le père de Atri." He is not without counterence in some such reading; for the Padma Puráña changes the name to Dattātreya, no doubt suggested by Datta-atri. Dattātreya, however, is the son of Atri; whilst the Váyu calls the person of the text the son of Pulastya. There can be no doubt,

* Stamba is an equally common reading in my MSS.
† So read three of my MSS. Variants are Dattoni, Dattor, Dattotbi, Duttkti, Dantoli, Dantobi, and Danbholi. See, further, Vol. I., p. 154, note †.
‡ In MSS. of the Brahma-púrāña I find Stamba and Dattoni. The Calcutta edition of the Hariváñha has Stamba, Kaśyapa, and Dattoni.
§ In Sl. 418.

In the third period, or Manwantara of Uttamā, Su-

therefore, of the correct reading; for the son of Pulastya is Dat-
toli, † (Vol. I., p. 154.)

1 The Váyu agrees with the text in these names, adding seven § others. The Bhágavata has a different series. || The Padma has four other names: Nabha, Nabhasya, Prasrīti, Bhavana. The Brahma has ten names, including two of these, and several of the names of the Rishis of the tenth Manwantara. The Matsya has the four names of the Padma for the sons of the Manu, and gives seven others, Havindhrā, Sukṛita, Murti, Apas, Jyotis, Aya, Śrīrta (the names of the Brahma), as the seven Prajápatis of this period, and sons of Vasishtha. The sons of Vasishtha, however, belong to the third Manwantara, and bear different apppellations. There is, no doubt, some blundering, here, in all the books except the Váyu and those which agree with it.

§ The name occurs Uttama, Uttama, and Uttama. The Bhág-
vāta ‡ and Váyu agree with our text (p. 11, infra), in making him a descendant from Priyavrata. The Márkaṇḍeya calls him the son of Uttama, ** the son of Uttanapāda; †† and this appears to be the correct genealogy, both from our text and the Bhágavata. ††

* One MS. gives Niśchira.
† The much more frequent lection known to me is Urvārvat.
‡ There is, I incline to think, room for very grave doubt as to both these points. See note † in p. 4, supra.
§ I do not count so many; and those that I find are very corruptly written.
|| At VIII., 1, 20, it says there were seven, but names only Urja and Stambha. Burnouf melts these two names into one.
¶ It calls him Priyavrata's son: VIII., 1, 23.
** LXXII., 39. Uttama is the grandson's name, in the Márkaṇḍeya-
pūrāña.
†† LXXIX., 3. Sūruchi is there said to be Uttama's mother. For the same parentage, see Vol. I., p. 159, of the present work.
‡‡ Not from the Bhágavata, certainly. See note ¶, in this page. As to our text, see note † at p. 11, infra.
́sat́i was the Indra, the king of the gods; the orders of whom were the Sudhámanas,† Satyas, Sivas, Prardarśanas,; and Vasavartins; each of the five orders consisting of twelve (divinities). The seven sons of Vásiśthá were the seven Rishiś; and Aja,∥ Paraśu,¶

1 The Brahma and Hari Vaisāna appear to furnish a different series, also; or even a third, according to the French translation: 'Dans le troisième Manvantara parurent, comme Saptarchis, les fils de Vasittha, de son nom appelés Vasitthas, les fils d'Hirañyagarbha, et les illustres enfants d'Oukra. The text is:

Swastikam: nāma swastikam iti viśvata: ||

The meaning of which is: 'There were (in the first Manvantara) seven celebrated sons of Vasittha, who (in the third Manvantara) were sons of Brahmá (i.e., Rishiś), the illustrious posterity

Divya, and others were the sons of the Manu.¹

1 The Váyu gives ten altogether different. The Bhágavata and Padma have, each, a separate nomenclature.

2 Of these the Brahma and Hari Vaisāna notice only the Satyas; the Matsya and Padma have only Śádhyanas. The Váyu, Bhágavata, Kúrma, and Márkaṇḍeya agree with the text.

3 He is the son of Priyavrata, according to the text; the Váyu, &c. The Márkaṇḍeya has a legend of his birth by a doe;

* Satyajit, according to the Bhágavata-púrañá, VIII., I., 24.
† Five MSS. have Swádhámanas.
‡ Prápadarśana is the reading of two MSS.
§ Three MSS. exhibit Vádaśavartins. Professor Wilson put "Vása-
vertins." ** St. 825.
†† In my three MSS. I find Prápadarśana, as in the Calcutta edition, instead of Prápadarśana. The Calcutta edition, at variance with my copies, has Swádhámanas, for Sudhámanas.
** The Bhágavata-púrañá, VIII., I., 24, names the Satyas, Vedáśrutas, and Bhádras. Also see note * at p. 17, infra.
†† St. 422.
¶¶ The Calcutta edition reads jás.

* One MS. has Swárupa. † Swádhí is the reading of one MS. § Śikhi is, in my MSS., almost as common a lection. And herewith agrees the Márkaṇḍeya-púrañá, LXXIV., 58. Tríshika is the name in the Bhágavata-púrañá, VIII., I., 28.
§ I have put Dálbhya for "Dalaya", on manuscript authority. The Bhágavata-púrañá, VIII., I., 24, names only Pramada, out of the seven; and he is not of the family as detailed in IV., I., 41, 42. See Vol. I., p. 155, note 3.
|| VIII., I., 23: Právana, Śrínjaya, Yajñahotra, and others unnamed.
¶ St. 427.
** I find—VIII., I., 28, 29—the Satyakas, Haris, Viras, and Vaidhíritis. †† LXXIV., 57.
‡‡ See p. 11, note ‡, infra; also, p. 17, text and notes † and §.
§§ Chapter LXXIV.
Indra, also designated by his performance of a hundred sacrifices, (or named Śatakrauta *). The seven Rishis were Jyotirdháman, Prithu, Kávyá, Chaitra, Agni, Varaka,† and Pívá. The sons of Tamasa were the mighty kings Nara, Khyáti, Sántahaya,‡ Jánuñjangha, and others.  

and, from his being begotten in dark tempestuous weather (तमस), he derives his name. §

1 Severally, according to the Váyu, the progeny of Bhrigu, Kaśyapa, Angiras, Pulastya, Atri, Vasishthá, and Pulaha. There is considerable variety in some of the names. Thus, the Matsya has Kávi, Prithu, Agni, Akapi, Kapí, Jalpa,|| Dhímat. The Hari Vanáša * has Kávyá, Prithu, Agni, Jahnu, Dháti,** Kapívat, Aka- 
pívat. For the two last the Váyu reads Gátra and Vanápitha. The son of Pulaha is in his place (Vol. I., p. 155, note 1)—Ar- 
varívat or Vanakápivat. Gátra is amongst the sons of Vasish-
thá (Vol. I., p. 155). The Váyu is, therefore, probably, most cor-
rect, although our text, in regard to these two denominations, 
holds no doubt:†† अविनाशकाथा पीवरकः।

2 The Váyu, &c. agree with the text; the Váyu naming eleven. The Brahma, Matsya, and Padma have a series of ten names, Sutapas, Tapomúla, &c., of which seven are the Rishis of the twelfth Manwantara. §§

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* This parenthesis was supplied by the Translator.
† Five of my MSS. read Varaka. Two of my MSS. of the Márkaideya-púrāňa have Varaka; the third, Varána. The Calcutta edition, LXXIV., 95, gives Valaka.
‡ In one MS. is Śántihaya; and in one, Śántithavya.
§ The Bhágavata-púrāňa, VIII., I., 27, represents him as brother of Utáma.
|| Corrected from the printer’s “Salpa”. ¶ Śi. 426.
** The Calcutta edition has Janyu and Dháman.
†† See, however, note † in this page.
§§ Agreeably to the Bhágavata-púrāňa, VIII., I., 27, they were in number, of whom it specifies Prithu, Khyáti, Nara, and Ketó.

1 Raivata, as well as his three predecessors, is regarded, usual-
ly, as a descendant of Priyavrata. The Márkaideya § has a long legend of his birth, as the son of King Durgama by the nymph Revati, sprung from the constellation Reváti, whom Rítvávák, a Muni, caused to fall from heaven. Her radiance became a lake on Mount Kumuda, hence called Raivata; and from it appeared the damsel, who was brought up by Pramucha Muni. Upon the marriage of Reváti, the Muni, at her request, restored the aster-
ism to its place in the skies.

2 The Brahma inserts, of these, only the Abhtitarajasas, with

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* Two MSS. have Abhtitaramas; two, Abhtitarayas; both which words look very like deprivations of the reading in all my other copies, to-wit, Abhtitarajas. The ordinary reading of the line containing this term is:

चिन्तामनस्तपरः। शुभेष्ठ! *

That the first two names must be taken as welded into a compound embodying Abhtitarajas is attempted to be shown in note || in the next page. See, further, note ¶, p. 17, infra. And hence the “Abhtitarajasas” — i.e., Abhtitarajas — of Professor Wilson may be open to correction, as regards its first syllable. Moreover, on the assumption that his MSS. were like mine, he has substituted the longer ending of the word for the shorter. See Vol. II., p. 101, note ‡; and p. 107, note ‡.

The Sanskrit scholar will have noticed, that, other considerations per-
mitting, the line just quoted might yield Bháhtarajas. The reading, un-
questionably, of the Bhágavata-púrāňa, VIII., V., 3, omits the vowel at the beginning. It is Bháhtarajas; and it involves a corruption, I take it, as to its y, such as we have in Bháhtarayas, The Márkaideya-púrāňa, LXXV., 71, has, in my three MSS., Bháhtaryas or Bháhtanayas, which, as could be shewn, may easily have grown out of Bháhtarajas. The Calcutta edition exhibits Bhápatris!

† In the singular, Sumedhas. Three MSS. agree in reading Susamedhases.
‡ The Bhágavata-púrāňa, VIII., V., 2, calls him uterine brother of Tamasa. And see p. 11, note ‡, infra.
§ Chapter LXXV.
Raivata were Balabandhu, Susaññabhávyá, Satyaka, and other valiant kings.†

These four Manus, Swárochisha, Auttami; Támasa, and Raivata, were, all, descended from Priyavrata, who, in consequence of propitiating Vishnu by his devotions,§ obtained these rulers of the Manwantaras for his posterity.

Chákshusha was the Manu of the sixth period,¹ in

is read Devabáhu; Sudháman, Satyanetra; and Mahánuni, Muni, Yajus, Vásishtha, and Yadudhra. According to the Váyu, those of the text are, respectively, of the lineage of Angiras, Bharu, Vasishtha, Pulasta, Atri, Pulaha, and Kaúpaka. There is considerable variety in the names of the Manu’s sons.

¹ Chákshusha, according to the best authorities, descended from Dhruva (see Vol. I., p. 177): but the Márkaññeya has a legend of his birth as the son of a Kshatriya named Anamíttra; of his being exchanged, at his birth, for the son of Viśrúnta Rája, and being brought up, by the prince, as his own; of his revealing the business, when a man, and propitiating Brahmap with his devotions, in consequence of which, he became a Manu. In his former birth, he was born from the eye of Brahma, whence his name, from Chákshus, ‘the eye.’ ||

* Saññabhávyá is the reading of five MSS.; Swasasanábhávyá, that of one.
† Only Arjuna and Balivindhya are named in the Bhágavata-purāṇá, VIII., V., 2.
‡ Uttarar, as before, is here a variant. The Víshkhu-purāná is at odds with itself, if it here derives Auttami from Priyavrata—not from Uttrañapáda. See Vol. I. p. 160: also, p. 5, note †; p. 7, note 3; p. 8, note §; p. 9, note ‡; supra.

“Descended from Priyavrata” translates प्रियव्रतायां; and “for his posterity”, अवतारांश्च. We may render: “one in lineage with Priyavrata”; but hardly, considering the context, “as his kindred”, instead of “for his posterity.” Uttañapáda and Priyavrata were brothers.

§ Tapas, ‘austerity.’ || Compare the Bhágavata-purāṇá, VIII., V., 7.
which the Indra was Manojava: the five classes of
gods† were the Ádyas; Prasítas,§ Bhavyas, Prithu-
gas, and the magnanimous Lekhas, eight of each:† Sumedhas, Virajas, Havishmat, Uttama, Madhu, ** Abhi-
nāman; † † and Sahishnu were the seven sages. The
t kings of the earth, the sons of Chákshusha, were the

1 The authorities agree as to the number, but differ as to the
names; reading, for Ádyas, Áyas and Ápyas; † † for Prasítas,
Prabhútás and Prasítás; for Prithugas, Prithukas and Prithusas;
and, which is a more wide deviation, Ribhus for Bhavyas. M.
Langlois§§ omits the Prasítás, and inserts Divakasas; but the
latter, meaning 'divinities,' is only an epithet. The Hari Vaníša

also Abhináman (Matya) and Atinámān (Hari Vaníša.† †). The latter

* Mautradruma; Bhágavata-puráńá, VIII, V., 8.
† See note * at p. 3, supra.
† † One MS. has Áryas.
§ This reading is in none of my MSS. Two have Prasítas; all the
rest, Prasítás. † † Three MSS. have Prithugas.
¶ See p. 3, note *, supra.
∥ Maru is in one MS.
∥ ∥ Every one of my MSS. has Atinámān.
‡ ‡ The Bhágavata-puráńá names the Ápyas only, of all the gods of this
Patriarchate.
|| || SL. 437.
¶¶ The Calcutta edition has अचाय; सभुता; and पुष्करा.
*** And so does the Hari Vaníša, SL. 435.
† † † The Márkaññeya-puráńá, LXXVI, 54, has, in one of my three MSS.,
Unnata, as against Uttama in the other two; and so has the Calcutta
dition, with which they all concur in reading Atinámān.

BOOK III., CHAP. L

powerful Uru, * Puru, † Šatadyumna, and others:†

The Manu of the present period is the wise lord of
obsequies, § the illustrious offspring of the Sun. The
deities are the Ádityas, || Vásus, and Rudras: † their
sovereign is Purandara. Vasishtha, Kaśyapa, Atri, Ja-
madagni, Gautama, Viśwámitra, and Bharadvája are
the seven Rishis; and the nine pious sons of Vaivas-
wata Manu are the kings ** Ikshwákú, Nabhaga, † †
Dhrishta, † † Saryáti, §§ Náshyanta, Nábhándishíta, ||

* Here — as in Vol. I., p. 177 — I have corrected the Translator's "Uru".
† Para is the worthless reading of two MSS.; and as many have Púru,
the ancient form of the name. See Vol. I., p. 177, note †.
‡ ‡ Those named in the Bhágavata-puráńá, VIII, V., 7, are Púru,
Purusha, and Šudyumna.
§ Sraddhadeva; often taken as a proper name. Vaivasvata is intended.
See p. 2, supra.
|| See Vol. II., p. 27, for their names.
¶ Add 'etc.' And see p. 15, note †. infra.
‖ See Book IV., Chapters L—V., where I return to these kings.
† † Three MSS. have Nabhaga. As will be seen further on, this king
should seem to bear another name, that of Nigága, which several
of my copies give here, as the reading.
‡ ‡ In two MSS., Dhrishta; in one, Viśhú; the former of which lec-
tions is of no account.
§§ Here I correct the "Saryáti" of the original edition. Half my MSS.
have Saryáti.
|| || Not one of my MSS. has this reading. Six—the two of Professor
Wilson's, now at Oxford—give Nábhága and Dhrishta; two, Nábhága
and Arishfa; one, Nábhága and Dhrishta; one, Nábha
and Dhrishta, &c. Moreover, it is shown, in the next page, that at least
one of the commentators understands two kings to be here spoken of.
And there is strong ground for believing that herein he is right.

Professor Wilson's choice of name—to which there is nothing, in any
of the MSS. he used, nearer than Válmiki's, occurring in one of
them—must have been suggested by the Nábhánedíshícha of the Rigveda,
and other ancient writings, to whom he refers in a note to Book IV.,
Chapter I.
Karūsha, Prishadhra, and the celebrated Vasumat.  

The unequalled energy of Vishnū, combining with

books,† no doubt incorrectly, Bhīṣag, Nabha, and Vivaswat, for Uitama, Madhu, and Havishmat.†

The sons of Chākṣuṣa are enumerated in Vol. I., p. 177.  
† There is no great variety of nomenclature in this Manwantara. The Vāyu adds, to the deities, the Śādhyas, Viśnū, Ma-

The text is as follows:

On this it is remarked, in one of the commentaries, the other being silent: 

That is to say, the “Vasumat” of the text is an epithet of Prishadhra, denoting ‘fortitudinous’.  

It is thus evident how the commentator here makes out the exact tale of nine kings.

Discordantly, the Bhāgavata-purāṇa, VIII., XIII., 2, 3, has Ikshvāku, Nabha, Ģrīṣita, Śaryāti, Nārāśuang, Dīsha, Karisha, Prishadhra, and Vasumata,—ten, as it distinctly states. Reference will be made, in the sequel, to IX., I., 12. See, for nine sons of Vivasvata, the Mārkandeya-purāṇa, LXXIX., 11, 12.

At present, it need only be added, that the Vāyu-purāṇa, professing to name but nine sons of the reigning Manu, makes Prishadhra the last, and says nothing of Vasumata as one of his brothers. Later Purāṇas than the Vāyu have manipulated its statements with a very free hand. For instance, the first line of the stanza in which it speaks of the sixth and seventh of Vivasvata’s Rishis, served, pretty certainly, as the type of the quotation given above; and hence the creation, there, of Vasumata. This stanza is thus expressed:

Of the two commentaries adduced in my annotations, that which I have hitherto designated as the smaller becomes, here at the beginning of Book III., considerably the amplier. From this point, not to midlead, I shall, till further notice, distinguish it as B; the other being called A.

† Śī. 435.
† Havishmat and Vīraka, and those only, are spoken of in the Bhāgavata-purāṇa, VIII., V., 8.

the quality of goodness, and effecting the preservation of created things, presides over all the Manwantaras, in the form of a divinity.* Of a portion of that divinity Yajna was born, in the Śvāyambhuva Manwantara,  
ruts, and gods sprung from Bhīṣag and Angirās.† The Bhāgavata;‡ adds the Rūbhus;§ and most include the two Āświns, as a class. Of the Maruts, however, the Hari Vānīsa remarks, that they are born in every Manwantara, seven times seven (or forty-nine); that, in each Manwantara, four times seven (or twenty-eight) obtain emancipation, but their places are filled up by persons reborn in that character. So the commentator explains the passages

and

The Vāyu has a rather different list of the seven Rishis:** or, Vasumata, the son of Vasiṣṭha; Vatsāra, descended from Kaśyapa;
VISHNU PURANA.

The will-begotten progeny of Akúti. When the Swá-

Viśvámitra, the son of Gádhi, and of the Kuśika race; Jamadagni, son of Kuru,† of the race of Brúgiga; Bháradwája, son of Brúhaspáti; Śrásadwat, son of Gotama,‡ of the family of Utáthya;§ and Brahmákośa or Atri, descended from Brahmá. || All the other authorities agree with our text.

† The nominal § father being the patriarch Ruchi. (See Vol. I., p. 108.)

** BHAGAVAT first appeared as Satyasena, along with the Satyavatas, according to the Bhágavata-puráṇa, VIII., II., 20.

† Here a name of Vishú.

‡ Son of Harí and Harimedhas, says the Bhágavata-puráṇa, VIII., II., 30.

§ The original has the locative हरिद्राक्ष, which supposes Haryá for the nominative.

|| Bhágaváta manifested himself as Ajita, son of Vairaja and Saúbháti, in the time of the sixth Manu, Chákhrishasa, according to the Bhágavata-puráṇa, VIII., V., 9. We read, in this page, that Vishú appeared as Ajita, in the age of Swárochisha. His epiphany then was as Vibhu, son of Vedádiras and Tushítá, declares the Bhágavata-puráṇa, VIII., I., 21.

¶ All my MSS.—except that four of them have सामसे: for राजसे: — concur in reading:

रूपते § यथा देव; समुन्नासां मानसों मनस्ति।

समुन्नासां राजसेः साध सहितेन वयो हि:।

In the original, पुरुषोधामाः. See Vol. I., p. 153. Also see the note immediately preceding this, and note ¶, at p. 10, supra.

** In the original, Purushottama.

†† We must read Vikuśitá. The Sanskrit presents the locative case as विकुशिताय:-

Vikuśitá’s husband was Subhra, alleges the Bhágavata-puráṇa, VIII., III.
with the deities called Vaikuṇṭhas.* In the present Manwantara, Viṣṇu was again born as Vāmana, the son of Kaśyapa by Aditi.† With three paces: he subdued the worlds, and gave them, freed from all embarrassment, to Purandara.¹ These are the seven persons

¹ There is no further account of this incarnation in the Viṣṇu Purāṇa. Fuller details occur in the Bhāgavata, Kūrma, Matsya, and Vāmana Purāṇas. The first of these (Book VIII., Chapters 15—23) relates the penance and sacrifices of Bali, son of Virochana, by which he had overcome Indra and the gods, and obtained supreme dominion over the three spheres. Viṣṇu, at the request of the deities, was born as a dwarf, Vāmana, the son of Aditi by Kaśyapa; who, applying to Bali for alms, was promised, by the prince, whatever he might demand, notwithstanding Śukra, the preceptor of the Dāityas, apprised him whom he had to deal with. The dwarf demanded as much space as he could step over at three steps, and, upon the assent of Bali, enlarged himself to such dimensions as to stride over the three worlds. Being worshipped, however, by Bali and his ancestor Prahlāda, he conceded to them the sovereignty of Pātalā.

² See the same etymology in Vol. I., p. 4, note 2.

by whom, in the several Manwantaras, created beings have been protected. Because this whole world has been pervaded by the energy of the deity, he is entitled Viṣṇu, from the root Viṣṇu, ‘to enter’, or ‘pervade’; for all the gods, the Manus, the seven Rishis, the sons of the Manus, the Indiras the sovereigns of the gods, all are but the impersonated might* of Viṣṇu.
CHAPTER II.

Of the seven future Manus and Manwantaras. Story of Sanjña and Chháyá, wives of the Sun. Sávarúñi, son of Chháyá, the eighth Manu. His successors, with the divinities, &c. of their respective periods. Appearance of Visháu in each of the four Yugas.

MAITREYA.—You have recapitulated to me, most excellent Brahman, the particulars of the past Manwantaras. Now give me some account of those which are to come.

PÁRÁŚARA.—Sanjña, the daughter of Viśwakarman, was the wife of the Sun, and bore him three children, the Manu (Vaivaswata), Yama, and the goddess Yamá (or the Yamuna river). Unable to endure the fervours of her lord, Sanjña gave him Chháyá, † as his handmaid, and repaired to the forests, to practise devout exercises. * The Sun, supposing Chháyá to be his wife

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† That is, her shadow, or image. It also means 'shade.' The Bhagavata, † however, makes both Sanjña and Chháyá daughters of Viśwakarman. According to the Matsya, Vivasvat, the son of Kaśyapa and Aditi, had three wives: Rájñí, the daughter of Raivata, by whom he had Revanta; Prabhá, by whom he had Prabháta; and, by Sanjña, the daughter of Twashíti, the Manu, and Yama, and Yamuná. The story then proceeds much as in the text.

* "Devout exercises" renders tapas.
† VIII., XIII, 3. In the next stanza it adds, that some give the Sun a third wife, Vaḍává. The commentator, Srídhara, identifies her, nevertheless, with Sanjña, who is said—VI., VI., 38—to have been transformed into a mare—vávadu.

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Sanjña, begot, by her, three other children, Śanaiśchara (Saturn), another Manu (Sávarúñi *), and a daughter, Tapatí (the Taptsee river). Chháyá, upon one occasion, being offended with Yama, † the son of Sanjña, denounced an imprecation upon him, and, thereby, revealed to Yama, and to the Sun, that she was not, in truth, Sanjña, the mother of the former. † Being further informed, by Chháyá, that his wife had gone to the wilderness, the Sun beheld her, by the eye of meditation, † engaged in austerities, in the figure of a mare, (in the region of Uttara Kuru §). Metamorphosing himself into a horse, he rejoined his wife, and begot three other children,—the two Aswins || and Revanta,—and then brought Sanjña back to his own dwelling. To diminish his intensity, Viśwakarman placed the luminary on his lathe, to grind off some of his effulgence, and, in this manner, reduced it an eighth: for more

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* Not named, here, in the original.
† kaṭākṣakṣa dūndi śaṁputya vikápta yada ।

† saṁāśhī.
§ This parenthesis, as usual, is supplied by the Translator.
‡ See the Mārkaṇḍeya-purāṇa, Chapter LXXVII.
than that was inseparable. The parts of the divine Vaishnava splendour, residing in the sun, that were filed off by Viśvakarman, fell, blazing, down upon the earth; and the artist constructed of them the discus of Viśnu, the trident of Śiva, the weapon of the god of wealth, the lance of Karttikeya, and the weapons of the other gods: all these Viswakarman fabricated from the superfluous rays of the sun.

The son of Chháyá, who was called, also, a Manu, was denominated Śāvartti, from being of the same caste (Savarí) as his elder brother, (the Manu Vai-

1 The Mataya says, he trimmed the Sun everywhere except in the feet, the extent of which he could not discern. Consequently, in pictures, or images, the feet of the Sun must never be delineated, under pain of leprosy, &c.

2 The term is Śibiká, which properly means 'a litter'. The commentator calls it Astra, 'a weapon'.

3 This legend is told, with some variations of no great importance, in the Matsya, Markandeya and Padma Puráṇas (Sarga Khanda) in the Bhágavata, Hari Vamsa, &c. The Markandeya, whilst it admits Savarni to be the son of the Srin, has a legend of his former birth, in the Swarochisha Manwantara, as Suratha Rája, who became a Manu by having then propitiated Devi. It was to him that the Durgá Máhátmaya or Chaúḍí, the popular narrative of Durgá's triumphs over various demons, was narrated.

1 The Váyu has Jánadagnya (or Parasuráma), of the Kúśika race; Gálava, of that of Bhrigu; Dwáipáyana (or Vyása), of the family of Vasishthá; Kripa, the son of Saradwat; Díptimat, descended from Atri; Rishyasringa, from Kaśyapa; and Áswattháman, the son of Droni, of the Bháradvája family. The Mataya and Padma have Sávatánanda, in place of Díptimat.

* Called Savarni or Sávartti, in the Sanskrit.
† My MSS. say 'twenty'; since they read: तेहङ्ग क्षत्रिय देवाणमिको विषयं: सूतः।
And both the commentaries observe: तेहङ्गः। विषय्यतिधिष्ठ्यः। The Váyu-puráṇa, too, has twenty; and so the Márkaṇḍeya-puráṇa, LXXII., 5.
‡ Otherwise known as Parasuráma.
§ Droni's brother-in-law.
|| I.e., son of Droni; namely, Áswattháman. See Book IV., Chapter XIX. Three of my MSS. have Droni, as has the printed Márkaṇḍeya-puráṇa, LXXX., 4. This form sins against grammar.
¶ Distinguished as Báraráyana.
** My MSS. here differ from the text, in reading: कृष्णस्वीकारामिको विषयम्: भागवः। That is to say, Gálava was a Káuśika, and Jánadagnya, a Bhágava. See pp. 14-16, note 1; and p. 16, note †, supra. Also see Professor Max Müller's History of Ancient Sanskrit Literature, p. 380; and p. 418, note 1.
of part of Pátála. The royal progeny of Sávarnú will be Virajas, Arvarivat,† Nirmoha,‡ and others.§

The ninth Manu will be Daksha-sávarnú.|| The Páras,† Maríchigarbhas, and Sudharmans will be the

1 The four following Sávarnúús are described, in the Váyu, as the mind-engendered sons of a daughter of Daksha, named either Suvaratá (Váyu) or Priyá (Brahma), by himself and the three gods, Brahmá, Dharma, and Rudra, to whom he presented her on Mount Meru; whence they are called also Meru-sávarnús. They are termed Sávarnúús, from their being of one family or caste:

3 The royal progeny of

According to the same authority, followed by the Hari Vánúá, **) it appears that this Manu is also called Rohita. Most of the details of this and the following Manwantaras are omitted in the Matsya, Brahma, Padma, and Márkaúéya †† Purúásas. The Bhágavata; and Kúrma give the same as our text; and the Váyu, which agrees very nearly with it, §§ is followed, in most

• The "Arvarivas" of the former edition was an oversight. Variants which I find are Uvarivat, Uvarávat, and Arvarívat.
† Two of my MSS. have Nirmoka; one, Nirmogha.
‡ According to the Bhágavata-púrañá, VIII., XIII., 11, 12, the gods will be the Sutapas, Virajas, and Amfitaprabhas; and among the sons of Sávarnú will be Nirmoka and Virajaska.
|| All my MSS. have Daksha-sávarnú. The ninth Manu will be son of Varuna, according to the Bhágavata-púrañá, VIII., XIII., 18.
§ Three MSS. give Paras.
** Sí. 468.
†† This Purúá should here be omitted, as it contains a full exhibition of the details referred to. See its chapters XXIV. and C.
‡‡ It will be seen, from my notes, that its agreement with our text is not of the closest.
§§ If my five MSS. are to be trusted, it deviates therefrom very widely. I have recorded only a few specimens of these deviations.

three classes of divinities; each consisting of twelve: their powerful chief will be the Indra Adbhuta. Savana, Dyutimá, Bhavya,* Vasu, Medhádhrití,† Jyotishmat, and Satya will be the seven Rishis. Dhítaketu,‡ Díptiketu,§ Panchahasta, Niránaya,|| Páthušráva,‡ and others, will be the sons of the Manu.**

In the tenth Manwantara, the Manu will be Brahma-sávarnú: † † the gods will be the Sudháúams, Virúddhás; † † and Sátasanksyás: the Indra will be the mighty Sántí: §§

respects, by the Hari Vánúá. The Matsya and Padma are peculiar in their series and nomenclature of the Manus themselves: calling the ninth, Rauchya; tenth, Bhaútya; eleventh, Meru-sávarnú; son of Brahmá; twelfth, Rítu; thirteenth, Rítadhám; and fourteenth, Viúwakáena. The Bhágavata calls the two last Manus Deva-sávarnú and Indra-sávarnú.

* Of three MSS. the reading is Havya; and one has Sabýa.
† Professor Wilson had "Medhasíthi", which I find nowhere. Two of my MSS. have Medhámití, a bad lection for what all the rest give, the name in the text.
‡ In a single MS. is Dhítiketu.
§ The former edition had "Díptiketu", for which I find no authority. A plurality of my MSS. read, like the Váyu-púrañá, as above; while five have Díptaketu; and two, Dásketu.
|| It seems very likely that we here have níramya, "free from disease", as an epithet of Panchahasta. In the Váyu-púrañá, it qualifies, in the plural, names preceding it.
¶ The Váyu-púrañá reads Páthušrávas.
** Of the sons of this Manu the Bhágavata-púrañá, VIII., XIII., 18, names only Bhútaketu and Díptaketu.
†† He is called Brahma-sávarnú, also, as in the original of the end of this paragraph:

He will be son of Upásioka, according to the Bhágavata-púrañá, VIII., XIII., 21.
‡‡ One MS. gives Viúddhas.
 §§ Sánsbhú: Bhágavata-púrañá, VIII., XIII., 22.
the Rishis will be Havishmat, Sukriti, Satya, * Apam-rutri, Nahhaga, Apratimajus, and Satyaketu;+ and the ten sons of the Manu will be Sukshetra, Uttama-
jas, Harisheframe,  and others.

11 In the eleventh Manwantara, the Manu will be 
Dharma-savarni;§ the principal classes of gods will be 
the Vihangamas, Kamagamas, pushmat, Vishisuta, purna, 
each thirty in number; of whom

11 Hence the Vayu identifies|| the first with days; the second, 
with nights; and the third, with hours.‡

* Four of my MSS. have Sahya; and two others have corruptions 
of it.
† Saptaketu appears in three MSS.
‡ Four MSS. have Bhurishefla; and this is the reading of the Vayu-
§ In the original we have the elongated form, Dharmasavarnika.
|| In the Vayu-purana, Kamas (or Vihangama) and Manojavas.
∥ The Vayu-purana, by twice beginning a line with this word, proves 
that we are not to read Anirmanaratis, of measureless enjoyment; for

‡‡ This name is implied, not expressed in full; the original being:

The "Savarga" of the former edition must have been a mere over-
sight. In two of my thirteen MSS., the name is Saratraga; that 
following being Sudharmatman. The Vayu-purana has Sarvavega, followed 
by Sudharmatman.

According to the Bhagavata-purana, VIII, XIII, 29, the eleventh 
Manu will engender Sudharmatman and nine other sons.
† Savaraka, in my copies.
‡ "Ritadhama", the name in the first edition, was simply a typo-
graphic error, I take it, as to its second syllable. One of my MSS. seems 
seems to have Kshetadhama. Similarly as in all my MSS. but one, Ritadhama
of the former edition. Rudra, the reading of the Bhagavata-purana, VIII, XIII, 29.
§ A single MS. has, like the Vayu-purana, Rohitas.
∥ A fourth class of gods is here omitted. Ten of my MSS. call them 
Taras; one, Surupas; one, Suripasa; and one, Suparas. The Vayu-
purana seems to have Suparas.

* The son of the Prajapati Ruchi (Vayu, &c.), by the nymph 
Maini,  the daughter of the Apsaras Pramlochā (Mārkaṇḍeya).

the kings of the earth, and sons of the Manu, will be 
Sarvavega, Sarvadharman, Devamsa, and others.

In the twelfth Manwantara, the son of Rudra, Sā-
varni,† will be the Manu: Ritadhama: will be the Indra:
and the Haritas, Lohitas, § Sumanasas, and Sukar-
mans|| will be the classes of gods, each comprising 
fifteen. Tapaswin, Sutapas, Tapomriti, Taporati, Ta-
podhriti, Tapodyuti, and Tapodhana will be the 
Rishis;** and Devavat, Upadeva, Devasreshtha, and 
others, will be the Manu's sons, and mighty monarchs 
on the earth).

In the thirteenth Manwantara, the Manu will be 
Rauchya:‡‡ the classes of gods, thirty-three in each.

¹ The son of the Prajapati Ruchi (Vayu, &c.), by the nymph 
Maini, the daughter of the Apsaras Pramlochā (Mārkaṇḍeya).

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mans|| will be the classes of gods, each comprising 
fifteen. Tapaswin, Sutapas, Tapomriti, Taporati, Ta-
podhriti, Tapodyuti, and Tapodhana will be the 
Rishis;** and Devavat, Upadeva, Devasreshtha, and 
others, will be the Manu's sons, and mighty monarchs 
on the earth).

In the thirteenth Manwantara, the Manu will be 
Rauchya:‡‡ the classes of gods, thirty-three in each.

¹ The son of the Prajapati Ruchi (Vayu, &c.), by the nymph 
Maini, the daughter of the Apsaras Pramlochā (Mārkaṇḍeya).
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will be the Sutrâmans, Sukarmans, and Sudharmans; their Indra will be Divaspati: the Rishis will be Nirmohta; Tattwadarśin, Nishprakampa, Nirutsuka, Dhritimat, Avyaya, and Sutapas: and Chitrâsena, Vichitra, and others, will be the kings.

In the fourteenth Manwantara, Bhautya will be the Manu; Suchi, the Indra: the five classes of gods will be the Chákshushas, the Pavistras, Kanishthas, Bhrajiras, and Vchávâriddhas: the seven Rishis will be Agnibâhu, Suchi, Sukra, Mágadha, G ridhara, and others, will be the kings.

In every Krita age, boon. Sánti accordingly solicited a son for his Guru; which son was Bhûti, the father of the Manu Bhautya.

Although the Purâñas which give an account of the Manwantaras agree in some of the principal details, yet, in the minor ones, they offer many varieties, some of which have been noticed. These chiefly regard the first six and the eighth. Except in a few individual peculiarities, the authorities seem to arrange themselves in two classes; one comprehending the Vishnu, Váyu, Kárma, Bhágavata, and Márkaṇḍeyâ; and the other, the Matsya, Pudma, Brhma, and Hari Vânsa. The Márkaṇḍeyâ, although it agrees precisely with the Vishnu in its nomenclature, differs from it, and from all, in devoting a considerable number of its pages to legends of the origin of the Manus, all of which are, evidently, of comparatively recent invention, and several of which have been, no doubt, suggested by the etymology of the names of the Manus.

† Son of Kâvi, by the goddess Bhûti; according to the Vâyu; but the Márkaṇdéyâ makes Bhûti the son of Angiras, whose pupil, Sánti, having suffered the holy fire to go out in his master’s absence, prayed to Agni, and so propitiated him, that he not only relighted the flame, but desired Sánti to demand a further

* For the “Sudhâmans” of the former edition I find no warrant; Sutrâmans is the name in the Váyu-purâna. Two of my MSS. have Sudarmans.

† These are not recognised in the Bhágavata-purâna, VIII., XIII., 32. One of my MSS. shows this name written over Nirmoka, the reading of the Bhágavata-purâna, VIII., XIII., 32.

§ Tattwadarśin, the reading of the Bhágavata-purâna, VIII., XIII., 32, occurs in a single copy.

|| Indrasâvarini: Bhágavata-purâna, VIII., XIII., 34.

¶ The Váyu-purâna has Bhájiras or Bhárjaras.

** This is the reading of the Váyu-purâna, likewise “Vávâriddhas” is in the old edition; but it looks like an inadvertence only. Two of my MSS. have Vchávâriddhas.

†† They are said to be Agnibâhu, Suchi, Siddha, Mágadha, and others, in the Bhágavata-purâna, VIII., XIII., 35.

‡‡ Agniváyu is in one MS.

§§ In two of my MSS. is what looks like the meaningless name Mamádha.

||| Such is the lection of two of my MSS.; while all the rest have Agnichâna, as has the Váyu-purâna, or corruptions thereof.

¶¶ Chapter XCIX.

BOOK III., CHAP. II.

Yukta,* and Ajita;† and the sons of the Manu will be Uru, Gabhíra,§ Bradhna,|| and others,¶ who will be kings, and will rule over the earth.†

At the end of every four ages** there is a disappearance †† of the Vedas; and it is the province of the seven Rishis to come down upon earth, from heaven, to give them currency again.: In every Krita age,
the Manu (of the period) is the legislator or author* of the body of law, the Smṛiti; the deities of the different classes receive the sacrifices during the Manvantaras to which they severally belong; and the sons of the Manu themselves, and their descendants, are the sovereigns of the earth for the whole of the same term. The Manu, the seven Rishis, the gods, the sons of the Manu, who are the kings, and Indra,† are the beings who preside over the world during each Manvantara.

An entire Kalpa,‡ O Brahman, is said to comprise a thousand ages,§ or fourteen Manvantaras;† and it is succeeded by a night of similar duration; during which he who wears the form of Brahmā, Janárdana, the substance of all things, the lord of all, and creator of all, involved in his own illusions, and having swallowed up the three spheres, sleeps upon the serpent Śesha, amidst the ocean.² Being, after that, awake, he, who

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* "Legislator or author" is to translate prānidhi, 'promulgator'.
† Śakra, in the original.
‡ For the names of twenty-eight Kalpas, as enumerated in the Vāyu-purāśa, see Dr. Aufrecht's Catalogus, &c., pp. 51, 52.
§ To render yuga.
|| Rather, both the commentators.

is the universal soul, again creates all things, as they were before, in combination with the property of foulness (or activity): and, in a portion of his essence, associated with the property of goodness, he, as the Manus, the kings, the gods, and their Indras, as well as the seven Rishis, is the preserver of the world. In what manner Vishnu, who is characterized by the attribute of providence* during the four ages, effected their preservation, I will next, Maitreya, explain.

In the Kṛta age, Vishnu, in the form of Kapila and other (inspired teachers), assiduous for the benefit of all creatures, imparts to them true wisdom. In the Tretā age, he restrains the wicked, in the form of a universal monarch,† and protects the three worlds. In the Dwāpara age, in the person of Veda-vyāsa, he divides the one Veda into four, and distributes it into innumerable† branches; and, at the end of the Kali (or fourth age), he appears as Kalki, and reestablishes the iniquitous in the paths (of rectitude). In this man

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1 A thousand ages of the gods and fourteen Manvantaras are not precisely the same thing, as has been already explained. (See Vol. I., p. 51, note 2.)
2 The order of the text would imply, that, as Brahmā, he sleeps upon Śesha: but, if this be intended, it is at variance with the usual legend, that it is as Vishnu or Nārāyaṇa that the deity sleeps in the intervals of dissolution. The commentator || accordingly qualifies the phrase Brahmārūpadhara (ब्रह्मरूपधर) by

* Sthitī.
† Literally, 'hundreds of'; sata.
‡ For a more literal rendering of this paragraph, down to this point, see Original Sanskrit Texts, Part III., p. 20.
ner the universal spirit preserves, creates, and, at last, destroys, all the world.*

Thus, Brahman, I have described to you the true nature of that great being who is all things, and besides whom there is no other existent thing, nor has there been, nor will there be, either here or elsewhere. I have, also, enumerated to you the Manwantaras, and those who preside over them. What else do you wish to hear?

* एवंतःत्त्वस्तथं परिपाति करोति च।
हसि चान्यन्यनन्य नास्त्यहास्तिरिक्त यत्॥

CHAPTER III.

Division of the Veda into four portions, by a Vyāsa, in every Dwāpara age. List of the twenty-eight Vyāsas of the present Manwantara. Meaning of the word Brahma.

MAITREYA.—I have learned from you, in due order, how this world is Vishnu, (how it is) in Vishnu, (how it is) from Vishnu: nothing further is to be known. But I should desire to hear how the Vedas were divided, in different ages,† by that great being, in the form of Veda-vyāsa; who were the Vyāsas of their respective eras; and what were the branches into which the Vedas were distributed.

PARĀŚARA.—The branches of the (great) tree of the Vedas are so numerous,† Maitreya, that it is impossible to describe them at length. I will give you a summary account of them.

In every Dwāpara (or third) age, Vishnu, in the person of Vyāsa, in order to promote the good of mankind, divides the Veda, which is (properly, but) one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyāsa.‡ Of the different Vyāsas in the

* Yuga, rendered by “eras”, just below.
† Literally, “by thousands”, sahasrāsak.
‡ वीर्य तेजो वर्ग चात्त्वम् मनुष्याशासनेन रूपम्।
हिताय सर्वमित्रानां चैव भैरवत्कर्षित च।
present Manwantara,¹ and the branches which they have taught, you shall have an account.

Twenty-eight times have the Vedas been arranged, by the great Rishis, in the Vaivaswata Manwantara in the Dwāpara age;* and, consequently, eight and twenty Vyāsas have passed away; by whom, in their respective periods, the Veda has been divided into four. In the first Dwāpara age, the distribution was made by Swayambhū (Brahmā) himself; in the second, the arranger of the Veda (Veda-vyāsa) was Prajāpāti (or Manu); in the third, Usānas; in the fourth, Brīhaspati; in the fifth, Savitṛi; in the sixth, Mṛtyu (Death, or Yama); in the seventh, Indra; in the eighth, Vasishṭha; in the ninth, Sāraswata; in the tenth, Tridhāman; in the eleventh, Trivrishan;† in the twelfth, Bhāradvāja;‡ in the thirteenth, Antarikṣa; in the fourteenth, Vaprivan;§ in the fifteenth, Vaprivaṇ; in the sixteenth, Dhannanjaya; in the seventeenth, Kṛiṣṇajaya;* in the eighteenth, Vaiṣṇava;† in the nineteenth, Vyaghrivan; in the twentieth, Vajrivan; Vyaghrivan; Vapovan; in the twenty-first, Yama; in the twenty-second, Vena,§ who is likewise named Rājaśravas;¶ in the twenty-third, Saumaśūṁmāna;§ also Triśūmbu;* in the twenty-fourth, Rīksha,†† the descendant of Bhirgu, who is known also by the name Vālmki; in the twenty-fifth, my father, Śakti,‡‡

¹ The text has: ‘Hear, from me, an account of the Vyasas of the different Manwantaras’.

But this is inconsistent with what follows, in which the enumeration is confined to the Vaivaswata Manwantara.

* This name occurs as that of one of the kings of the solar dynasty, and is included, by Mr. Colebrooke, amongst the per-

Vishnú is here called “the enemy of Madhu.”

* A more exact translation of Parásara’s reply, breaking off here, will be found in Original Sanskrit Texts, Part III., pp. 20, 21.

† Three MSS. have Trivriṣa; and so has the Kārma-purāṇa.

‡ I find Bhāradvāja in six MSS.; and this lection seems best, as the nineteenth Vyāsa is called Bhāradvāja.

§ So read seven of my MSS.; while two give Vamrivan, and others, Vajrivan, Vāyāghrivan, Vapovan, &c. &c. Professor Wilson’s “Vapra”, now discarded, I have nowhere met with.

|| Trayyāruṇī, in two MSS. Is the name Trayyāruṇī, or Trayjāruṇī?

in the sixteenth, Dhannanjaya; in the seventeenth, Kṛiṣṇajaya; in the eighteenth, Vaiṣṇava; in the nineteenth, Vyaghrivan; in the twentieth, Vajrivan; Vyaghrivan; Vapovan; in the twenty-first, Yama; in the twenty-second, Vena,§ who is likewise named Rājaśravas;¶ in the twenty-third, Saumaśūṁmāna;§ also Triśūmbu;* in the twenty-fourth, Rīksha,†† the descendant of Bhirgu, who is known also by the name Vālmki; in the twenty-fifth, my father, Śakti,‡‡
The syllable Om is defined to be the eternal monosyllabic Brahma.¹ The word Brahma is derived from

yu° Purāṇas. Many of the individuals appear as authors of different hymns and prayers in the Vedas; and it is very possible that the greater portion, if not all of them, had a real existence; being the framers, or teachers, of the religion of the Hindus, before a complete ritual was compiled.

¹ We have already had occasion to explain the sanctity of this monosyllable (see Vol. I., p. 1, note 1), which ordinarily commences different portions of the Vedas, and which, as the text describes it, is identified with the supreme, undefinable deity, or Brahma. So, in the Bhagavad-gītā:

多重の梵天所

Repeating Om, the monosyllable, which is Brahma, and calling me to mind;* which is not exactly the same idea that is conveyed by Schlegel's version,§ 'Monosyllabum mysticum OM pronuntiando numen adorans, mei memori;' where 'numen ado-

7. Indra.
8. Vasiṣṭha.
10. Trishāmaṇa.
11. Trivijāta.
12. Śatāteja.
15. Trīyārūni. (Trīyārūni?)
17. Kṛitajana.
18. Śrīmanjaya.
20. Gazāma.
21. Rājaśvasas.
22. Uṣhmāpāśa.
23. Śhāteja.
24. Vālmiki.
25. Śhākti.
27. Jātikārṣṇa.

None of these sages, it is observable, has more than one appellation. Noteworthy variants, in my MSS., are: Aruṇi, for Trīyārūni; Uṣhmānaya, for Uṣhmāpāśa. It is probable, that we should substitute, for Taraksha, Suraksha, which appears to be the reading of the Vīdu-pūrāṇa.

* See Dr. Aufrecht's Catalogus Cod. Manuscript., &c., pp. 52, 53.
† VIII., 13.
‡ This passage is referred to in the commentary.
§ P. 156 of the first edition; p. 68 of the second.

1 A similar list of Vyāsas is given in the Kūrma§ and Vāya-

word seems to be Śakti." On this observation Dr. Kern, in his meri-

tious edition of the Bṛihat-saṁhitā, Preface, p. 31, comments in these

words: "F. E. Hall remarks that Śakti is 'hardly the name of a male.'

As if a male were intended! Śakti is the heavenly power of Indra-Agni,"

Assuredly, a male is intended; and Śaktiputra, as Parāśara is called in the

Mahābhārata, is not to be rendered, as by Dr. Kern, "the son of

strength"—but "son of Śakti,"—unless we consent to regard the attribu-

tie of strength as offspring of Vasishtha. For Parāśara, as son of

Śakti, and grandson of Vasishtha, see the Anukramanikā to the Rīgveda,

on I., LXV., &c. &c. And the Rīgveda itself—VII., XVIII., 21—makes

mention of Parāśara, no less than of Vasishtha, as if he were anything

but a myth. Further, Śakti, as "the heavenly power of Indra-Agni," is,

so far as I am at present informed, altogether a novelty.

* This is the reading of eleven of my MSS.; and the other two have Jātukārṣṇa, which seems to be the lection of the Vīdu-pūrāṇa. Hence I have displaced Professor Wilson's "Jaraṅkār."†

† See the Anukramanikā to the Rīgveda, on V., XXVII., and IX., CX. The Vaidik form of the name is Tryarukna.


§ The list stands there as follows:

1. Śwāyambhuva.
2. Prajāpati.
3. Uśanas.
4. Bṛihaspati.
5. Savitṛi.
the root Bhū (to increase); because it is infinite (spirit), and because it is the cause by which the Vedas (and all things) are developed.  

Glory to Brahma, who is addressed by that mystic word, associated eternally with the triple universe, and who is one with the four Vedas! Glory to Brahma, who, alike in the destruction and renovation of the world, is called the great and mysterious cause of the intellectual principle (Mahat); who is without limit in time or space, and exempt from diminution or decay; in whom (as connected with the property of darkness) originates worldly illusion; and in whom resides the end of soul (fruition or liberation), through the properties of light and of activity (or goodness and foulness)! He is the refuge of those who are versed in the Sānkhya philosophy; of those who have acquired control over their thoughts and passions. He is the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is indivisible, radiant, undecaying, multiform. To that supreme Brahma be, for ever, adoration.

That form of Vāsudeva, who is the same with supreme spirit, which is Brahma, and which, although diversified as threefold, is identical, is the lord who is conceived, by those that contemplate variety in creation, to be distinct in all creatures. He, composed of the Rig-, Sāma-, and Yajur-Vedas, is, at the same time, their essence, as he is the soul of all embodied spirits. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them, by many subdivisions, into branches: he is the author* of those branches: he is those aggregated branches: for he, the eternal lord, is the essence of true knowledge.†

* The form or sensible type of Vāsudeva is here considered to be the monosyllable Om, and which is one with the three mystical words, Bhū, Bhūvaḥ, Swar, and with the Vedas. Consequently, the Vyāhritis and the Vedas are, also, forms of Vāsudeva; diversified as to their typical character, but, essentially, one and the same.

† For another rendering of the Sanskrit of the latter half of this paragraph, see Original Sanskrit Texts, Part III., pp. 11, 19.

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rasts, although it may be defended as necessary to the sense, is not expressed by the words of the text, nor compatible with Hindu notions. In one of the MSS. employed, the transcriber has, evidently, been afraid of desecrating this sacred monosyllable, and has, therefore, altered the text, writing it instead of

Brahma and Brahma are similarly etymologized in the Vēgu-purāṇa and Linga-purāṇa, respectively. See Vol. I., p. 30, note *.  

† Commenting on the Yājnavalkya-smṛti, I., 23.
CHAPTER IV.

Division of the Veda, in the last Dwapara age, by the Vyāsa. Kṛishṇa Dwaipayana. Paila made reader of the Rīg; Vaiśampāyana, of the Yajus; Jaimini, of the Sāman; and Sumantu, of the Atharvan. Sūta appointed to teach the historical poems.

PARĀŚARA.—The original Veda, in four parts, consisted of one hundred thousand (stanzas); and from it sacrifice of ten kinds, the accomplishment of all desires (proceeded). In the twenty-eighth Dwapara†

1 According to the Gīhya portion of the Śāma-veda, there are five great sacrificial ceremonies: 1. Agniḥotra, burnt-offerings, or libations of clarified butter on sacred fire; 2. Dārsapaurnamāsa, sacrifices at new and full moon; 3. Chāturmāsya, sacrifices every four months; 4. Paśuyajna or Āśvamedha, sacrifice of a horse or animal; and, 5. Soma-yajna, offerings and libations of the juice of the acid aclepias. These, again, are either Prākṛita, 'simple', or Vaikṛita, 'modified'; and, being thus doubled, constitute ten.§

† In the original, antara, i. e., Manwantara.
‡ Rather, 'normal' and 'supplemental'.
§ The commentary says: व्रत: • • चसानां च धार्मिकायमज्ञानो: चतुर्मासो: रूपति च वदन्यायम्:। स एव प्रकट्विच्यति तिमि; धार्मिकाय:। च " दशीयोः परम्यः यह इसविषयस्य । चतुर्मासोऽपराधिकृत:। कोट्स्योऽपराधिकृत:। चतुर्मासोऽपराधिकृत:। यद कायोऽपराधिकृत:। पराधिकृतविषयस्य ॥

First of all, five sacrifices—but not said to belong to the Śāmaaveda ceremonial—are, thus, named, but not defined. The paśu of this nomenclature, more usually, called paśuvadanka or nirūhapsāvadanka. It is not to be confounded with the āśvamedha. To the five sacrifices in question, remarks the commentator, if we add the five mentioned in the Gīhya, the ten of the text are completed. These five others—the mahāyajnas of the Śāmaaveda ritual—are said, in Śākta’s Karmapradipabhedā, to be the bhūtyajna, manuṣhyayajna, pitiyajna, devayajna, and brahmaṇyajna. They are referred to in Chapter IX. of this Book. For the sacrifices generally, see Chapter XI., where I revert to this note.

The composition of the Mahābhārata is always ascribed to the Vyāsa named Kṛishṇa Dwaipayana, the contemporary of the events there described. The allusion in the text establishes the priority of the poem to the Vishū Purāṇa.

When Vyāsa was enjoined, by Brahmā, to arrange the Vedas in different books, he took four persons, well read in those works, as his disciples. He appointed Paila reader of the Rīg;² Vaiśampāyana, of ³...
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the Yajur-; and Jaimini, of the Sāma-veda: and Sumanu, who was conversant with the Atharva-veda, was also the disciple of the learned Vyāsa. He also took Sūta, who was named Lomaharshaṇa,† as his pupil in historical and legendary traditions.

So, in the preceding verse, it is said: 'He took four persons, well read in the Vedas, as his disciples:'

And again it is said: 'Sumantu, conversant with the Atharva-veda, was his disciple:'

It is clear, therefore, that the Vedas were known, as distinct works, before Kṛishṇa Dwaipayana; and it is difficult to understand how he earned his title of arranger, or Vyāsa. At any rate, in undertaking to give order to the prayers and hymns of which the Vedas consist, Paila and the others were rather his coadjutors than disciples; and it seems probable, that the tradition records the first establishment of a school, of which the Vyāsa was the head, and the other persons named were the teachers.

1 The Itihaṣa and Purāṇas; understanding, by the former, legendary and traditional narratives. It is usually supposed, that, by the Itihaṣa, the Mahābhārata is especially meant. But, although this poem is ascribed to Kṛishṇa Dwaipayana, the recitation of it is not attributed to his pupil, Romaharshaṇa or Lomaharshaṇa:

* The Sakhītās thus disposed of are said, in the Bhāgavata-purāṇa, XII., VI., 52, 53, to be called, respectively, the Bahvīchā, the Nigada, the Chhandoga, and the Atharvāngirasi.

This statement occurs in the passage referred to in Vol. I., Preface, p. XLIV.

† All my MSS. have Romaharshaṇa. Also see p. 64, 65, infra.

‡ This chapter, thus far, will be found retranslated in Original Sanskrit Texts, Part III., pp. 21, 22.

There was but one Yajur-veda; but, dividing this into four parts, Vyāsa instituted the sacrificial rite that is administered by four kinds of priests: in which it was the duty of the Adhvaryu to recite the prayers (Yajusas,—or direct the ceremony); of the Hotri, to repeat the hymns (Rīchas); of the Udgāṭi, to chant other hymns (Sāmans); and, of the Brahman, to pronounce the formulae called Atharvans. Then the Muni, having collected together the hymns called Rīchas, compiled the Rīg-veda; with the prayers and directions termed Yajusas he formed the Yajur-veda; with those called Sāmans, the Sāma-veda; and with the Atharvans he composed the rules of all the ceremonies suited to kings, and the function of the Brahman agreeably to practice.

Again:

The commentator on the text, however, citing the former of these

* Yathā-sthiti, 'according to a fixed rule.'
This vast original tree of the Vedas, having been divided, by him, into four principal stems, soon branched out into an extensive forest. In the first place, Paila divided the Rig-veda, and gave the two Samhitás (or collections of hymns) to Indrapramati* and to Bāshkali.† Bāshkali‡ subdivided his Samhitá into four, which he gave to his disciples,§ Baudhya, passages from the Váyu, reads it:

वायुं छृप द्रव्यम् दत्ति सामस्या विश्वः

conferring the derivation to Yaj, ‘to worship.’ The concluding passage, relating to the Atharvan, refers, in regard to regal ceremonies, to those of expiation, Sānti, &c. The function of the Brahman (अभन्नं अर्थस्कृतं) is not explained; but, from the preceding specification of the four orders of priests who repeat, at sacrifices, portions of the several Vedas, it relates to the office of the one that is termed, specifically, the Brahman. So the Váyu has अभन्नलम्बारौ वेदानांस्यदेवयाः

‘He constituted the function of the Brahman at sacrifices, with the Atharva-veda.

† Both in our text, and in that of the Váyu, this name occurs both Bāshkala and Bāshkali. Mr. Colebrooke writes it Bākhalá and Bākali. §§ Asiatic Researches, Vol. VIII., p. 374.

* Agnimáthara, Yájnavalkya, and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Samhitá to his son Mańdukeya;† and it thence descended through successive generations, as well as disciples.‡ Vedamitra, (called also) Sákalya,|| studied the same Samhitá; but he divided it into five Samhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

Agnimáthara, Yájnavalkya, and Parásara; and they taught these secondary shoots from the primitive branch. Indrapramati imparted his Samhitá to his son Mańdukeya;† and it thence descended through successive generations, as well as disciples.‡ Vedamitra, (called also) Sákalya,|| studied the same Samhitá; but he divided it into five Samhitás, which he distributed amongst as many disciples, named, severally, Mudgala,

† The Váyu supplies the detail. Mańdukeya, or, as one copy writes, Márkanideya,‖ taught the Sānti to his son Satyasravas; he, to his son Satyahita; and he, to his son Satydrá. The latter had three pupils: Sákalya, also called Devamitra (sic in MS.); Rathántara;† and another Bāshkali, called also Bhárádwája. The Váyu has a legend of Sákalya’s death, in consequence of his being defeated, by Yájnavalkya, in a disputation at a sacrifice celebrated by Janaka.

‡ Professor Wilson had “Yajnavalkya”.

|| The Translators put “Mańdukeya”, as the name is written in five of my thirteen MSS. See III., 8, of the Pratidákhyá of the Rigveda, edited by M. Regnier.

§ Strictly, Bāshkala and Bāshkali, as transliterating the ungrammatical mispronunciations बाश्कल and बाश्कलि.

|| Strictly, Bāshkala and Bāshkali, as transliterating the ungrammatical mispronunciations बाश्कल and बाश्कलि.

Gokhalu,* Váteya,† Śályya, and Śísira.1 Śákapúrúṣi made a different division of the original Saṁhitá into three portions, and added a glossary (Nirukta), constituting a fourth.2 The three Saṁhitás

1 These names, in the Váyu, are Mudgala, Golaka, Khálilya, Mátṣya, Śáśiśraya.
2 The commentator, who is here followed by Mr. Colebrooke, states, that he was a pupil of Indrapramati; but, from the Váyu, it appears, that Śákapúrúṣi was another name of Rathántara, the pupil of Satyaśri, the author of three Saṁhitás and a Nirukta (or glossary); whence Mr. Colebrooke supposes him the same with Yáśka. Asiatic Researches, Vol. VIII., p. 375.** It is highly probable, that the text of the Váyu may be made to correct that of the Víshu, in this place, which is inaccurate, notwithstanding the copies agree. They read:

*Śákapúrúṣaśánpitáḥ चः शाक्पुरुषिर्चिह्नतः।।।। ।।

†† निश्चितकारणं चचत्वा शाख्यपुरुषिर्चिह्नतम।।

* Probably it was from being misled by a smudged ख, that Professor Wilson deciphered “Goswallu”, which I have corrected. Five of my MSS. have the word in the text; two corrupt it into Gokhala; one, into Yokkha; and four give Gomukha; one, into Galava. The Bhágavata-púrāṇa, XII., VI., 57, has Gokkalya. See, further, Professor Max Müller’s Ancient Sanskrit Literature, p. 135, note 2, and p. 368, note 6.
† A single MS. has Śankha.
†† Thus in four of my MSS., while the other nine have Śákapúrúṣi.

Professor Max Müller—Ancient Sanskrit Literature, p. 163, note—asserts, that “there can be no doubt that Śákapúrúṣi is the same name as Śákapúrúṣi.” The former has much the air of being a corruption of the latter, due to popular etymology. The MSS. of the Váyu-púrāṇa almost everywhere have Śákapúrúṣi; and so has Yáśka.

§ See note †† in this page.

|| Two MSS. have Khálilya; others, Kháláya, Kháláya, and Swáloya.

¶ All my MSS. give Mátṣya.


Professor Roth—Nirukta, p. 222—points out, that Śákapúrúṣi is quoted by Yáśka. The former cannot, therefore, be identical with the latter.

††† The bulk of MSS. at my disposal read शाक्पुरुषिर्चिह्नतः; and the

were given to his three pupils, Krauncha, Vaitálaki,*

Here, Śákapúrúṣi atha-ītāram is the necessary construction; but quere, if it should not be Śákapúrúṣi Rathántara. The parallel passage in the Váyu is:

प्रोक्ताच संहितासिद्धाः शाक्पुरुषिर्चिह्नतः।।
विशिष्टक व पुष्पक्षेन चिह्नितस:।।

Now, in describing the pupils of Satyaśri, Rathántara was named clearly enough:

शाक्पुरुषिः प्रथमसिद्धं तत्रादं राजार्तरः।।
वाच्चलिङ्ग भाराधार इति शायामये नकः॥

In another passage it would seem to be implied, that this Bāsh-kali was the author of the Saṁhitás; and Rathántara, of the Ni­ruktá only:

वाच्चलिङ्ग भाराधारिः प्रोक्ताच संहितः।।
राजार्तरं।। विशिष्टक व पुष्पक्षेन चिह्नितस॥

resulting sense is: “Now, another, Śákapúrúṣi, made a triad of Saṁhitás, and made, likewise, a glossary, for a fourth work.” The fact that the formentioned lection, with its awkwardly introduced “now, another,” is the more ordinary one, lends considerable support to Professor Wilson’s suggestion, that the text is here depraved.

* Bad readings are: Vaitálaki, Vaitáliki, Táluki, and Paitálaki; each in one manuscript.
† All my MSS. give रचितः. One of Professor Wilson’s has शाक्पुरुषिर्चिह्नतः: (nic).
‡ Such is, here, the prevailing lection: but रचितः occurs, also.
§ In the original, this passage precedes that quoted just above.
|| रचितः: is the reading here, in all my five MSS., and so in every one of Professor Wilson’s.

Rathántara is, without question, corrupted from Rathitara. As शाक्पुरुषिर्चिह्नतः, the reading of every one of my MSS.—see note †, above—is an all but impossible compound name, and as the person intended is called, elsewhere in the Váyu-púrāṇa, Rathitara simply, we must read शाक्पुरुषिः रचितः: ‘Śákapúrúṣi, that is to say, Rathitara.’ Śákapúrúṣi thus comes out a patronymic of Śákapúrúṣi,—a fact hitherto unnoticied, I believe. See Páúini, IV., L, 95. In two of the three passages adduced, above,
and Balāka,* and a fourth, (thence named) Nirukta-

However this may be, his being the author of the Nirukta identifies him with Śākapūrṇi, and makes it likely, that the two names should come in juxtaposition, in our text, as well as in the Vāyu. It must be admitted, however, that there are some rather inexplicable repetitions in the part of the Vāyu where this account occurs, although two copies agree in the reading. That a portion of the Vedas goes by the name of Rathantara† we have seen (Vol. I., p. 84); but, as far as is yet known, the name is confined to different prayers or hymns of the Ānya Gāna of the Śāma-veda. The text of the Vishnu also admits of a different explanation regarding the work of Śākapūrṇi; and, instead of a threefold division of the original, the passage may mean, that he composed a third Sanshitā.‡ So Mr. Colebrooke says: “the Vishnu purāṇa omits them [the Śākhās of Āśvalāyana

from the Vāyu-purāṇa, we find, similarly, mention of ‘Bāśhakali, Bhāradvāja’, i. e., sprung from Bhāradvāja.

We are, then, to understand, that one and the same person is referred to in the Brīhaddevatā, where it speaks of Śākapūrṇi and of Rathantara. See Indische Studien, Vol. I., p. 105.

Of the exceedingly rare work just named there is a MS. in the Bodleian Library, wittingly misrepresented, in Dr. Aufrecht’s Catalogue, as the gift of Mr. William Walker.

* Instead of this, the Bhāgayata-purāṇa, XII., VI., 58, says, that Jātukāriya, disciple of Śākalya, digested a Sakhaitā and a Nirukta, and gave them to his disciples, Balāka, Pājja, Valītā, and Virāja. The commentator explains that he divided his Śākhātī into three.

One Jātukāriya succeeded, as a teacher, Yāska. Brīhad-āraṇyaka Upaniṣhad, II., VI., 3; IV., VI., 3.

† For the passage so called, see Vol. II., p. 345; supplementary note on p. 295, l. 9, ibid.

‡ See note in this page.

§ We read in the Bhāgayata-purāṇa, XII., VI., 59:

Bāśhakali: Pratīṣṭhaśākhāṃ vājīṣṭhaṃ vā śākṣitaḥ. See note in this page.

This Bāśhakali had before been mentioned; and the Bāśhakali here spoken of is said, by Śrīdhara, to have been his son: Bāśhakali. Pratīṣṭhaśākhāṃ vājīṣṭhaṃ vā śākṣitaḥ. It is stated, in this stanza, that Bāśhakali compiled a Sakhaitā, called Vālakhilīya, from all the aforesaid Śākhās; and that Bālāyani (sic), Bhājya, and Kākhā accepted it,—or read it, according to the commentator’s gloss on the Word.|| Miscellaneous Essays, Vol. I., p. 15.

Another: Bāśhakali§ composed three

and Śānkhaṇyanaḥ, and intimates, that Śākapūrṇi, a pupil of Indrapramati, gave the third varied edition from this teacher.”|| The Vāyu, however, is clear in ascribing three Śākhās, or Śākhās, to Śākapūrṇi.

1 In the Vāyu, the four pupils of Śākapūrṇi are called Ke­na, Tālakā, Saṭabālāka, and Naigama.

2 This Bāśhakali may either be, according to the commentator, † † the pupil of Pālī,—who, in addition to the four Śākhā-


other Śaṅhitās, which he taught to his disciples, Kālāyani, Gārgya, and Kathājava.† These are they by whom the principal divisions of the Ṛch have been promulgated.‡

† In the Vāyu, they are called Nandāyaniya, Pannagāri, and Ārjava.

‡ Both the Vishṇu and Vāyu Purāṇas omit two other principal divisions of the Ṛch, those of Āswalāyana and Śānkhyāna (or the Kaushitaki). Asiatic Researches, Vol. VIII., p. 375. There is no specification of the aggregate number of Śaṅhitās of the Ṛch, in our text, or in the Vāyu; but they describe eighteen, including the Nirukta; or, as Mr. Colebrooke states, sixteen (Asiatic Researches, Vol. VIII., p. 374*); that is, omitting the two portions of the original as divided by Paila. The Kurma Purāṇa states the number at twenty-one; † but treatises on the study of the Vedas reduce the Śākhās of the Ṛch to five.‡

† But it does not name them.
‡ The Śākals, Bashkalas, Āswalāyana, Śānkhyāna, and Mādūkāyanas. So says the Charaṇa-vyula.
CHAPTER V.

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

PARĀŚARA.—Of the tree of the Yajur-veda there are twenty-seven branches, which Vaiśampāyana, the pupil of Vyāsa, compiled, and taught to (as many) disciples. Amongst these, Yajnavalkya, the son of Brahmarāta, was distinguished for piety and obedience to his preceptor.

It had been formerly agreed, by the Muniṣ, that any one of them who, at a certain time, did not join an assembly held on mount Meru should incur the guilt of killing a Brahman within a period of seven nights. Vaiśampāyana alone failed to keep the appointment, and, consequently, killed, by an accidental kick with his foot, the child of his sister. He then addressed his scholars, and desired them to perform the penance expiatory of Brahmanicide, on his behalf. Without any hesitation, Yajnavalkya refused, and said: “How shall I engage in penance with these miserable and inefficient Brahmans?” On which, his Guru, being incensed, commanded him to relinquish what he had learned from him. “You speak contemptuously,” he observed, “of these young Brahmans: but of what use is a disciple who disobeys my commands?” “I spoke,” replied Yajnavalkya, “in perfect faith: but, of what use is a disciple who disobeys my commands?”

1 The Vāyu divides these into three classes, containing, each, nine, and discriminated as northern, middle and eastern:

杜绝 摩乾婆婆摩 故常相應 綜：

Of these the chiefs were, severally, Śyāmāyani, Arunī, and Ānalavi (or Ālambi*). With some inconsistency, however, the same authority states, that Vaiśampāyana composed, and gave to his disciples, eighty-six Sanhītas.

* My MSS. have this reading.
† The Vāyu-purāṇa declares:

७७७४७५७७५७५७५७५७५७५७५

Then follows the line quoted above, and the names of the disciples, Śyāmāyani, &c.

1 The parallel passage in the Vāyu rather implies, that the agreement was to meet within seven nights:

तत्स्थ सम्बन्ध: यभें वैश्मानवर्षसिः.

प्रत्ययोऽस्मात्वं च सुधीतं देवताः समन्वित.

* One MS. has Devarāta; and so reads the Bhāgavata-purāṇa, XII., VI., 64. Devarāta would be a violent synonym of Brahmarāta. Moreover, Daivarāti—patronymic of Devarāta—is a name of Janaka, Yajnavalkya’s patron.
† These words should end the preceding sentence. The original runs: चर्चेभ च इमाव्यम परम:।

† He says: “I will perform this sacred office”: चर्चेभ हमादेह ब्रजस्त।

§ Bhaktav, “out of devotion to thee.”
as to what I have read from you, I have had enough: it is no more than this—" (acting as if he would eject it from his stomach); when he brought up the texts of the Yajus, in substance stained with blood. He then departed. The other scholars of Vaiśampāyana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which, from that circumstance, were called Taittirīya; and the disciples were called the Charaka professors* of the Yajus, also called the Black Yajus. No notice of this legend, Mr. Colebrooke observes (Asiatic Researches, Vol. VIII., p. 377), occurs in the Veda itself; and the term Taittirīya is more rationally accounted for in the Anukramaṇī, or Index, of the Black Yajus. It is there said, that Vaiśampāyana taught it to Yāśaka, who taught it to Tittiri, who, also, became a teacher; whence the term Taittirīya: for a grammatical rule explains it to mean, 'The Taittirīyas are those who read what was said or repeated by Tittiri:

I Panini, IV., II., 102. The legend, then, appears to be nothing more than a Paurāṇik invention, suggested by the equivocal sense of Tittiri, a proper name, or a partridge.† Much of the mythos of the Hindus, and, obviously, of that of the Greeks and Romans, originates in this source. It was not confined, at least amongst the former, to the case that Creuzer specifies,—"Telle ou telle expression cessa d'être comprise, et l'on inventa des mythes pour éclaircir ces malentendus."—but was wilfully perpetrated, even where the word was understood, when it afforded a favourable opportunity for a fable. It may be suspected, in the present instance, that the legend is posterior; not only to the Veda, but to the grammatical rule; or it would have furnished Paśini with a different etymology.

* Charakādhvariya. † Or Miscellaneous Essays, Vol. I., p. 16. ‡ Compare Professor Max Müller's History of Ancient Sanskrit Literature, p. 174, note.

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BOOK III., CHAP. V.

jus, from Charaṇa, ('going through' or 'performing' the expiatory rites enjoined by their master).‡

Yājñavalkya, who was perfect in ascetic practices,† addressed himself strenuously to the sun, being anxious to recover possession of the texts of the Yajus. "Glory to the Sun," he exclaimed, "the gate of liberation, the fountain of bright radiance, the triple source of splendour, as the Rig-, the Yajur-, and the Sāma-vedas! Glory to him, who, as fire and the moon, is one with the cause of the universe: to the sun, that is charged with radiant heat, and with the Sushumṇa-ray, (by which the moon is fed with light): to him who is one with the notion of time, and all its divisions of hours, minutes, and seconds:§ to him who is to be

* This is another specimen of the sort of Paronomasia explained in the preceding note. The Charakas are the students of a Śākha so denominated from its teacher Charaka. (Asiatic Researches, Vol. VIII., p. 377†). So, again, Paśini, IV., III., 107: 'The readers of that which is said by Charaka are Charakas:' Charakā has no necessary connexion with Char, 'to go.' The Vāyu states, they were also called Chaṭakas, from Chaṭ (चठ), 'to divide; because they shared amongst them their master's guilt. 'Those pupils of Vaiśampāyana were called Chaṭakas by whom the crime of Brahmanicidal was shared; and Charakas, from its departure.'

‡ See the Translator's third note on Book IV., Chapter XXI.

† Prāṇāyāma. It is correctly rendered "suppression of breath", in Vol. II., p. 89.

‡ See Vol. II., p. 297, note ‡.

§ कर्माकारानिधिनिविशालः काश्यपानादिनः नम:.

See Vol. I., p. 47.

meditated upon as the (visible) form of Vishnu, as the impersonation of the mystic Om:* to him who nourishes the troops of the gods, having filled the moon with his rays: who feeds the Pitris with nectar and ambrosia,† and who nourishes mankind with rain; who pours down, or absorbs, the waters, in the time of the rains, of cold, and of heat!: Glory be to Brahma.§ to him who nourishes the troops of the gods, having filled the moon with his rays: who feeds the Pitris with nectar and ambrosia,† and who nourishes mankind with rain; who pours down, or absorbs, the waters, in the time of the rains, of cold, and of heat!: Glory be to Brahma.§ to him who alone is the dispeller of the darkness of this earth, of which he is the sovereign lord! To the god who is clad in the raiment of purity be adoration! Glory to the sun, until whose rising, man is incapable of devout acts, and water does not purify; and, touched by whose rays, the world is fitted for religious rites: to him who is the centre and source of purification!|| Glory to Savitri, to Surya, to Bhāskara, to Vivasvat, to Aditya, to the first-born of gods or demons.** I adore the eye of the universe, borne in a golden car, whose banners scatter ambrosia.**

Thus eulogized by Yajnavalkya, the sun, in the form of a horse, (appeared to him, and) said: “Demand what you desire.” To which the sage, having prostrated himself before the lord of day, replied: “Give me a knowledge of those texts of the Yajus with which (even) my preceptor is unacquainted.” Accordingly, the sun imparted to him the texts of the Yajus called Ayātayāma (unstudied), which were unknown to Vaiśampāyana: and, because these were revealed by the sun, in the form of a horse, the Brahmans who study this portion of the Yajus are called Vājins (horses).† Fifteen branches of this school sprang from Kaṇva and other pupils of Yajnavalkya.†

† The Vāyu names the fifteen teachers of these schools, Kaṇva, Vaidheya, Śālīn, Madhyandina, Śāpeyin,† Vidagdha, Uddālin,§ Tāmārayaṇi,|| Vāsya, Galava,¶ Śaśiśīri,|| Aṭavyas;|| Parāṇa, Vīraṇa,;; and Saṁparāyana, §§ who were the founders of no fewer than 101 branches of the Vājasaneyi, or White Yajus. Mr. Colebrooke specifies several of these, as the Jābālas, Bandhāyanas, Tāpaniyas, &c. Asiatic Researches, Vol. VIII., p. 376.|||  

* Paramāśāstra.*
† Sudhārṣita. See Vol. II., p. 300, note *.
§ Vedhas, in the original. || Kāla.
†† Śrīdvarajas;|| Yajñavalkya’s hymn excepted, Orignal Sanskrit Texts, Part III., pp. 32, 33.
* Two of my MSS. have Śāpemīn, a reading of no value.
§ This, as I judge from all my MSS., is an error for Uddala.
|| Similarly, this seems an oversight for Tāmārayaṇa.
¶ Golava is a variant.
†† Aṭavin is the most common reading; but Aṭavin and Aṭavin, also, are found.
;; Vīraṇa is in all my MSS.
§§ The lection of four MSS. is Dharma, ‘and Parāṇa.’
CHAPTER VI.

YOU shall now hear, Maitreya, how Jaimini, the pupil of Vyása, divided the branches of the Sáma-veda.
The son of Jaimini was Sumantu; and his son was Sukarman; who, both, studied the Sanlhita under Jaimini. The latter composed the Sahasra Samhita (or compilation of a thousand hymns, &c.), which he taught to two disciples, Hiranyanabha,—also named Kausalya,—and Paushyinji. Fifteen disciples (of the latter) were the authors of as many Sanhitás: they were called the northern chanters of the Sáman.* As many more, also, the disciples of

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* Sukarman, namely.
† One of my MSS. has Kausalya. The Váyu-puráśa reads Kausalya, which looks less likely than Kausalya to be correct.
‡ All my MSS. have Paushpinji. Paushyinji, a reading of no account, occurs in some copies of the Váyu-puráśa. The Bhágavata-puráśa—see p. 59, note *,—intra,—has Paushpanji, a patronymic of Pushpanja. The meaning of Paushpinji is not evident; but it is, probably, the original name.
§ See p. 60, note ||, infra.

BOOK III., CHAP. VI. 59
I will now give you an account of the Śaṁhitās of the Atharva-veda. The illustrious Muni Sumantu taught this Veda to his pupil Kabandha, who made it twofold, and communicated the two portions to Devadarśa* and to Pathya. The disciples of Devadarśa were Maudgāya,† Brahmacali, Šāulkāyana,‡ and Pippalā-

of Lāngali, established, also, six schools.§ Kūtī was of royal descent:

† Sūta hirakṣabhyām dhati: śrīyo nūpārāya.

He and Paushyinji were the two most eminent teachers of the Śaṁa-veda.

Paushpanji’s disciples, to-wit, Laugākshi, Māngali, Kulya, Kuṣida, and Kuksi, received, each, a hundred Śaṁhitās; Hiranyānabha’s disciple, Kūtī, twenty-four; and Ávantya’s disciples, the rest.

We are not told who, or how many, these last were. They must have taken four hundred and seventy-six Śaṁhitās, to make up the thousand into which the Śaṁaveda was partitioned by Sukarman.

* The Vāyu-purāṇa has Vedasparśa. Śrīthara, commenting on the Bhāgavata-purāṇa, XII., VII., I, quotes a portion of our text, and reads Vedarśa.

† One MS. has Maunda. The name, in the Vāyu-purāṇa, is Moda.

‡ One MS. has Maukūkāyana.

§ I do not find that Rādāyaniya is called son of Lokākshi: he seems to have been only his disciple. Nor is Saumitri represented as son of Rādāyaniya; and no writings are credited to him. Rādāyaniya—son of Rādāyaniya—and he is merely stated to have been conversant with the Śaṁaveda. The Sanskrit runs:

Assāvānībhāya: sīrasīc: sāmanvedavigrāhī ||

Again, instead of “Parāśāra, the son of Kuthumi,” I meet with Parāśārya Kauthuma and with Kauthuma Parāśārya, which perhaps intend Parāśārya, son of Kuthumi. Once more, the kinship of Lāngali and Šālīgotra,—a better reading than Šālīgotra—is left unspecified; and each of them, we are told, published six Śaṁhitās:

† Sūta: śrīlakṣaṇayaḥ pṛthugrāhāv ścāhita: ||

As to this line, at least, my MSS. of the Vāyu-purāṇa must differ from those which were consulted by Professor Wilson.
da.* Pathya had three pupils, Jājali, Kumudādi,† and Saunaka; and by all these were separate branches instituted. Saunaka, having divided his Saṁhitā into two, gave one to Babhru, and the other to Saindhavāyana; and from them sprang two schools, the Saindhavas and the Munjakesas.‡: The principal subjects of difference§ in the Saṁhitās of the Atharvaveda are the five Kalpas (or ceremonial): the Nakshatra Kalpa, (or rules for worshipping the planets); the Vaitāna (Kalpa), (or rules for oblations, according to the Vedas generally); the Saṁhitā (Kalpa), (or rules for sacrifices, according to different schools); the Ángiras (Kalpa), (incantations and prayers for the destruction of foes and the like); and the Sánti Kalpa, (or prayers for averting evil).†

Accomplished in the purport of the Purāṇas, Vyāsa compiled a Paurāṇik Saṁhitā, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.‡† He had a distinguished disciple,
VISHNU PURANA.

Sūta, also termed Romaharshaṇa; and to him the great Muni communicated the Purāṇas. Sūta had six scholars, Sumati, Agnivarchas, Mitrayu* Śāṁśāpyānya,† Akñitabrāṇa,‡ (who is also called Kāśyapa§), and Sā-vārṇi. The three last composed three fundamental khyānas); of portions dedicated to some particular divinity, as the

* One MS. has, here and below, Mitrayu, a reading which is seen in some copies of the Vēḍu-purāṇa, as well.
† In one MS. is Śāṁśāpyānya.
‡ One MS. has Kṛitabrāṇa: but the reading is, perhaps, to be rejected. Akñitabrāṇa, however renders the line which it begins hypermetrical:

कत्तकत्तरी ४ ेक सावर्णी: यक्तित्वाचक कामवणि।

What is conclusive,—if the MSS. are not corrupt,—the Vēḍu-purāṇa has the line

चाचेय: तुम्मतिधिमावकाशपि यक्ततरण।

It is proved hereby, moreover, that Akñitabrāṇa sprang from Kaśyapa. Sumati is here called descendant of Atri, too.

For the reading Kṛitavrata, see note || in this page.
§ In the Sanskrit, Kaśyapa is not named here, but in the following sentence, which the translation abridges.

|| "Six persons received the Purāṇas from Vyāsa, and were his pupils. Their names are Sūta, Lomaharṣaṇa, Sumati, Mañjüśrī, Śūrṇiśāpyāna, and Suvarṇi. The Translator thus renders a passage from the Agni-purāṇa, in the Journal of the Asiatic Society of Bengal, Vol. I., p. 84. Compare Professor Wilson's Essays, Analytical, Critical, &c., Vol. I., p. 88.

Burnouf—in his edition of the Bhagavata-purāṇa, Vol. I., Preface, pp. XXXIX., XL.—quotes the original of the passage thus rendered, and translates and annotates it, as follows:

प्राय: आचार्यपुरुषान्ति सूते वी जोतिलघुः।

तुमदित्वानिषिवरांविशुः: ग्राह्यपाथः।

वनमन्तरीः सवार्णी: सहवालकावः कामवण।

ग्राह्यपाथायार्थताः पुराणाः ते संज्ञितः।

प्राण्डर्वपुरुषान्ति हरिरविवा द्रवां त श्राहमवण।

महावुद्धेश वनमावर्ष पिवायानहि हुर्ष: विन्दुः।

"Lomaharṣaṇa le Sūta, après avoir reçu de Vyāsa les Purāṇas et le reste, eut six disciples, savoir: Sumati, Agnivarchas, Mitrayu,

BOOK III., CHAP. VI.

Saṁhitās; and Romaharshaṇa himself compiled a

Śiva-gītā, Bhagavad-gītā, &c.; and accounts of the periods

Chānçāpyāṇa, Kṛitavrata and Sāvarṇi. Chānçāpyāṇa and the others were the most famous collections of the Purāṇas. The Purāṇas, called the Brāhma are the premier, are number of dix-huit; it is the science which is the real one that is left with Hari. For, in effect, in the grand Purāṇa, the Āgniṇya, Hari is the one who exists in the science of mankind.'

"M. Wilson * * * has cited this text that he regards as remarkable in this which touches the question of the origin of the Purāṇas. But it is still the case that he is under the eyes a text different from the note, so that some fault of impression seems to have passed in his work, it shows two personages of Sūta and of Lomaharṣaṇa, and it does not name Kṛitavrata. At the end of Chānçāpyāṇa, that is named also the Vāchāvrita, M. Wilson has Śūrṇiśāpyāna, as the Bhāgavata, and Māñjūśrī to the end of Mitrayu or Māñjūśrī of the Vāchāvrita. These differences are caused by the inattention of the copyists who have compiled the text that is not correct—M. Wilson for his analyses; which is, in any case, the cause, to me, it is more sure of me to rely on the text that I have under the eyes, and to find the names of Sūta and of Lomaharṣaṇa. But, we do in the same way that remark more the few text that is more certain that the one that is given in the question of the origin of the Purāṇas; such as, for example, the Vāchāvrita, the Bhāgavata, and the Vāchāvrita and the Āgniṇya. The names of Trayaṛuni and of Hārīta, are not part of the Bhāgavata, ne reparaissent plus dans le Vāchāvrita ni dans l'Āgniṇya, and this, for a part, the Sumati, the Agnivarchas and the Māñjūśrī of these other omissions are not found in the Bhāgavata. The list of this last Purāṇa contains also an allusion that it is a radical, which consists of making a few personages of Kaśyapa (as it is true, as I have said the reader in the present writing), and of Kṛitavrata. When one will compare a still more grand number of texts indians, and especially of commentaries, one can reconcile on these difficulties, as one can say that one is in the case where one touches Kṛitavrata, and that one still finds for his name, the patronymic, but also the name of Sumati or of Agnivarchas. Trayaṛuni is the one who calls Trayaṛuni, which is called, according to Celebrooke, among the original authors of some hymns of the Rājvēda (Miscell. Essays, t. I., p. 23); and Hārīta is the name of a sage, he is an author of a Dharmasāstra which is called some time called by Kālīkā Bhāṣā, in his Commentary on Manus", etc.

For Trayaṛuni, the real Vaidik name, see p. 36, note †, supra; for Ātrya, the patronymic of Sumati, p 64, note ‡, supra. According to III.
fourth, called Romaharshaṇīka;* the substance of which four Sāṁhitās is collected into this (Vishṇu Purāṇa).†

The first of all the Purāṇas is entitled the Brahma. Those who are acquainted with the Purāṇas enumerate eighteen, or, the Brahma, Padma, Vaishnava; Śaiva, 

called Kalpa, as the Brāhma Kalpa, Vārāha Kalpa, &c.§

the Vāyu-purāṇa, Bhāradaśwāja is Agnivarchas's patronymic; Vāsiṣṭha, Mitra; and Saumadatti, Sāvarṇī.

The originators of the Purāṇas are thus enumerated in the Bhāgavatapurāṇa, XII., VII., 6:

चार्यसिंह: बाह्यव साविकं रक्तमणि:।

वैश्ववन्स्त्रवीरं त्रि पीरापिष्कृ हसि॥

So read, all but consentaneously, five MSS. which I have examined. One of them has Akṣitavrata, for Akṣitabrāhma; and one has—like the Bhāgavata-bāhūv-saṁgraha—Śaṁskṛti, for Vaiśākha, Śaṁskṛti, is the name, in the Vāyu-purāṇa.

* काृप: भंडिताको साविकिणि: शांस्यपति:।

रोमस्यविषिष्ठा चत्वर्यात् तिमुष्यां मुखवियता॥

"Kāśyapa was compiler of a Sāṁhitā; and so was Śaṁskṛti, and so Śaṁskṛti, and the Romaharshaṇīka was another Sāṁhitā, the root of the three just specified."

The Vāyu-purāṇa says the same, in effect.

† The original of this paragraph, the scholia on it, and a translation of both, will be found in Burnouf's edition of the Bhāgavatapurāṇa, Vol. I., Preface, pp. XXXVII.—XXXIX.

‡ From the commentary: विष्णुपुराणम् च कृत्वाश्रयसाहस्राणां कृत्वान्

हस्तविलयन्विन्दुनिविज्ञाति च पद्मप्रवृत्त वाकाहते॥

We learn, from this, that the Vishṇu-purāṇa has been variously reputed as consisting of ten thousand stanzas, of eight thousand, and of six thousand. The scholiast accepts the most moderate estimate. It is a great reduction from twenty-three thousand. See Vol. I., Preface, p. XXXIV., note 2, extract from the Matsya-purāṇa.

§ Most of this note is taken from the commentary, which remarks as follows: 

मात्रानांदिक: वह प्रत्यासांहिता चिन्मः वाक्य श्रुति श्रेयः।

तथा द्वृत्तपञ्चमम् प्राकाशमिति बुधः। 

उत्साहस्व वक्ष्मपुराणं प्रचारे। गाया पित्रपुराणीति॥

कृत्वा चैव रायिन्द्रियानि लिङ्कि:।

The creation of the world, and its successive reproductions, the genealogies (of the patriarchs and kings), the periods of the Manus, and the transactions of the (royal) dynasties, are narrated in all these Purāṇas. This Purāṇa which I have repeated to you, Maitreya, is called the Vaishnava, and is next, in the series, to the Pādma; and in every part of it, in its narratives of primary and subsidiary creation, of families, and of periods, the mighty Vishṇu is declared, in this Purāṇa.

The four Vedas, the (six) Angas (or subsidiary portions of the Vedas), (viz., Śikṣā; rules of reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyākaraṇa, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotisha, astronomy), with Mīmāṁsā (theology), Nyāya (logic), Dharma (the institutes of law), and the Purāṇas, constitute the fourteen (principal) branches of knowledge: or (they are considered as) eighteen, (with the addition of these four), the Ayur-veda, (medical science, as taught by Dhanwantari), Dhanur-veda, (the science of archery or arms, taught by Bhṛigu), Gāndharva-(veda), (or the drama, and the arts of music, dancing, &c., of

1 For remarks upon this enumeration, see Introduction.†

* See Vol. I., Preface, p. VII., note 1; and the supplementary annotation thereon, in p. 199, ibid. See, further, the note at the end of the present chapter.

† Vol. I., Preface, pp. XXIII. et seg.
which the Muni Bharata was the author), and the
Artha Śāstra, (or science of government, as laid down
first by Brāhaspati). *

There are three kinds of Rishis (or inspired sages):
royal Rishis, (or princes who have adopted a life of
devotion, as Viswāmitra), divine Rishis, (or sages who
are demigods also, as Nārada), and Brahman Rishis,
(or sages who are the sons of Brahmā, or Brahmans,
as Vasishṭha and others). †

† A similar enumeration is given in the Vāyu, with some ad-
ditions. Rishi is derived from Rish, ‘to go to’, or ‘approach.’
The Brahmarshis, it is said, are descendants of the five patriarchs
who were the founders of races or Gotras of Brahmans; or, Kaśyapa,
Vasishṭha, Bhrigu, Angiras, and Atri. The Devarshis are
Nara and Nārāyaṇa, the sons of Dharma;† the Vālikhyas, §
who sprang from Kratu;‖ Kardama, the son of Pulaha; Kubera, the
son of Pulastya; Achala, the son of Pratýusha;‖ Parvata and
Nārāyaṇa, the sons of Kaśyapa. Rājarshis are Ikshvāku and other

I have, thus, described to you the branches of the
Vedas, and their subdivisions; the persons by whom
they were made; and the reason why they were made
(or, the limited capacities of mankind). The same
branches are instituted in the different Manwantaras.*
The (primitive) Veda, † that of the progenitor of all
things, is eternal: these (branches) are but its modifi-
cations (or Vikalpas). §

princes. The Brahmarshis dwell in the sphere of Brahmā; the
Devarshis, in the region of the gods; and the Rājarshis, in the
heaven of Indra. ||

*  वनप्तात्रसनन्तरस्मां श्राचार्यादिः समा: कृत्यः: ||
†  श्रुति, in the Sanskrit.
‡  प्रजापतिः, "derived from Prajāpati".
§ See Original Sanskrit Texts, Part III, p. 11.
|| The passage of the Vāyu-purāṇa is as follows:

|| The definitions and other particulars enclosed within parentheses, in
this and the following paragraph, are borrowed from the commen-
tary.
† On these, and other descriptions of Rishis, see Original Sanskrit Texts,
Part I, p. 109, note 11.
§ Such is the more ordinary spelling, in MSS. known to me. For the
Vālikhyas, see the Mahābhārata, Adi-parva, Chapters XXX., XXXI.
I am not aware that these pigmies had anything to do with the portion
of Veda called Vālikhya. See p. 49, note §, supra.
¶ The original, as will be seen in the next page, has Paulastya; and
this does not necessarily signify "son of Pulastya": but it does so,
there. Kubera was Pulastya's grandson, and son of Viśravas,
** See Vol. II., p. 23.
I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed? 1

1 No notice is taken, here, of a curious legend which is given in the Mahábhárata, in the Gádá Parvan. It is there said, that, during a great drought, the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books, and the Vedas were lost. The Kíshi Sáraswata, alone, being fed with fish by his mother Sáraswati, the personified river so named, kept up his studies, and preserved the Hindu scriptures. At the end of the famine, the Brahmans repaired to him, to be taught; and sixty thousand disciples again acquired a knowledge of the Vedas from Sáraswata. This legend appears to indicate the revival, or, more probably, the introduction, of the Hindu ritual by the race of Brahmans, or the people, called Sáraswata; for, according to the Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans who chiefly inhabit the Punjab. (Asiatic Researches, Vol. VII., p. 219; Vol. VIII., pp. 338, 341.) The Sáraswata Brahmans are met with in many parts of India, and are, usually, fair-complexioned, tall, and handsome men. They are classed, in the Játi málá, or popular lists of castes, amongst the five Gáuda Brahmans, and are divided into ten tribes. They are said, also, to be, especially, the Purohítas or family-priests of the Kshattriya or military castes;— (see the Játi málá, printed in Price's Hindoo and Hindoostanee Selections, Vol. I., p. 280)—circumstances in harmony with the purport of the legend, and confirmatory of the Sáraswatás of the Punjab having been prominent agents in the establishment of the Hindu religion in India. The holy land of the Hindus, or the primary seat, perhaps, of Brahmanism, has, for one of its boundaries, the Sáraswati river. See Vol. II., p. 142, note 4.

Note referred to at p. 67, supra.

Burnouf, in his edition of the Bhágavata-púrāṇa, Vol. I., Preface, pp. XLIV.—LI., dwells at length on the definition of the term Púrāṇa. After citing, from the Śábdalapádruma, a passage of the Brahmavíarta-púrāṇa, where the topics of a Púrāṇa are said to be ten, he translates an extract from the Bhágavata-púrāṇa,— XII., VII., 8-19,—in which these topics are enumerated almost in the same manner. Subjoined is his translation, with the original prefixed.

I have, thus, related to you, Maitreya, the circumstances, relating to the Vedas, which you desired to hear. Of what else do you wish to be informed? 1

The Translator omitted mention of the sons of Prábhása, here classed among the Devarshis, but not named. Prábhása was father of Viśva-karman. See Vol. II., p. 24.

Further, the Rájarshis are said to be Ailás, Aikshwákas, and Nábágas,—kings sprung from Manu, Vena (97), and Idá. * Or Godāyuddha-parvan. It concludes the Śáya-parvan, beginning with its thirty-third chapter.

† Or Colebrooke's Miscellaneous Essays, Vol. II., p. 22.
au sein de l'Être suprême]; d'autres, le principe [matériel] non développé. On entend par Apdgraya, délivrance, Brabma auquel il appartient d'être présent et absent tout à la fois, pendant que s'accomplissent les fonctions de la vie, de la veille, du sommeil et du sommeil profond, fonctions qui sont l'œuvre de Mâyâ."

This passage, and that from the Brahmavaivarta-purâna, before adverted to, are of interest, as evincing the comparatively recent date of those compositions; only five constitutive and characteristic topics of a Purâna being recognized by so late writers as the commentators on the Amara-kôka. See Vol. I., Preface, p. VII., where the commentators on Amarasimha are inadvertently identified, in respect of their views touching the subject-matters of a Purâna, with the vocabularist himself.
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 Vishnu not subject to Yama. How they are to be known.

MAITREYA.—You have, indeed, related to me, most excellent Brahman, all that I asked of you. But I am desirous to hear one thing which you have not touched on. This universe, composed of seven zones, with its seven subterrestrial regions, and seven spheres,—this whole egg of Brahma,—is everywhere swarming with living creatures, large or small, with smaller and smallest, and larger and largest; so that there is not the eighth part of an inch in which they do not abound. Now, all these are captives in the chains of acts, and, at the end of their existence, become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, or the like; and, thus, living beings, as the Sastras apprise us, perpetually revolve. Now, the question I have to ask, and which you are so well able to answer, is, by what acts men may free themselves from subjection to Yama.

PARASARA.—This question, excellent Muni, was once asked, by Nakula, of his grandfather Bhishma;

and I will repeat to you the reply made by the latter.

Bhishma said to the prince: "There formerly came, on a visit to me, a friend of mine, a Brahman, from the Kalinga country, who told me that he had once proposed this question to a holy Muni who retained the recollection of his former births, and by whom what was and what will be was accurately told. Being importuned by me, who placed implicit faith in his words, to repeat what that pious personage had imparted to him, he, at last, communicated it to me; and what he related I have never met with elsewhere.

"Having, then, on one occasion, put to him the same question which you have asked, the Kalinga Brahman recalled the story that had been told him by the Muni,—the great mystery that had been revealed to him by the pious sage who remembered his former existence,—a dialogue that occurred between Yama and one of his ministers.

"Yama, beholding one of his servants with his noose in his hand, whispered to him, and said: 'Keep clear of the worshippers of Madhusudana. I am the lord of all men, the Vaishnavas excepted. I was appointed, by Brahma,* who is reverenced by all the immortals, to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishnu is of power to govern and control me. As gold is one sub-

* Dhatri, in the Sanskrit.
stance, still, however diversified as bracelets, tiaras, or ear-rings, so Hari is one and the same, although modified in the forms of gods, animals, and man. As the drops of water, raised, by wind, from the earth, sink into the earth again, when the wind subsides, so the varieties of gods, men, and animals, which have been detached by the agitation of the qualities, are reunited, when that disturbance ceases, with the eternal. He who, through holy knowledge, diligently adores the lotos-foot of that Hari, who is reverenced by the gods, is released from all the bonds of sin; and you must avoid him, as you would avoid fire fed with oil.

"Having heard these injunctions of Yama, the messenger addressed the lord of righteousness, and said: 'Tell me, master, how am I to distinguish the worshipper of Hari, who is the protector of all beings?' Yama replied: 'You are to consider the worshipper of Vishnu him who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend or enemy; who takes nothing (that is not his own), nor injures any being. Know that person of unblemished mind to be a worshipper of Vishnu. Know him to be a devout worshipper of Hari, who has placed Janardana in his pure mind, which has been freed from fascination, and whose soul is undefiled by the soil of the Kali age. Know that excellent man to be a worshipper of Vishnu, who, looking upon gold in secret, holds that which is another's wealth but as grass, and devotes all his thoughts to the lord. Pure is he as a mountain of clear crystal: for how can Vishnu abide in the hearts of men with malice, and envy, and other evil passions? The glowing heat of fire abides not in a cluster of the cooling rays of the moon. He who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has Vasudeva ever present in his heart. As the young Sala-tree, by its beauty, declares the excellence of the juices which it has imbibed from the earth, so, when the eternal has taken up his abode in the bosom of any one, that man is lovely amidst the beings of this world. Depart, my servant, quickly from those men whose sins have been dispersed by moral and religious merit, whose minds are daily dedicated to the imperceptible deity, and who are exempt from pride, uncharitableness, and

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1 Or Yama and Niyama. The duties intended by these terms are variously enumerated. The commentator on the text specifies, under the first head, absence of violence or cruelty to other beings (Ahimsa), truth (Satya), honesty (Asteya), chastity (Brahmacharya), and disinterestedness, or non-acceptance of gifts (Apariggins). Under Niyama are comprehended purity (Saucha), contentment (Santosha), devotion (Tapas), study of the Vedas (Swadhya), and adoration of the supreme (Iswara-pratisthana).

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* Mukuta.
† Kalusha, "sculence."

* "Imperceptible deity" here renders achyuta, on which term see Vol. I., p. 15, note 3.
† Rather, "mortification."
malice. In the heart in which the divine Hari, who is without beginning or end, abides, armed with a sword, a shell, and a mace, sin cannot remain; for it cannot coexist with that which destroys it: as darkness cannot continue in the world, when the sun is shining. The eternal makes not his abode in the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness and untruth, who is proud of his iniquity, and whose mind is evil. Janardana occupies not his thoughts who envies another's prosperity, who calumniates the virtuous, who never sacrifices, nor bestows gifts upon the pious, who is blinded by the property of darkness. That vile wretch is no worshipper of Vishnu, who, through avarice, is unkind to his nearest friends and relations, to his wife, children, parents, and dependants. The brute-like man whose thoughts are evil, who is addicted to unrighteous acts, who ever seeks the society of the wicked, and suffers no day to pass without the perpetration of crime, is no worshipper of Vasudeva. Do you proceed afar off from those in whose hearts Ananta is enshrined; from him whose sanctified understanding conceives the supreme male and ruler, Vasudeva, as one with his votary and with all this world. Avoid those holy persons who are constantly invoking the lotus-eyed Vasudeva, Vishnu, the supporter of the earth, the immortal wielder of the discus and the shell, the asylum of the world. Come not into the sight of him in whose heart the imperishable soul resides; for he is defended from my power by the

discus of his deity: he is designed for another world, (for the heaven of Vishnu).

"'Such,' said the Kalinga Brahman, 'were the instructions communicated by the deity of justice, the son of the Sun, to his servants, as they were repeated, to me, by that holy personage, and as I have related them to you, chief of the house of Kuru' (Bhishma). So, also, Nakula, I have faithfully communicated to you all I heard from my pious friend, when he came, from his country of Kalinga, to visit me. I have, thus, explained to you, as was fitting, that there is no protection, in the ocean of the world, except Vishnu; and that the servants and ministers of Yama, the king of the dead himself, and his tortures, are, all, unavailing against one who places his reliance on that divinity."*

I have, thus, resumed Parasara, related to you what you wished to hear, and what was said by the son of Vivaswat. What else do you wish to hear?

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1 Or Vivaswata. This section is called the Yama gitá.

* Kesava, in the original.
CHAPTER VIII.

How Vishnú is to be worshipped, as related, by Aurva, to Sagara.

Duties of the four castes, severally and in common: also in time of distress.

MAITREYA.—Inform me, venerable teacher, how the supreme deity, the lord of the universe, Vishnú, is worshipped by those who are desirous of overcoming the world; and what advantages are reaped, by men assiduous in his adoration, from the propitiated Govinda.

PÁRÁSARA.—The question you have asked was formerly put, by Sagara, to Aurva. I will repeat to you his reply.

Sagara, as we shall see, was a king of the solar race. Aurva was a sage, the grandson of Bhúrgu.

In the Mahábhdrata, Adi-parvan, verse 2610, * * * we have the parentage of Aurva thus specified: 'Arushi, the daughter of Manu, was the wife of this sage [Chyavana, son of Bhúrgu]; the illustrious Aurva was born of her, having separated his mother's thigh: In the Harivaśa, verse 1466, it seems to be identified with Richika, father of Jamadagni; Richika being Aurva, or the son of Urú,' &c. Original Sanskrit Texts, Part I., pp. 172, 173.

Subjoined are the originals of the passages here referred to:

चार्चिते तु मनोऽत्स्या तथा पत्तो मनोविषयः।
वैरेण्यं यथे समवर्हूंैं भिष्ठा महायासः॥

Mahábhdrata.

वैरेण्यं यथे समवर्हूंैं भिष्ठा महायासः।
समविन्यासोत्पि प्राणविदूं वर॥

Harivaśa.

The name of the father of Jamadagni should, then, be read Urú,—not Kuru, nor Urú, nor Kuśa, as at p. 16, note †, &c., supra.

of king Kritavirya persecuted and slew the children of Bhúrgu, to recover the wealth which their father had lavished upon them, they destroyed even the children in the womb. One of the women of the race of Bhúrgu, in order to preserve her embryo, secreted it in her thigh (Urú), whence the child, on his birth, was named Aurva. From his wrath proceeded a flame, that threatened to destroy the world; but, at the persuasion of his ancestors, he cast it into the ocean, where it abode, with the face of a horse. Aurva was, afterwards, religious preceptor to Sagara, and bestowed upon him the Ágneyástra, or fiery weapon, with

* The Translator—in Professor Johnson's Selections from the Mahábhdrata, pp. 1, 2,—thus annotates on sl. 5107 of the Adí-parvan: 'Agneyástra, 'the weapon of fire',—a kind of fire-arms. Fiery arms or rockets were, possibly, employed by the Hindus in remote antiquity, as well as in recent times; whence came the notion of certain mysterious weapons framed of the elements, and to be wielded only by deities and demigods. These make a great figure in the battle-scenes of the Mahábhrata and Rámdáya, and, to readers who are not Hindus, spoil descriptions which would, else, be not without spirit. For a further account of these weapons, see Translation of the Uttara Rámá Charitra."

The further account here spoken of is found in Professor Wilson's Specimens of the Hindu Theatre, Vol. I., p. 297, second edition. "These weapons are of a very unintelligible character. Some of them are, occasionally, wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual,—such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm and rain and fire from heaven. In the usual strain of the Hindu mythology, they are supposed to assume celestial shapes, endowed with human faculties, and, in this capacity, are alluded to in the text. The list of them, one hundred, is given in the first book of the Rámdáya; and there, also, they are described as embodied, and address Ráma, saying: 'Command us, O Rághava, of mighty arm. Here we are, O chief of men: command us. What shall we do for thee?' The son of Raghu replied: 'Depart, all of you, and, in time of necessity, when called to mind, render me assistance. They then circumambulated Ráma, and, having said so be it, received permission to depart, and went whence they came.' The Rámdáya calls them, also, the sons of Ksháwa, and the III.
descendant of Bhṛigu, asked him what were the best
which he conquered the tribes of barbarians who had in-
sons of Jayā and Vijayā, the daughters of Prajāpati. (Rāmāyana, Book I.,
Sections 20, 26, and 42.)"

For the armiform progeny of Kṛśāva, see the present work, Vol. II.,
p. 29, text and note 2.

Mention is made of a similar mysterious weapon, in the Bhāgavata-
purāṇa, I., VII., 18—32. The text and Burnouf's translation here follow:

"Mens of pleasing Vishnu, and what would be the
vaded his patrimonial possessions. Mahābhārata, Ādi Par-

BOOK III., CHAP. VIII.
consequence of obtaining his favour. Aurva replied: "He who pleases Vishnu obtains all terrestrial enjoyments; heaven, and a place in heaven; and what is best of all, final liberation:* whatever he wishes, and to whatever extent, whether much or little, he receives it, when Achyuta is content with him. In what manner his favour is to be secured, that, also, I will, O king, impart to you, agreeably to your desire. The supreme Vishnu is propitiated by a man who observes

van,† Dāna Dharma Parvan; Hari Vaśīṣṭha.‡

* This expression here translates nirvāṇa.
† In dl. 6340, the brahmāstra is named.
‡ The brahmastra is spoken of in dl. 1344.

the institutions of caste, order, and purificatory practices: no other path is the way to please him. He who offers sacrifices sacrifices to him; he who murmurs prayer prays to him; he who injures living creatures injures him: for Hari is all beings. Janardana, therefore, is propitiated by him who is attentive to established observances, and follows the duties prescribed for his caste. The Brahman, the Kshattriya, the Vaiśya, and the Śūdra, who attends to the rules enjoined his caste,* best worships Vishnu. Keśava is most pleased with him who does good to others; who never utters abuse, calumny, or untruth;† who never covets another's wife or another's wealth, and who bears ill-will towards none; who neither beats nor slays any animate or inanimate thing; who is ever diligent in the service of the gods, of the Brahmans, and of his spiritual preceptor; who is always desirous of the welfare of all creatures, of his children, and of his own soul; in whose pure heart no pleasure is derived from the imperfections of love and hatred. The man, O monarch, who conforms to the duties enjoined, by scriptural authority, for every caste and condition of life is he who best worships Vishnu: there is no other mode."

Aurva having thus spoken, Sagara said to him: "Tell me, then, venerable Brahman, what are the duties of caste and condition: I am desirous of knowing..."

Most of the Purānas—especially the Kurma, Padma, Vāmana, Agni, and Garuda,—contain chapters, or sections, more or less devoted to the institutions of caste, order, and purificatory practices. An interesting and learned disquisition on ancient and oriental firearms will be found in Sir Henry M. Elliot's Bibliographical Index to the Historians of Muhammedan India, Vol. I., Note H.—pp. 340-375. Dharma, in the original.

† घरायवाक्षैंशुमण्डलं ज्ञ अभायसे | ज्योर्दिग्नकरे चापि तोपथि तिन केस्वन्: ||
ing them.” To which Aurva answered and said:
“Attentively listen to the duties which I shall describe,
as those, severally, of the Brahman, the Kshattriya,
the Vaiśya,* and the Sūdra. The Brahman should
make gifts, should worship the gods with sacrifices,
should be assiduous in studying the Vedas, should
perform ablutions and libations with water, and should
preserve the sacred flame. For the sake of subsistence,
his may offer sacrifices on behalf of others, and may
instruct them in the Sāstras; and he may accept pre­
sents, of a liberal description, in a becoming manner
(or, from respectable persons, and at an appropriate
season). He must ever seek to promote the good of
others, and do evil unto none; for the best riches of
a Brahman are universal benevolence. He should
look upon the jewels of another person as
if they
were pebbles, and should, at proper periods, procre­
ate offspring by his wife. These are the duties
of a Brahman.

“The man of the warrior-tribe should cheerfully
give presents to Brahmans, perform various sacrifices,
and study the scriptures. His especial sources of
maintenance are arms and the protection of the earth.
The guardianship of the earth is, indeed, his especial
province. By the discharge of this duty a king attains
his objects, and realizes a share of the merit of all sac­
crificial rites. By intimidating the bad, and cherishing
the good, the monarch who maintains the discipline
of the different castes secures whatever region he
desires.

“Brahma, the great parent of creation,* gave to the
Vaiśya the occupations of commerce and agriculture,
and the feeding of flocks and herds,† for his means of
livelihood: and sacred study, sacrifice, and donation
are, also, his duties, as is the observance of fixed and
occasional rites.

“Attendance upon the three regenerate castes is
the province of the Sūdra; and by that he is to sub­
sist, or by the profits of trade, or the earnings of me­
chanical labour. He is, also, to make gifts; and he
may offer the sacrifices in which food is presented, as
well as obsequial offerings.¹

1 The Pākayajna,‡ or sacrifice in which food is offered, im­
plies either the worship of the Viśwadevas, the rites of hospi­
tality, or occasional oblations, on building a house, the birth of a
child, or any occasion of rejoicing. It is to be understood, how­
ever, that this injunction intends his performing these ceremonies
through the agency of a Brahman; as a Sūdra cannot repeat the

¹ Loka-pitāmaha.
‡ Pāhuḍiyā.
§ Vide infra, p. 110, note §; and p. 112, note §.
Besides these, their respective obligations, there are duties equally incumbent upon all the four castes. These are: the acquisition of property, for the support of their families; cohabitation with their wives, for the sake of progeny; tenderness towards all creatures, patience, humility, truth, purity, contentment, decency of decorum, gentleness of speech, friendliness; and freedom from envy and repining, from avarice, and from detraction, from wrongfully assisting to sacrifice or in wrongly teaching the Veda is expiated by oblations in the form of silent prayer; but that consequent on illegally accepting gifts, by relinquishment of what is given and by mortification.

Medhātithi, at variance with Kullāka, but more concinuously, reads the second stanza as above. On the beginning of the third he says: "The sin committed in wrongfully assisting to sacrifice or in wrongly teaching the Veda is expiated by oblations in the form of silent prayer; but that consequent on illegally accepting gifts, by relinquishment of what is given and by mortification."
traction. These, also, are the duties of every condition of life.*

“In times of distress, the peculiar functions of the castes may be modified, as you shall hear.† A Brahman may follow the occupations of a Kshattriya, or a Vaiśya; the Kshattriya: may adopt those of the Vaiśya; and the Vaiśya, those of the Kshattriya.§ But these two last should never descend to the functions of the Śúdra, if it be possible to avoid them; and, if they cannot avoid it, they must, at least, shun the servile acts of a Śúdra. X, 98.*

† This last clause reconciles what would, else, appear to be an incompatibility with Manu, who permits the Vaiśya, in time of distress, to descend to the servile acts of a Śúdra. X, 98.

§ My MSS. contain nothing corresponding to the words “and the Vaiśya, those of the Kshattriya.” Witness the original:

"A Vaiśya who does not derive subsistence from his proper duties may occupy himself with the functions even of a Śúdra; he not engaging in what ought not to be done: and, when possessed of a competency, let him desist."
CHAPTER IX.

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

AURVA continued.—"When the youth has been invested with the thread (of his caste), let him diligently prosecute the study of the Vedas, in the house of his preceptor, with an attentive spirit, and leading a life of continence. He is to wait upon his Guru, assiduously observant of purificatory practices; and the Veda is to be acquired by him, whilst he is regular in the performance of religious rites. In the morning Sandhya, he is first to salute the sun; in the evening, fire; and then, to address his preceptor with respect. He must stand, when his master is standing; move, when he is walking; and sit beneath him, when he is seated: he must never sit, nor walk, nor stand, when his teacher does the reverse. When desired by him, let him read the Veda attentively, placed before his preceptor; and let him eat the food he has collected as alms, when permitted by his teacher. Let him bathe in water which has first been used for his preceptor's ablutions; and, every morning, bring fuel, and water, and whatsoever else may be required.

"When the scriptural studies appropriate to the

1 These directions are the same as those prescribed by Manu, though not precisely in the same words: II, 175, et seq.

This seems to imply, that, alike morning and evening, he is to address the sun and fire. The commentary is here silent.

student have been completed, and he has received dismissal from his Guru, let the regenerate man enter into the order of the householder, and, taking unto himself, with lawful ceremonies, house, wife, and wealth, discharge, to the best of his ability, the duties of his station; satisfying the manes with funeral cakes; the gods, with oblations; guests, with hospitality; the sages, with holy study; the progenitors of mankind, with progeny; the spirits, with the residue of oblations; and all the world, with words of truth. A householder secures heaven by the faithful discharge of these obligations. There are those who subsist upon alms, and lead an erratic life of self-denial, at the end of the term during which they have kept house. They wander over the world, to see the earth,

1 So Manu, III., 4, &c.

2 The great obligations, or, as Sir William Jones terms them, sacraments,—the Mahāyajnas, or great sacrifices,—are, according to Manu, but five: Brahmayajna, sacred study; Pitriyajna, libations to the manes; Devayajna, burnt-offerings to the gods; Baliyajna, offerings to all creatures; and Niyajna, hospitality: III., 70, 71. The Prajapatiyajna, or propagation of offspring, and Satyayajna, observance of truth, are, apparently, later additions.

* Niveda.
† My MSS. have Prajāpati, namely, Brahmā.
‡ Bali-karman, 'an offering of food'.
§ प्रापि चोवायुमि निजमकर्मसमशिताम ।
बच्छापर्यं प्रजायजं: चित्यवचूितुपायन ।
होमी ईवो बलिमोहो गुमुखिति सत्यिग्नायनम् ॥
प्रजापतिः महायज्ञाम द्वायुमि प्रहिताम ।
स वृद्धिदिवश वस्तिल्य सूचादेशेण स्मायिताम ॥

See p. 40, note §, supra; and p. 112, note §, infra.
and perform their ablutions, with rites enjoined by
the Vedas, at sacred shrines,— houseless, and without
food, and resting, for the night, at the dwelling at
which they arrive in the evening. The householder
is, to them, a constant refuge and parent:* it is his
duty to give them a welcome, and to address them with
kindness, and to provide them, whenever they come
to his house, with a bed, a seat, and food. A guest
disappointed by a householder, who turns away from
his door, transfers to the latter all his own misdeeds,
and bears away his religious merit.† In the house
of a good man, contumely, arrogance, hypocrisy, repi­
ning,§ and violence are annihilated: and the householder who fully performs this, his chief
duty of hospitality, is released from every kind of
bondage, and obtains the highest of stations, (after
death).

"When the householder, after performing the acts
incumbent on his condition, arrives at the decline of
life, let him consign his wife to the care of his sons,
and go, himself, to the forests. ² Let him there subsist

upon leaves, roots, and fruit; and suffer his hair and
beard to grow, and braid the former upon his brows;
and sleep upon the ground. His dress* must be made
of skin, or of Kāśa or Kuśa grasses; and he must
bathe thrice a day; and he must offer oblations to the
gods and to fire, and treat all that come to him with
hospitality. He must beg alms, and present food to
all creatures; he must anoint himself with such ingle­
ments as the woods afford; and, in his devotional exer­
cises,† he must be endurant of heat and cold. The sage
who diligently follows these rules, and leads the life
of the hermit (or Vānaprastha), consumes, like fire, all
imperfections, and conquers, for himself, the mansions
of eternity.

"The fourth order of men is called that of the
mendicant; the circumstances: of which it is fit. O
king, that you should hear from me. Let the unim­
passioned§ man, relinquishing all affection for wife,
children, and possessions, enter the fourth order.¹
Let him forego the three objects of human existence
(pleasure, wealth, and virtue), whether secular or reli­
gious, and, indifferent to friends, be the friend of all
living beings. Let him, occupied with devotion, abstain
from wrong—in act, word, or thought,— to all crea­
tures, human or brute; and equally avoid attachment

1 This is, also, the doctrine of Manu: III., 100.|| 2 Manu, VI., 3, &c.

* To translate yoni.
† अतिशिष्ये भवायो युक्तासातिनिवसते।
स तथा कुष्टी दल्ल पुष्करामाद्राय गच्च्वते॥
This stanza is quoted in the Hitopadesa: Book I., s. 64. See Professor
‡ Paridāpa.
§ Upahāta.
|| भ्रूणायुक्तात्मौ भिक्षु पराणायो युक्ततः।
स युक्तमाद्राय रागायणो न्यूनते वचनम्॥

¹ Manu, VI., 33, &c.

* The original specifies his lower garment and his upper, paridāna
and uttarīyaka.
† This expression is to render tapas.
‡ Swarūpa.
§ Nirdhātāmatsara.
to any. Let him reside but for one night in a village, and not more than five nights, at a time, in a city; and let him so abide, that good-will, and not animosity, may be engendered.* Let him, for the support of existence, apply, for alms, at the houses of the three first† castes, at the time when the fires have been extinguished, and people have eaten. Let the wandering mendicant: call nothing his own, and suppress desire, anger, covetousness, pride, and folly. The sage who gives no cause for alarm to living beings need never apprehend any danger from them. Having deposited the sacrificial fire in his own person, the Brahman feeds the vital flame, with the butter that is collected as alms, through the altar of his mouth; and, by means of his spiritual fire, he proceeds to his own proper abode. But the twice-born man¹ who seeks

* The text uses the term Dwijáti, which designates a man of the three first castes. The commentator cites various authorities, to prove that its sense should be Brahman only, who, alone, is permitted to enter the fourth order.—

¹ The text uses the term Dwijáti, which designates a man of the three first castes. The commentator cites various authorities, to prove that its sense should be Brahman only, who, alone, is permitted to enter the fourth order.—

† Explanatory of the original, prakàsta.

‡ Partardji.
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.

SAGARA then (addressed Aurva, and) said: "You have described to me, venerable Brahman, the duties of the four orders and of the four castes. I am now desirous to hear from you the religious institutes which men should individually observe, whether they be invariable, occasional, or voluntary. Describe these to me; for all things are known, chief of Bhṛigu's race, unto you." To this Aurva replied: "I will communicate to you, O king, that which you have asked,—the invariable and occasional rites which men should perform. Do you attend.

"When a son is born, let his father perform, for him, the ceremonies proper on the birth of a child, and all other initiatory rites, as well as a Śrāddha, which is a source of prosperity. Let him feed a couple of Brahmans, seated with their faces to the east; and, according to his means, offer sacrifices to the gods and progenitors. Let him present to the manes1 balls of meat mixed with curds, barley, and jujubes, with the part of his hand sacred to the gods, or with that sacred to Prajāpati.1 Let a Brahman perform such a Śrāddha, with all its offerings and circumambulations, on every occasion of good fortune.2

"Next, upon the tenth day (after birth), let the father give a name to his child,—the first term of which shall be the appellation of a god; the second, of a man; as Sarman or Varman: the former being the appropriate designation of a Brahman; the latter, of a warrior; whilst Gupta and Dāsa are best fitted for the

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1 With the Daiva tirtha, the tips of the fingers; or with the Prājāpatya tirtha, the part of the hand at the root of the little finger. Manu, II., 58, 59. The second is called, by Manu, the Kāya tirtha, from Ka, a synonym of Prajāpati.
2 The Śrāddha is, commonly, an obsequial or funeral sacrifice; but it implies offerings to the progenitors of an individual and of mankind, and always forms part of a religious ceremony, on an occasion of rejoicing, or an accession of prosperity; this being termed the Abhyudaya or Viśdhi Śrāddha. Asiatic Researches, Vol. VII., p. 270.

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1 To the Nandimukhas. The Pīṭhīs, or progenitors, are so termed, here, from words occurring in the prayer used on the occasion of a festive Śrāddha. Asiatic Researches, Vol. VII., p. 271.

* Abhyudayatmaka.
† The Nandimukhas are a special class of manes.
names of Vaiśyas and Śūdras.1 A name should not be void of meaning; it should not be indecent, nor absurd, nor ill-omened, nor fearful; it should consist of an even number of syllables; it should not be too long, nor too short, nor too full of long vowels, but contain a due proportion of short vowels, and be easily articulated.2] After this and the succeeding initiatory rites, the purified youth is to acquire religious knowledge, in the mode that has been described, in the dwelling of his spiritual guide.

1 So Manu, II., 30, 31, 32. The examples given, in the comment, are Somasarman, Indravarman, Chandragupta, and Śivadasa,—respectively, appropriate appellations of men of the four castes.

2 Or Saṁskārās; initiatory ceremonies, purificatory of the individual at various stages.

When he has finished his studies, and given the parting donation to his preceptor, the man who wishes to lead the life of a householder must take a wife. If he does not propose to enter into the married state, he may remain, as a student, with his teacher,—first making a vow to that effect,—and employ himself in the service of his preceptor and of that preceptor’s descendants; or he may, at once, become a hermit, or adopt the order of the religious mendicant, according to his original determination.1

"If he marry, he must select a maiden who is of a third of his age; one who has not too much hair, but..."
is not without any; one who is not very black, or kya* has merely the word Yaviyasi, 'a very young woman.' It

"I., 52:

वषिकुत्रमयार्घृङ्गम् विलयतः विकम्वित्वेत् ।

बलामुखियोऽवान्तसुपर्ववर्गीयोऽपि वयोऽपीरसी॥

Vijnânesvara, Aparâdiyâ, and Sûlápâni, commentators on Yâjñâvalîka, leave his term yaviyasi unexplained.

The following dicta is quoted on the time when a female should marry are cited, by Jimûtavâhana, in the Dîyabhidhyâ; pp. 272, 273, Calcutta edition of 1829. The first extract is from the Vaisishtha-smritis, Chapter XVII.:

ययूत्रं कन्यामुनि यूक्ष्यि

तुःः सक्षमामिः याचामागाः

ताहि सुराणि हतानि ताहि

मातापितुधारायमिः धर्मावादः॥

"So many seasons of menstruation as overtake a maiden feeling the passion of love and sought in marriage by persons of suitable rank, even so many are the beings destroyed by both her father and her mother: this is a maxim of the law."

Faithfulness is alleged as declaring: यात्रायद्रिते जनी तथाप्र देवा। वचं अठसती महति तदा देवा भयंहरे न चरकमार्गितं विगुपालसायमिति पिन्धितामहापितामहमाधिविद्या जानेन्। राविकायिका द्रातव यो।

"A maiden should be given in marriage, before her breasts swell. But, if she have menstruated [before marriage], both the giver and the taker fall to the abyss of hell; and her father, grandfather, and great-grandfather are born [insects] in ordure. Therefore she should be given in marriage while she is yet a girl."

The preceding translations are taken from the Two Treatises on the Hindu Law of Inheritance, by Colebrooke, p. 186. His earlier renderings of the passages will be found in his Digest of Hindu Law, &c., London edition, Vol. II., p. 587.

In the Panchatantra,—III., sl. 213; p. 189, ed. Kosegarten,—we find the ensuing stanza:

चल्मायानां गौरी माति रजसी रोहिस्य।

चल्माया मन्तव्यम् कुष्ठीनां च विदिता॥

Nagnikâ is here vaguely said to signify a girl without breasts. This word, which Colebrooke renders by "yet a girl", is understood, by Valabhadgâri, to intend a maiden of eight years. If he be right, it is a synonym of gauri. No ordinary lexicographical authority seems to make the nagnikâ more than ten: see Colebrooke's Amarakaola, sub voce. But,

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is worthy of remark, here, that neither that text, nor the text of Manu, nor the interpretation of our text, authorizes the pre-

yellow-complexioned, and who is not, from birth, a
to judge from my next extract, the term appears to be, in some instances, as comprehensive as kanyâ, 'virgin.'

In the Nirayansindhu of Kamâkara,—Bombay edition of 1857, III. A., fol. 31 v and 32 r,—occurs the following extract, credited to the Mahâbhârata:

विलितुष्यं गोदाशायं मात्रे विविधः चन्दनानां

दुःस्वयम् कर्तव्यं वा चर्मी स्वप्ति स्वरः।

चाते प्रयत्ने रजसि कुष्ठा द्वारापिता सक्तः॥

Whence came these lines? The first two look like a mixing up, from misrecollection, of the stanza cited in p. 104, note *, infra, with the Anubâsana-parvan, XLIV., 14, (Bombay edition), which runs thus:

चिन्हाः द्राक्षम् बायाः विविधः मन्त्रिकायां

द्वारापितवियाः वा समस्वस्वभावायाः॥

"Let a man of thirty years marry, for wife, a damsel of ten years; or let a man of twenty-one years secure a damsel of seven years."

The next quotation, also, is referred to the Mahâbhârata:

भस्ममुस्वताः व्यवहारम् सार्वेषष्ठिः

कामाः शक्ति वायात्मः च भूमिगतः॥

"The marriage, for all the castes, of a girl after her seventh year is commended, O king. Her marriage otherwise is repugnated by the law."

Of the first of the last three passages the first line is quoted,—immetrically, incorrectly, and, probably, from memory,—and without mention of its source, in Jagnâthâ Tarkapanchâhana's Vinodabhangârâna. See Colebrooke's Digest of Hindu Law, &c., London edition, Vol. III., p. 328.

Mâdâna says, in his commentary on the Parâskara-smritis:

जवानो हमोभागानां पवमायासनवर गुमरः

कुमारिरिवानां तां देवसंतानवरं तथा॥

This approves the selection of a girl, for matrimony, at an interval of five years from the time she was born or conceived.

An extract from the Jyôtî-nibandha may be added, for its superstitious oddity:

जयवस्त्रधे नात्राश्चा जन्यार्थं वर्षवं वत्

संस्तोषो च तत्रायाधिप्रवैच्छ तथाकलत॥

"A maiden should not be married within her sixth year: because Soma
cripple or deformed.* He must not marry a girl who is vicious, or unhealthy, of low origin, or labouring
sent practice of the nuptials of children.† The obligation imposed
upon a man, of a life of perfect continence, until he is more than
thirty, is singularly Malthusian.

[the Moon?] enjoys her for two years; then, in like manner, a gandharva
and, similarly, Fire."

She has, thus, three unhuman husbands, before she is wed by a man.
In the Yajnavalkya-smṛiti, I., 71, we read:

शोभा शीतोष्णे गंधरवे गुर्म गिरम्।
पारस्क: वर्मेनिच्छल वै चोपितो ह्या॥

"On women Soma bestowed brilliancy; a gandharva, a pleasant voice;
Fire, universal purity. Therefore are women truly pure."

The author of the Mitakshara, in commenting on this stanza, expresses
himself much to the effect of the Jyotir-nihandha. His words are:

परिवर्तनस्य शोभेषु गंधरवं गुर्म गिरम्: विषयो मुक्तः व्यासां तासीं शो-
भमाला महामारुके द्वितीय।

For similar ideas, see the Panchatantra, ed. Kosegarten, pp. 188, 189.
An anonymous stanza is there given, authorizing the nuptials of a damsels of eight years of age.

* The original has adikāṇgi, "possessing superfluous limbs."
† Professor Wilson must have overlooked "Manu", IX., 94:

तीनं ठोक्कां इवं द्वारतांतराची।
अद्वस्तांसिद्धं व धर्मेष्वर्तिभवेत।

"Let a man of thirty years wed a lovely maid of twelve; or a man of
twenty-four, a maid of eight. If his virtue is being impaired, let him be
expeditious."
The meaning seems to be, according to Kullūka, that, in case a young
man is disposed to usurp on the rights of the married state, he should
lose no time in taking a wife; provided, always, that his proficiency in
scriptural knowledge is satisfactory.

In the Nirajasindhu's citation of the preceding stanza, ज्योंदे;‘of sixteen years’, is read for ज्योंदे; ‘of twenty-four years.’ But Medhatithi and Kullūka know nothing of this lection.

It has just been evinced, that, as to the marriage of an immature
girl, venerable warrant is adducible for it, beyond the pages of the
Vishnu-purāṇa. The point, whether this work does not constructively
furnish justification of such a practice, is discussed in a note near the
end of Chapter XVI. of the present Book.

under disease;* one who has been ill brought up; one
who talks improperly; one who inherits some malady
from father or mother; one who has a beard, or who
is of a masculine appearance; one who speaks thick, or
thin, or croaks like a raven; one who keeps her eyes
shut, or has the eyes very prominent; one who has
hairy legs, or thick ankles; or one who has dimples
in her cheeks, when she laughs.† Let not a wise and
prudent man marry a girl of such a description: nor
let a considerate man wed a girl of a harsh skin; or
one with white nails; or one with red eyes, or with
very fat hands and feet; or one who is a dwarf, or
who is very tall; or one whose eyebrows meet, or
whose teeth are far apart and resemble tusks. Let
a householder marry a maiden † who is, in kin, at least
five degrees remote from his mother, and seven from
his father, with the ceremonies enjoined by law. ²

"The forms of marriage are eight,—the Brāhma,
Daiva, Ārsha, Prajāpatya, Asura, Gandharva, Rā-
kshasa, and Paisācha; which last is the worst:³ but

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1 For the credit of Hindu taste, it is to be noticed, that the
commentator observes, the hemistich in which this last clause
occurs is not found in all copies of the text.

2 See Manu, III., 5, &c.

3 These different modes of marriage are described by Manu,
III., 27, &c.

* If only as doing away with something like tautology, the reading
atirōgisām, 'very irascible,' is to be preferred to atirōgisām. Just before
we have arogām, rendered "unhealthy."
† The term used hereabouts is kanyā.
the caste to which either form has been enjoined, as lawful, by inspired sages, should avoid any other mode of taking a wife. The householder who espouses a female connected with him by similarity of religious and civil obligations, and along with her discharges the duties of his condition, derives, from such a wife, great benefits."

CHAPTER XI.

Of the Sadácháras 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.

SAGARA (again) said (to Aurva): "Relate to me, Muni, the fixed observances* of the householder, by attending to which he will never be rejected from this world or the next."

Aurva replied to him thus: "Listen, prince, to an account of those perpetual observances by adhering to which both worlds are subdued. Those who are called Sádhus (saints) are they who are free from (all) defects; and the term Sat means the same, or Sádhu. Those practices or observances (Acharas†) which they follow are, therefore, called Sadácháras, 'the institutions or observances of the pious.' The seven Rishis,

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* Sadáchara.
† My MSS. have dcharana.
‡ It is अचार: • साधुन that Sir William Jones thus renders. Colebrooke expresses अचार by "law", "conduct", "received usage", "established usage", "immemorial good customs", &c. &c. Medhālithi explains it by व्याचार, 'practice'.

1 Sir William Jones renders आचार (आचार), 'the immemorial customs of good men'; (Manu, II., 6); following the explanation of Kullüka Bhatia, which is much the same as that of our text: आचार कमचर कालकारण: साधुन धार्मिकासाम | 'Āchāra means the use of blankets, or bark, &c., (for dress). Sádhus are pious (or just) men.' Āchāras are, in fact, all ceremonial and
the Manus, the patriarchs, are they who have enjoined and who have practised these observances. Let the wise man awake in the Muhúrta of Brahmá (or, in the third Muhúrta,—about two hours before sunrise *), and, with a composed mind, meditate on two of the objects of life (virtue and wealth); and on topics not incompatible with them. Let him, also, think upon desire, as not conflicting with the other two, and, thus, contemplate, with equal indifference, the three ends of life, for the purpose of counteracting the unseen consequences of good or evil acts. Let him avoid wealth and desire, if they give uneasiness to virtue; and abstain from virtuous or religious acts, if they involve misery, or are censured by the world.† Having risen, purificatory observances, or practices, not expiatory, which are enjoined either by the Vedas or the codes of law.

* Part of this is the commentator's explanation: नास्ति सुखम्। सूक्ष्मं द्वारापूर्वं तुरीयं सुखं। पितामहं इति, सबडाक्षप्रद्रम्ण, एवं राजा थिर्ये चाहि मुस्केत। परिवर्तित्वपूर्वार्थम् धर्मं पीढ़ी गुणं। धर्ममययुत्तुष्टेषु ब्रह्मविवृत्तमेव।
† नास्ति सुखम्। सूक्ष्मं द्वारापूर्वं तुरीयं सुखं। पितामहं इति, सबडाक्षप्रद्रम्ण, एवं राजा थिर्ये चाहि मुस्केत। परिवर्तित्वपूर्वार्थम् धर्मं पीढ़ी गुणं। धर्ममययुत्तुष्टेषु ब्रह्मविवृत्तमेव।

We read, to the same effect, and almost in the same words, in the Laws of the Mánavas, IV., 176:

परिवर्तित्वपूर्वार्थम् धर्मं पीढ़ी गुणं। धर्ममययुत्तुष्टेषु ब्रह्मविवृत्तमेव।

This stanza Sir William Jones thus translates: "Wealth and pleasures, repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind."

Kuliká instances, as illustrative of the "lawful acts," etc., the giving away, in charity, of his entire possessions by a man on whom a large family depends for subsistence, and the immolation of a cow on the madhyamāskakā and other holydays. The madhyamāskakā—sometimes called mahāskakā—falls, according to one authority, on the eighth day after the full moon in Mágha.

One occasion on which it seems that a cow was formerly slain, and that for purposes of hospitality, was a marriage. See Colebrooke's Miscellaneous Essays, Vol. I., pp. 203, 208.

* "Rising at break of day, let him go to stool", says the Sanskrit: तत: कंब समुदाय कुंवारी वरिष्ठ।

The Translator mistook, for maitra, 'the sun'; maitra, n., 'alvine exonerating', which is said to come from mitra, m., 'the anus', of which the Sun is the guardian deity. Ratnagarbha etymologizes mitra. Also see the Laws of the Mánavas, IV., 152, and Kuliká's gloss thereon.
† I have corrected "south-east"; the original being nairitydm. This is a compromise between the directions to be observed by day and by night, or north and south, respectively. See the Laws of the Mánavas, IV., 50, and our text, just below.
‡ Thus, or by grāma, the commentator explains bhú, the word here used. The Sanskrit adds ग्रामाद्रव्यावधान, which means, according to the commentary, "or, if that be impracticable, at least away from the house."
§ I have inserted this word, translating na. Compare the Laws of the Mánavas, IV., 161.
|| Or by tigers. The commentary has: वाजपछोरास्मिमालाकालीण-व्याख्या।
¶ Drinking spirits at the saútramakti, &c., says the commentator.
urine on his own shadow, nor on the shadow of a
tree, nor on a cow, nor against the sun, nor on fire,
nor against the wind, * nor on his Guru, nor on men of
the three first castes;† nor will he pass either excre­
ment in a ploughed field, or pasturage, or in the com­
pany of men, or on a high road, or in rivers and the
like which are holy,‡ or on the bank of a stream, or
in a place where bodies are burnt, or anywhere
quickly.§ By day, let him void them with his face to
the north, and, by night, with his face to the south,
when he is not in trouble.

Let him perform these
actions in silence, and without delay; covering his head
with a clot.h, and the ground with grass. Let him not
take, for the purposes of cleanliness, earth from an
ant-hill, or a rat-hole,|| or from water, or from the
residue of what has been so used, nor soil that has
been employed to plaster a cottage, nor such as has
been thrown up by insects,†† or turned over
by the
plough. All such kinds of earth let him avoid as means
of purification.

One
handful is sufficient, after voiding
urine; three, after passing ordure: then, ten handfuls
are to be rubbed over the left hand, and seven over both
hands.** Let him, then, rinse his mouth with water

* See p. 140, infra, text and note **.
† Dwijãti.
‡ “Places of pilgrimage”, târtha. Insert “or in water”, nêpês.
§ My MSS. give nothing corresponding to “or anywhere quickly.”
Probably the Translator read nâsû for nêpês. See the last note.
|| Literally, “dug up by a rat”, mishâkotâkhâta.
†† AntâkprâÂîn signifies kîta, “a worm”, alleges
the commentator. But he mentions a variant yielding
asuprâÂîn, “a
minute animal.”

** Unlike चिकूँ दुधि तिके दृश नामकरणान‍तः।
इत्यजथे ्व वसाण्य मुद्रशोधीपादिकः।
Compare, herabouts, the Vasishtha-smârti, Chapter VI.

that is pure, neither fetid, nor frothy, nor full of bub­
bbles, and again use earth to cleanse his feet, washing
them well with water. He is to drink water, then, three
times, and twice wash his face with it; and, next, touch,
with it, his head, the cavities of the eyes, ears, and
nostrils,* the forehead,† the navel, and the‡ heart.§

1 Many of these directions are given by Manu, IV.,

* Instead of “his head, the cavities of the eyes, ears and nostrils,”
read “the orifices of the head.” The original,—see note §, below,—
târkanyâmin khâni, is thus glossed by the commentator: श्रीपेशालिन्
श्रीपेशालिन् बालि। श्रीपेशालिन् बालि। राज्यकृतिन्
† Read “head” mûrdhan; and insert “arms”, bâhû.
‡ I should render hûktya by “breast”.
§ बि: पितलभिज तित तथा धृ: परिमार्जितः।
श्रीपेशालिन् तं: खानि मुक्तचे च समालंगे।
वार्ष नारिं च तीर्थन हृदयां भापि संजुंगितः।

Of all the ancient Hindu legislators, Daksha is most minutiou­
se on the subject of daily ablation. His injunctions, as incor­
crectly cited by Ratna­
garha, I have rectified by reference to two manuscripts and the Cal­
cutta edition of the Daksha-smârti; and I have compared them as quoted
in various ceremonial treatises, more particularly in an ancient copy of
Kââsidâya’s Karmapradipabhdshya. The passage, as I would read it, is
as follows:

प्राप्ताः हृदयां पादीं च बि: पितलभिज शीतितम्।
मेषुवालकमुन्ण हृदयां प्रमृतासंसो मुखम्।
संकेत: तदुभिः: पूर्वमांखमेनुपमुषुः।
तत: वाली सम्मुख्य चक्षृणि समूपेषु हृदयां।
चक्षृणि प्रदेशम् व्यास वान्दणाम्।
चक्षुःसामिविश्वामायं च चुंबन् पुनः।
कलावरहुवार्षिनिर्मितं ब्रह्म तु हृदयां।
सम्बन्धिलस्य दिगः प्राप्ताः हृदयां भाविः संजुंगितः।

“After bathing his hands and feet, let him thrice sip water in sight,
i.e., any at hand. Then let him compress his mouth, and rub it twice
with the root of his thumb. Let him, likewise, touch his face with three
fingers joined, and, next, wet his feet again, and touch his limbs. Im
Having, finally, washed his mouth, a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes.† He is, then, according to the custom† of his caste, to acquire wealth, for the sake of subsistence, and, with a lively faith, worship the gods.‡ Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,§ are comprehended in wealth: wherefore, let men exert themselves to acquire wealth for these purposes.¶

‡ The genuineness of the fourth line is open to suspicion. It is wanting in several places where these stanzas are adduced.

45, &c. † That is, wealth is essential to the performance of religious rites; and it is, also, the consequence of performing them. A mediately afterwards, let him touch his nose with his thumb and fore-finger; and his eyes and ears, again and again, with his thumb and ring-finger; and his navel and breast, with the root of his little finger and thumb. Let him, afterwards, touch the crown of his head with all his fingers, and, finally, his arms.” The genuineness of the fourth line is open to suspicion. It is wanting in several places where these stanzas are adduced.

† Professor Wilson must have thought that he saw माधव, instead of मधुकः, in the original. For “garlands, and perfumes,” read “sandal, dūrved, &c.” Dūrved ordinarily means a certain sweet-scented grass. The oil expressed from it seems to be here denoted.

‡ The original is simply japet, “let him pray inaudibly.”§ These sacrifices are called, in the original, somasākṣṭhā, havikṣaṃkṣṭhā, and pākaksākṣṭhā. On the meaning of pāka, “little,” or “good”—in pākaksākṣṭhā, see Professor Max Müller’s Ancient Sanskrit Literature, p. 203; or Dr. Stenzler’s edition of Aśvalāyana’s Gṛhyasūtra, Part II., p. 2, § 2, 2.

¶ On the topic of ablution, see, particularly, ibid., II., 60, 61; also, the Vajnavallīya-sūtrī, I., 20, etc.

“As preparatory to all established rites of devotion, the householder should bathe in the water of a river, a pond, a natural channel, or a mountain torrent; or he may bathe upon dry ground, with water drawn from a man is to clean and dress his hair, and to decorate his person, before a glass, with unguents, garlands, and perfumes.† He is, then, according to the custom† of his caste, to acquire wealth, for the sake of subsistence, and, with a lively faith, worship the gods.‡ Sacrifices with the acid juice, those with clarified butter, and those with offerings of food,§ are comprehended in wealth: wherefore, let men exert themselves to acquire wealth for these purposes.¶

† He is quoted, by the commentator, for his enumeration of sacrifices. These, as I find, on reference to the Gautama-sūrīti, are named as follows:

book iii., chap. xi. 115

offer libations to the gods, sages,* and progenitors, with the parts of the hand severally sacred to each. He must scatter water thrice, to gratify the gods; as many times, to please the Rishis; and once, to propitiate Prajāpati: he must, also, make three libations, to satisfy the progenitors. He must then present, with the part of the hand sacred to the manes, water to his paternal grandfather and great-grandfather, to his maternal grandfather, great-grandfather, and his father; and, at pleasure, to his own mother, and his mother's mother† and grandmother, to the wife of his preceptor, to his preceptor, his maternal uncle, and other relatives,† to a dear friend, and to the king. Let him, also, after libations have been made to the gods and the rest, present others, at pleasure, for the benefit of all beings, reciting inaudibly this prayer: 'May the

* The whole series is thus given by Mr. Colebrooke: Asiatic Researches, Vol. V., p. 367.† Triple libations of tila (sesamum seeds) and water are to be given to the father, paternal grandfather, and great-grandfather; to the mother, maternal grandfather, great-grandfather, and great great-grandfather: and single libations are to be offered to the paternal and maternal grandmother and great-grandmother, to the paternal uncle, brother, son, grandson, daughter's son, son-in-law, maternal uncle, sister's son, father's sister's son, mother's sister, and other relatives. With exception of those, however, offered to his own immediate ancestors, which are obligatory, these libations are optional, and are rarely made.

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* Rishis.
† Pramātī. This word has escaped the lexicographers.
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gods, demons,* Yakshas, serpents, Gandharvas, Rakshasas, Piśāchas, Guhyakas,† Siddhas, Kuśmundas;* trees, birds, fish,§ all that people the waters, or the earth, or the air, be propitiated by the water I have presented to them! This water is given, by me, for the alleviation of the pains of all those who are suffering in the realms of hell. May all those who are my kindred, and not my kindred, and who were my relations in a former life, all who desire libations from me, receive satisfaction from this water! May this water and sesamum, presented by me, relieve the hunger and thirst of all who are suffering from those inflictions, wheresoever they may be! Presentations of water, given in the manner, O king, which I have described, yield gratification to all the world; and the sinless man who, in the sincerity of faith, pours out these voluntary libations obtains the merit that results from affording nutriment to all creatures.

"Having, then, rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and with this prayer: 'Salutation to Vivasvat, the radiant, the glory of Vishnu; to Savitri, the granter of the fruit of acts!' * He is, then, to perform the worship of the house, presenting to his tutelary deity † water, flowers, and incense. He is, next, to offer oblations with fire, not preceded by any other rite, to Brahmā.† Having invoked Pạjápati, let him pour oblations,§ reverently, to his household gods,|| to Kuśyapa, and to Anumati, in succession. The residue of the obla-

* The first part of this prayer is from the Sáma-veda, and is given by Mr. Colebrooke. Asiatic Researches, Vol. V., p. 367.
‡ See Vol. I., p. 166.
§ There is no word for this, in the original.
|| Several of my MSS. omit the stanza which this sentence translates.

† Abhishta-sūtra.
‡ Āpīrtra the commentator elucidates by anamāpyapraṅkṛita: vide supra, p. 40, notes 1 and †. A variant, he says, is appiṛtra, 'previously sprinkled.' For the aṃhiṭotra, here spoken of, see p. 40, note 1; and p. 113, note †, supra.
§ Ahiṭi.
|| Gṛiḍiva.
¶ For the twelve Ādityas, see Vol. II., p. 27, and pp. 294 et seq.
tion let him offer to the earth, to water, and to rain,*
in a pitcher at hand; and to Dha, ti and Vidhãtri, at
the doors of his house; and, in the middle of it, to
Brahmá. Let the wise man also offer the Bali, con­
sisting of the residue of the oblations, to Indra, Yama,†
Varuna, and Soma,‡ at the four cardinal points of his
dwelling,§ the east and the rest; and, in the north-east
quarter, he will present it to Dhanwantari. ¶ After
having thus worshipped the domestic deities, he will,
next, offer part of the residue to all the gods (the
Viśwadevas); then, in the north-west quarter, to Váyu

observed by Mr. Colebrooke, oblations are made "with such
ceremonies, and in such form as are adapted to the religious
rite which is intended to be subsequently performed." Asiatic
† See, also, Manu, III., 84, &c., and the Asiatic Researches,
Vol. VII., p. 275. ¶

* The ordinary reading is:

The commentator notes a variant, ābhãsāko, which Professor
Wilson seems to have preferred. And he explains śatii—above
rendered "in a pitcher at hand"—by abhãsśam, "near a pond."
Personifications are, of course, intended here. The commentator
calls these offerings the bhūta-yajña. This is the same as the baliyajña. See
p. 53, notes 2 and ||, supra.
† Dharmarāja, in the original. § Substituted for Indu.
§ Dharmarāja, in the original.
¶ The Sanskrit of this sentence begins:

"Hear from me, man-tiger, the house’s gods of the quarters, also."
The Translator rarely renders the vocatival epithets with which this
work abounds; and these constitute one of its quaintest features.

† Antariksha.
‡ Vihue deviśa.
§ My MSS. concur in reading:

There is nothing, here, of "twilight." Yaksha, in this passage,
may be Consumption, personified as a divinity. The commentary is silent.
|| Anna, ‘food’, as just below; not, necessarily, ‘rice’.
¶ Siddhikā.
†† Daitya, preta, and piśācha.
†† Pāpilika, ‘termiles’.
as all beings, and this food, and I, and Vishnu, are not different, I, therefore, give, for their sustenance, the food that is one with the body of all creatures. May all beings that are comprehended in the fourteen orders of existent things

1 be satisfied with the food bestowed, by me, for their gratification, and be delighted!† Having uttered this prayer, let the devout believer cast the food upon the ground, for the nourishment of all kinds of beings: for the householder is, thence, the supporter of them all. Let him scatter food upon the ground, for dogs, outcasts, birds, and all fallen and degraded persons.

"The householder is then to remain, at eventide, in his court-yard, as long as it takes to milk a cow,"—or the last clause: "May they, who have neither food, nor means of obtaining it." In our text, the phrase is

\[\text{चेष्टा} \quad \text{नाति} \quad \text{चेष्टा} \quad \text{सा} \quad \text{सह-} \quad \text{यथे} \quad \text{नाति} \quad \text{सिद्धः} \quad \text{पाला} \quad \text{सारवः} \]

which the commentator explains by \[\text{चेष्टा} \quad \text{नाति} \quad \text{चेष्टा} \quad \text{सह-} \quad \text{यथे} \quad \text{नाति} \quad \text{सिद्धः} \]

understanding Anna siddhi to mean 'means of dressing food,' Pāka sādhana. The following passages of the prayer are, evidently, peculiar to the Vishnu Purāṇa.

1 Either fourteen classes of Bhūtas (or spirits); or the same number of living beings,—or eight species of divine, one of human, and five of animal, creatures.

2 This, according to the commentator, is equal to the fourth part of a Ghaṭikā, which, considering the latter synonymous with

\[\text{अपुर्कुरा} \quad \text{अधिला} \quad \text{पुर्कुरा} \quad \text{पुर्कुरा} \quad \text{पुर्कुरा} \quad \text{पुर्कुरा} \quad \text{पुर्कुरा} \]

Muhūrta, or one thirtieth of the day and night, would be twelve minutes.||

† These precepts, and those which follow, are of the same tenour as those given by Manu, on the subject of hospitality (III., 29, &c.), but more detailed.

* Śraddhā. Elsewhere the Translator renders this word by “faith”.

† ग्रहणफः हृदयगार्भी. की की गृहणफः हृदयगार्भी. की की गृहणफः हृदयगार्भी.

It is, thus, directed, that, when the guest departs, his host should bear him company,—for a short distance, only, of course. The less common reading amayātena must yield the same sense. The unique lection amayātena might move an imaginative speculator to attribute the idea of the stirrup-cup to the ancient Hindus.

† The Sanskrit directs the householder to revere his guest "by regarding him as if he were Hṛdayagarbha,"—hṛdayagarbha-buddhā.

§ "School," "practices," and "race" here render gotra, charasa, and kula, 'stock,' 'school,' and 'family.' The commentator gives charasa two meanings,—vedāntavatara-dikṣā and śādīra.

"A householder should, also, at the perpetual Śrādḍhā,* entertain another Brahman who is of his own country, whose family and observances are known, and who performs the five sacramental rites.† He is, likewise, to present, to a Brahman learned in the Vedas, four handfuls of food, set apart with the exclamation Hanta;‡ and he is to give, to a mendicant* religious student, three handfuls† of rice, or according to his pleasure, when he has ample means. These, with the addition of the mendicant before described, are to be considered as guests; and he who treats these four descriptions of persons with hospitality acquits himself of the debt due to his fellow-men.§ The guest who departs, disappointed, from any house, and proceeds elsewhere, transfers his sins to the owner of that mansion, and takes away with him such a householder’s merits.|| Brahma, †† Prajāpati, Indra,** fire, the Vasus, the Sun, are present in the person of

* Piraratham, ‘for the sake of the manes’. It is explained by niitya-tṛidhārtham, in the commentary.
† Vide supra, p. 93, note 2.
‡ अमरं च संयुक्त हन्तकारोपक्षितम्.
निमित्तप्रथू भूपाल निर्मित्योपपद्यते.
“Let him, O king, also set apart the choicest of food, and present it, by way of appropriation, hallowed by the utterance hanta, to a Brāhman versed in holy writ.”

The commentator says: बलसायं भोजनालयविषयम्. वच चोलम्।
यायामावं भैरविषयम् अर्थ यायांतुध्ययः।
यायाखियु सुचलारी हन्तकारू प्रचण्डते।
सुनुपपमे हिन्नित सलवियोपक्षितसम् हन्तकारोपक्षितम्।
निमित्तप्रथू युक्तकृत्याक्षरंतम।
A stanza, the same in meaning as the one here quoted, is adduced, from Hemachandra’s scholiast, in Messrs. Boehtlingk and Rieu’s edition of the Abhidhānachintamani, p. 366:

यायामावं भिषा खाद्यं यायांतुध्ययः।
अर्थ चंद्रमैं अर्धघटानर्यं ज्ञेतमानम्।

Annigra and hantaka, rendered by ‘the choicest of food’ and ‘the utterance hanta’, have, thus, denoted specific quantities,—four mouthfuls and sixteen. But neither of these acceptations—which are, probably, of late date,—seems to be intended in the passage under annotation. One or other of them is there impossible.

The following is taken from the Brähad-drayika Upanishad,—V., VIII.:

चाँच द्वे। सपुरुषाय तथा धार्मिकाय लघुत्तराय हन्त-कारः। स्थापकः।
तथा ही तवी दृष्टा उपविचवि स्थापकाय च वन्द्यर्य च हन्तकारं संगुणं।
तथा ही शाल रंगस्मि। मनो वसः। "One should reverence speech as a cow. Hers are four dugs: the utterance swāhā, the utterance vashaft, the utterance hanta, the utterance swadhā. By two of her dugs, the utterance swāhā and the utterance vashaft, the gods are sustained; by the utterance hanta, men; by the utterance swadhā, the manes. Life is her bull; the organ of imagination, her calf.”

Of swāhā and vashaft Śrīdhara says: ब्रह्मा हन्तायते देवताम्।
of hanta, इन दृष्टि स्वयजपेण प्रचण्डता।
of swadhā, स्थापकारिणि विनुष्ठण्य: लघुत्यं लघुत्यचनित।
For Swāhā and Swadhā, see Vol. I., p. 109; for Vashaft, Vol. II., p. 29, notes 3 and §.

† Parivarjī.
‡ ग्रासं, ‘mouthfuls’.
§ ईवंतीति तिथिः: भोजं: पापुयका भिषणब्र च भैरवि: नाथकारणि।
चतुरु: प्रयत्नतात्यं स्थितमसुचित।
These are called guests: and one showing honour to the four above-mentioned eleemosynaries acquits, &c.

The commentator says that these persons are: the unknown Brāhman, the known Brāhman, the Brāhman versed in holy writ, and the mendicant religious student.
|| This is almost a verbal repetition of what we have had before. Vide supra, p. 94, text and note †. The Sanskrit here runs thus:

अष्टिपियल्य भवानां गुरुद्वाराय नामां तु।
स दला द्वे स्मुरते तस्य वाचस्पदृत गच्छति।

† Dhātī, in the original. ** Substituted for Śakra.
a guest, and partake of the food (that is given to him).
Let a man, therefore, be assiduous in discharging the
duties of hospitality: for he who eats his food, without
(bestowing any upon) a guest, feeds only upon ini­
quity.

“In the next place, the householder must provide
food for a married damsel remaining in her father's
dwelling;* for any one who is ill; for a pregnant
woman; for the aged, and the infants (of his house);
and then he may eat, himself. He who eats, whilst
these are yet unfed, is guilty of sin (in this life), and,
when he dies, is condemned, in hell, to feed upon phlegm.
So, he who eats without performing ablutions
is fed, (in hell), with filth; and he who repeats not his
prayers,† with matter and blood; he who eats uncon­
secrated food, with urine; and (he who eats) before
the children and the rest (are fed, is stuffed, in Tar­
tarus), with ordure. Hear, therefore, O king of kings,
how a householder should feed, so that, in eating, no
sin may be incurred, that invariable health and in­
creased vigour may be secured, and all evils and hos­
tile machinations may be averted.‡ Let the house­
holder, having bathed, and offered libations to the
gods § and manes, and decorated his hand with jewels,
proceed to take his meal, after having repeated the

* Suvasini.
† The ghyatari and so forth, the commentator says.
‡ अवसविनी स्वसिनी चैरिप्यायिवेशिनिर्वाचितः
The gloss on this line is as follows: चैरिप्यायिवेशिनी तथा शाचि:\nचैरिप्यायिवेशिनी तथा शाचि:।
§ Insert ‘Rishis’.

(introductory) prayers, and offered oblations with fire,
and having given food to guests, to Brahmans, to his
elders, and to his family. He must not eat with a
single garment on, nor with wet hands and feet, but
dressed in clean clothes, perfumed, and wearing gar­
lands of flowers: he must not eat with his face to any
intermediate point of the horizon, but fronting the
east or the north:* and thus, with a smiling counte­
nance, happy and attentive, let him partake of food,
of good quality, wholesome, boiled with clean water;†
procured from no vile person, nor by improper means,
nor improperly cooked.: Having given a portion to
his hungry companions, let him take his food, without
reproach,§ out of a clean handsome vessel, which
must not be placed upon a low stool‖ (or bed). He
must not eat in an unfit place, or out of season,‖ or
in an incommodious attitude;** nor must he first cast
any of his meal into the fire. Let his food be made
holy with suitable texts; let it be good of its kind: and

* The directions he must face when bathing. See the Laws of the
Mânavas, II., 61: and compare VIII., 87. Also vide infra, p. 127.
† “Boiled with clean water” translates पोषित प्रोषिकितः;
“sprinkled with water for sprinkling,”—with a view to ceremonial puri­
ification.
‡ श्रेष्ठ जुगुष्ठाद्युक्तादिनां करण, “not disgusting, nor unhallowed.” This is
to be substituted for “nor by improper means, nor improperly cooked.”
I find but one reading.
§ Akupita, ‘undisturbed by wrath.’
‖ असूंगितख, ‘wooden, three-legged, &c.’ says the commentary: द्रास्तमः
विपाकति।
¶ Nâkâsa: as at noon, or either of the twilights, it is said. The com­
mentator adds a variant, निक्रे, ‘not in the open air.’
** Aitukârîka, “in a place much littered over”, I should think. The
commentator says nothing.
it must not be stale, except in the case of fruit or meat; nor must it be of dry vegetable substances, other than jujubes or preparations of molasses; but never must a man eat of that of which the juices have been extracted. Nor must a man eat so as to leave no residue (of his meal), except in the case of flour-cakes, honey, water, curds, and butter. Let him, with an attentive mind, first taste that which has a sweet flavour: he may take salt and sour things, in the middle course, and finishes with those which are pungent and bitter. The man who commences his meal with fluids, then partakes of solid food, and finishes with fluids again, will ever be strong and healthy. In this manner, let him feed without fault, silent, and contented with his food; taking, without uttering a word, to the extent of five handfuls, for the nutriment of the vital principle: Having eaten sufficiently, the householder is, then, to rinse his mouth, with his face turned towards the east or the north; and, having again sipped water, he is to wash his hands, from the wrist downwards. With a pleased and tranquil spirit, he is, then, to take a seat, and call to memory his tutelary deity; and then he is thus to pray: ‘May fire, excited by air, convert this food into the earthly element.’ The other term, गुड़पक्षेमा, is explained ‘sweetmeats.’

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1 By stale,* as applied to meat, is intended, in this place, probably, meat which has been previously dressed, as part of an offering to the gods or manes; meat which is dressed in the first instance for an individual being prohibited; as by Yajnavalkya:† वृषान् वर्षन्ति. ‘Let him avoid flesh killed in vain;’ or, ‘that which is not the residue of an offering to the gods, &c.:’ So, also, Manu, V., 7.§

2 By dried vegetables, &c., (उक्षकाकारिक), is to be understood vegetables, or pot-herbs dressed without being sprinkled with water: वल्लोनेन विना पानाम. Instead of वद्विरिक्ष्य:,” jujubes,” the reading is, sometimes, हृदिक्रियः:** myro-

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* Paryushita means ‘kept over night’. See the Mitakshara on the Yajnavalkya-smriti, I., 167; and Śridhara on the Bhagavad-gītā, XVII., 10. † I., 167, 168.

§ Add IV., 213. But V., 34, is most explicit on the enormity of the offence here denounced:

न तद्धृष्ण भूलेनो मुगहलुघंयांचिन्दः।

वाज्याः भवति प्रेम वंचनामित्यासत्।:

“The sin of him who kills deer for gain is not so heinous, with respect to the punishment in another life, as that of him who eats flesh-meat in vain, or, not previously offered as a sacrifice.” Sir William Jones’s Translation.

|| The commentary further says, that the bare mention of ‘pot-herbs, &c.’ implies, that they are unaccompanied by fried grain and the like: व्रक्कातिकं नकातिकं विबेचितं श्रेयः।

¶ I nowhere find this reading, but वद्विरिक्ष्यः,” preparations of jujubes,” according to the gloss, बद्वविवारभः.

** The reading preferred by the commentator, and explained by अप-कल्पार्याद्यमः: “things to be licked, and the like, uncooked.”

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†† जुजुबादिः: गुड़पक्षेमा रुति पाथे स एवचः: | Commentary.

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1 As oil-cake, or the sediment of anything after expression.
ments of this frame, and, in the space afforded by the ethereal atmosphere, cause it to digest, and yield me satisfaction!* May this food, in its assimilation, contribute to the vigour of the earth, water, fire, and air of my body, and afford unmixed† gratification! May Agasti, Agni, and submarine fire effect the digestion of the food of which I have eaten! May they grant me the happiness which its conversion into nutriment engenders; and may health (ever) animate my form! For, verily, Vishnu is the eater, and the food, and the nutriment:§ and, through this belief, may that which

* अन्तिरायायाययायपाथिविनमणितः।

The comment on this runs thus: पत्रास्तिरो विश्वनाय वृन्दावनां मया मृत्युं जन्यतु । रत्नाकरस्तेन पाथिविन महायायायरङ्गः।

According to this, the stanza signifies: "May fire, excited by air, effect the digestion of any food under heaven, eaten by me; and then may it, vic., fire, by the juices of food, prosper the earthy elements of my body: may there be happiness to me!" Independently of the scholiast, however, one would feel inclined to translate as follows: "May fire, excited by air, prosper all earthy food under heaven, and cause it to be digested: may there be happiness to me!"

† Anydhata, 'uninterrupted.'
‡ Nearly all my MSS. here interpolate, if they do not substitute for what just precedes, as follows:

प्रायोपासनमानाममुद्राववानयोगीरः।

The copies containing the commentary give this unimportant stanza, but in such a way, in some, that it is doubtful as to its genuineness. It is left unexplained. For चन्द, &c., see Goldstücker's Sanskrit Dictionary, sub voce. § Read "digestion," parihāma.

BOOK III., CHAP. XI.

I have eaten be digested!* "Having repeated this prayer, the householder should rub his stomach with his hand, and, without indolence, perform such rites as confer repose; passing the day in such amusements as are authorized by holy writings and are not incompatible with the practices of the righteous, until the Sandhya, when he must engage in pious meditation.† At the Sandhya at the close of the day, he must perform the usual rites before the sun has quite set; and, in the morning, he must perform them before the stars have disappeared.‡: The morning and evening rites must never

1 So Manu, II., 101, § and IV., 93. ||

† तत: स्त्रायुपानितवेत: माहिति:।

As bearing on this, the commentator adduces a couplet from some Smṛiti:

 práth: संवर्तां संवर्तां स्वरुपरुपात्विक:।

§ पूर्वी संधिं अपरिहितवर्तीमाकंजङ्गानाग।

§ पूर्वी संधिं अपरिहितवर्तीमाकंजङ्गानाग।

III.
be neglected, except at seasons of impurity, anxiety, sickness, or alarm. He who is preceded by the sun, in rising, or sleeps when the sun is setting—unless it proceed from illness and the like—incurs atonement; and, therefore, let a man rise before the sun, in the morning, and sleep not until after he has set. They who sinfully omit both the morning and the evening service go, after death, to the hell of darkness. In the evening, then, having again dressed food, let the wife (of the householder), in order to (obtain the fruit of) the Vaisvadeva rite, give food, without prayers, to outcasts and unclean spirits. Let the householder himself, according to his means, again show hospitality to any guest who may arrive; welcoming him with the salutation of evening; water for his feet, a seat, a supper, and a bed. The sin of want of hospitality to a guest who comes after sunset is eight times greater than that of turning away one passing guest. A guest who comes after sunset does not give pleasure to all the gods. Let the householder, then, according to his ability, afford a guest food, pot-herbs, water, a bed, a mat, or, if he can do no more, ground on which to lie.

"After eating his evening meal, and having washed his feet, the householder is to go to rest. His bed is

*a salutation and a welcome"; prahwava being explained by prahvataswa, i.e., prahdama. But, in several MSS., the reading is prahwam, "complainant."
to be entire, and made of wood;* it is not to be scanty, nor cracked, nor uneven, nor dirty, nor infested by insects, nor without a bedding: and he is to sleep with his head either to the east or to the south: any other position is unhealthy. In due season, a man should approach his wife, when a fortunate asterism† prevails, in an auspicious moment, and on even nights,* if she is not unbathed,§ sick, unwell,|| averse, angry,¶ pregnant,** hungry, or over-fed. He should be, also, free from similar imperfections, should be neatly attired and adorned, and animated by tenderness and affection.†† There are certain days on which unguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon,† and the entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food.* Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects,† or in public or holy places. Let him not think incontinently of another's wife, much less address her to that end; for such a man will be born, in future life, as a creeping insect.: He who commits adultery is punished both here and hereafter: for his days, in this world, are cut short; and, when dead, he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times.”§

* This will do, in default of one of ivory, observes the commentator. A variant is ekadārumbdya, ‘made of a single pine’, apparently.

† Punandmrīkṣe. The asterisms referred to are, according to the commentator, ten in number: Aśvini, Kṛttikā, Rohiṇi, Pūnarvasu, Pūsha, Hasta, Anurādhā, Śravaṇa, Pūrvaḥdārapāda, Uttarahdārapāda.

†† There are certain days on which unguents, flesh, and women are unlawful; as the eighth and fourteenth lunar days, new moon and full moon,† and the entrance of the sun into a new sign. On these occasions, the wise will restrain their appetites, and occupy themselves in the worship of the gods, as enjoined by holy writ, in meditation, and in prayer: and he who behaves differently will fall into a hell where ordure will be his food.* Let not a man stimulate his desires by medicines, nor gratify them with unnatural objects,† or in public or holy places. Let him not think incontinently of another’s wife, much less address her to that end; for such a man will be born, in future life, as a creeping insect.: He who commits adultery is punished both here and hereafter: for his days, in this world, are cut short; and, when dead, he falls into hell. Thus considering, let a man approach his own wife in the proper season, or even at other times.”§

† Two terms used in the original—for which see note § in the present page,—are thus expounded by the commentator: अयोगी। अयाथायोगी। अयोगी। मुषादी। See, further, Goldstücker’s Sanskrit Dictionary, article अयोगी।

* This clause about punishment is not found in my MSS.

†† This explanation of the text is taken from the commentary.

§ The conclusion of this chapter is much abridged, as here translated. The original is as follows:

चतुर्दशस्मी चैव अभायायाय प्रलिङ्गः।
प्रक्षिप्तानि राज्यव रविसंकीर्तनं च।
तेषसोसवसयोगिनि पवेशित्य वै पुस्माः।
विवधिपरलिङ्गं नाम मयाति मरुषं सूमं।।
अपितपपरलिङ्गं तथाच्छत्समपिङ्गुषः।
भार्य सस्त्रेणे द्विवधालयवधियते।।
नायोगियायोगिनि वा गौयकृतवधियत।
द्विजहेरव्यष्टम् च वयवेद नामग्यं भेदत॥
चतुर्वर्षायायाय तिथिः चैव चतुष्पती॥
CHAPTER XII.

Miscellaneous obligations, purificatory, ceremonial, and moral.

AURVA—continued.—"Let a respectable householder ever venerate the gods, kine, Brahmins, saints,* aged persons, and holy teachers. Let him observe the two daily Sandhyás, and offer oblations to fire. Let him dress in untorn garments, use delicate herbs and flowers, wear emeralds and other precious stones, keep his hair smooth and neat, scent his person with agreeable perfumes, and always go handsomely attired, decorated with garlands of white flowers.† Let him never appropriate another’s property, nor address him with the least unkindness. Let him always speak amiably, and with truth, and never make public another’s faults. Let him not desire another’s prosperity, nor seek his enmity. Let him not mount upon a crazy vehicle, nor take shelter under the bank of a river, (which may fall upon him). A wise man will not form a friendship, nor walk in the same path, with one who is disesteemed, who is a sinner, or a drunkard;‡ who has many enemies, or who is lousy,§ with a harlot, or her gallant, with a pauper,|| or a liar, with a prodi-

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*Siddha.
† Pātita and unmatta.
‡ Patita and unmatta.
§ Atikitaka, ‘very verminous.’
|| Kṣudra. It is glossed चल्लवायोतिक, ‘elated by petty gain.’
gal, a slanderer, or a knave. Let not a man bathe against the strength of a rapid stream, nor enter a house on fire, nor climb* to the top of a tree, nor (in company) clean his teeth or blow† his nose, nor gape without covering his mouth, nor clear his throat; nor

cough, nor laugh loudly, nor emit wind with noise, nor bite* his nails, nor cut grass, nor scratch the ground,† nor put his beard into his mouth, nor crumble a clod of clay; nor look upon the chief planetary bodies,‡ when he is unclean. Let him not express disgust at a corpse; for the odour of a dead body is the produce of the moon. Let (a decent man) ever avoid, by night, the place where four roads meet, the village-tree,§ the grove adjacent to the place where bodies are burnt, and a loose woman. Let him not pass across the shadow of a venerable person, of an image of a deity, of a flag, of a heavenly lumi-

1 Manu, IV., 71. "He who breaks clay, or cuts grass, or bites his nails, will speedily fall to ruin."

* Khadiyag. But a common reading is visi-loyd. He is, then, not to snap his nails, apparently.
† अन्तर्विधिमाये: श्राद्धि. But the commentator notes a variant, अन्तर्विधिमाये-श्राद्धि, which he takes to mean अन्तर्विधि-श्राद्धि, that is to say, "things injurious to the eyes, filthy, and inauspicious."
‡ According to the Laws of the Mānasas, IV., 53, a man may not see even his own wife in a state of nudity.
§ chaitya-taru. I find a variant, chaitya-pani, 'the interior of a temple', perhaps.
∥ The original words, occurring in the midst of a compound, are denuvadhoja, which may mean 'the banner of a god'.

1 Other objects forbidden to be looked at are, thus, 'another's naked wife, and the sun at its setting or rising.'

2 In the former edition there was an unintentional comma after "image".
Let him not travel alone through a forest, nor sleep by himself in an empty house. Let him keep remote from hair, bones, horns, filth, remnants of offerings, ashes, chaff, and earth wet with water in which another has bathed. Let him not receive the protection of the unworthy, nor attach himself to the dishonest. Let him not approach a beast of prey; and let him not tarry long, when he has risen from sleep. Let him not lie in bed, when he is awake; nor encounter fatigue, when it is time to rest.

A prudent man will avoid, even at a distance, animals with tusks and horns; and he will shun exposure to frost, to wind,* and to sunshine. A man must neither bathe, nor sleep, nor rinse his mouth,† whilst he is naked; he must not wash his mouth, nor perform any sacred rite, with his waistband unfastened; and he must not offer oblations to fire, nor sacrifice to the gods, nor wash his mouth, nor salute a Brahman, nor utter a prayer, with only one garment on.§ Let him never associate with immoral persons: half an instant is the limit for the intercourse of the righteous with them. A wise man will never engage in a dispute with either his superiors or inferiors: controversy and marriage are to be permitted only between equals. Let not a prudent man enter into contention: let him avoid unprofitable enmity. A small loss may be endured; but he should shun the wealth that is acquired by hostility.

“When a man has bathed, he must not wipe his limbs with a towel or with his hands; nor shake his hair, nor rinse his mouth before he has risen.†† Let

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1 Manu, IV., 130. ||
2 Ib., id., 57. ¶
3 Ib., id., 78. **

* I find vasat, ‘dwell.’
† Balibhasma.
†† Preferably, ‘a vicious beast’; vyda being interpreted dasha-mriga.
§ Chintamandragaspati tushakarana piram.।
च सेवत तथा प्रयोगां वायुमयं च भर्तर।
“Let the wise man shun excess as to watching and sleeping; likewise, as to standing and sitting; and so, as to his bed and as to labour, O King.”

One MS. has jidgaraswapnau, which we should rather expect. Perhaps the writer preferred jingle to good grammar. Further, several MSS. read snáña, ‘bathing’, for sthána, ‘standing’; and one gives chhiram, ‘for a long time’, instead of tathá, ‘so.’ The scholiast says: Chintamandragaspati स्नान च सेवत तथा प्रयोगां। खारं गतिनिर्मितिः। चावरं मुप्पवत्सम। श्रयान्तिः शयनवायायोपक्षाध्ययं। वायुमयं अभम।।

|| ईवत्याम् गुरो राजाः सात्साकारयं शोभायोऽधिकरः।

According to Kuláka and Medháthi, idols are intended by the first word of this stanza.

† वैक: स्नावणां शास्त्राः शयनां च प्रवर्तनेन।
** आधिविवेकः वेशायं च भवायाक्षायिकः।
च कामार्धिः च तुषाराधोभित्विकिवः।।

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* Read ‘the east wind’, puro-vinda.
† Upaspsi is so explained by the commentator.
†† As the original of “nor salute a Brahman, nor utter a prayer”, I find, with चः प्रवर्तति in the context, द्विजाधिवर्ते जये, “nor engage in prayer which he has procured to be said by the twice-born.” The commentator explains द्विजाधिवर्ते by द्विजाधिवर्ते. The prayer referred to is, thus, understood to be that at a ceremony for which the Brähmans have pronounced a certain day to be lucky.
§ Compare p. 125, supra. || Sahāsita. ¶ Sahānakāra. ** Sndahālī.}
†† The Sanskrit has only utthitaḥ, implying “after he has stood up.”

“चार्मां प्रवर्तित्वा ताम् खानमाचरे।”

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1 Manu, IV., 45. !!
him not (when sitting,) put one foot over another, nor stretch forth* his foot, in the presence of a superior, but sit, with modesty, in the posture called Virāsana (or, on his knees). He must never pass round a temple upon his left hand,† nor perform the ceremony of circumambulating any venerable object in the reverse direction. A decent man will not spit, nor eject any impurity, in front of the moon, fire, the sun, water, wind, or any respectable person;¹ nor will he void urine standing, nor upon the highway. He will never step over phlegm, ordure, urine, or blood: nor is the expectoration of the mucus of the throat! allowable at the time of eating, offering sacrifices or oblations, or repeating prayers,§ or in the presence of a respectable person.

“Let not a man treat women with disrespect; nor let him put entire∥ faith in them. Let him not deal impatiently with them, but let him take matters of importance. * A man who is attentive to the duties of his station will not go forth from his house without

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1 Manu, IV., 52.

* The Hindus, in their literature, here and there manifest a due esteem for womankind. In the subjoined extract from the Mahābhārata it is to be hoped that their misogyny found its utmost limit. Those verses—selected from a slanderous effusion of a member of the celestial demimonde, the apsaras Panchachāli,—are to be met with in the Anuśāsana-parvan, d. 2212–2230 (Chapter XXXVIII., d. 11—29, in the Bombay edition of Śaka 1784–b.).

...
saluting the chaplets, flowers, gems, clarified butter, and venerable persons in it. At proper seasons, he will salute, respectfully, the places where four roads meet, when engaged in offering oblations with fire. Let him liberally relieve the virtuous who are poor, and reverence those who are learned in the Vedas.

people or of their kindred, unbridled women may remain within the bounds of duty, faithful to their husbands.

"But neither through fear of moral law, nor through severe reprehension, nor from any motive of regard for wealth, nor on account of their connexion with kindred and family, are women constant to their husbands.

"Matrons envy women who live by prostitution the bloom of youth they possess, and the food and apparel they receive.

"Though men be lame, divine Sage or otherwise contemptible, there is not any man, in this world, great Sage insufferable to women.

"If they have no possible access to men, Oh thou inspired by Brahmā! they seduce each other: truly, they are not constant to their husbands.

"From not finding men, or through fear of their kindred, or apprehension of stripes or confinement, they guard themselves.

"But fire is not satiated with wood, nor the ocean with rivers, nor death with all beings, nor woman with man.

"This, divine Sage, is another hidden quality of all women: at the very sight of a handsome man, the heart of a woman melts with desire.

"Women bear not much affection to their husbands, though giving them what they desire, doing what they wish, and protecting them from danger.

"They do not so much value the gratification of their wishes, abundance of ornaments, or hoards of wealth, as they do sensual pleasures.

"Final destiny, wind, death, the infernal regions, the fire of the ocean, the edge of a razor, poison, venomous serpents, and devouring fire, all united, are no worse than women.

This translation is by Colebrooke, and may be found in his version of Jagannatha Tarkapanchana's Digest of Hindu Law, Vol. II., pp. 393, 394, London edition.

† Read "and will engage"; the Sanskrit being इमपरी भवेत्.

‡ Let him aid the needy; and let him reverence the virtuous, if very learned.

This is in accord with the commentary, which says: साधुनवव चतुर्व-तामपालिनद नित्याः.

He who is a worshipper of the gods and sages, who gives cakes and water to the manes, and who exercises hospitality, obtains the highest regions, (after death). He who speaks wisely, moderately, and kindly, goes to those worlds which are the inexhaustible sources of happiness. He who is intelligent, modest, devout, and who reverences wisdom, his superiors, and the aged, goes to heaven.

"On the days called Parvans, on periods of impurity, upon unseasonable thunder, and the occurrence of eclipses or atmospheric portents, a wise man must desist from the study of the Vedas. The pious man who suppresses anger and envy, who is benevolent to all, and allays the fears of others, secures, as the least of his rewards, enjoyment in Swarga. A man should carry an umbrella, as a defence against sun and rain; he should bear a staff, when he goes by night, or through a wood; and he should walk in shoes, if he desires to keep his body from harm. As he goes along, he should not look up, or about him, or

1 Manu, IV., 101, &c. The legislator is much more copious, on this subject, than the author of the Purāṇa.

1 In the Sanskrit, कालि, बश्यमा या"; "the person of subdued affections who, at the proper time."

† Kshamādyukta, "forbearing." Here follow two untranslated epithets, ēshīka and vinayāvīta, 'pious' and 'meek'.

‡ Abhijana, his 'family', perhaps.

§ Insert the 'highest', anuttama.

|| "Or atmospheric portents" is to render adika, 'etc.'

¶ श्रास्त्र नथित्य युक्ताय, सुक्रास्तन्वचनप सदादरोऽरुको "

भूतान्तरस्तिधृत्य श्रीमण्डलवक्ति कलस ॥

** Tirgach.
afar off, but keep his eyes upon the ground, to the extent of a couple of yards.*

"The householder who expels all sources of imperfection is, in a great degree, acquitted of the three ordinary objects of existence,—desire, wealth, and virtue; sinless amongst the sinful; speaking amicably to all men; his whole soul melting with benevolence; final felicity is in his grasp.† The earth is upheld by the veracity of those who have subdued their passions, and, following righteous practices, are never contaminated by desire, covetousness, and wrath.§ Let, therefore, a wise man (ever) speak the truth, when it is agreeable; and, when the truth would inflict pain, let him hold his peace. Let him not utter that which, though acceptable, would be detrimental; for it were better to speak that which would be salutary, although it should give exceeding offence.¶ A considerate

† So Manu, IV., 138. ¶ "Let him say what is true; but let him say what is pleasing. Let him speak no disagreeable truth; nor let him speak agreeable falsehood. This is a primeval rule."

§ Yuga-mitra, defined by hasta-chatushaya.

† दोषहृदयिन्यन्तं वशकार यो निर्खस्ति।
तस्य धर्मोऽऽन्तान्तान् हानिकार्यपि जाप्ते।
‡ पवित्र व्यायाम: यथाज्ञभविते प्रियवशि यः।
मैत्रीव्रताः: कारणोऽध्यूतिः करि सिद्धा।
§ चे कामोवधीतोऽभान चीतरान्न न गोचरे।
सदाचारस्त्यायंसर्ववभुता सही।
¶ मियुस्तं हिंसं बृहस्त्वदिति सल्ल न तद्देः।
वैपर्यवहिःतं वाचवं यथायथासमसंधिः।
¶ सर्वं ब्राह्मणं ब्राह्मणं ब्राह्मणवर्गमिष्यस।
मियुस्तं हि नामूनं ब्राह्मणं धर्मं: सनातनः।

** This is Sir William Jones's rendering.
CHAPTER XIII.

Of Śrāddhas or rites in honour of ancestors, to be performed on occasions of rejoicing. Obsequial ceremonies. Of the Ekoddishā or monthly Śrāddha, and the Sāpiūdana or annual one. By whom to be performed.

AURVA continued.—"The bathing of a father, without disrobing, is enjoined, when a son is born; and he is to celebrate the ceremony proper for the event,* which is the Śrāddha offered upon joyous occasions."

1 The offerings of the Hindus to the Pitris partake of the character of those of the Romans to the lares and manes, but bear a more conspicuous part in their ritual. They are said, indeed, by Manu (III., 203†), in words repeated in the Vāyu and Matsya Purāṇas, and Hari Vādās, to be of more moment than the worship of the gods:

**प्रदावाण्विन्दति सदा पितृबार्यं विविषयते।**

These ceremonies are not to be regarded as merely obsequial; for, independently of the rites addressed to a recently deceased relative,—and, in connexion with him, to remote ancestors, and to the progenitors of all beings,—which are of a strictly obsequial or funeral description, offerings to deceased ancestors, and the Pitris in general, form an essential ceremony, on a great variety of festive and domestic occasions. The Nirnaya Sindhu, in a passage referred to by Mr. Colebrooke (Asiatic Researches, Vol. VII. §), specifies the following Śrāddhas: 1. The Nitya, or perpetual; daily offerings to ancestors in general: 2. The Naimittika, or occasional; as the Ekoddishā, or obsequial offerings

* Expressed, in the original, by jīta-karman, for which see Colebrooke's Digest, &c., Vol. III., p. 104, note †.
† **प्रदावाण्विन्दति सदा पितृबार्यं विविषयते।**

With composed mind, and thinking on nothing else, the Brahman should offer worship to both the gods and progenitors, and should respectfully circumambulate, keeping Brahmans on his left hand, and give them food. * Standing with his face to the east, † he should present, with the parts of the hand sacred to the gods on account of a kinsman recently deceased: 3. The Kāmya, voluntary; performed for the accomplishment of a special design (चामित्वतिबद्ध): 4. The Vṛddhi; performed on occasions of rejoicing or prosperity: 5. The Sāpiūdana; offerings to all individual and to general ancestors: 6. The Pārvāna Śrāddha; offerings to the manes, on certain lunar days called Parvans, or day of full moon and new moon, and the eighth and fourteenth days of the lunar fortnight: 7. The Goshthī; for the advantage of a number of learned persons, or of an assembly of Brahmanas, invited for the purpose: 8. The Śuddhi; one performed to purify a person from some defilement,—an expiatory Śrāddha: 9. The Karmāṇa; one forming part of the initiatory ceremonies, or Śaṅskāras, observed at conception, birth, tonsure, &c.: 10. The Daivikā; to which the gods are invited: 11. The Yātra Śrāddha; held by a person going a journey: and, 12. The Pūshā Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent, or near relative, lately deceased; that which is performed for kindred, collectively; that observed on certain lunar days; and that celebrated on occasions of rejoicing: निर्मायिकोहिि जयादाय चतुर्विश्वेष मुखम्। Nirnaya Sindhu, p. 271.

* "प्रदावाण्विन्दति सदा पितृबार्यं विविषयते।"
† "प्रदावाण्विन्दति सदा पितृबार्यं विविषयते।"
and to Prajápati, balls of food, with curds, unbruised grain, and jujubes; and should perform, on every accession of good fortune, the rite by which the class of progenitors termed Nándimukha is propitiated. A

1 Manu directs the balls to be made from the remainder of the clarified butter constituting the previous oblation to the gods. III., 215. Kullūka Bhaṭṭa explains, however, the oblation to consist partly of Anna (अन्न),—food, or boiled rice. The latter is the article of which the balls chiefly consist. Yājnavalkya directs them to be made of rice and sesamum-seeds. The Vāyu Purāṇa adds, to these, two ingredients, honey and butter: but various kinds of fruit, of pulse, and of grain, and water, frankincense, sugar, and milk, are, also, mixed up in the Pindas. Their size, also, differs; and, according to Angiras, as quoted by Hemāḍri, in the Śrāddha Mayūka, they may be of the dimension of the fruit of the jujube, or of the hog-plum, of the fruit of the Bel, or of the wood-apple, or of a fowl's egg. Some authorities direct Pindas of a different size for different Śrāddhas; prescribing them no larger than the wood-apple, at the first or pure funereal ceremony, and as big as a cocoa-nut, at the monthly and annual Śrāddha. In practice, the Pindā is, usually, of such a magnitude, that it may be conveniently held by the hand.

2 We have, here, the authority of the text for classing the Nándimukhas amongst the Pitrīs (see p. 98, supra). The verse is:

वायुपुराणम् पित्रस्य योगेऽत्सवः पार्विवः।
गृहविवेकं वर्जयं पूजयं सर्वविवेकः।

* The original has vā, 'or'; the injunction allowing an option. The expressions here connected are daśatārtha and kāya, on which vide supra, p. 99, notes 1 and *. The daśatārtha is sometimes called the tārtha of the Śrīśikśa,—ārtha.

† चिदानन्द तत्तात्मसः यज्ञानं निषवानां समाहित:।
चिदानन्द चिदानन्दात्मेन निषवानां:।

§ This work has Nikāya for its author. Hemāḍri wrote the Śrāddha-kalpa.

householder should diligently worship the Pitrīs so named, at the marriage of a son or daughter, on entering a new dwelling, on giving a name to a child, on performing his tonsure and other purificatory ceremonies,* at the binding of the mother's hair during gestation, or on (first) seeing the face of a son, or the like. The Śrāddha on such occasions, however, has been briefly alluded to. Hear now, O king, the rules for the performance of obsecular rites.

"Having washed the corpse with holy water, decorated it with garlands, and burnt it without the village, the kinsmen, having bathed with their clothes on, are to stand with their faces to the south, and offer libations (to the deceased), addressing him by name, and adding, 'wherever thou mayest be.' They then re-

And the same Gaṇa or class is presently again named:

नान्दिमुखः पितुरुष्यं पूजनेन्तराययं दृढः।

The Mantra of the Viśvādhi or festival Śrāddha is, also, said, in the Nirvāya Sindhu, to be नान्दिमुखः पितुरुष्यं खान। According to the authorities, however, which are cited in that work, there seems to be some uncertainty about the character of the Nāndimukhas; and they are addressed both as Pitrīs and gods; being, in the former case, either the ancestors prior to the great-grandfather,—ancestors collectively, or a certain class of them; and, in the latter, being identified with the Viśvādevas, or a class of them called also Urdhavaktra. The term Nāndimukha is, also, applied to the rite itself, or to the Viśvādhi Śrāddha, and to one addressed to maternal ancestors. Nirvāya Sindhu, pp. 288, &c.

1 "An oblation of water must be next presented from the joined palms of the hand, naming the deceased and the family

* Chuddakarmādika.
turn, along with the cattle (coming from pasture), to the village, and, upon the appearance of the stars, retire to rest, sleeping on mats spread upon the earth.

Every day (whilst the mourning lasts), a cake (or ball) of food is to be placed on the ground, (as an offering) to the deceased; and rice, without flesh, is to be daily eaten. Brähmans are to be fed for as many days as the mourner pleases; for the soul of the defunct derives satisfaction accordingly as his relatives are content with their entertainment.

On the first day, or the third, or seventh, or ninth (after the death of a person), his kinsmen should change their raiment, and bathe out of doors, and offer a libation of water, with (tila) sesamum-seeds. On the fourth day, the ashes and bones should be collected; after which the body of one connected with the deceased by offerings of funeral cakes may be touched (by an indifferent person, without thereby incurring impurity); and those who are related only by presentation of water are qualified for any occupation.

1 It should be, more correctly, on that day on which the mourning ceases, or, as previously mentioned, the first, third, seventh, or ninth: but the authorities vary; and, besides these, the second and fourth days, and certain days of the fortnight or month, are specified. Nirnāya Sindhu, p. 432.

2 They are no longer unclean. The Sāpiḍās, or those connected by offerings of cakes to common ancestors, extend to seven degrees, ascending or descending; the Sāmanādakas, or those similarly connected by presentations of water, to fourteen degrees.

* The words चालियार्थ = काला imply that the clothes should be laid aside for the second funeral ablution. As we have seen just above, they are to be retained during the first. According to some MSS., however, which have तनोधित चन्द्रपुरुषं नृति त्यागसिलोदकम् गोदा चालियार्थ गोदा त्यागसिलोदकाः instead of चालियार्थ वाहि: चायां चाला त्यागसिलोदकाः there is no bathing prescribed for this latter occasion.

† In the Mādhukarī, where it expatiates on the Vijnāvalīka-smṛti, 11, 196, the following lines are quoted from Bīhan-Mani:

कालं विनिनिनयति
सामानाक्षमाक्षमानविनिनिनयति
अवनाक्षमानविनिनिनयति

“The relation of the sarpadas (or, kindred connected by the funeral oblation,) ceases with the seventh person: and that of sāmanādakas (or,
relatives may use beds;* but they must still refrain from unguents and flowers, and must observe continence, after the ashes and bones have been collected, (until the mourning is over). When the deceased is a child,† or one who is abroad; or who has been degraded, or a spiritual preceptor,§ the period of uncleanness is but brief,¶ and the ceremonies with fire and water are discretionary.¶ The food of a family in which a kinsman is deceased is not to be partaken of for ten days; and, during, that period, gifts, acceptance, sacrifice, and sacred study are suspended. The

1 That is, a mere guest, or stranger, is not to partake of it. The food directed to be given to Brahmans is given, in general, only to the relatives of the deceased who are already unclean. In this respect, our text and the modern practice seem to differ from the primitive system, as described by Mann, III., 187. The eleventh or twelfth day is the term on which the Śrāddhā which crowns the whole of the funeral rites is to be performed, and when Brahmans are to be invited. Nirnaya Sindhu, p. 429.

* The number of Pūjās, however, is, for each case, the same, or ten. Nirnaya Sindhu, p. 429.

† The number of Pūjās, however, is, for each case, the same, or ten. Nirnaya Sindhu, p. 429.
on the first occasion, and without offerings to the Viswadevas. A single ball of food is to be offered to the deceased, as the purification of one person; and Brahmans are to be fed.† The Brahmans are to be asked, by the sacrificer, if they are satisfied; and, upon their assent, the prayer May this ever satisfy such a one (the deceased,) is to be recited.

This is the Srāddha called Ekoddishā, which is to be performed (monthly,) to the end of a twelve-month (from the death of a person); at the expiration of which, the ceremony called Sapiṇdana.§ is to be observed. The practices of this rite are the same as those of the monthly obsequies; but a lustration is to be made with four vessels of water, perfumes, and sesamum. One of these vessels is considered as dedicated to the deceased; the other three, to the progenitors in general; and the contents of the former are to be transferred to the other three,* by which the deceased becomes included in the class of ancestors, to whom worship is to be addressed, with all the ceremonies of the Srāddha. The persons who are competent to perform the obsequies (of relations connected by the offering of the cake) are the son, grandson, great-grandson, a kinsman of the deceased,† the descendants of a brother, or the posterity of one allied by funeral offerings. In absence of all these, (the ceremony may be instituted) by those related by presentations of water only, or those connected, by offerings of cakes or water, to maternal ancestors. Should both families (in the male line) be extinct, the last obsequies may be performed by women, or by the associates of the deceased in religious or social institutions; or by any one who becomes possessed of the property of a deceased kinsman.§

Obsequial rites are of three descriptions,—initiative, intermediate, and subsequent. The first are those which are observed after the burning (of the corpse),

Śrāddha was part of the ancient system, although Kullūka Bhāṭa supposes it to be referred to (v. 248), and supplies the fancied omission of the text.

* पूर्व, 'first'; Madhyama, 'middle'; and Uttara, 'last'.

† Bandhu. "Bandhu, cognate or distant kin, corresponding nearly to the Cognati of the Roman law." Colebrooke's Two Treatises on the Hindu Law of Inheritance, p. 352, note.

§ The phrase "associates of the deceased," &c. is to represent sanghaśatānyogita, on which the commentator observes: संधान: सार्वद वाचिकस्वरूप:। तत् मूलस तदन्तयेति। प्राप्तिवार्त्येश्व:। समाचार western sense: संधान इति संभाषित।

§ Utsanna-bandhu.
until the touching of water, weapons, &c., (or, until the cessation of uncleanness); the intermediate ceremonies are the Sraddhas called Ekoddishtha, which are offered every month; and the subsequent rites are those which follow the Sapiündikaraṇa, when the deceased is admitted amongst the ancestors of his race: and the ceremonies are, thenceforth, (general or) ancestral. The first set of rites (as essential) are to be performed by the kindred of the father or mother,—whether connected by the offering of the cake or of water,—by the associates of the deceased,* or by the prince who inherits his property. The first and the last rites are, both, to be performed by sons and other relations, and by daughter's sons, and their sons; and so are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies; and they may be, also, performed by females. As the ancestral rights are, therefore, most universal, I will describe to you, O king, at what seasons, and in what manner, they should be celebrated.”†

CHAPTER XIV.

Of occasional Sraddhas or obsequial ceremonies: when most efficacious, and at what places.

AURVA proceeded.—“Let the devout performer of an ancestral oblation¹ propitiate Brahmá, Indra, Rudra,

¹ We may here take the opportunity of inquiring who are meant by the Pitris: and, generally speaking, they may be called a race of divine beings, inhabiting celestial regions of their own, and receiving into their society the spirits of those mortals for whom the rite of fellowship in obsequial cakes with them, the Sapiündikaraṇa, has been duly performed. The Pitris collectively, therefore, include a man's ancestors; but the principal members of this order of beings are of a different origin. The Váyu, Mataya, and Padma Poruṇas, and Hari Vaṁśa, profess to give an account of the original Pitris. The account is much the same, and, for the most part, in the same words, in all. They agree* in distinguishing the Pitris into seven classes; three of which are without form (समूहणयः), or composed of intellectual, not elementary, substance, and assuming what forms they please; and four are corporeal (समूहणयः). When they come to the enumeration of the particular classes, they somewhat differ; and the accounts, in all the works, are singularly imperfect. According to a legend given by the Váyu and the Hari Vaṁśa, the first Pitris were the sons of the gods. The gods, having offended Brahmá, by neglecting to worship him, were cursed, by him, to become fools; but, upon their repentance, he directed them to apply to their sons, for instruction. Being taught, accordingly, the rites of ex-

* From the Harivádana, ś. 932:

\[\text{तद्रि जित्या जेः स्वं पिन्यशाः खृताः:} \]
\[\text{वलारी मृतिमोनं वच यथामूर्त्तय:} \]

† Sangsādintargata.

यद्रा यद्रा च कल्याणमविभिन्न चेन चानाम ||
the Aświns,† the sun, fire, the Vasus, the winds,‡ the Viśwadevas, the sages, birds, men, animals,‡ reptiles,§ piation and penance, by their sons, they addressed them as fathers; whence the sons of the gods were the first Pitris.

The Hari Vaiṣṇava agrees with this latter statement, and adds, that the gods worship them:

The Hari Vaiṣṇava agrees with this latter statement, and adds, that the gods worship them:

† Nilakaṇṭha. † See Vol. I., p. 156, note 2.
‡ Vide infra, p. 164, note **.
§ Also vide infra, p. 162, note §§.
|| For their residence in the Tapoloka, &c., see Vol. II., p. 297, text and note 1.
** In III., 195, we read that the Somasads were sons of Virāja:

|| For “the patriarch Virāja”, see Vol. I., p. 177; and Vol. II., p. 86, and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, it seems that Virāja is one with Manu. Who, then, is the prajāpati Virāja? And was Virāja corrupted into Virāja? Nilakaṇṭha says that Virāja’s sons were udāsana, which term he explains by manomātraśarira. Arjuṇa Miśra, another scholiast on the Harivānsha, identifies Virāja with Brahmā.

the Matsya has:

‘The Pitris are born, in the Manwantaras, as the sons of the gods.’ The Hari Vaiṣṇava makes the sons assume the character of fathers; addressing them, ‘Depart, children:’

Again, in the same work, we have the incorporeal Pitris called Vairājas,† † from being the sons of the Prajāpati Virāja: ||

|| For another scholiast on the Harivānsha, identifies Virāja with Brahmā.

|| For their resideuce in the Topoloka, &c., see Vide infra, p. 227, text and note 1.

II. Necessary to decipher the character. For the Maruts, or Marutas, vide infra, p. 912, note 8.

|| This is from the Viṣṇu-purāṇa. Compare the Harivānsha, if 917, 918. ||

|| See Vol. II., p. 227, text and note 1.

|| For “the patriarch Virāja”, see Vol. I., p. 177; and Vol. II., p. 86, and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, it

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|| For “the patriarch Virāja”, see Vol. I., p. 177; and Vol. II., p. 86, and p. 262, note †. From Vol. I., p. 104, note 2, and p. 108, note 1, it
moon's wane (or dark fortnight),* or on the eighth day of the same period in certain months,† or at particular seasons, as I will explain.

the three Purāṇas agree with Manu in representing as the sons of the patriarchs, and, in general, assign to them the same offices and posterity.§ They are the following:—

Agnishwattas—sons of Marichi, and Pitrīs of the gods (Manu, Matsya, Padma): living in Soma-loka, and parents of Achchhodā (Matsya, Padma, Hari Vaiñā). The Vāyu** makes them residents of Viraja-loka, sons of Pulastya,†† Pitrīs of the demigods and demons, and parents of Pivari; omitting‡‡ the next order of

* This, the commentator observes, is the darśa-brāddha.
† For these months,—three, or four, according to different authorities,—vidīta infra, p. 168, text and note †.
‡ Kāma.
§ In the Mārkandeya-purāṇa, XCVI, 49—42, the Agnishwattas, Barhishads, Ājyapas, and Somasapās are attached to the east, south, west, and north, respectively.
|| See the quotation in note || in the preceding page.
¶ Śīl. 953, 954:

Vrīḍīka: Sīmavatā nāma maṛīchīśvān āvai śuṭā.∥

Pitrīrā dviśā varāhīṃ davāha-bhavarthakrat.∥

Āvīśvāsā nāmūta kāya Vyūḥ kṛpaḥ vagati.∥

Pitrīs, to whom these circumstances more accurately refer. The commentator on the Hari Vaiñā derives the name from Agnishu (अग्निः), 'in or by oblations to fire,' and Ātta (आत्ता), 'obtained,' 'invoked.'

Barhishads—sons of Atri, and Pitrīs of the demons (Manu †): sons of Pulastya, Pitrīs of the demons, residents in Vaibhūrija,† fathers of Pivari (Matsya, Padma, Hari Vaiñā).§

opening, nirarta dviśī—ending the extract in note § in p. 160, infra; and there was, probably, mention, in what preceded, of the Barhishads. These personages were, then, it seems, regarded as sons of Vasishthā, as dwellers in Jyotirbhasin, and as parents of a mind-born daughter by name Go. It should be added, that my MSS. of the Vaiyu-purāṇa elsewhere mention the Barhishads again and again; as in the line:

'Āvīśvāsā tāhā sthāvīrāhā: Pitrīrā dviśāhā: śuṭā.'

Also see Vol. II., p. 303, notes 1 and §.

* Āvīśvāsāhā kasthūr aṭā: śuṭā: Pivāramitāhā

Nilakānṭha.
† III., 196:

'Vrīḍīka: Sīmavatā nāma maṛīchīśvān āvai śuṭā.∥

Pitrīrā dviśā varāhīṃ davāha-bhavarthakrat.∥

Āvīśvāsā nāmūta kāya Vyūḥ kṛpaḥ vagati.∥

Vrīḍīka: Sīmavatā nāma maṛīchīśvān āvai śuṭā.∥

Also see note ‡ in the preceding page.

‡‡ Without doubt, there is a hiatus in my MSS. of the Vaiyu-purāṇa. These contain, nearly for word, the three lines—all but their

III.
which account ancestral ceremonies are appropriate, he should celebrate them.* He should offer a volun-

tary sacrifice, upon any atmospheric portent,* at the equinoctial and solstitial periods, at eclipses of the sun

scent as the Vāyu,—the Pitriś of the Śūdras; and the Sukālas, the Pitriś of the Brahmans.

Havishmats*:—in the solar sphere, sons of Angiras, and Pitriś of the Kshatriyās (Manu,§ Vāyu, || Matsya, Padma, Hari Vaṁśa).  


† In the Nirāsīṣindhu, III., B, fol. 11r, Bombay edition, the Nandi-purāṇa—not called an Upapurāṇa—is quoted as follows:

Here the Agnīshmatas are declared to be the pitriś of the first caste; the Barshishadas, of the second; the Kavāyas, of the third; the Sukālins, of the fourth; and the Vyāmas,—‘Fumes’, mere smoke,—of mlechchhas and the lowest castemen.

Of the Vyāmas I know of no mention except in passages from the Nandi-purāṇa, for which see Dr. Aufrecht’s Catalogus, &c., p. 81; also, note || in the next page, and p. 166, infra, note †.

* Here I have corrected “Havishmats”. § See the next note.
|| As is seen in note † in the preceding page, a Havishmat is synonymously denominated a Havibhuj. A third designation is Upabhūta, which occurs in the following passage and elsewhere:

||  &\textcolor{red}{\textsuperscript{1}}

These beings are here said to inhabit Marichigārha, and to have a mind-born daughter Yasodā.

Nilakāśa thus comments on the first term in this passage: मरीचिव-गमोऽन्नति

पुरुषरिमकााःकाशाः ||

§ In śl. 988—990, we have almost the very words of the extract in the

BOOK III., CHAP. XIV. 163
and moon, on the sun's entrance into a zodiacal sign, upon unpropitious aspects* of the planets and as-

Ājyapas—sons of Kardama, Pitris of the Vaiśyas, in the Kā-

maduha-loka† (Manu, &c.); but the lawgiver calls them

the sons of Pulastya.§ The Pitris of the Vaiśyas are called

Kāyas, in the Nandi Upapurāṇa; and, in the Hari Vānāṣa

and its comment, they are termed Suswadhas,° sons of Kardama, descended from Pulaha.

preceding note; except that the line is omitted which names the pitris

under description, and that Yasiṣṭā is said to be daughter-in-law of

Vidhyāśārman.

* "Unpropitious aspects" is to represent pīḷāḍa, which signifies 'occul-

tation.'

† This seems to be a mistake. The Matsya-puraṇa has Kāmadughā;

with which compare the Mādhūbhṛata, Vana-parvan, Sūl. 15460. In the

Hariścandra, the name is Kāmagā. See note § in this page.

† Vide supra, p. 162, note †.

§ We read, in the Vāyu-puraṇa: 

श्याम्या नाम पितरे: कदाचिं क्रास्तं; 

समुच्छयं रुद्रहुमप्रसादं अदूरं; 

लोके भवेतेतु वर्नवेश विहितम्।।

स्वाम्यां भावविलज्ञं भविष्यति; 

वर्षानं सान्तसी कन्यां विचारा नाम सिद्धान्।।

यत्तरं तरं साहीं पती से जनयं तु।।

It is stated here,—compare note §, below,—that the Ājyapas live in

Kāmagā, and that they have a mind-born daughter Viraja.

|| See note † in the last page, and p. 166, note †, infra; also, Vol. I.,

Preface, p. LXXXVII.

¶ Sūl. 993—996: 

सुवसां नाम पितरे: कदाचिं क्रास्तं; 

समुच्छयं रुद्रहुमप्रसादं अदूरं; 

लोके भवेतेतु वर्नवेश विहितम्।।

तां शेषम् प्राप्तं भावविलज्ञं भविष्यति; 

तत्रं से सातसी कन्या विलज्ञं नाम सिद्धान्।।

यत्तरं तरं साहीं पती से जनयं तु।।

** My best MSS. yield Sumedhas, which reading seems to be preferred

by Arjuna Miśra. The Matsya-puraṇa appears to exhibit Suswadhas.

terisms, on dreaming unlucky dreams, and on eating

the grain of the year's harvest.° The Pitris derive sa-

Sukālas—sons of Vasishtha, and Pitris of the Śūdras (Manu†

and Vāyu Purāṇa ‡). They are not mentioned in the Padma.

The Matsya inserts the name and descent, but specifies them as

amongst the incorporeal Pitris:

अभूतिनामः: पितरी: विकाश्यम् सुकालिनः।

नामन तु मानसं वर्ष वर्ष ते धर्मंतुः।।

It may be suspected that the passage is corrupt. The Hari

Vānāṣa § makes the Sukālas sons of Vasishtha, the Pitris of the

Brahmans; and gives the title of Somapas to the Pitris of the

Śūdras. In general, this work follows the Vāyu, but with omis-

sions and transpositions, as if it had carelessly mutilated its

original.

* Narasasagama.

† See note † in page 162, supra.

‡ They are there called Sukālas:

सुकालिन नाम पितरी: विकाश्यम् प्रजापति:।

हिर्निकामभेषिं: पुष्क्रादि-कामाध्यक्ष:।

मानसं नाम ते सौरजातं वर्ष तेऽदिवी।।

एवं मानसी कन्या: भागम् सरिता: वर्ष।।

सा भावविलज्ञं भविष्यति शिष्यप्रणामिनि।।

अन्तर्न च श्रविखोरी युक्तसुरक्षरिः।।

The personages here spoken of are said to have their home in Mānasā;

and a mind-born daughter is affiliated on them, in the form of the river

Narmadā. Compare note || in p. 162, supra.

For discrepancies between this extract and that in the next note, ad-

ditional to those pointed out by the Translator, vide supra, p. 160,

note ||.

The Matsya-puraṇa, by evident corruption, gives the Sukālas—as it

calls them—the synonym Mānasā. 

§ Sūl. 985, 986:

सुकालिन नाम पितरी: विकाश्यम् प्रजापति:।

निरं दिविं लोकं आत्मामकाशु भावे।।

सयं कामासुभ्रं विलज्ञं भविष्यति।।

तत्रं से सातसी कन्या: मीनाठम् दिविं विचारा।।
tisfaction, for eight years, from ancestral offerings upon the day of new moon when the star of the conjunc-

Besides these Pitrís or progenitors, other heavenly beings* are, sometimes, made to adopt a similar character. Thus, Manu† says: “The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great-grandfathers, Ádityas; agreeably to a text of the Vedas:” that is, these divine beings are to be meditated upon, along with, and as not distinct from, progenitors. Hemádri quotes the Nandi Upapurána; for a different practice, and directs Vishňú to be identified with the father; Brahma, with the grandfather; and Śiva, with the great-grandfather. This, however, is Śaiva innovation. The Vaishnavas direct Aniruddha to be regarded as one’s-self; and Pradyumna, Sankarshana, and Vásudeva, as the three ancestors. Again, they are identified with Varuña, Prajápatya, and Agni; or, again, with months, seasons, and years. Nirňaya Sindhu, p. 284. It may be doubted how far any of these correctly represent the original notions inculcated by the texts of the Vedas, from which,§ in the most essential particulars, they are derived.

* Also vide supra, p. 98, note †; p. 163, note †. The Saumyas and Kávyás are mentioned in Vol. II., p. 303, text and note 1; also, with the Agnidagdhas and Anagnidagdhas, in the Manavadharmakéstira, III., 199:

�धिगृहीतविद्यात्मकाव्यकाष्टिप्रीति

�धिगृहीतविद्यात्मकाव्यकाष्टिप्रीति

In Goldstücker’s Sanskrit Dictionary, the Agnidagdhas are said to be certain pitrís “who, when alive, kept up the household flame, and presented oblations with fire”; the Anagnidagdhas, pitrís, “apparently, who, when alive, did not observe religious rites.”

† III., 284:

बहुदद्वे ये पितृयुक्तां विन्यातानि

प्रयोगानांस्त्रांख्यितायुक्तिरिया सनातनि

‡ Some extracts from the Nandi-puráha,—as Hemádri, like the Nirńya-yatindhu, calls the work here named,—and further particulars touching the pitrís, will be found in a note at the end of the volume.

For the Nandi-puráha, vide supra, p. 163, note †.

§ Where?

BOOK III., CHAP. XIV.

tion† is Anurádhá,* Viśákha, or Śváti; and, for twelve years, when it is Pushya, Ádrá,† or Punárvasu. It is not easy: for a man to effect his object, who is desirous of worshipping the Pitris, or the gods, on a day of new moon when the stars are those of Dhanishṭha, Púrvabhadrapáda, or Śatābhisaj.§ Hear, also, an account of another class of Śrádhás, which afford especial contentment to progenitors,|| as ex-

1 When the Yogatára, or principal star seen, is the chief star or stars of these asterisms or lunar mansions, respectively. See the table given by Mr. Colebrooke: Asiatic Researches, Vol. IX., p. 346. The first three named in the text are stars in Scorpio, Libra, and Arcturus; the second three are stars in Cancer, Orion, and Gemini; and the third three are stars in the Dolphin, Pegasus, and Aquarius.

* The Sanskrit has its synonym, Maitra.
† Raudra, its synonym, is the word used in the original.

†§ वासवातीक्षपाठे पितृया तुस्तिनिष्ठातः

वासवः चायमात्माहां देवानामां तुस्तिनिष्ठाः

†§ वासवातीक्षपाठे पितृया तुस्तिनिष्ठातः

वासवः चायमात्माहां देवानामां तुस्तिनिष्ठाः

“For those who wish to propitiate the progenitors, or the gods, a day of new moon under the asterism Vásava, or Ájsukapád, or Varuña, is hard to find.”

Compare what is said of Dhanishṭha in p. 169, infra.

§ Substituted for “Śatābhisaj”. The three names in the Sanskrit are as in the last note. The commentator wrongly interprets Vásava by Jyeshṭha.

|| वासवातीक्षपाठे पितृया तुस्तिनिष्ठाः

तत्त्र ग्रामस्स्त्रां चायमात्माहां देवानामां

†|| वासवातीक्षपाठे पितृया तुस्तिनिष्ठाः

“When, O king, the day of new moon falls under any of these nine asterisms, then exequial rites are propitiatory of the progenitors. And listen further.”

This stanza comes immediately after that in note †; above. The Translator passed by the first line of it, and connected the second with what follows; namely:

नीति सन्तुलार्यां चायमात्मां चायमात्मां

पुष्चित्युक्तां सन्ततियुक्तां च

† Or Miscellaneous Essays, Vol. II., table opposite p. 322.
plained, by Sanatkumāra, (the son of Brahma), to the magnanimous Pūrūravas,* when, full of faith and devotion to the Pītris, he inquired (how he might please them). The third lunar day of the month Vaiśākha (April, May), and the ninth of Kārttikeya (October, November), in the light fortnight; the thirteenth of Nabha (July, August), and the fifteenth of Māgha (January, February), in the dark fortnight; are called, by ancient teachers, the anniversaries of the first day of a Yuga or age (Yugas), and are esteemed most sacred. On these days; water mixed with sesamum-seeds should be regularly presented to the progenitors of mankind; as well, as on every solar and lunar eclipse; on the eighth lunations of the dark fortnights of Agrahayana, Pausha, and Māgha† (November—February); on the two days commencing the solstices, when the nights and days alternately begin to diminish; on those days which are the anniversaries of the beginning of the Manvantaras; when the sun is in the path of the goat; and on all occurrences of meteoric phenomena. * A Śrāddha at these seasons content the Pītris for a thousand years: such is the secret which they have imparted. The fifteenth day of the dark half of the month Māgha, when united with the conjunction of the asterism over which Varuṇa presides (Śatabhishaj), is a season of no little sanctity, when offerings are especially grateful to the progenitors. Food and water presented by men who are of respectable families, when the asterism Dhanishtha is combined with the day of new moon, content the Pītris for ten thousand years; whilst they repose for a whole age, when satisfied by offerings made on the day of new moon when Ardra is the lunar mansion. §

* Called, in the Sanskrit, by his metronym, Aila, i.e., son of Ilā.
† For an account of the śrāddha festival, see Professor Wilson’s Essays and Lectures, &c., Vol. II., pp. 181, 182. Also vide supra, p. 106, note †.
‡ The text has only “on the three eighth days after the full moon”, जियिे बास: नसाना रहिा: जयечिे च सुरििि: II
The months here named are Mārgaśirsha, Pausha,—a rare substitute for Pausha,—and Māgha. I have, accordingly, corrected the Translator’s “Agrahāyaṇa, Māgha, and Phalguna (December—February).” According to Āśvalāyana’s Gītāyīṣṭa, II., IV., 1, the great ashtākhis are four in number, coming in the frosty and the dewy seasons, that is to say, in Mārgaśirsha, Pausha, Māgha, and Phalguna. śāṅkhkāyaṇa, in his Gītāyīṣṭa, recognizes but three. See Dr. Stenzler’s Āśvalāyana, Part II., p. 71; also, Kullūka and Medhatithi on the Mānavadharmaśāstra, IV., 150.

§ ब्रजवधिमाधवमाधवाश्रम वर्तमानम प्रवाहम प्रांिहि किं प्रेयत किं प्रेयत च।
मन्नताराि्माटिशिष्यष्टीय चक्ष्या गतिक योगां वत्तिपावकाल: II
These verses occur in only a few of my MSS. Commentary B recognizes them, but in silence; while commentary A omits them. Professor Wilson’s translation supposes readings materially different from those here given.
On Chhaya gajasya, “the shadow of the elephant”, see Vol. II., p. 264, note *; and pp. 276, 277; also, the Laws of the Mānasas, III., 274. For vyatipata,—the same as vyatipa, see p. 163, note *, supra.
Compare, respecting the seasons most appropriate for exequial offerings, the Laws of the Māñasas, III., 122, 276; IV., 150; also, the Yajnavalkya-smṛti, I., 217, 218. * Altered from “Śatabhishaj.”
† Samagra. There is a variant, sahasra, ‘a thousand.’

§ तचेच चान्धान्तपुवन्तृप्ति: वा तचेच चाक्ष्ये च सुपीिह:।
"He who, after having offered food and libations to the Pitris, bathes in the Ganges, Saotaj, * Vipasa (Beas), Saraswati,† or the Gomati at Naimisha,‡ expiates all his sins. The Pitris also say: ‘After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Magha.’§ The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you:¶ ‘That enlightened individual who begrudges not his wealth, but presents us with cakes, shall be born in a distinguished family. Prosperous and affluent shall that man ever be, who, in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith and humility, entrains them with food, according to his means, at proper seasons. If he cannot afford to give them dressed food, he must, in proportion to his ability, present them with unboiled grain,* or such gifts, however trifling, as he can bestow. Should he be utterly unable even to do this, he must give to some eminent Brahman, bowing at the same time before him, sesamum-seeds adhering to the tips of his fingers, and sprinkle water to us, from the palms of his hands, upon the ground;† or he must gather, as he may, fodder for a day, and give it to a cow; by which he will, if firm in faith, yield us satisfaction. If nothing of this kind is practicable, he must go to a forest, and lift up his arms to the sun and other regents of the spheres,§

* Dhānya-māna, i. e., as much as a man can eat, says the commentator.

† त्वदात्रिभिराय समयंत्राकाशीनि।

‡ महिः: सम्पत्ति भविष्याकान्न्द्रस्वति॥

§ Loka-pāla. This word, it should seem, more properly designates the four superintendents named in Vol. II., pp. 86 and 261–263. But it is also used, as here, for dikpāla. The dikpālas—see Vol. II., pp. 112, 118; also, p. 118, supra,—are, at least in the later Hindu writings, eight in number. I owe to Dr. Muir the indication of a passage in the Taittirīya-brāhmaṇa,—III., XI., 5,—where seven devatās or deities are

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"He who, after having offered food and libations to the Pitris, bathes in the Ganges, Saotaj, * Vipasa (Beas), Saraswati,† or the Gomati at Naimisha,‡ expiates all his sins. The Pitris also say: ‘After having received satisfaction for a twelvemonth, we shall further derive gratification by libations offered, by our descendants, at some place of pilgrimage, at the end of the dark fortnight of Magha.’§ The songs of the Pitris confer purity of heart, integrity of wealth, prosperous seasons, perfect rites, and devout faith,—all that men can desire. Hear the verses that constitute those songs, by listening to which all those advantages will be secured, O prince, by you:¶ ‘That enlightened

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This is the only reading that I find; and the asterism mentioned is Purvabhadrapada,—not Urdra", which, on a rapid glance, might be surmised in the first line.

* Śatadrśi, in the original.

† See, for the Śatadrś, Vipasa, and Saraswati rivers, Vol. II., pp. 130, 131, and 142–144.

‡ In the Sanskrit, Naimisha-gomati, the Gomati of the country—apparently—in which lies the Naimisha forest, as distinguished from the better-known Gomati in Ouide; for which see Vol. II., p. 146, text and note 3. A third Gomati, a feeder of the Sindhu, is spoken of in the Rigveda, X., LXXV., 6. For the locality of Naimisha, see Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 137.

§ गमस्ति चैत्यतिरः सवैः

वात्संभवागुपप्रिमय भूयः।

मधवाशिलानी कुपस्तोत्तोधी—

वाच्चां तु तथषालिनी।

No other reading appears in my MSS; and I would substitute, in lieu of “satisfaction for a twelvemonth”, “satisfaction under the asterism Magha during the rainy season.”

Compare the Laws of the Mānasas, III., 273.

¶ What follows is known as the Pitṛ-gītā.
and say, aloud: I have no money, nor property, nor grain,* nor anything whatever fit for an ancestral offering. Bowing, therefore, to my ancestors, I hope the progenitors will be satisfied with these arms tossed up in the air in devotion. These are the words of the Pitris themselves; and he who endeavours, with such means as he may possess, to fulfil their wishes, performs the ancestral rite called a Śrāddha."

assigned as follows: Agni, to the east; Indra, to the south; Soma, to the west; Mitra and Varuna, to the north; Brhaspati, to the region above; and Aditi, to the region here below.

For a long list of lokapālas, see Professor Wilson's Select Specimens of the Theatre of the Hindus, Vol. I., p. 219, note †.

* My MSS., and likewise the commentator, have dhanas only; reading: न मेघसि विचा न स्तर्त न चाप्यत ।

It may be conjectured that the Translator, supposing the lection to be न धार्म, wrote "nor grain," and forgot to strike it out, when he came to prefer "nor property."

CHAPTER XV.

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

AURVA proceeded:—"Hear, next, O prince, what description of Brahman should be fed at ancestral ceremonies. He should be one studied in various triplets of the Rig- and Yajur Vedas;¹ one who is

¹ The Brahmans here particularized are termed Triśāchiketa, Trimadhu, and Trisuparnā, and are so denominated, according to the commentator, from particular parts of the Vedas. The first is so called from studying or reciting three Anuvākas of the Kāthaka branch of the Yajur-veda, commencing with the term Triśāchiketa; the second, from three Anuvākas of the same Veda, beginning Madhuvātā, &c.; and the third, from a similar portion, commencing Brahmanab namāmi. † The first and third terms

* The pārvatacrāddha is here described, says the scholiast.
† The commentator's words are: विद्वेशार्कम्यामिसु मुहावातः तत्तनपत्त तिचाविशिष्टिः। तृत्यषायी तत्तनपत्त तिचाविशिष्टिः। मधु वादा रूति तृत्यषायी तत्तनपत्त सिविधः। ब्रह्मानयामासीत्वनावाचन्तयायी तत्तनपत्त बिपुणः। The triśāchiketa is, thus, said to be so called from three anuvākas of the second Kāthaka, denominated triśāchiketa; the trimadhu, from three śiches, beginning with the words madhu vādāk; and the trisuparnā, from three anuvākas, beginning with the words brāhmaṇa namāmi.

Of the passage referred to the Kāthaka I am unable to say anything at present. The three versicles opening with the words madhu vādāk appear first in the Rigveda, as I., XC, 6—8; and they reappear in the White Yajurveda, as XIII., 27—29. The position of the Vaidik passage alleged to be connected with the trisuparnā has not been traced out.

Apāraditya, commenting on the Yajnavalkya-smṛti, I., 200, gives this definition of trimadhu, denoting a person: त्रिमाहात्र ब्राह्मणमेव वेदानुगमयी स चिंमु:।
acquainted with the six supplementary sciences of the Vedas; one who understands the Vedas; one who practises the duties they enjoin; one who exercises occur in Manu, III., 185; and Kultuka Bhaiya explains Triṇāchiketa to mean a portion of the Yajur-veda, and the Brahman who studies it; and Trisuparṇī, a part of the Rich, and the Brahman who is acquainted with it. The Nārāyaṇa Sūndarī explains the terms in a like manner, but calls the Trisupānla, as well as the Trinachiketa, prayers, portions of the Yajus. The Trimadhu it assigns to the Uch. Other explanations are also given to the terms Trinachiketa and Trisupānla; the first being explained a Brahman who thrice performs the ceremony called Chayana; and the last, one who, after the seven ascending generations, worships the Pitris termed Somapas. These explanations are, however, considered less correct than the preceding, and which are thus given in the authority cited:

\[\text{...} \]

For the six Angas, see p. 67, supra.

So the commentator § distinguishes the Vedavit,—the Brahman who understands the meaning of the text of the Vedas,—from the Śrot riya, who practises the rites he studies.

Portions of the Śamana contained in the Śrāṇi yaka are called the Jyeshtha, ‘elder’ or ‘principal’, Śamana. 

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]

\[\text{...} \]
“A false friend, a man with ugly nails* or black teeth,† a ravisher, a Brahman who neglects the service of fire and sacred study, a vender of the Soma-plant, a man accused of any crime, a thief, a calumniator, a Brahman who conducts religious ceremonies for the vulgar; one who instructs his servant in holy writ, or is instructed in it by his servant; the husband of a woman who has been formerly betrothed to another; a man who is undutiful to his parents; the protector of the husband of a woman of the servile caste,§ or the husband of a woman of the servile caste;|| and a Brahman who ministers to idols¶—are not proper persons to be invited to an ancestral offering.† On the first day, let a judicious man invite eminent teachers of the Vedas,** and other Brahmans, and, according to their directions, determine what is to be dedicated to the gods, and what to the Pitris.∗ Associated with the Brahmans, let the institutor of an obsequial rite abstain from anger and incontinence.† He who, having eaten, himself, in a Srāddha, and fed Brahmans, and appointed them to their sacred offices, is guilty of incontinence, thereby sentences his progenitors to shameful suffering:‡ In the first place, the Brahmans before described are to be invited: but those holy men§ who come to the house without an invitation are, also, to be entertained. The guests are to be reverently received with water for their feet, and the like; and the entertainer, holding holy grass in his hand,|| is to place them, after they have rinsed their mouths, upon seats. An uneven number of Brahmans is to be invited in sacrifices to the manes; an even, or uneven, number, in those presented to the gods; or one only, on each occasion.¶

“Then let the householder, inspired by religious faith, offer oblations∗∗ to the maternal grandfather,

1  Manu, III., 150, &c.

* Kunakha. The commentator explains this term to mean ‘with nails naturally bad.’ Neither Kulūka nor Medhātithi justifies Sir William Jones’s rendering, “a man with whitlows on his nails.” See his Translation of “Menu”, III., 153.
† ‘A eunuch’, kāla, is omitted.
‡ Rather, an ‘abandoner’ of them, u lànhaka.
§ Vrisahali-sūti-pahāri, “the supporter of the offspring of a vrisahali”, who seems to be a woman sprung from a man that has lost caste. Professor Wilson read, for sūti, pāti, which I find in some MSS. But the gloss, पुख्लकपोषक, shows that pāti is a clerical error.
|| Vrisahali.
¶ Devokāla. He must have been so for three years, says the commentator, to incur disqualification. And yet an idol was reputed so holy that it was sacrilege to pass over its shadow. Vide supra, p. 137, text, and p. 138, note ||.
∗∗ Śrotiya. Vide supra, p. 174, note §.

1 As two, or five, at a ceremony dedicated to the gods; three, at the worship of the Pitris. Nirāaya Sindhu, p. 311.

∗ कषेत्रभवान नियोगाधि चेताचिकाः।
† Add ‘fatigue’, dāsya; also, “this is a great offence on that occasion”, दीर्घभवान महानयम्।
‡ अमे शिवायो भुजा तः भोजितविनयुण्डः।
§ वाऴायी रूपमिन्य गृहं महापालावः: पितृः॥
|| Vatij; these being Brahmans, as the original conditions.
¶ Purāṇa-pātī; literally, ‘pure-handed’.
‖ It is directed, in the Vījñapaṇḍita-smṛti, I., 227:
** Śrāddha.
III.
along with the worship of the Viśwadevas,¹ or the ceremony called Vaiśwadeva, * (which comprehends offerings to both paternal and maternal ancestors, and to ancestors in general).† Let him feed the Brahmans who are appropriated to the gods and to spirits.

† "It consists in oblations to the gods, to the manes, and to the spirits," Colebrooke's Miscellaneous Essays, Vol. I., p. 188.

* The original passage, in correct MSS., runs thus: पशुपातिनाथसद्याग्निपूजनस्तवम्। "For both sets of his ancestors let him feed, with their faces to the east, Brāhmaṇas retained for the gods called Viśwadevas; and let him also feed, with their faces to the north, Brāhmaṇas retained for his paternal and maternal manes."

Comment: अमात्यवर्धनः पितृसत्यांक्रोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृयोऽस्मादेवतृ�
man invoke the deities, with the concurrence of the Brahmans who are present. Let the man who is acquainted with the ritual offer a libation to the gods, with water and barley; having presented to them flowers, * perfumes, and incense.† Let him offer the same to the Pitrīs, placed upon his left; and, with the consent (of the Brahmans), having first provided seats of Kūsa! grass doubled, let him invoke, with (the usual) prayers, the manes (to the ceremony), offering a libation, on his left land, of water and sesamum. He will then, with the permission of the Brahmans, give food to any guest who arrives at the time, or who is desirous of victuals, or who is passing along the road:§ for holy saints and ascetics, || benefactors

1 The text is  מתִּבְרָשָׁא, 'with their assent;' but no noun occurs, in the sentence, with which the relative is connected. It must mean the Brahmans, however; as in this passage of Vṛiddha Parāśara: "Let the sacrificer place his left hand on the Brahman's right knee, and say, 'Shall I invoke the Viśvadevas?' And, being desired to invoke them, let him address them with the two Mantras, 'Viśvadevas, he is come! 'Viśvadevas, hear him!"

| tatː sarː bare ṣākṣa ṵigādatsvishabānuní. |
| dēvānāyātvicēṇa hīmāti vaṃsūdīrśyaṃt. |
| bāvaḥvēdevaṇḍaṃ vicēṇ dēṃ: ya ṣāgam. |
| vicēṇ dēṃ: gṛyaṁśasamiti manḍrayāṃ pāṇe. |

| * Srag, 'garlands.' |
| † Add 'lights', dipa. |
| § Darbha, in the original. |
| || The original has only one word, yopā, for "holy saints and ascetics." |

1 This notion occurs, more than once, in the Vāyu, in nearly the same words:

| viṣvā ṣaṣṭiṣṭhikanjanaḥ sapta prabhavībhāvaḥ āri. |
| tathādviṣvādāśvādaḥbāhaṁyaḥkūtāntaraḥ: |

2 This places the initiatory oblations noticed by Manu (see p. 178, note 1, supra) subsequent to the offerings to the Viśwa-

devas.

of mankind, are traversing this earth, disguised in various shapes. On this account, let a prudent man welcome a person who arrives at such a season: for inattention to a guest frustrates the consequences of an ancestral offering.

"The sacrificer is then to offer food, without salt or seasoning,* to fire, three several times, with the consent of the assistant Brahmans; exclaiming, first: 'To fire, the vehicle of the oblations;† to the manes! Swāhā!' Next, addressing the oblation: to Soma, the lord of the progenitors, § and giving the third to Vai-

vaswata.|| He is then to place a very little of the residue of the oblation* in the dishes of the Brahmans; and, next, presenting them with choice viands, well-dressed and seasoned, and abundant, he is to request them, civilly, to partake of it at their pleasure.** The

| * Vyanjana; explained, by the scholiast, to denote pot-herbs and the like. |
| † Karya. |
| § Ahuti. |
| § Pitimāt, 'attended by the manes.' |

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BOOK III, CHAP. XV.

| The commentator observes: ैवैवाक्तय चमकेति ज्युगाबुकि: |
| शाहिनेलवकङ्काति। |

| || The original has only one word, yogin, for "holy saints and ascetics." |

| * Bṛhat-Parāśara's Dharmakāstra, V., 184, 186.
Brahmans are to eat of such food attentively, in silence, with cheerful countenances, and at their ease. The sacrificer is to give it to them, not churlishly, nor hurriedly,* but with devout faith.

"Having, next, recited the prayer for the discomfiture of malignant spirits,† and scattered sesame-seeds upon the ground, the Brahmans (who have been fed) are to be addressed,‡ in common with the ancestors (of the sacrificer), in this manner: 'May my father, grandfather, and great-grandfather, in the persons of these Brahmans, receive satisfaction! May my father, grandfather, and great-grandfather derive nourishment from these oblations to fire!: May my father, grandfather, and great-grandfather derive satisfaction from the balls of food placed, by me, upon the ground! May my father, grandfather, and great-grandfather be pleased with what I have, this day, offered§ then! in faith! May my maternal grandfather, his father, and his father, also enjoy contentment from my offerings! May all the gods‖ experience gratification, and all evil beings* perish! May the lord of sacrifice,† the imperishable deity Hari, be the accepter of all oblations made to the manes or the gods! § And may all malignant spirits,‖ and enemies of the deities,‖ depart from the rite!'" When the Brahmans have eaten sufficiently, the worshipper must scatter some of the food upon the ground, and present them, individually, with water, to rinse their mouths. Then, with their assent, he may place upon the ground balls made up of boiled rice and condiments, along with sesame-seeds. With the part of his hand sacred to the manes he must offer sesame-seeds, and water from his joined palms; and, with the same part of his hand, he must present cakes to his maternal ancestors.** He should, in lonely places, naturally beautiful, and by the side of sacred streams, diligently make presents (to the manes and

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* The Rakshoghna Mantra,—the extinguishing of a lamp lighted to keep off evil spirits, which is accompanied by a Mantra, or prayer. Asiatic Researches, Vol. VII., p. 274.†

† Dyveysa, ‘to be meditated on.’

‡ Pitma Pitamahaye, Nadvapi Pitadvasa: । सम तुसिं प्रथानलिक्ष्ययाधिकामित्सुयभ: ॥

§ For udāhrita; 'here offered,' there is a variant, udāhrita, ‘spoken.’

‖ Viva denohl.


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* Yatudhāna. See Vol. II., p. 293, note, near the foot of the page.
† Yajneswara. See Vol. II., p. 124, note †.
‡ Aranyādūman, ‘immutable.’ See Vol. I., p. 17, note †.
§ This is to translate वस्मसाधनानि भवतिर्मृत्ति।

|| Rakshas.

"Enemies of the gods" renders asura.

** पुरुषसूरु तेषु विचित्रित्रसूरु विश्रुतो भूल्लि।

द्वामात्राणमायाय तेषु वाय वाय सहकृति।

चुरुऽर्जीरुत्प्रवृत्ताः सवेशाधित्री भूल्लि।

विलक्ष्यति तत: पितः पितामुखद्वादेजः जातानजीको।

विगुरूद्विधियाऽर्जीरुत्प्रवेदित्विधित्वोऽस्मात्।

"Instead of ‘Then, with their assent," &c., read: “Authorized by them, they being fully satisfied, let him, collectedly, then duly offer, on the ground, funeral cakes made of all sorts of food and of sesame.”
the Brahmans.† Upon Kuśa† grass, the tips of which are pointed to the south, and lying near the fragments (of the meat), let the householder present the first ball of food, consecrated: with flowers and incense, to his father; the second, to his grandfather; and the third, to his great-grandfather: and let him satisfy those who are contented with the wipings of his hand, by wiping it with the roots of Kuśa grass.‡ After presenting balls of food to his maternal ancestors, in the same manner, accompanied by perfumes and incense, he is to give to the principal Brahmans 'water, to rinse their mouths; and then, with attention and piety, he is to give the Brahmans gifts, according to his power, soliciting their benedictions, accompanied

1 Part of this passage is in the words of Manu, III., 207:

*Swadha!* Having made presents to the Brahmans,† he is to address himself to the gods; † saying: 'May they who are the Viśwadevas be pleased with this (oblation)!' Having thus said, and the blessings to be solicited having been granted by the Brahmans, he is to dismiss first the paternal ancestors, and then the gods. The order is the same with the maternal ancestors and the gods, in respect to food, donation, and dismissal. Commencing with the washing of the feet, until the dismissing of the gods and Brahmans, the ceremonies are to be performed first for paternal ancestors, and then for ancestors on the mother's side. § Let him dismiss the

† 'Then let the Brāhmaṇs address him, saying *swadha*; for,

* *swadhitā* is in the words of Manu, III., 207:

*Vaiśvadevika.*

§ 'And, so be it' having been uttered by those Brāhmaṇs, blessings are, likewise, to be solicited: and then let him dismiss, first, the Brāhmaṇs entertained in the service of the manes, and, afterwards, those entertained in the service of the gods, O great-souled. For the maternal ancestors, too, along with the gods,—all these being represented by Brāhmaṇs,—the order is laid down the same, as to food, donation according
Brahmans with kindly speeches and profound respect, and attend upon them at the end of the Śrāddha, until permitted, by them, to return. The wise man will then perform the invariable worship* of the Viśwadevas, and take his own meal, along with his friends,† his kinsmen, and his dependants.

“In this manner, an enlightened householder will celebrate the obsequial worship of his paternal and maternal ancestors, who, satisfied by his offerings, will grant him all his desires. Three things are held pure at obsequies,—a daughter’s son,‖ a Nepal blanket, and sesamum-seeds;‖ and the gift, or naming, or sight,

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and sesamum-seeds;† and the gift, or naming, or sight,
of silver (is, also, propitious). The person offering a Sraddha should avoid anger, walking about, and hurry: these three things are very objectionable. The Viśwadevas, and paternal and maternal ancestors, and (the living members of) a man's family, are, all, nourished by the offerer of ancestral oblations.

"The class of Pitris derives support from the moon; and the moon is sustained by acts of austere devotion. Hence, the appointment of one who practises austerities! is most desirable. A Yogin set before a thousand Brahmans enables the institutor of obsequial rites to enjoy all his desires."

* These explanations are also noticed in the Nirāyāya Sindhu, p. 302; and, upon the authority of the Matsya Purāna, Kutapa is said to mean eight things which equally consume (Tap) all sin (Ku), or,—moon, a vessel of rhinoceros-horn, a Nepal blanket, silver, holy grass, sesamum, kine, and a daughter's soul: so the Matsya Purāna has "the gift, sight, and name, of silver are desired."

\[\text{Note referred to at pp. 178, 179, supra.} \]

The names and functions of the post-vaidik Viśvē devas are set forth, in the Lakkita-smṛiti, as follows:

- कुदुंदोऽ वशु: सल्य: कामी धृतरश्कोऽनी।
- शुक्ररा माद्रव्य: चित्रे देव: प्रक्तिता:।
- \(\text{रुद्रा आशुआ चन्द्र:}\) सल्य: त्रिवेदः।
- कामी कृष्णाचिरकानुचार्य: धृतरश्कोऽनी।
- शुक्ररा माद्रव्य: चित्रे देव: प्रक्तिता:।

Here the Viśvē devas are said to be Kūtā, Daksha, Vasu, Satya, Kāla, Kāma, Dhūri, Bocana, Purārvas, and Mādravas; ten, in all.

In Hemadrī's Śraddhakalpa, the Brīhaspati-smṛiti is named as the source of these lines.
VISHNU PURANA.

We read, further, in the Sārasangrāha:

 пу́рвака ма́дхвака кутумбх ्चарे च 

 नास्ति गुप्तसुधां नावेर तौ धुरिरोजनि 

 विष्णुमारी तौ विश्वेषे चहि भिहोतम 

 विष्णु सर्वानां समाधानोऽन्ति 

 We have, thus, to choose between Dhuri, Dhawani, and Muni; between Rochana, Rochaka, Rochamana, and the Lochana of some MSS.; between Pururavas and Dhurimit; and between Madravas, Adravas, Ardrava, and Manuja. I incline to think that the श्रимत-, in the reading पुरुरवस माधवाः, may have been corrupted out of जात्रेत, and this out of जात्रेत। The Nirṛgasindhu, like other treatises, in quoting the second passage which Hemādrī refers to Bīhaspati, and the extract from the Agni-purāṇa, gives, instead of the immetrical पुरुरवस चार्वर्षी, and पुरुरवाचार्यवर्षी वेयाः. Possibly, this originated from पुरुरवसा-चार्वर्षी वेयाः, which yields, at all events, in lieu of two unintelligible names, two intelligible.—Pururavas and Adrava. The termination of the unmeaning Madravas and Adravas was, perhaps, suggested by that of Pururavas.

The Vīgyu-purāṇa, in my MSS., declares:

 कुतुंबचः अस्य स्वरुपः कामी धृतरक्षाः।

 धृतरक्षासान्त्विन रोचमानां नै दशय।

 अभमपुरुः स्वतः विश्वायं वाच्यं शुभमः।

 Here the Viśve devas, called sons of Dharma and Viśva.—see Vol. II., pp. 21, 22,—are said to be ten in number, namely: Kratu, Daksha, Śrava, Satya, Kāla, Kāma, Dhuni, Kuruva, Anuvat, and Rochamana. Śrava, possibly, here grew out of Vasu, with its consonants transposed. Dhuni, again, could easily be corrupted from Dhuri; or vice versa. See Vol. II., p. 23, note §. For Kuruva it is obvious to propose Puruvasa,—the original, perhaps, of the readings Pururavas and Dhurimit; as Amavat may have been of Adravas, &c.

It is a suggestive fact, that none of the dozen or more law-books which I have examined for the Viśve devas refers to these verses,—the oldest, not impossibly, of all that are cited in this note. Is this omission to be accounted for by the desuetude of the Vīgyu-purāṇa? And can that work be more ancient than the Līkhitā-śāhiti, in the form in which it has been derived to us?

Perhaps it was even some older work than the Vīgyu-purāṇa that led Śankara,—in his commentary on the Bīhasad-āragimukha Upanishad, I., IV., 12,—to count Viśva’s sons, the Viśve devas, at thirteen.

In the Harivasūţa, šlo. 11541–4, I make out, as the result of collating several MSS.: 

...
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 Pītis or progenitors, heard by Ikshwāku.

AURVA continued.—“Ancestors are satisfied, for a month, with offerings of rice or other grain,* with clarified butter,† with fish, or the flesh of the hare, of birds, of the hog, the goat, the antelope,‡ the deer, the Gayal,§ or the sheep, or with the milk of the cow, and its products. They are for ever satisfied with

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1 See Manu, III., 266, &c. The articles are much the same; the periods of satisfaction somewhat vary.
2 The expression Gavya (गाव्य) implies all that is derived from a cow: but, in the text, it is associated with ‘flesh’; and, as the commentator observes, some consider the flesh of the cow to be here intended: मांसभक्षयार्थाङ्कमकेवचि। || But this, he adds, relates to other ages. In the Kali or present age, it implies milk and preparations of milk. The sacrifice of a cow or calf formed part of the ancient Śrāddha. It then became typical; or, a bull was turned loose, instead of being slaughtered: and

* There is nothing, in the original, corresponding to “offerings of rice or other grain.” The scholiast, however, suggests such an addition.
† Aśā, adjective of aśā.
‡ Ruru; explained, in the commentary, by prīkatha. In Vol. I., p. 72, it is translated “antelope”.
§ Gavaya.
|| The commentator here refers, in terms, to a variant of the text.

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flesh (in general), and with that of the long-eared white goat; in particular. The flesh of the rhinoceros, the Kālaśāka (pot-herb), and honey are, also, especial sources of satisfaction to those worshipped at ancestral ceremonies. The birth of that man is the occasion of satisfaction to his progenitors, who perform, at the due time, their obsequial rites at Gayā. Grains that spring up spontaneously, panic growing wild, vegetables that grow in forests, are fit for ancestral oblations; as are barley, wheat, rice, sesame, various kinds of pulse, and mustard.

this is still practised, on some occasions. In Manu, the term Gavya is coupled with others, which limit its application:

* Vārdhrīśasa. Some, according to the commentator, understand this word to denote a bird with a dark throat, a red head, and white wings.

† Prasātikā. The scholiast says: आर्यत्वादिविविधाणि। बालोकूलीविविधाणि। चैत्याकुली रञ्जितो विविधाणि। Commentary A.

‡ Nīvarna Rakhgūkā. Commentary A. In the comment on the text of Vol. I., p. 95, nivṛta is defined अर्यत्व मीलयः.

§ Śūnymāna.|| So adds the commentator.

§ Vanavāshadhi. || The original specifies priyanyu, mudga, nāghpāna, and kovīdāra. Nāghpāna is said, in one commentary, to be the same as sattá; in the other, the same as śīla; and a gloss gives yugapatra as the synonym of kovīdāra. For these and other vegetable products named in this chapter, see the list in Vol. I., p. 95.

†† Unlike the list referred to in the preceding note, this does not profess to be exhaustive. In the former, we find the names of fourteen articles; in the latter, the names of twelve. This mentions five species of grains,—prasātikā, mudga, nāghpāna, kovīdāra, and sarṣaṇa,—omitted in the other; while the remaining seven species are common between both.

vided hoofs, of a camel, a ewe, a deer,* or a buffalo, is unfit for ancestral oblations. If an obsequial rite is looked at by a eunuch, a man ejected from society,* an outcast, a heretic, a drunken man, or one diseased, by a cock, a naked ascetic, a monkey, a village-hog,§ by a woman in her courses or pregnant[,] by an un­clean person, or by a carrier of corpses,† neither gods nor progenitors will partake of the food. The ceremony should, therefore, be performed in a spot carefully enclosed.** Let the performer cast sesamum on the ground, and drive away malignant spirits.†† Let him not give food that is fetid, or vitiated by hairs or insects, or mixed with acid gruel,!! or stale.§§ Whatever suitable food is presented with pure faith, and with the enunciation of name and race,||| to ancestors, at an obsequial oblation, becomes food to them (or, gives them nourishment).* In former times, O king of the earth, this song† of the Pitrīs was heard by Ikshwaku;† the son of Manu, in the groves of Kalāpa, (on the skirts of the Himālaya mountains§): Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gayā. May he be born in our race, who shall give us, on the thirteenth of Bhādrapada and Māgha, || milk, honey, and clarified butter; or when he marries a maiden,¶ or

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* Abhishava; synonymized by kānyā, in the commentary.
† Abhita; defined महाजनरिक्षण. [Note: The term भियरिता is explained by the commentator, a woman ceremonially unclean by reason of recent childbirth.
§§ Vatudāna. See Vol. ii., p. 292, near the foot.

** Avadhāna; explained by प्लूपनिधिरपन्धिव्रत्ति, in the commentary.

†† Yātudāna. See Vol. ii., p. 292, near the foot.

The scholiast says it means प्रेम राजस्ताहरितम्. Also vide supra, p. 126, note *.

|| Gotra.
liberates a black bull, or performs any domestic ceremony agreeable to rule, accompanied by donations to the Brahmans!"

1 Nila vrisha. But this animal is not altogether, or always, black. In the Brahma Purana, as quoted in the Nirnaya Sindhu, it is said to be of a red colour, with light face and tail, and white hoofs and horns; or, a white bull, with black face, &c.; or, a black bull, with white face, tail, and feet.

2 Very full descriptions of the Sraddha occur in almost all advanced; and it may be doubted whether the compiler of the Vishnu-purana took a different notion of its import.

Kanyā—vide supra, pp. 102–105,—is often used in the vague sense of 'virgin'. Such may, then, be a gauri.

The commentator quotes, as follows, from the lawgiver Sanavarta:

"He who gives away a gauri goes to Nakapfishtha; he who gives away a rohini, to Vaikuntha; he who gives away a kanyā, to Brahma-loka; but he who gives away a damsel whose courses have commenced, to Raurava."

Nakapfishtha is the highest heaven of the three specified. Raurava is a hell: see Vol. II., p. 216.

Ratnagabha would have proved himself inconsistent indeed, if, while citing the two preceding stanzas with tacit approval, he had expressed himself as represented in note 2 to p. 101, supra.

* I find only this reading:

चेत वासवीधित विभद्दिचित्राणं।

This is to be rendered: "or offers a hippocaust accompanied by re-numeration agreeably to rule."

† The Brahma-purana is there quoted much to this effect. The Brahmdida-purāṇa—with many other authorities,—is adduced, by Hemādri, as follows:

कोहित यशो वर्षेण युध्य पुष्चे च पाण्डुः।

वै: तु गृहविशाल्यां स नीलो युध्य उचच्छते।

चरणवसु युध्य पुष्चे स्वयं वैसे सन्ताना गृहोत्त्वे।

सूर्यास्वयमस्वयं ते नीलामिति विदिषेयत॥

* The prime authority on the subject of obsequies is, beyond all question, the voluminous Sraddhakalpa of Hemādri,—a work which the Sraddhāmukha and Nirnayasindhu perpetually lay under contribution.
CHAPTER XVII.

Of heretics, or those who reject the authority of the Vedas: their origin, as described by Vasishtha to Bhishma: the gods, defeated by the Daityas, praise Vishṇu: an illusory being, or Buddha, produced from his body.

PARASARA.—Thus, in former days, spake the holy Aurva to the illustrious monarch Śagara, when he inquired concerning the usages proper to be practised (by mankind): and thus I have explained to you the whole of those observances against which no one ought to transgress.*

MAITREYA.—You have told me, venerable sir, that an ancestral rite is not to be looked upon by certain persons, amongst whom you mentioned such as were apostates. I am desirous to learn whom you intended by that appellation;† what practices bestow such a title upon a man; and what is the character of the individual to whom you alluded.

PARASARA.—The Rig-, Yajur-, and Sāma-Vedas constitute the triple covering of the several castes; and the sinner who throws this off is said to be naked (or apostate).§ The three Vedas are the raiment of all the orders§ (of men); and, when that is discarded, they are left bare. On this subject hear what I heard my grandfather, the pious Vasishtha, relate to the magnanimous Bhishma:

There was, formerly, a battle between the gods and demons,* for the period of a divine year, in which the gods were defeated by the demons† under the command of Hṛḍa. The discomfited deities fled to the northern shore of the milky ocean; where, engaging in religious penance, they thus prayed to Vishṇu: “May

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* This idea is expressed in nearly the same terms, in the Vāyu Purāṇa:

वेदान्तेऽपि भृगुनां जयं संवरणं नृत्यं।
परिब्रह्म मेघो न प्रस्तापण न्यायं।

“The three Vedas are the covering of all beings; and they who throw it off, through delusion, are called Nagnas, naked.” The notion is, probably, original with neither of the Purāṇas; and the metaphorical sense of the term is not that in which it was first employed: ascetics, whether of the Baudhā or of the Di-gambara order of Jainas, being, literally, Nagnas,—or, going naked. The qualified application of it, however, was rendered necessary by the same practice being familiar to ascetics of the orthodox faith. To go naked was not necessarily a sign of a heretic; and, therefore, his nudity was understood to be, rejecting the raiment of holy writ. Thus, the Vāyu Purāṇa extends the word to all ascetics—including naked Brahmans,—who practise austerities fruitlessly, that is, heretically, or hypocritically:

वृषद्धशिरो वृषद्धशिरो व्रद्धपन्न यो हि विष्णु ।
वृषद्धर्मी वृषद्धर्मी तिः स प्रस्तापणम्।

“The Brahman who unprofitably bears a staff, shaves his head, goes naked, makes a vow, or mutters prayers,—all such persons are called Nagnas and the like.”

† A son of Hiraṇyakaśiṣṭha (Vol. II., p. 30).

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* Āsura.
† Dāitya.
§ See Vol. II., p. 200.
the first of beings, the divine Vishṇu, be pleased with the words that we are about to address to him, in order to propitiate the lord of (all) worlds; from which mighty cause all (created things) have originated, and into whom they shall again dissolve! Who is able to declare his praise? We, who have been put to shame by the triumph of our foes, will glorify thee, although thy true power and might be not within the reach of words.* Thou art earth, water, fire, air, ether, mind,† crude matter,‡ and (primeval) soul.§ All this elementary creation, with or without visible form, is thy body; all, from Brahmā to a stock,|| diversified by place and time. Glory to thee, who art Brahmā, thy first form, evolved from the lotus springing from thy navel, for the purpose of creation! Glory to thee,¶ who art Indra,** the sun, Rudra, the Vasus,†† fire,:: the winds, §§ and even, also, ourselves! Glory to thee, Go-

* तथाण्यरातिविद्धस्मातः समावेश:।

“Albeit thy real selfhood is not within the scope of words, yet we, whose might has been destroyed by discomfiture at the hands of our enemies, being solicitous of renewed welfare, will, according to our understanding, laud thee.”

The commentator explains this stanza in detail.

† Antakkarana.
‡ Pradhāna. See Vol. I., p. 20, note •.
§ Puḥs. It is qualified by tatpara, ‘superior thereto’, viz., to pradhāna.
|| चतुर्दशस्मप्यत्यातं। We have, here, the very words with which the Śāṅkhya-pravachana, III., 47, begins.
¶ Supply ‘identical with the gods’, devatman.
** Śaṅkar, in the original.
†† See, for the Vasus, Vol. II., pp. 22, 23.
:: I find ‘the Āświns’; for whom vide supra, p. 21.
§§ ‘The Maruts.’ See Vol. II., p. 79.

vinda, who art all demons, whose essence is arrogance and want of discrimination, unchecked by patience or self-control!* Glory to thee, who art the Yakshas, whose nature is charmed with sounds, and whose frivolous hearts perfect knowledge cannot pervade† Glory to thee, who art all fiends that walk by night, sprung from the quality of darkness, fierce, fraudulent, and cruel!! Glory to thee, Janárdana, who art that piety which is the instrument of recompensing the virtues of those who abide in heaven.§ Glory to thee, who art one with the saints, whose perfect nature is ever blessed, and traverses, unobstructed, all permeable elements!! Glory to thee, who art one with the serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment, and abounding with wealth! Glory to thee, who art one with the Rishis, whose nature is free from sin or defect, and is identified with wisdom and tranquillity! Glory to thee, O lotos-eyed, who art one with time, the form that devours, without remorse, all created things, at the ter-
mination of the Kalpa! Glory to thee, who art Rudra, the being that dances (with delight), after he has swallowed up all things,—the gods and the rest,—without distinction! Glory to thee, Janárdana, who art man, the agent in developing the results of that activity which proceeds from the quality of foulness! Glory to thee, who art brute animals, the universal spirit that tends to perversity, which proceeds from the quality of darkness, and is encumbered with the twenty-eight kinds of obstructions!† Glory to thee, who art that chief spirit which is diversified in the vegetable world, and which, as the essence: of sacrifice, is the instrument of accomplishing the perfection of the universe! Glory to thee, who art everything, and whose primeval form is the objects of perception, and heaven, and animals, and men, and gods!§ Glory to thee, who art the cause of causes, the supreme spirit; who art distinct from us and all beings composed of intelligence and matter and the like, and with whose

primeval nature there is nothing that can be compared! We bow to thee, O lord, who hast neither colour, nor extension, nor bulk,* nor any predicable qualities; and whose essence,† purest of the pure, is appreciable only by holy sages.: We bow to thee, in the nature of Brahma, uncreated, undecaying;§ who art in our bodies, and in all other bodies, and in all living creatures; and besides whom there is nothing else. We glorify that Vásudeva, the (sovereign) lord (of all), who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being, in essence, the supreme condition of spirit,|| and, in substance, the whole of this (universe).”

Upon the conclusion of their prayers,** the gods beheld the sovereign deity Hari, armed with the shell, the discus, and the mace, riding on Garuḍa. Prostrating themselves before him, they addressed him, and said: “Have compassion upon us, O lord, and protect us, who have come to thee for succour from the Daityas! They have seized upon the three worlds, and appropriated the offerings which are our portion, taking care not to transgress the precepts of the Veda. Although we, as well as they, are parts of thee, of whom all beings consist, yet we behold the world impressed by the ignorance of unity, with the belief of

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† Chāṇḍa.

‡ Ladhubhūṃ Drutākāc cāocio kāsārāt kāmānī nam: ||

For Puṇḍarikākha, see Vol. I., p. 2, note 1.

§ Āryaṃbhāt śakṣāc kācāchāt kāmānī nam: ||

Some MSS. have the reading Āryaṃbhātākācātāt, to which the commentator, followed by the Translator, gives the preference.

† Anga.

§ tiṣṭhaṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavāṇṇavाण्ड.
its separate existence. Engaged in the duties of their respective orders, and following the paths prescribed by holy writ, practising, also, religious penance, it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable, instruct us in some device by which we may be able to exterminate the enemies of the gods!

When the mighty Vishnu heard their request, he emitted from his body an illusory form, which he gave to the gods, and thus spake: “This deceptive vision shall wholly beguile the Daityas; so that, being led astray from the path of the Vedas, they may be put to death: for all gods, demons, or others, who shall be opposed to the authority of the Veda, shall perish by my might, whilst exercised for the preservation of the world. Go, then, and fear not. Let this delusive vision precede you: it shall, this day, be of great service unto you, O gods!”

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 Baudhika. Jaina and Baudhs: their tenets. The Daityas lose their power, and are overcome by the gods. Meaning of the term Nagna. Consequences of neglect of duty. Story of Šatadhanu and his wife Šāibyā. Communion with heretics to be shunned.

PARASARA.—After this, the great delusion, having proceeded (to earth), beheld the Daityas, engaged in ascetic penances, upon the banks of the Narmadá river; and, approaching them, in the semblance of a naked mendicant, with his head shaven, and carrying a bunch of peacock’s feathers, he thus addressed them, in gentle accents: “Ho, lords of the Daitya race, wherefore is it that you practise these acts of penance?

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1 The situation chosen for the first appearance of the heresy agrees well enough with the great prevalence of the Jaina faith in the west of India, in the eleventh and twelfth centuries (Asiatic Researches, Vol. XVI., p. 318), or, perhaps, a century earlier, and is a circumstance of some weight, in investigating the date of the Vishnu Purana.

2 A bunch of peacock’s feathers is still an ordinary accompaniment of a Jaina mendicant. According to the Hindi poem, the Prithu Rai Charitra, it was borne by the Buddhist Amara Śrīnā. But that work is not, perhaps, very good authority for Baudhika observances,—at least, of an ancient date.
Is it with a view to recompense in this world? or in another?" "Sage," replied the Daityas, "we pursue these devotions, to obtain a reward hereafter. Why should you make such an inquiry?"* "If you are desirous of final emancipation," answered the seeming ascetic,† "attend to my words; for you are worthy of a revelation: which is the door to ultimate felicity. The duties that I will teach you are the secret path to liberation: there are none beyond, or superior to, them.§ By following them you shall obtain either heaven or exemption from future existence. You, mighty beings, are deserving of such (lofty) doctrine." By such persuasions, and by many specious arguments,|| did this delusive being mislead the Daityas from the tenets of the Vedas; teaching, that the same thing might be for the sake of virtue and of vice; might be, and might not be; might, or might not, contribute to liberation; might be the supreme object,¶ and not the supreme object; might be effect, and not be effect; might be manifest, or not be manifest; might be the duty of those who go naked, or who go clothed in much raiment. And so the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor, maintaining the equal truth of contradictory tenets;¹* and they were called Arhatas,² from the phrase he had employed, of "Ye are worthy (Arhatha) of this great doctrine,"—that is, of the false doctrines which he persuaded them to embrace.†

The foes of the gods; being, thus, induced to apostatize from the religion of the Vedas, by the delusive person (sent by Vishnú), became, in their turn, teachers of the same heresies, and perverted others; and these, again, communicating their principles to others, by whom they were still further disseminated, the Ve-

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¹ In this and the preceding contradictions it is probable that the writer refers, although not with much precision, to the sceptical tenets of the Jainas, whence they are called, commonly, Sáyádváéins, assertors of probabilities, or of what may be. These usually form seven categories, or: 1. a thing is; 2. it is not; 3. it is, and it is not; 4. it is not definable; 5. it is, but is not definable; 6. it is not, neither is it definable; 7. it is, and it is not, and is not definable. Hence the Jainas are also termed Sápta-váéins and Sápta-bhangins, assertors and oppugners of seven propositions. Asiatic Researches, Vol. XVII., p. 271; § and Transactions of the Royal Asiatic Society, Vol. I., p. 555.]

² Here is further confirmation of the Jainas being intended by our text; as the term Arhat is, more particularly, applied to them, although it is also used by the Buddhists.

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* पार्जन्यां जाताभाषा पत्रक्षर समिति से माहन महात्मी।
कर्माभिप्रविधाम् विद्वा तेष्व विशेषितम्।
† Majumdar.

‡ धम्म विनम्येऽसम्प्रदायै सत्त्वतंत्रितते पर।।
|| Paramártha.

¶ Paramártha.

† Māyāmohā.

§ धर्मसंदर्शनगीता श्रवणमात्रार्थ विविध द्वै॥
† जाहिरात्मक श्रीमद्वाचार्यानि मायामोहिनि भवने वसः।।

|| Prakāśakñātirā ghaumāhyātāś्व तेष्वमवनम्।।


III.
das were, in a short time, deserted by most of the Daitya race. Then the same deluder, putting on garments of a red colour, assuming a benevolent aspect, and speaking in soft and agreeable tones, addressed others of the same family, and said to them: “If, (mighty) demons, you cherish a desire either for heaven or for final repose, desist from the iniquitous massacre of animals (for sacrifice), and hear (from me what you should do). Know that all (that exists) is composed of discriminative knowledge. Understand my words; for they have been uttered by the wise. This subsists without support. Know! (Budhyadhwam), and they replying, “It is known” (Budhyate), these Daityas were induced, by his repeated arguments and variously urged persuasions. ¹ When they had abandoned their own faith, they persuaded others to do the same; and the heresy spread; and many deserted the practices enjoined by the Vedas and the laws.

The delusions of the false teacher paused not with the conversion of the Daityas to the Jaina and Buddhista heresies; but, with various erroneous tenets, he prevailed upon others to apostatize, until the whole were led astray, and deserted the doctrines and observances inculcated by the three Vedas. Some then spoke evil of the sacred books; some blasphemed the gods; some treated sacrifices and other devotional ceremonies with scorn; and others calumniated the Brahmans. “The precâptts,” they cried, that lead to the injury of

１ We have, therefore, the Buddhists noticed as a distinct sect. If the author wrote from a personal knowledge of Buddhists in India, he could not have written much later than the tenth or eleventh century.

“Saying ‘thus understand, understand, understand thus,’ he, the deluder by illusion, caused the Daityas—i. e., sons of Diti—to forsake their own religion.”

The commentary recognizes budhyata, not budhyate; as it says: एवं बृहस्पति द्वितीयं दिनमिर्निति र्ययः।

Burnouf, evidently without looking at the original of the passage here rendered, departs still further from its literal sense than Professor Wilson, for whose “arch-deceiver” (māyāmohā) he boldly substitutes Buddha: “Connaissiez (budhyadhwam), s’écria le Bouddha aux Démôns qu’il voulait séduire. Cela est connu (budhyate), répondirent ses auditeurs.” Introduction à l’Histoire du Bouddhisme Indien, Vol. I., note 1 in pp. 70, 71.

¹ The translation adds the words “Jaina” and “Buddhista” to the original.

† The commentator explains: लोकायतिन्यथमितिदी:; “with varieties of the secularist belief.”
animal life (as in sacrifices,) are highly reprehensible. To say, that casting butter into flame is productive of reward, is mere childishness. If Indra, after having obtained godhead by multiplied rites, is fed upon the wood used as fuel in holy fire, he is lower than a brute, which feeds, at least, upon leaves. If an animal slaughtered in religious worship is, thereby, raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim? If that which is eaten by one, at a Sraddha, gives satisfaction to another, it must be unnecessary for one who resides at a distance to bring food for presentation in person.”

1 “First, then, let it be determined what may be (rationally) believed by mankind; and then,” said their preceptor, “you will find, that felicity may be expected from my instructions. The words of authority do not, mighty Asuras, fall from heaven: the text that has reason is, alone, to be acknowledged by me, and by such as you are.”

2 By such and similar lessons the Daityas were perverted, so that not one of them admitted the authority of the Vedas.

haspatyas, or followers of Brihaspati, who seem to have been numerous and bold at some period anterior to the fourteenth century. Asiatic Researches, Vol. XVI., p. 5.

* Or Professor Wilson’s collected essays, Vol. I. pp. 5—7.

1 We have, in these passages, no doubt, allusion to the Bar-

Commentary.

For the real meaning of the verse thus explicated, which the Translator misunderstood, see note * in p. 214, infra.
When the Daityas had thus declined from the path of the holy writings, the deities took courage, and gathered together for battle. Hostilities, accordingly, were renewed; but the demons were now defeated and slain by the gods, who had adhered to the righteous path. The armour of religion, which had formerly protected the Daityas, had been discarded by them; and upon its abandonment followed their destruction.  

1 We may have, in this conflict of the orthodox divinities and heretical Daityas, some covert allusion to political troubles, buffoons. In the same way, the eating of flesh is prescribed by those goblins." Journal of the Royal Asiatic Society, Vol. XIX., pp. 299–301. Dr. Muir's learned and instructive notes must, for want of space, be omitted.

* The original of these two paragraphs has been more accurately rendered, by Dr. Muir, as follows: "The great Deceiver, practising illusion, next beguiled other Daityas by means of many other sorts of heresy. In a very short time, these Asuras (= Daityas), deluded by the Deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas; others, the gods; others, the ceremonial of sacrifice; and others, the Brāhmans. This [they exclaimed] is a doctrine which will not bear discussion: the slaughter [of animals, in sacrifice] is not conducive to religious merit. [To say, that] oblations of butter consumed in the fire produce any future reward, is the assertion of a child. If Indra, after having attained to godhead by numerous sacrifices, feeds upon sami and other woods, then an animal which eats leaves is superior to him. If it be a fact, that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? If a man is really satisfied by food which another person eats, then śraddhas should be offered to people who are travelling abroad; and they, trusting to this, should have no need to carry any food along with them. After it has been settled, that this doctrine is entitled to credence, let the opinions which I express be pondered, and received as conducive to happiness. Infallible utterances do not, great Asuras, fall from the skies: it is only assertions founded on reasoning that are accepted by me, and by other [intelligent] persons like yourselves. Thus, by numerous methods, the Daityas were unsettled by the great Deceiver; so that none of them any longer regarded the triple Veda with favour. When the Daityas had entered on this path of error, the deities mastered all their energies, and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times, they had been defended by the armour of righteousness which they bore; but, when that had been destroyed, they, also, perished." Journal of the Royal Asiatic Society, Vol. XIX., p. 302.

For the remainder of this note, see the end of the volume.

* Partwāj.
perpetual ceremonies; and they must bathe, with their clothes on, should they have touched him: but, for the individual himself, no expiation has been declared. There is no sinner, upon earth, more culpable than one in whose dwelling the gods, progenitors, and spirits are left to sigh, unworshipped. Let not a man associate, in residence, sitting, or society, with him whose person, or whose house, has been blasted by the sighs of the gods, progenitors, and spirits. Conversation, interchange of civilities, or association with a man who, for a twelvemonth, has not discharged his religious duties, is productive of equality of guilt; and the person who eats in the house of such a man, or sits down with him, or sleeps on the same couch with him, becomes like him, instantaneously. Again; he who takes his food without showing reverence to the gods, progenitors, spirits, and guests, commits sin. How great is his sin! The Brahmans, and men of the other castes, who turn their faces away from their proper duties, become heretics, and are classed with those who relinquish pious works. Remaining in a place where there is too great an intermixture of the four castes is detrimental to the character of the righteous.

Men fall into hell, who converse with one who takes his food without offering a portion to the gods, the sages, the manes, spirits, and guests. Let, therefore, a prudent person carefully avoid the conversation, or the contact, and the like, of those heretics who are rendered impure by their desertion of the three Vedas. The ancestral rite, although performed with zeal and faith, pleases neither gods nor progenitors, if it be looked upon by apostates.

It is related, that there was, formerly, a king named Šatadhanu, whose wife, Šaibyá, was a woman of great virtue. She was devoted to her husband, benevolent, sincere, pure, adorned with every female excellence, with humility, and discretion. The Raja and his wife daily worshipped the god of gods, Janárdana, with pious meditations, oblations to fire, prayers, gifts, fasting, and every other mark of entire faith, and exclusive devotion. On one occasion, when they had fasted on the full moon of Karttika, and had bathed in the Bhagirathi, they beheld, as they came up from the water, a heretic approach them, who was the friend of the Raja’s military preceptor. The Raja, out of respect to the latter, entered into conversation with the heretic; but not so did the princess. Reflecting that she was observing a fast, she turned from him, and cast
her eyes up to the sun. On their arrival at home, the husband and wife, as usual, performed the worship of Vishnu, agreeably to the ritual. After a time, the Raja, triumphant over his enemies, died; and the princess ascended the funeral-pile of her husband.

In consequence of the fault committed by Satadhanu, by speaking to an infidel, when he was engaged in a solemn fast, he was born again, as a dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her preexistence, accomplished in every science, and endowed with every virtue. Her father was anxious to give her, in marriage, to some suitable husband: but she constantly opposed his design; and the king was prevented, by her, from accomplishing her nuptials. * With the eye of divine intelligence, she knew that her own husband had been regenerate as a dog; and, going, once, to the city of Vaidisa, she saw the dog, and recognized her former lord in him. Knowing that the animal was her husband, she placed upon his neck the bridal garland, accompanying it with the marriage-rites and prayers: but he, eating the delicate food presented to him, expressed his delight, after the fashion of his species. At which she was much ashamed, and, bowing reverently to him, thus spake to her degraded spouse: "Recall to memory, illustrious prince, the ill-timed politeness on account of which you have been born as a dog, and are now fawning upon me. In consequence of speaking to a heretic, after bathing in a sacred river, you have been condemned to this abject birth. Do you not remember it?" Thus reminded, the Raja recollected his former condition, and was lost in thought, and felt deep humiliation. With a broken spirit, he went forth from the city, and, falling dead in the desert, was born anew, as a jackal. In the course of the following year, the princess knew what had happened, and went to the mountain Kolahala, to seek for her husband. Finding him there, the lovely daughter of the king of the earth said to her lord, thus disguised as a jackal: "Dost thou not remember, 0 king, the circumstance of conversing with a heretic, which I called to thy recollection, when thou wast a dog?" The Raja, thus addressed, knew that what the princess had spoken was true, and, thereupon, desisted from food, and died. He then became a wolf; but his blameless wife knew it, and came to him in the lonely forest, and awakened his remembrance of his original state. "No wolf art thou," she said, "but the illustrious sovereign Satadhanu. Thou wast then a dog, then a jackal, and art now a wolf." Upon this, recollecting himself, the prince abandoned his life, and became a vulture; in which form his lovely queen still found him, and aroused him to a knowledge of the past. "Prince," she exclaimed, "recollect yourself: away with this uncouth form, to which the sip of

* Vijnana.

† तां पिता दातुकानीभुदिरय विनिवारिता।
तेषस्तित्तथा विरती विवाहार्थमती पूष्पः।

* The original has:

"She bestowed on him excellent cates and kind treatment."

This is instead of "she placed • • prayers." The cates are referred to just below.

* Kugomiga.
conversing with a heretic has condemned you!" The Raja was next born as a crow; when the princess, who, through her mystical powers, was aware of it, said to him: "Thou art now, thyself, the eater of tributary grain, to whom, in a prior existence, all the kings of the earth paid tribute." Having abandoned his body, in consequence of the recollections excited by these words, the king next became a peacock, which the princess now assenting to the wishes of her father to see her wedded, the king of Kaśi instituted, at that time, the solemn sacrifice of a horse. In the ablutions with which it terminated, the princess caused her peacock to be bathed; bathing, also, herself: and she then reminded Satadhanu how he had been successively born as various animals. On recollecting this, he resigned his life. He was, then, born as the son of a person of distinction; and, the princess now assenting to the wishes of her father to see her wedded, the king of Kaśi caused it to be made known, that she would elect a bridegroom from those who should present themselves as suitors for her hand. When the election took place, the princess made choice of her former lord, who appeared amongst the candidates, and again invested him with the character of her husband. They lived happily together; and, upon her father's decease, Satadhanu ruled over the country of Videha. He offered many sacrifices, and gave away (many) gifts, and begot sons, and subdued his enemies in war; and, having duly exercised the sovereign power, and cherished (benevolently,) the earth, he died, as became his warrior-birth, in battle. His queen again followed him in death, and, conformably to sacred precepts, once more mounted, cheerfully, his funeral pile. The king, then, along with his princess, ascended beyond the sphere of Indra, to the regions where all desires are for ever gratified.

*\[\text{The original has} \text{कमवूनकुर्णिका, 'King Janaka,' thus revealing the monarch's name. This Janaka is nowhere else mentioned in the Viṣṇu-purāṇa.} \]

† Anabhaṭha. See the Laws of the Mānasas, XI, 83.

‡ We read, in the Sanskrit:

जाय तजन्मीति पुरोषोऽसि सुमहाधनः।

"And he was born as son of the very magnanimous Janaka."

Here, then, emerges still another Janaka; unless we suppose the princess to have married her own brother or half-brother.

\[\text{There is a play upon the word Bali, which means 'tribute,' or 'fragments of a meal, scattered abroad to the birds,' &c.} \]

1 There is a play upon the word Rali, which means 'tribute,' or 'fragments of a meal, scattered abroad to the birds,' &c.

† There are obvious objections to reading सभोगा; and I find no lection सम्भोगत.

‡ The text seems to point to some close connexion between Kaśi, Vaiḍiṣa, and Videha. For Kaśi, see Vol. II, p. 163, notes 12 and 13; and, for Videha, ibid., p. 165, notes 9 and 10.

Vaiḍiṣa—perhaps intended by Vaiḍiṣa,—is mentioned in Vol. II, p. 150, note 6. The word Vaiḍiṣa may be due to the confounding, by ignorant or heedless copyists, of the i with the ai of old MSS. transcribed by them. Every one who has used such MSS., or has had to do with medieval inscriptions, must have encountered, repeatedly, the particle इ so written as to be all but, if not quite, undistinguishable from वि, and vice versa. Perhaps the unjustifiable Triyārūna may now be accounted for: vide supra, foot of p. 37. Also see p 158, note 2; and Burnouf's Introduction, &c., Vol. I, p. 86, note 2, on Viṣāli and Vaiḍiṣi.

§ This phrase is an expansion of dharmaṇas.

|| This translates lokān kāmaduhaka. For the region called by the equivalent name Kāmaduhā, vide supra, p. 164, Translator's note.
aining ever-during and unequalled happiness in heaven, the perfect felicity that is the rarely realized reward of conjugal fidelity.¹

Such, Maitreya, is the sin of conversing with a heretic, and such are the expiatory effects of bathing after the solemn sacrifice of a horse, as I have narrated them to you. Let, therefore, a man carefully avoid the discourse or contact of an unbeliever, especially at seasons of devotion, and when engaged in the performance of religious rites preparatory to a sacrifice. If it be necessary that a wise man should look at the sun, after beholding one who has neglected his domestic ceremonies for a month, how much greater need must there be of expiation, after encountering one who has wholly abandoned the Vedas, one who is supported by infidels, or who disputes the doctrines of holy writ?

Let not a person treat with even the civility of speech, heretics, those who do forbidden acts, pretended saints, scoundrels, sceptics, and hypocrites. Intercourse with such

¹ The legend is peculiar to the Vishnu Purana, although the doctrine it inculcates is to be found elsewhere.

² Haitukas, ‘causalists;’ either the followers of the Nyaya or

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The annexed extract from the Girvandipadasamandjari of Varadaraja, of

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logical philosophy, or Baudhhas; those who take nothing upon authority, and admit nothing that cannot be proved: or it is ex-

Varada Bhatta, vide supra, p. 136, note *, may remind the reader of Sir William Hamilton's demolition, quotationwise, of the mathematics. One hapless logician, we here read, was cursed to become a jackal; while another was transformed into a ghoul. A person who adds himself to the Nyaya is to be reckoned a dog: and Sankara Acharya is said to stigmatize such a one as a bull sans tail and horns. The extract here follows:

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with schismatics,—defiles. Let a man, therefore, care-

A. explained, those who, by argument, cast a doubt upon the efficacy

BOOK III., CHAP. XVIII.

fully avoid them.*

These, Maitreya, are the persons called naked, the meaning of which term you desired to have explained. Their very looks vitiate the performance of an ancestral oblation: speaking to them destroys religious merit for a whole day. These are the unrighteous heretics to whom a man must not give shelter, and speaking to whom effaces whatever merit he may, that day, have obtained. Men, indeed, fall into hell, as the consequence of only conversing with those who unprofitably: assume the twisted hair and shaven crown; with those who feed without offering food to gods, spirits, and guests; § and those who are excluded from the presentation of cakes and libations of water to the manes.

of acts of devotion.||

* दृढ़पण्ड: सप्तकं सशाखापि च पायति:।

यापिक्षिम्बं राधाचारियाः तानाद्याबिकेत॥

† एवं पापस्वं: पापा च नलायकेयेऽः।

This is the only reading that I find. Professor Wilson may have read dīvayet, for dlapet; mistaking its meaning:

† Vrūkṣ.

§ मोहाकम्बलकस्वाभासिनराकाण्ताः।

| This last explanation is the only one given by the commentator,—
in a line in the midst of an anonymous metrical quotation:

येः इद्भुतविशिष्यत सवल्लमसु स हृदयुक।

But see the Mānunādharmādibha, XII., 111, and Kullīka's gloss thereon.

In his Essays, Analytical, &c., Vol. I., pp. 5—7, Professor Wilson has given an account of the measures which he took, in India, towards preparing the materials that served as the basis of his Analyses of the Purāṇas, a series of papers ultimately abandoned unfinished. Under his oversight, we read, *indices were drawn up in Sanskrit. To convert
them into English, I employed several native young men, educated in
the Hindu College, and well conversant with our language; and to them
the Pandits explained the summary which they had compiled. The origi­
nal and translation were examined by myself, and corrected wherever
necessary. When any particular article appeared to promise interest or
information, I had that translated in detail, or translated it myself; in
the former case, revising the translation with the
original."

From among all the works thus dealt with, none was the object of
greater care than the Vishńu-purāṇa. Of
this a very large part was
thought worthy of unabridged reproduction in English. Out
of the scattered portions left untranslated, the longest occurs in the Book here
completed, embracing
Chapters VIII.-XVIII.

This being an appropriate place for a general note, and
it
being of interest to know the relation of the present version to that made in India,
I shall here add a few speci­mens of the latter,—now the property of the
India Office Library,—indicating the locality of the corresponding passages
in the former.

Vol. I., p. 87, l. 6 ab infra.

"As the characteristics of seasons are seen (to be the same and iden­
tical in all their returnings), so in that manner they are the same
in every beginning of the Yuga, &c. Thus, he creates, again and again,
on the commencement of the Kalpas. This (Brahmá) is desirous of creating,
has the power of so doing, and is joined with the power of making creations."

Vol. II., p. 223, l. 6.

"He who thinks on Vá студевá during his prayers, sacrifices, and worship,
despises even the state of Mahendra."

Vol. II., p. 241, l. 5.

"In the same manner, O Maitreya, as the sun shines here in the mid­
day, so does he shine in the other Dwipas in the midnight. He is always
seen opposite, in the time of his setting and rising, (whether seen) from
the cardinal points or the corners. Whoever observes the sun from any
place, he is rising there; and wherever he disappears, he is setting there.
The sun is constantly present, and is neither setting nor rising (in any
place, in reality). The ideas of his setting and rising are obtained
merely from his being either visible or invisible (in any particular place)."

Vol. II., p. 244, l. 6.

"The rays of the sun and fire, identical with light and heat, pervade,
during both day and night, being mingled with each other."

Vol. II., p. 281, note .

"Both these waters are productive of virtue and destructive of sin.
These waters, O Maitreya, are of the Mandákiní; and it is the bathing
in them that is called Divyasána."

BOOK III., CHAP. XVIII.

Vol. II., p. 309, l. 4 ab infra.

"When the world, being freed from works, is rendered void of defects,
true in its real form, and identical with knowledge, then the tree of
desire produces no fruits, and all distinctions of matter are lost."

Vol. II., p. 320, l. 8.

"The earth, feet, legs, buttocks, thighs, belly, &c., are, thus, depending
upon one another. In the same manner, therefore, as this palanquin is
upon my shoulder, so you do bear a load, also."

Vol. III., p. 17, l. 7.

"In the Raivata Manvantara, he, the Vishńu, who is the superior of
all the Devatás, was born in the womb of Sáúbhúti, with the Rágasa­
ga, under the title of Mánasa."

Vol. III., p. 65, l. 1.

"A fourth Saúhitá was written by Romaharsha, called Romaharsha­nátha. The essence of these four Saúhitás, O Muni, or Maitreya, I have
given in this Vishńu Puráṇa, which I shall communicate to you."

Further, we have, in Vol. III., "Bhğadbhaya" for "Nákhanidíshá", p. 13, last line; "twenty-one", p. 23, l. 5; "Medháitíthi", p. 25, l. 3;
"Savarga", p. 27, l. 2; an omission of "Táras", p. 27, l. 6 and note ||; 
&c. &c. &c.
Dynasties of kings. Origin of the solar dynasty from Brahmá.

MAITREYA.—Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have, also, described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties (of the kings who have ruled over the earth). ¹

¹ The complete series of the different dynasties is found elsewhere only in the Váyu, the Brahmánda (which is the same), the Matsya, and the Bhágavata Puráñas. The Brahma Puráña and the Hari Vaúsa, the Agni, Linga, Kůrma, and Garuda Puráñas have lists of various extent, but none beyond the families of Páúdu and Krishá. The Márkaúdeya contains an account
Parāśara.—I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahmā, and graced by a number of religious, magnanimous,* and heroic princes. Of which it is said: “The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahmā.”† Listen, therefore, Maitreya, to the (entire) series‡ of the princes of this family, by which all sin shall be effaced.

Before (the evolution of) the mundane egg, existed Brahmā, who was Hiranyagarbha, the form of (that supreme) Brahmā which consists of Vishvill as identical with the Rig-, Yajur-, and Sama-† Vedas; the primeval, uncreated cause§ of all worlds. From the right thumb of Brahmā was born the patriarch Daksha: 2 his daughter was Aditi, who was the mother of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Ramāyaṇa, Mahābharata, and in the other Purāṇas, occasional short genealogies and notices of individual princes occur. In general, there is a tolerable conformity: but this is not invariably the case; as we shall have occasion to observe.

† According to the nomenclature sometimes followed, and, as we shall have reason to conclude, intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine; considering Nābhaga-nedishtha but one name, or, Nedishtha the father of Nābhaga. The number is generally stated to be nine; although there is some variety in the names, particularly in this name, which occurs Nābhagadisha, Nābhāgarishtha; and also separated, as Nābhāga, Nabhaga, or Nābhāga; Nedishtha, Dishtha, and Arishtha: the latter, as in the Kūrma, distinctly stated, Nāmaśri &c. Again, nedishtha: son: sun: 1 Brahma Purāṇa. The commentator on the Hari vaṇśa quotes the Vedas for Nābhagadisha: Nāmaśri, Nāmaśri &c: sun. But the name occurs as Nābhānedishtha in the Aiṭareya Brahmana of the Rigveda, where a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life: Nāmaśrī is a name of Brahmā. See, also, Asiatic Researches, Vol. VIII., p. 384. The name, as ordinarily written, Na-bhāga, ‘no-share,’ has, nevertheless, an obvious connexion with the legend. The name of Niṅga is found only in our text, the Padma, and the

...the Sun.* The Manu (Viivaswata) was the son of the celestial luminary; and his sons were Ikshwāku,
Nṛiga,* Dṛishīta, Śaryāti,t Narishyanta, Prāmañu, Nābhāga, Nedīshtha; Karūsha,§ and Prīshadhra.

Bhāgavata: the Vāyu has Najava.|| Prāmañu is, also, the reading of the Vāyu and Agni, but not of the rest,† which have Vena, Vanya, Daṇḍa, Kusānābha, or Kavi, in its place. The Mahābhārata, Ādi Parvan,** p. 113, has: Vena,†† Dṛishītu, Narishyanta, Nābhāga, Ikshwāku, Karūsha, Śaryāti, Ilā, Prīshadhra, and Nābhagārīshha. The Padma Purāṇa, in the Pātala Khānda, says there were ‘ten,’‡ and names them Ikshwāku, Nṛiga, Dṛishīta, Dṛishīha, Karūsha, Śaryāti, Narishyanta, Prīshadhra, Nābhāga, and Kavi.

* Vidē supra, p. 13, note †† et infra, p. 256, notes • and §.
† Several MSS. have Śaryāti.
‡ Substituted, here and in numerous instances below, for the unmeaning “Nedīshtha”.
§ In three MSS. I find Kūrsha.
|| This seems to have been mistaken for Nahava, into which one of Professor Wilson’s MSS. corrupts Nahauha, itself an error for Nābhāga.
• But see note ‡, below.
** Ś. 3140–3142. The last person of this group is called, in the text, the tenth, and Nilakaṇṭha, the commentator, says, of him: चुन्द्रेण

तमानसौविषयं नाम मानानारिधी द्रष्टः।

We are to understand, then, by नमस्त्वातः, not one name, but an irregular combination of two.

†† The commentator Aṛjuna Miśra here reads Veṣu.
‡‡ And so also the Bhāgavata-purāṇa,—IX., I, 11, 12,—which gives the same names, save Nābhaga for Nābhāga. At VIII., XIII., 2, 3, it has, among ten names, both Nābhaga and Nābhāga, omitting Nṛiga; and it puts Vasunat for Kavi. Vide supra, p. 14, note •.

Like our text at pp. 13, 14, supra, the Māraṇāya-purāṇa, LXXIX., 11, 12, says that the Manu had nine sons: Ikshwāku, Nābhaga, Dṛishīta, Śaryāti, Narishyanta, Nābhāga, Dṛishīha, Karūsha, and Prīshadhra. The Calcutta edition of the Māraṇāya-purāṇa has, here, such bad readings as Sarmatī, Karūsha, and Prushadhra. See, likewise, the same Purāṇa, CXI., 4, 5.

In the Harivamsa, 613, 614, the names, in the best MSS., are, substantially, as in the Māraṇāya-purāṇa; except that, instead of Nābhāga and Dṛishīha, we find Prāmañu and Nābhagārīshha, with the variant Daṇḍa and Nedīshtha. Further, Dṛishīha is a common substitute for its synonym Dṛishīta.

Before their birth, the Manu, being desirous of sons, offered a sacrifice* (for that purpose,) to Mitra and Varuna; but, the rite being deranged, through an irregularity of the ministering priest, a daughter, Ilā,† was produced.1 Through the favour of the two divinities,

‘तवपत्रेन ह्वतुरपवारादिस्य नाम कथा चरू।’ “That sacrifice being wrongly offered, through the improper invocations of the Hotři,” &c. It is also read अष्टप्रहतः, ‘frustrated.’ This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications.§

The Viṣṇu-purāṇa has two several lists of the sons of the Manu. The first names Ikshwāku, Nābhaga, Dṛishīta, Śaryāti, Narishyanta, Nābhāga Arishha, Karūsha, Prīshadhra, and Prāmañu; the second, Ikshwāku, Nābhaga, Dṛishīta, Śaryāti, Narishyanta, Prāmañu, Nābhāga Arishha, Karūsha, and Prīshadhra.

As each of these lists distinctly states that it reckons up only ten persons, we are to find but one in नामायानिर्देशः, which stands, here, in lieu of the more ordinary नामावाक्यः.

See the preceding page, note **; also, p. 240, note ••, and p. 256, note ••, infra.

* lbh.†

† See the references in note • to p. 236, infra; also, Professor Wilson’s Translation of the Rigveda, Vol. I., p. 82, note a.

**: It is to this effect that the passage is to be understood, if we read अष्टप्रहतः, which lection the commentator prefers: तत्रसमेर्ययः सर्बव्यथेऽपि कार्योऽपि धार्मिकम् मद्यपदकार्यार्कलनावकाश्वपताः। अष्टप्रहते विकृति जयं मतं कयमृूऽ। He adds: अष्टप्रहत्यितिः पाठः पालिकामिति-रिस्वधः। I nowhere find Professor Wilson’s reading अष्टप्रहतः.

§ Premising the names of the Manu’s ten sons, the Bhāgavatapurāṇa, IX., I., 13–16, says, as translated by Burnouf:

“Avant leur naissance, quand le Manu n’avait pas encore d’enfants, le bienheureux Vasichtha, ce puissant sage, avait célébré le sacrifice de Mitra et de Varuna, pour lui donner des fils.

“Alors Çraddhā, la femme du Manu, qui s’était soumise au vou au lait, s’étant rendue auprès de l’officiant, se jeta à ses pieds, et le supplia de lui donner une fille.

“Mais à l’instant où le Brâhmane faisant les fonctions d’officiant,
however, (her sex was changed, and) she became a man, named Sudyumna. At a subsequent period, in con-

sequence of (becoming subject to the effects of) a male-diction once pronounced by Śiva,* Sudyumna was

changed into the boy Ila, or Sudyumna, by their favour: as the Mārkaṇḍeya:†

Sudyumna’s subsequent change to a female again is told much as in the Mātysya; but his being alternately male and female is not mentioned in the Vāyu, any more than it is in our text. The Bhāgavata agrees, in that respect, with the Mātysya; but it has, evidently, embellished the earlier part of the legend, by the introduction of another character, Śraddhā, the wife of the Manu. It is said, that it was by her instigation,—as she was desirous of having a girl,—that the ministering Brahmans altered the purpose of the rite; in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phrenicians. “The Phenician Il is the masculine Ilā of the Hindoos and Indo-Scythe; and Ilus was a title of Menu or Buddha, who was preserved in the ark, at the time of the deluge.” Vol. I., p. 156. And he thence concludes, that Ila must be Noah; whilst other circumstances in his Phenician history identify him with Abraham. Vol. I., p. 159. Again: “Ilus or Il is a regular Cuthic name of Buddha, which the Phenicians, I have no doubt, brought with them from their settlements on the Erythrean sea: for Buddha or Menu, in the character of Ilus, is said to have married his own daughter, Ilā, who is described as the offspring of an ancient personage that was preserved in an ark, at the time of the general deluge.” Vol. I., p. 223. Now whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ilā ‘the earth,’ and Illos ‘slime,’ there is no very obvious

* * Īswara, in the original.
† CXL, 11, 12.
again transformed to a woman, in the vicinity of the hermitage of Budha, the son of (the deity of) the Moon. Budha saw and espoused her, and had, by her, a son named Purúravas. After his birth, the illustrious Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishnu, who is the essence of the four Vedas, of mind, of everything, and of nothing; and who is in the form of the sacrificial resemblance between the Paurúnik legends of Ilā and the Mosaic record; nor do the former authorize the particulars of Ilā stated by Mr. Faber, on the authority, probably, of Colonel Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ilā; nor is he the father of Ilā. Budha (not Buddha), the husband of Ilā, never appears as her father; nor is he Manu; nor is she the daughter of any ancient personage preserved in an ark. There is not, therefore, as far as I am aware, any circumstance in the history of Ilā or Ilā which can identify him either with Abraham or Noah.

Thus it is indicated, observes the commentator, that the Solarian race sprang from the Lunarian. 

For Ilā and Purûravas, see Chapter VI. of this Book. Ilā is dwelt on, in great detail, by Burnouf, in his Bhágavata-purāña, Vol. III., Preface, pp. LXX.—XCII. 

See, for another version of the original, Dr. Muir’s Original Sanskrit Texts, Part I., p. 44. 

† Amitatejas. 

§ The epithet ‘one with the law’, dharmamaya, here follows, in nearly all my MSS. 

|| Here all my best MSS. insert ‘identical with intelligence’, jnánamaya. 

¶ This is not in all MSS. 

† The Matsya calls the name of the third, Haritáswa; the Váyu, &c., Vinátsáwa; the Márkaṇḍeya; Vináya; and the Bhágavata, Vimala. All but the last agree in stating that Utkala (Orissa) and Gayá (in Behar) are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kuaravas; the Váyu makes him king of the west. The Bhágavata calls them, all three, rulers of the south. 

The authorities agree in this location of Sudyumna. Pratishthána was situated on the eastern side of the confluence of the Ganges and Jumna, the country between which rivers was the territory of the direct male descendants of Vaivaswata. In the

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† Vide infra, p. 240, note ||. 

† The Váyu-purāña says: 

We are, thus, told, that the kingdom of Vinátsáwa lay to the west of Utkala. 

With this compare the Hařivása, d. 632; and the Linga-puráña, Prior Section, LXV., 27. 

† Drámacaparajání bhrúreśvaraḥ 

Vide infra, p. 240, note ||. 

See Burnouf’s Bhágavata-purāña, Vol. III., Preface, pp. XCVII., XCVIII.
Of the other sons of the Manu, Pṛishadhra, in consequence of (the crime of) killing a cow, was degraded

Hari Vaṇśa,† it is said that he reigned in Pratishthāna, having killed Dhriśṭhaka, Ambarisha, and Daṇḍa:

सुश्रुच: कार्यमास प्रतियोगी नूपविधाय।

M. Langlois had, † no doubt, in his copy; as he renders it: § 'Il donna * * * naissance à trois enfants;' though, as he observes, Hamilton† had called these the sons of Ikṣhwāku. The Brahma Purāṇa has not this passage; nor does the commentator on the Hari Vamsa give any explanation: neither does anything of the kind occur elsewhere. We have, however, subsequently, in the text, Daṇḍa named as a son of Ikṣhwāku; and, in the Padma Purāṇa, Sṛishti Khaṇḍa, and in the Uttara Kānda of the Rāmāyāṇa, we have a detailed narrative of Daṇḍa, the son of Ikṣhwāku, whose country was laid waste by an imprecation of Bhargava, whose daughter that prince had violated. His kingdom became, in consequence, the Daṇḍaka forest. The Mahābhārata, Dāna Dharma, †† alludes to the same story. If, therefore, the preferable reading of the Hari Vaṇśa be Sūta, 'son,' it is at variance with all other authorities. At the same time, it must be admitted, that the same work is singular in asserting any collision between Daṇḍa and his brothers and Sūtyumna; and the passage seems to have grown out of that careless and ignorant compilation which the Hari Vaṇśa so perpetually presents. It is, not improbably, a gratuitous perversion of this passage in the Matsya:

भारसमारथसद्वा पृथ्वी च सुनिश्चयम्।

'Ambarisha was the son of Nābhāga; † and Dhriśṭhā had three sons.'

§ The Sanskrit has 'his teacher's cow.' †† Vide infra, p. 255, note 2.

This story has been modified, apparently, at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vāyu says he was hungry, and not only killed, but ate, the cow of his spiritual preceptor, Chyavana. In the Mārkandeya, § he is described as being out a hunting, and killing the cow of the father of Bāhbhravya, mistaking it for a Gavaya or Gayal. The Bhāgavata, †† as usual, improves upon the story, and says that Pṛishadhra was appointed, by his Guru, Vasishṭha, to protect his cattle. In the night, a tiger made his way into the fold; and the prince, in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities, the effect is the same; and the imprecation of the offended sage degraded Pṛishadhra to the caste of a Śūdra. According to the Bhāgavata, the prince led a life of devotion, and, perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is, to account for the origin of the different castes from one common ancestor.

† Ch. CXXII.

†† XIV., I., 3–14.
sovereigns of the north.)** The son of Nēdisṭha,† named Nabhāga, became a Vaiśya:‡ his son was Bhalan-

dana;†* whose son was the celebrated Vatsa-

Dīśīa. According to that authority, he became a Vaiśya by his actions. The other Purāṇas generally agree, that the descendants of this person became Vaiśyas; but the Matsya and Vāyu do not notice it. The Mārkandeya details a story of Nabhāga's carrying off and marrying the daughter of a Vaiśya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma Purāṇa and Hari Vaiśa† assert, that two sons of Nabhāgārīśha again became Brahmins: but the duties of royalty imply the Kshattriya caste of his posterity; and the commentator on our text observes,‡ that the son of Nabhāga was born before his father's degradation, and, consequently, the race continued Kshattriya,—an assertion unsupported by any authority: and it must, therefore, appear, that a race of Vaiśya princes was recognized by early traditions.

*Bhabandana:§ Bhagavata.

The Bhagavata.§ also places the Kārūshas in the north:||

But the country of the Kārūshas is, usually, placed upon the Pārīpātra or Vindhya mountains. See Vol. II., p. 158, note 2.¶

The Śākhu has 'Nabhāga, the son of Arīsha:' चामा-

** The Mārkandeya†† has 'the son of Dīśīa:' दिरचपुरक नामान:। The Bhagavata;‡ also calls him the son of

† One MS. has Dishīa. Vide supra, p. 231, note †.

‡ See Original Sanskrit Texts, Part I., pp. 45, 46. § IX., II., 16.

¶ By the term uttarā-patha, used in the original, the regions to the north of the Vindhya mountains are intended. The regions to the south of those mountains are, similarly, denominated dakshinā-patha. Vide supra, p. 237, note ‡.

But also see Vol. II., p. 123, text and note 1; p. 133, text and note †.

** The verses, as I find it, runs:

नामानी। दिरचपुरक। बिबाहानी। जनन:।

That is to say, Bhaldana is declared to be son of 'Nabhāga Arīsha.' The purport of the verse is, manifestly, to set forth the paternity of Bhaldana. Besides this, not to increase the Vāyu-purāṇa's tale of the Manu's sons from nine to ten, Nabhāga Arīsha must be taken together, as denoting one person. The sense would not be changed, while the grammar would be amended, by reading चामकारिश्न—yielding Nabhāgārīśha,—which, as we have seen, occurs elsewhere. Vide supra, p. 232, notes ** and ‡; also, p. 256, note †, infra.

†† CXII., 2. And so the Lāṅga-purāṇa, Prior Section, LXVI, 63.

‡‡ IX., II., 23:

नामानी। दिरचपुरक:। कर्मा। वैश्वतं। गन्तः।

Śrīdhara remarks, on this: दिरचपुरक पुरो। नामानो। वैश्वानरानावां

कार्याद्यूत अतिवैश्वावंनपश्चादनम्।

The Nabhāga from whom this one is thus discriminated is named in IX., IV., 1, 9, 13; also, in VIII., XIII., 2. Vide supra, p. 14, note *, and p. 232, note ‡‡.

The commentator on the Vishnu-purāṇa says: चेदिरचपुरक पुरो। नामानो।

वैश्वतं। गन्तः।
VISHNU PURANA.

priti: his son was Prãmisu;† whose son was Prajãni;‡ whose son was Khanitra;§ whose son was the very valiant Kshupa;¶ whose son was VîmA;\n
† Vatsaprîti: Bhâgavata. Vatsaśri: Markandaeya.§ The latter has a story of the destruction of the Daitya Kujāmbha by Vidyâratha, the father of Sunanddã, the wife of Vatsaśri. The Vâyu has Sahasrâ.||
‡ Pramati: Bhágavata. ¶ According to the Markandaeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.
§ Châkshusha: Bhágavata. **
¶ Vîra: Markandaeya.††

* All my best MSS. give Vatsaprîti once, or twice, several having both Vatsaprîti and Vatsapri; for the name is repeated, in the original, in connexion with Prãmisu. Vatsapri, and as son of Bhalandana, is mentioned several times in the Anukramaṇîka to the Rgveda.
† Where (for a single instance out of several,) Prãmisu—p. 232, supra,—is called one of the “sons” of Manu, are we to understand, by “sons”, “descendants”? Or is the Prãnû here spoken of a second person of that name? He was one of twelve sons of Vatsapri, according to the Markandaeya-pûrâṇa, CXVIII., 1, 2.

According to the Vâyu-pûrâṇa, Prãnû was son of Bhalandana: वनुस्वरूपः पुत्रं महान।

‡ My MSS. read, without exception: तमा सर्वस्मे। तत्रायं शुपः।

वुपाचार्यनाथीयः विषोंकृष्ण मायामा महान। Professor Wilson, mistaking the particle cha, ‘and’, for part of the name, printed “Chakshupa”, which I have altered as above.

See note § in the next page. That the name is Kshupa is, further, evident from several passages of the Markandaeya-pûrâṇa; as CXX., 1: मुः च नित्यसुपूणां प्राण राज्य बन्धु पिताः।

§ My best MSS. of the Markandaeya-pûrâṇa have, like the Calcutta edition, Vatsapri.
|| In the Vâyu-pûrâṇa, as known to me, there is no name at all here. See the line quoted in note †, above.
¶ The Vâyu-pûrâṇa and the Markandaeya-pûrâṇa have Prajñáti.
** Pretty certainly, there is, here, a gross mistake in the Bhágavatalpûrâṇa. See note §, above. †† CXX., 13.

BOOK IV., CHAP. I. 243

whose son was Viviṁśati,\n whose son was Khanitra;† whose son was the powerful, wealthy, and valiant Karandhama;‡ whose son was Avikshita (or Avikshiti);§ whose son was the mighty Murtta,§ of whom this well-known verse|| is recited:

1 Rambha precedes Viviṁśati: Bhágavata. ¶
2 Balâśwa, ** or Balakâśwa, or Subalâśwa, according to the Markandaeya, which explains his name Karandhama to denote his creation of an army,—when besieged by his revolted tributaries,—by breathing on his hands (कः सा प्रत्यैः).
3 Both forms occur, as the commentator observes: श्रवणस्य न नमस्ते उपिष्ठविंशितिः नाम। The Markandaeya has a long story of this prince’s carrying off the daughter of Vishāla, king of Vaidîśa.†† Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also be—

* I find no reading but Viviṁśi, if Visâla—which is, of course, a mere clerical inadventure,—is left out of account. Viviṁśi is, also, the lection of the Markandaeya-pûrâṇa, Ch. CXXI., 14, 15: and see note §, below. For this word, as denoting a caste, see Vol. II., p. 193.
† Nearly all my MSS., including every one of the best, here interpose Ativîbhûti, or else Vîbhûti, as son of Khanitra and sire of Karandhama.
‡ In the Vâyu-pûrâṇa I find Avikshita; and he is named immediately after Khanitra, as if his son. But, almost certainly, there is here, a hiatus in my MSS.

Avikshita is also, the reading of the Markandaeya-pûrâṇa, Ch. CXXIII.
§ In the Mahâbhârata, Asâmangalkâ-parvan, Chap. IV., we find the following genealogy, referred to the Krita-yuga: Mûnu, Prasandhi, Kshupa, Ikshvâku, Vîśâla (one of a hundred sons, all kings). Viviṁśi, Khanînata (one of fifteen sons), Karandhama, Avikshita, Marutta.
|| I find “two stanzas”: सतानावतारा भोक्ती समस्ताः। And two stanzas are immediately afterwards quoted.
¶ In my MSS., Rambha follows Viviṁśati; and Vîśâla is omitted.
** This appears to be the true reading of the Markandaeya-pûrâṇa.
†† From the original, शैवमाधविनि, it is safest, pending the production of explicit proof that there is such a name as “Vaidîśa,” to infer, in preference, Vaidîśa. Vide supra, p. 221, note †. 16*
There never was beheld, on earth, a sacrifice equal to the sacrifice of Marutta. All the implements and utensils were made of gold. Indra was intoxicated with the libations of Soma-juice; and the Brahmans were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite, as guards; and the assembled gods attended, to behold it. Marutta was a Chakravartin (or universal monarch): he had a son named Narishyanta; his son was Dama; his son was Rájyavardhana; his son was Sudhríti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha; his son was Trinabindu, who had a daughter son of Angiras; and that Bṛhaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Snávarta. How it involved the king is not told; but, apparently, in consequence, Marutta, with his kindred and friends, was taken, by Snávarta, to heaven. According to the Márkaṇḍéyā, Marutta was so named from the paternal benediction, 'May the winds be thine,' or 'be propitious to thee' (सन्त विवाहायु). He reigned, agreeably to that record, 85000 years.

BOOK IV., CHAP. I.

monarch): he had a son named Narishyanta;¹ his son was Dama;² his son was Rájyavardhana;³ his son was Sudhríti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha;⁴ his son was Trinabindu, who had a daughter

² A rather chivalric and curious story is told of Dama, in the Márkaṇḍéyā: His bride, Sumaná, daughter of the king Daśárha, was rescued, by him, from his rivals. One of them, Vapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama, in retaliation, killed Vapushmat, and made the Pinda (or obsequial offering) to his father, of his flesh: with the remainder he fed the Brahmans of Rakshasa origin: such were the kings of the solar race.

³ The Bhāgavata has Bandhavat, Oghavat, and Bandha.⁵

⁵ The Vāyu-purāṇa has Rāṣṭravardhana.

⁶ Omitted in the Bhāgavata.

The son of the first king of Vaiśālī was Hemachandra; his son was Suchandra; his son was Dhūmrāśa; his son was Śrīnayā;1 his son was Sahadeva;2 his son was Kṛśāśa; his son was Somadatta, who celebrated, ten times, the sacrifice of a horse; his son was Janamejaya; and his son was Sumati.3 These were the

or Allahabad;† but the Rámāyaṇa (I., 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was, therefore, in the modern district of Sāran, as Hamilton (Genealogies of the Hindus) conjectured. In the fourth century, it was known, to the Chinese traveller Fa-hian, as Pi-shen, on the right bank of the Gandak, not far from its confluence with the Ganges.§ Account of the Foe-kue-ki: Journal of the Royal Asiatic Society, Vol. V., p. 198.

1 Dhūmrāśa and Sañjyama: Bhāgavata.†

The text is clear enough; लुप्तचालकस्य: तत्: क्रास्सान्: | But, as elsewhere noticed (Hindu Theatre, Vol. II., p. 296), the commentator on the Bhāgavata** interprets the parallel passage, तत्तुचालकमाधुर्वातिः: सहदेव: | very differently, or: सहदेव: | दृश्यम शतयत: | Kṛśāśa with Devaja, or, as some copies read, Devaka, or Daivata, as if there were two sons of Sañjyama.

9 The Bhāgavata changes the order of these two, making Janamejaya the son of Sumati: or Pramati; Vāyu. Sumati, king

* Four of my MSS. have Swamati.
† Burnouf, where referred to in note ‡ in the preceding page, shows this opinion to be groundless.‡ Pp. 37, 38.
§ General Cunningham, with others, thinks it is now represented by Basād, a village twenty-seven miles nearly north from Patna. Journal of the Asiatic Society of Bengal, 1863, Supplementary Number, p. lii.
|| The article referred to was written by Professor Wilson.
‖ The Bhāgavata-purāṇa, IX., II., 34, makes Hemachandra father of Dhūmrāśa, father of Sañjyama, father of Kṛśāśa and Devaja.
** IX., II., 34.
‡‡ The commentator adds: भाद्रांमे नामदेयसमास्ति | अर्थसंस देव।
kings of Vaisáli; of whom it is said: "By the favour of Tríñabindu, all the monarchs of Vaisáli were long-lived, magnanimous, equitable, and valiant."

Śrýásti (the fourth son of the Manu,) had a daughter named Sukanyá, who was married to the holy sage Chyavana: he had, also, a righteous son called Ánarta.

of Vaisáli, is made contemporary with Ráma: Rámáyana, I., 47. 17. The dynasty of Vaisáli kings is found only in our text, the Váyu, and Bhágavata. Hamilton places them from 1920 to 1240 B.C.; but the latter is incompatible with the date he assigns to Ráma, of 1700 B.C. The contemporary existence of Sumati and Ráma, however, is rather unintelligible; as, according to our lists, the former is the thirty-fourth, and the latter, the sixtieth, from Vaivaswata Manu.

The son of the latter was Revata, who ruled over the country (called, after his father,) Ánarta, and dwelt at the capital, (denominated) Kuśasthali. The son of this prince was Raivata, or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter; and (not finding anyone worthy of her hand,) he repaired, with her, to the region of Brahmá, to consult the god where a fit bridegroom was to be met with. When he arrived, the quiristers Háhá, Húhú, and others were singing: before Brahmá; and Raivata, waiting till they had finished, imagined the ages that elapsed during their marriage, of Chyavana's appropriating a share of offerings to the Aświni Kumaaras, and of his quarrel with Indra, in consequence, are told, in detail, in the Bhágavata and Padma Puráñas.

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* Expressed by vaiḍálaka.
* Vaiḍálaka.
* The Aitareya-bráhmaṇa, IV., 32, and VIII., 21, speaks of Śrýásti, son of Manu. The Rígveda, also, has Śrýásti. Perhaps this name is here a metronym.

† The Rigveda, Vol. I., p. 139, note a.
*† Genealogies of the Hindus, &c., p. 38.
† Gandharva. For Háhá and Húhú, see Vol. II., pp. 286, et seq.
* The reader of my MSS. is तस्केर काग, "and he had a daughter, Revati."
† For Háhá and Húhú, see Vol. II., pp. 286, et seq.
* My MSS. of the Váyu-purāṇa have these two readings, and Ráva, as well.
*† Also see Vol. II., p. 172, note 4.
performance to be but as a moment. * At the end of their singing, Raivata prostrated himself† before Brahmā; and explained his errand. "Whom should you wish for a son-in-law?" demanded Brahmā; and the king mentioned to him various persons with whom he could be well pleased.§ Nodding his head gently, and (graciously) smiling, Brahmā said to him: "Of those whom you have named the third or fourth generation 11 no longer survives; for many successions of ages t\[ have passed away, whilst you were listening to our songsters.** Now, upon earth, the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand. tt You must, therefore, bestow this virgin gem:: upon some other husband: for you are, now, alone; and your friends, your ministers, ser-

* Muhūrta. The Sanskrit is: तार्क जिद्यार्मपृष्ठतेरेनकुण्डुपरियः युक्ति निद्राग्राम रैवतक: गृहशुश्रृंखलियम् भेमे। Trīṃḍrāya is here a musical technicality.
† Prakāmya.
‡ Here, and just above, and also below, designated by his epithet of abjayoni, 'lotos-born.'§ And he further solicited Brahmā's advice as to a choice: अ एवं भगवतोऽदिकमः। कस्य जन्यांसिमाः प्रस्थधाराति। || The Sanskrit is: चालमिकद्वसपत्तिः। "Chaturīya.
"" Literally, 'this music,' etad gāndharvam.
†† समस्रते मूले साहिष्ठितितमसवह स्मीयमुव्युगमतीमन्युसस्। आभूती हि तत्तज्ञः। Comment: अस्त्र रैवताः समंतदाशिस्ततमं वन्यप्रायमः। What is meant is, that, in the meantime, twenty-eight four-yuga cycles of the manwantara or patriarchate then current had nearly elapsed, &c.
Compare the Bhāgavata-purāṇa, IX., III., 33.
For the length of a manwantara, see Vol. I., pp. 50—52.
:: Kanyā-ratna.

vants, wife, kinsmen, armies, * and treasures have long since† been swept away by (the hand of) time." Overcome with astonishment and alarm, † the Raja then said to Brahmā: "Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given." And the creator of the world,§ whose throne is the lotos,|| (thus benignantly) replied to the prince, as he stood bowed and humble‡ before him: ** "The being of whose commencement, course,†† and termination we are ignorant; the unborn and omnipresent:: essence §§ (of all things); he whose real and infinite|| nature and essence ¶¶ (we do not know), is the supreme Vīshnū.*** He is time, made up of moments, and hours, and years;††† whose influence:: is the source of (perpetual) change. He is the universal form of all things, from birth to death. §§§ He is eternal, without name or shape. Through the favour of that imperishable||| (being) am

* Bala.
† Atyanta, 'entirely.'
‡ The two substantives are to render siddhaśāna.
§ Saṭṭa-loka-guru.
|| Abjayoni.
¶ Kṛṣṇajāli-bhūta.
** All the rest of this chapter is in verse.
†† Madhya.
¶¶ Sarvagata.
§§ Dhiṭu.
||| Para.
¶¶¶ Śāra.
*** "Supreme Vīshnū" corresponds to paramēśvara.
††† Kālāmuhūrta."
+++ Vībhūti.
§§§ I find जात्रायनाय वसमत्वतेर्गमस्य समातवस्म॥ According to this, he is said to be 'unborn' and indestructible,' &c. &c.
born, is again present in the world. That (mighty) Vishnu, who is paramount over all beings, is now, in a portion of himself, upon the earth. That (city) Kuśasthalī, which was, formerly, your capital, and rivalled the city of the immortals, is now (known as) Dwārakā; and there reigns a portion of that divine being, in the person of Baladeva. To him, who appears as a man, present her, as a wife. He is a worthy bridegroom for this excellent damsel; and she is a suitable bride for him. Being thus instructed by the lotos-born (divinity), Raivata returned (with his daughter,) to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kuśasthalī, which he found (much) altered, the wise monarch bestowed his (unequalled) daughter on the wielder of the ploughshare, whose breast was

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1 So called from its many Dwārās, or gateways: वायु.
as fair and radiant as crystal.

Beholding the damsel of excessively lofty height, the chief whose banner is a palm-tree shortened her with the end of his ploughshare, and she became his wife. Balaráma: having espoused, agreeably to the ritual, Revátí, the daughter of Raívata, the king retired to the mountain Himálaya, (and ended his days) in devout austerities.¹

¹ The object of this legend, which is told by most of the authorities, is, obviously, to account for the anachronism of making Bálarama contemporary with Raívata; the one, early in the Treta age, and the other, at the close of the Dwápara.

* Sphatikádádáha, “brilliant as a mountain of crystal.”
† Talaketu.
‡ Indicated, in the Sanskrit, by his epithet siráyudha.
§ Himáchala, in the original.

CHAPTER II.

Dispersion of Revátá’s descendants: those of Dhrishá: those of Nábhága. Birth of Ikshwáku, the son of Vaivásará; his sons. Line of Vikukshi. Legend of Kakúshtha; of Dhundhúmára; of Yuvanáswá; of Mándhátri: his daughters married to Saubhári.

PARÁSARA.—Whilst Kákudmin, surnamed Raívata, was absent on his visit to the region of Brahmá, the (evil spirits or) Rákshasas named Puñyájanas* destroyed his capital, Kuśastháli. His hundred brothers, through dread of these foes, fled in different directions; and the Kshattriyas, their descendants, settled in many countries.¹†

From Dhrishtá, the son of the Manu, sprang the Kshattriya race: of Dharsháká.²

¹ According to the Váyu, the brothers of Raivata founded a celebrated race called Sáryáta, from Sáryáti. The Brahma Purána says, they took refuge in secret places (gahana); for which the Hari Varášá substitutes (parvata gaña) mountains. The Váyu has neither, and says, merely, that they were renowned in all regions: विख्याता विरङ्कविनयाणु ।
² So the Váyu, Linga, Agni, Brahma, and Hari Varášá. § The Matsya names three sons of Dhrishtá,—Dhritisaketu, Chitranátha, and Raíndhishá. The Bhágavata adds, that the sons of Dhri-
The son of Nabhağa* was Nabhağa;* his son was

shśa obtained Brahmanhood upon earth, though born Kshattriyas:

* This is the ordinary reading of my MSS., of which three, however, give Nabhağa. It will contribute to harmonize the Vishnu-purāṇa with itself, if we surmise,—vide supra, p. 13,—that there is, here, an error for Nabhağa. So Ambarisha's grandfather is called in the Bhagavata-purāṇa, IX., IV., 1; though the person there meant is, as the context evidences, identified with Nabhanedishta of the Aitareya-brahmana. The Vāyu-purāṇa, likewise, in every MS. to which I have access, irregularly derives Nabhağa from Nabhağa:

Those Purāṇas which speak of Nedishta (or Dīśa, &c.) preceded by Nabhağa, in composition or apart, and also speak of Nabhağa (or Nabhağa), recounting, of the latter, the story told in note 1, above, have explicitly misrepresented ancient tradition, inasmuch as this story relates to Nabhanedishta (नाभनेदिश्त), in whose name we have the source of Nabhanedishta and numerous other corruptions previously particularized. There seems to be no authority, older than epic and Paurāṇik, for such a person as Nedishta, or Dīśa, or Arisha, father of a Nabhağa.

† The Vāyu-purāṇa has:

प्रवेश गार्भकों चरण राशुधुं चमूत्त हि

This should be Nabhağa-nedishta.

§ See the conjecture ventured in note *, above. Also vide supra, p. 232, text and note *; and the Translator's last note on Chapter V. of the present Book. But the Bhagavata-purāṇa, IX., II., 17, 18, gives an irreconcilable account of the offspring of Nīgīa.

|| Changed, here and just below, from "Nedishta." Also read Nabhağa, and so further on. * Vide supra, p. 14, note *; p. 232, note **.

Ambarisha;* his son was Virūpa;* his son was Pṛī-

person by the name Nabhağa; and such a name does occur, in the lists of the Agni, Kūrma, Matsya, and Bhagavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhāgavata repeats the legend of the Aitareya Brāhmaṇa,† with some additions, and says, that, Nabhağa having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and, Nabhağa acquiescing, the god confirmed the gift, by which he became possessed of an equivalent for the loss of territory. Most of the authorities recognize but one name here, variously read either Nabhağa or Nabhaga, the father of Ambarisha. The Vāyu, as well as the Bhāgavata, concurs with the text. *

† The Bhagavata§ considers Ambarisha as a king who reigned, apparently, on the banks of the Yamunā. He is more celebrated as a devout worshipper of Vishnu, whose discus protected him from the wrath of Durvāsas, and humbled that choleric saint, who was a portion of Śiva:—a legend which, possibly, records a struggle between two sects, in which the votaries of Vishnu, headed by Ambarisha, triumphed.

2 The Agni, Brahma, and Matsya stop with Ambarisha. The Vāyu and Bhagavata proceed as in the text; only the latter adds, to Virūpa, Ketumata and Saṁbhu.


† V., 14. For Nabhanedishta, there mentioned, see, further, the Rigveda, X., LXI. and LXII.; and the Taittirīya-samhitā of the Yajurveda, III., I., IX., 4.

‡ It does not appear so from my MSS. See note * in the preceding page.

§ IX., IV., 13, 30. || IX., VI., 1.
shadaśva; his son was Rathītara,* of whom it is sung: "These, who were Kshattriyas by birth, the heads of the family of Rathītara, were called Angirasas (or sons of Angiras), and were Brahmans as well as Kshattriyas."1†

1 The same verse is cited in the Vāyu, and affords an instance of a mixture of character, of which several similar cases occur subsequently.† Kshattriyas by birth become Brahmans by profession, and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhāga's assisting the sons of Angiras to complete their sacrifice; referred to in a former note; § although the same authority has devised a different explanation. Rathinara (or Rathitara, as read in some copies, as well as by the Bhagavata and Vāyu,) being childless, Angiras begot on his wife sons of the former edition I have altered, here and below, being convinced that it is merely a clerical error of a very few MSS.

† एवं चचम्पुतृतः कुः ृष्णाय विरक्षी: सुधात: ।
राष्टिराष्ट्राष्ट्र चलोकालिण: विराजताः ।
‘These were born in a Kshattr or Kshattriya race, and were subsequently known as Angirasas. They were the chief of the Rathitaras,—Brāhman possessing the rank of Kshattras.’

One of my MSS. gives पञ्चव: for पञ्चव:.

Commentary: एवं चचम्पुतृतः कुः ृष्णाय विरक्षी: सुधात: ।
राष्टिराष्ट्राष्ट्र चलोकालिण: विराजताः ।
This explanation I have not accepted in full. See Dr. Muir’s remarks on this passage, in Original Sanskrit Texts, Part I., pp. 46, 47.

† Vide infra, p. 280, note 2.
† Note 1 in p. 256, supra. || See note *, above.

19. राष्टिराष्ट्राष्ट्राष्ट्र चलोकालिण: विराजताः ।
बुद्धिस्त्र कंतपुष्यां प्राणव: चकितरित: ॥

Ikshwāku was born from the nostril of the Manu, as he happened to sneeze.1 He had a hundred* sons, of whom the three most distinguished† were Vikukshi, Nimi, and Daṇḍa. Fifty (of the rest), under Śakuni,‡ were the protectors of the northern countries. Forty-eight were the princes of the south.3

1 So the Bhāgavata:§

इक्ष्वाकु नः सोनस्य रसाक्षरानामः सु: ।
राष्टिराष्ट्राष्ट्र चलोकालिण: विराजताः ।
‘These stanzas are thus rendered by Burnouf:
‘Rathītara n’avait d’enfants; c’est pourquoi il pria Angiras de lui donner des successeurs, et Angiras eut de la femme de princ’ les fils brillants de l’éclat du Veda.
‘Quoique nés de la femme de Rathītara, ces fils d’Angiras n’en sont pas moins reconnus comme Angirasides; ils sont pour les Rathitaras les ancêtres, auteurs de leur race, et ils appartiennent aux deux tribus des Kshattriyas et des Brāhmaṇes.’

* The scholiast considers that ‘a hundred’ is here used, as a round number, instead of ‘a hundred and one.’
† Pravara. In the Vāyu-pūrṇā and Bhāgavata-pūrṇā, the word is जेश्वक, ‘eldest’.
‡ जेश्वकम्: Read, therefore, for “under Śakuni,” “Śakuni and others.”
§ IX., VI., 4.

17*
Upon one of the days called Ashiaka, Ikshwaku (being desirous of celebrating ancestral obsequies,) ordered Vikukshi to bring him flesh suitable for the offering. The prince, accordingly, went into the forest, and killed many deer and other wild animals, (for the celebration). Being weary (with the chase), and being hungered, he (sat down and) ate a hare, after which, (being refreshed), he carried the rest of the game to his father. Vasishtha, the family-priest of the house of Ikshwaku, was summoned to consecrate the food; fifty, with Śakuni at their head, are placed in the north; and forty-eight in the south,—according to the Vāyu,—of whom Vimati was the chief. The same authority specifies, also, Nimi and Danda, as sons of Ikshwaku, as does the Bhāgavata, with the addition of their reigning in the central regions. The distribution of the rest, in that work, is, twenty-five in the west, as many in the east, and the rest elsewhere,—that is, the commentator adds, north and south. It seems very probable, that, by these sons of Ikshwaku, we are to understand colonies or settlers in various parts of India.

1 The Vāyu states, that he was king of Ayodhya, after the death of Ikshwaku. The story occurs in all the authorities, more or less in detail.

2 The Vāyu says, it was in the war of the starling and the stork, a conflict between Vasishtha and Visvāmitra, metamorphosed into birds, according to the Bhāgavata; but that work assigns it to a different period, or the reign of Harishandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners with armorial devices were, as we learn from the Mahābhārata, invariably borne by princes and leaders.

* The original has only mriga.
+ Several of my MSS. omit this name.
= Kulāchārya.
§ This is expressed by the term prokshāda, ‘for aspersion.’
|| The reading is as in note 1 in the preceding page.
¶ The name appears to be Viṇāśati: the commentator adds, “Viṇāśati and others.” Different MSS. of the Harivāmaṇa give, in 464, Vaśāti, Vaśāti, and Śaśātā.
** Vikukshi, Nimi, and Danda. IX., VI., 4.
†† That is to say, between the Himālayas and the Vindhayas. So explains the commentator Śrīdhara.
:: IX., VI., 5.

but he declared that it was impure, in consequence of Vikukshi’s having eaten a hare from amongst it; (making it, thus, as it were, the residue of his meal). Vikukshi was, in consequence, abandoned by his offended father; and the epithet Śaśāda (hare-eater) was affixed to him by the Guru. On the death of Ikshwaku, the dominion of the earth descended to Śaśāda, who was succeeded by his son Paranjaya.

In the Tretā age, a violent war broke out between the gods and the Asuras, in which the former were vanquished. They, consequently, had recourse to...
Vishnu, for assistance, and propitiated him (by their adorations). The eternal ruler of the universe, Nara­yana, had compassion upon them, and said: * "What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince named Puranjaya, the son of a royal sage: † into his person I will infuse a portion of myself; and, having descended upon earth, I will, in his person, subdue all your enemies. Do you, therefore, endeavour to secure the aid of Puranjaya, for the destruction of your foes." §

Acknowledging, with reverence, the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: "Most renowned Kshattriya, we have come to thee, to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes." ‡ The prince replied: "Let this your Indra, the monarch of the spheres, (the god) of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries, as your ally." • The gods and Indra readily answered: "So be it"; and, the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal ruler of all movable and immovable things, he destroyed, in the battle that ensued, all the enemies of the gods; and, because he annihilated the demon-host, whilst seated upon the shoulder (or the hump, Kakud,) of the bull, he, thence, obtained the appellation Kakutsa (seated on the hump). †

The son of Kakutsa was Anenas ‡ whose son was Prithu, whose son was Viśwagaswa, ‡ whose son was Ádra, † whose son was Yuvanáswa, ‡ whose son was Sravasti, by whom the city of Sravasti ‡ was founded.

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‡ The Bhágavata adds, that he captured the city of the Asuras, ‡ situated in the west; whence his name Puranjaya, 'victor of the city.' He is, also, termed Paranjaya, 'vanquisher of foes:' he is, also, called Indraváha, 'borne by Indra.' †

‡ Suyodhana: Matsya, Agni, Kūrma. †

‡ Viśwaka: Linga. Viśwagandhi: Bhágavata. ** Viśhataráswa: Brahma Purána and Hari Vañña. ††

‡ Ándra: Váyu. Áyu: Agni. Chandra: Bhágavata. ††

‡ Sravastí and Śavasti: Bhágavata. §§ Śravastí: Matsya, Linga, †† and Kūrma; which also say, that Śravasti was in the country of Gauda, which is eastern Bengal. *** But it is, more usually,

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* One MS. has Viśwaga; another, Viśwagáta. The Véyu-púrāṇa seems to give Dīnahasa Jáwa.

† Two MSS. have Chándra. The Lónga-púrāṇa, Prior Section, LXV., 33, has Ádhraka.

‡ Yavanáswa seems to be the reading of the Véyu-púrāṇa.

§ Dáityas, in the original. || IX., VI., 12–16.

¶ And so the Lónga-púrāṇa. ** IX., VI., 20.


§§ So reads the Véyu-púrāṇa.

|| Prior Section, LXV., 34. I find Śavasti, also: and the king is there called Śavasti.

*** The term Gauda has not only this signification, but a much wider. See the references and quotations in Messrs. Böthingk and Roth's Sanskrit-Wörterbuch.
The son of Śrāvasta was Bṛihadaśwa, whose son was Kuvalayāśwa.† This prince, inspired with the spirit of Vishṇu, destroyed the Asura Dhundhu, who had harassed the pious sage: Uttanka;§ and he was, thence, entitled Dhundhumāra.† In his conflict with the demon, placed in Kosāla, by which a part of Oude is commonly understood. In my Dictionary I have inserted Śrāvanti, upon the authority of the Trikāṇāda Sesa; ‡ but it is, no doubt, an error for Śrāvasti. It is, there, also called Dharmapattana, being a city of some sanctity, in the estimation of the Buddhists. It is termed, by Fa-Hian, She-wej; by Hwan Tsang, She-lo-va-si-ti; and placed, by both, nearly in the site of Fyzabad in Oude. Account of the Foe.

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In my Dictionary I have inserted Dhundhumara.† The legend originates, probably, in the occurrence of some physical phenomenon, as an earthquake, or volcano.

The three who survived were Dṛiddhāśwa, Chandrāśwa, and Kapilāśwa; † and the son and successor of the elder of these was Haryaswa; § his son was Nikumbha; his son was Saṁhataswa; ‡ his son was Kriśāśwa; his son was Prasenajit; and he was (another) Yuvanāśwa.†

† The series of names agrees very well to Saṁhataswa, called Barhaṇāśwa in the Bhāgavata. ‡ We have, there, some variations, and some details not noticed in our text. The Vāyu, Brahma, Agni, Līnga, Matsya, and Kūrma ascribe two sons to Saṁhataswa, whom the two first name Kriśāśwa and Akrīśāśwa, and the rest, Kriśāśwa and Rāṇāśwa. §§ Senajit † or Prasenajit ‡ is, generally, though not always, termed the son of the younger brother; but the commentator §§ on the Hari Varuṣa calls him the son of Saṁhataswa, whilst the Matsya, Agni, Līnga, and Kūrma omit him, and make Māndāṭi the son of Rāṇāśwa. || The mother of Prasenajit and the wife of Akrīśāśwa or Saṁhataswa,—according to the different interpretations,—was the daughter of Himavat.

* According to the Vāyu-purāṇa, like our text, he had a most numerous family:

Vṛddhakaśikuṇaṇā śaḥśāśaśavibhīṣita: ।

† The Vāyu-purāṇa has Kuvalāśwa:

Vṛddhakaśikuṇaṇā śaḥśāśaśa śrutī śrutit: ।

And from several passages that follow this it is evident that the name is Kuvalāśwa. The Harivānaḥ, Ṛ. 671, etc., likewise has Kuvalāśwa; and so has the Līnga-purāṇa, * Mahārāṣṭra. § In two MSS. I find Utanka, the lection of the Bhāgavata-purāṇa, IX., VI., 22. The Harivānaḥ, Ṛ. 676, has, in different MSS., Utanka and Utanka. The Vāyu-purāṇa gives, in my MSS., Utanka.

|| See Vol. II., p. 172, notes 5, etc. || II., 1, 13.

‡ By Professor Wilson; in the Journal of the Royal Asiatic Society, Vol. V., pp. 122, 123.

*** Also see M. Vivian de Saint-Martin’s Mémoire Analytique, etc., p. 105; and General Cunningham, in the Journal of the Asiatic Society of Bengal, 1865, pp. 260—267.

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BOOK IV., CHAP. II.

the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dṛiddhāśwa, Chandrāśwa, and Kapilāśwa; † and the son and successor of the elder of these was Haryaswa; § his son was Nikumbha; his son was Saṁhataswa; ‡ his son was Kriśāśwa; his son was Prasenajit; and he was (another) Yuvanāśwa.†
Yuvanáswa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity (for his childless condition); and they instituted a religious rite, to pro-

known as Dīshadwati, the river so termed* (Vol. II., p. 142, note 4). The wife of Yuvanáswa, according to the Váyu, or of Prasenajit, according to the Brahma, was Gaurí, the daughter of Rantinara,† who, incurring the imprecation of her husband, became the Báhudá river (Vol. II., p. 142, note 3). The Brahma and Íhari Vainásá, call Yuvanáswa her son; but, in another place,§ the Hari Vainásá contradicts itself, calling Gaurí the daughter of Matínára,|| of the race of Puru, the mother of Mándhátrī; here following, apparently, the Matsya, in which it is so stated. The Brahma Puráána is not guilty of the inconsistency. The Váyu of course gives the title to Mándhátrī, with the addition, that he was called Gauríka, after his mother:

[Verse in Sanskrit]

Mándhátrī's birth from Gaurí is the more remarkable, as it is incompatible with the usual legend, given in our text and in the Bhágavata, which seems, therefore, to have been of subsequent origin, suggested by the etymology of the name. In the Bhágavata, Mándhátrī is also named Trasaddasyu, or "the terrifier of thieves." 

The Váyu-púrāána states:

[Verse in Sanskrit]

Compare the Hariváána, sl. 708, 709.

† I have much doubt as to the correctness of this name.

‡ Sl. 709.

§ Sl. 1715, 1716.

|| Errorously printed, in the former edition, "Matimara."

* The Váyu-púrāána states:

[Verse in Sanskrit]

† Rááhí, in the original.

‡ The original has: राणी पुराणक पती।

§ Amíta.

|| Chakravartin.


Mándhátrí married Bindumati, the daughter of Śa-sabindu, and had, by her, three sons, Purukutsa, Ambarisha, and Muchukunda: he had, also, fifty daughters.

The (devout) sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Sammada,

of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him, in all directions; and he lived amongst them happily, playing with them night and day. Saubhari, the sage, being disturbed, in his devotions, by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected: "How enviable is this creature, who, although born in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young! Of a truth, he awakens, in my mind, the wish to taste such pleasure; and I, also, will make merry amidst my children." Having thus resolved, the Muni came up, hastily, from the water, and, desirous of entering upon the condition of a householder, went to Mándhátrí, to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation, and treated him with the most profound respect. Having taken a seat, Saubharissaid to the Raja: "I have determined to marry. Do you, king, give me one of your daughters, as a wife. Disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the

1 The Váyu cites this same verse, and another, with the remark, that they were uttered by those acquainted with the Puránas and with genealogies:

2 The Brahma and Agni omit Ambarisha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs, elsewhere, only in the Bhágavata, and there, less in detail.
earth to whom daughters have been born; but your family is, above all, renowned for observance of liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters. Give one of them to me; that so I may be relieved from the anxiety I suffer through fear that my suit may be denied.”

When Mándhátrí heard this request, and looked upon the person of the sage, emaciated by (austerity and) old age, he felt disposed to refuse his consent: but, dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost awhile in thought. The Rishi, observing his hesitation, said: “On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded. And what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?” To this, the king, apprehensive of his displeasure,* answered and said: “Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall, themselves, select from suitors of fitting rank; and, since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity; and I am at a loss what to do.” This answer of the king was fully understood by the Rishi, who said to himself: “This is merely a device of the Raja, to evade compliance with my suit. He has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of his daughters.* Even be it so: I will be a match for him.” And he then spake aloud, and said: “Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace.† Should any of the maidens, your daughters, be willing to take me for a bridegroom, I will have her for my bride. If no one be willing, then let the blame attach alone to the years that I have numbered.”‡ Having thus spoken, he was silent.

Mándhátrí, unwilling to provoke the indignation§ of the Muni, was, accordingly, obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits.|| His conductor, addressing the princesses, said to them: “Your father, young ladies, sends you this pious sage,§ who has demanded of him a bride; and the Raja has promised him, that he will not refuse him any one of you who shall choose him for her husband.”** When the damsels heard this, and looked upon the person of the Rishi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing

* Śāpa, ‘curse’.

† Śāpa.

‡ Siddha and gandharva, in the original.

§ Brahmashī.

** Sātra vikṣaṇām, kārījadhā kāpīśa kṣakti, vṛtyāṇī tattva-kārījadhā.
the favours of the master of the herd, they all contended for the choice. * "Away, away, sister!" said each to the other: "this is my election; he is my choice; he is not a meet bridegroom for you; he has been created, by Brahmá, on purpose for me, as I have been created in order to become his wife; he has been chosen, by me, before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi; and, as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. † Perplexed, more than ever, by this information, the Raja exclaimed: "What is all this? And what am I to do now? What is it that I have said? And, at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Viśwakarma,—equal, in taste and skill, to Brahmá himself,—to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches, and seats, and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds of lotos-flowers. The divine artist* obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which, by command of Saubhari, the inexhaustible† and divine treasure called Nanda took up his permanent abode; and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.§

After some period had elapsed, the heart of King Mándhátrí yearned for his daughters; and he felt solicitous to know whether they were happily circumstanced. Setting off, therefore, on a visit to the hermitage of Saubhari, he beheld, upon his arrival, a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes: "Dear child, tell me how it is with you. Are you happy here, or not? Does the great sage treat you with tenderness? Or do you revert, with regret, to your early home?" The princess replied: "You behold, my father, how delightful a mansion I inhabit,—surrounded by lovely gardens and lakes,
where the lotus blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, * soft beds, and every enjoyment that affluence can procure. Why, then, should I call to memory the place of my birth?† To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this: my husband is never absent from my dwelling; solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided. There was, also, the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Mándhátrí heard the same story, from each of his daughters, in reply to his questions; and, with a heart overflowing with wonder and delight, he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power. The like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and

been received, by him, with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time, the daughters of Mándhátrí bore to Saubhari a hundred and fifty sons; and, day by day, his affection for his children became more intense, and his heart was wholly occupied with the sentiment of self.¹ "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will, then, grow up to youth, and to manhood; I shall see them married, and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time; and, at last, he exclaimed:* "What exceeding folly is mine!* There is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the de-

* The original here supplies but one epithet, manonuṣṭila, to four substantives.
† The question of the princess rather implies, that, in spite of this very luxury, she cannot forget her early home: सत्तापि जील वा जस्मिने खरैयते।

¹ Of Mamatá, 'mineness' (ममता); the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

* एवमादिपन्द्रोरकमुदिष्टकामसंपत्तिविनियममेवतसंचिन्यमायाः। "Having discovered that some such desire kept pace with the daily increase of time, he took thought as follows."
So the commentary explains this passage, and very naturally: अष्ट्यौद्विन वाल्लिव संपत्तिरारिणी तस्मा वृद्धिपुर्वत्तेन च जनोर्वै तनोद्व वाल्लिव वाचितस्य। एवयस्मात्माः।
† The rest of the chapter, from this point, is in verse.
scendants of their descendants. Shall I even see them, some other wish will be engendered; and, when that is accomplished, how is the birth of fresh desires to be prevented? I have, at last, discovered, that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body is now augmented by the cares attached to fifty others, and is further multiplied by the numerous children whom the princesses have borne to me.* The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety.† My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence; and I have been beguiled by that desire for progeny which was communicated to me by association with Saînîmâda.: Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection, by contracting worldly attachments. How much more likely should one so fall, whose observances are incomplete!* My intellect has been a prey to the desire of married happiness: but I will, now, so exert myself, for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings.† To that end, I will propitiate, by arduous penance, Vishńu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods.‡ On his everlasting body, which is both discrete and indiscr...
pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing.”

CHAPTER III.

Saubhar and his wives adopt an ascetic life. Descendants of Mândhátrí. Legend of Narmadá and Purukutsa. Legend of Triśanku. Bálha driven from his kingdom by the Hābhayas 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.

HAVING thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhánasas* (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the (sacramental) fires,† and became a religious mendicant. ‡ Then, having consigned all his acts to the supreme,§ he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration,‖ or death. Whoever reads, or hears, or remembers, or understands this legend of Saubhari and his espousal of the daugh-

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1 So Manu; “Having reposed, as the law directs, the holy fires in his breast,” &c. VI., 25. ¶

* The vaikhánasa is the same as the vdnprastha, for a detail of whose duties, and of those of the bhikshu, vide supra, pp. 94—97.
† Bhi̊kaḥu.
‡ Bhagavat.
§ Avikāra.
‖ Avadhārdyati.
ters of Māndhātri shall never, for eight successive births, be addicted to evil thoughts; nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Māndhātri is now resumed.

The son of Ambarīsha, the son of Māndhātri, was Yuvanāśwa;* his son was Harita,† from whom the Angirasa Hāritas; were descended.*

The words of the text are:

1. Harita was the son of Yuvanāśwa, whose sons were the Hāritas. They were on the part (or followers) of Angiras, and were Brahmanas with the properties of Kshattriyas. The Vāyu has:

   हरितो युवानाश्व हारिता भ्रात चाक्ष्या:
   यहो व्यवसाय: यवे चोपेता विद्यायः.

2. Harita was the son of Yuvanāśwa, from whom were many sons, and their descendants; being founders of three several branches: or it may mean, he says, merely that they had Māndhātri for their progenitor; Māndhātri being, by some, also named Angiras, according to Āśvalāyana.§

3. These (Ambarisha, Purukutsa, and Harita,) were, according to Śridhara Swāmin’s comment, the chiefs of Māndhātri’s descendants; being founders of three several branches: or it may mean, he says, merely that they had Māndhātri for their progenitor; Māndhātri being, by some, also named Angiras, according to Āśvalāyana.§ It may be questioned if the compilers of the Purāṇas, or their annotators, knew exactly what to make of this and similar phrases,|| although they were, probably, intended to intimate, that some persons of Kshattriya origin became the disciples of certain Brahmanas, particularly of Angiras, and, afterwards, founders of schools of religious instruction, themselves. Māndhātri himself is the author of a hymn in the Rig-veda. Asiatic Researches, Vol. VIII., p. 385. Hārita is the name of an individual

* The commentator says they were Chitrasena and others; see Vol. II., p. 25; the term seems to be a general epithet of the Gandharvas, derived from their mother, Muni: see the Mahābhārata, Ādi­parāvan, II. 2552; Harivānsha, II. 11553. In Vol. II., p. 75, it is the Apsaras that spring from Kāśyapa and Muni; the Gandharvas being the offspring of Kāśyapa and Arishtā.

† Some MSS. have Hārita, like the Bhāgavata.

‡ All my best MSS., supported by the commentary, yield ‘Hāritas’.

§ See supra, note 1.

|| I find: अवरोधक युवानाश्व: प्रितास्मातीनाम यहो हरिताभ्रातृति भारिखो दिवा हरितोप्रवर्द्धतः।

* Prior Section, LXV., 40, 41.

** My MSS. differ, as to this stanza, from those followed by Professor Wilson. Vide infra, p. 265, note 7.

* The Bhāgavata-purāṇa, IX., VII., 1, has Yuvanāśwa. See the next page, note 4.

† The commentator says they were Chitraskava and others; see Vol. II., p. 256, note 1. The term seems to be a general epithet of the Gandharvas, derived from their mother, Muni: see the Mahābhārata, Ādi­parāvan, II. 2552; Harivānsha, II. 11553. In Vol. II., p. 75, it is the Apsaras that spring from Kāśyapa and Muni; the Gandharvas being the offspring of Kāśyapa and Arishtā.

‡ IX., VII., 1. Subjoined are the original and Burnouf’s translation:

माधुर्य चुँडुपरे श्रोक्ष्यां मोक्षित:।

पितास्महें मृत्यो भीवस्यानि भवना:।

हरितानां भुगो भस्मधुत्यामर्चित:।

I. The Bhāgavata-purāṇa, IX., VII., 1, has Yuvanāśwa. See the next page, note 4.

II. The commentator says they were Chitraskava and others; see Vol. II., p. 256, note 1. The term seems to be a general epithet of the Gandharvas, derived from their mother, Muni: see the Mahābhārata, Ādi­parāvan, II. 2552; Harivānsha, II. 11553. In Vol. II., p. 75, it is the Apsaras that spring from Kāśyapa and Muni; the Gandharvas being the offspring of Kāśyapa and Arishtā.

§ XV., VII., 1. Subjoined are the original and Burnouf’s translation:

माधुर्य चुँडुपरे श्रोक्ष्यां मोक्षितः।

पितास्महें मृत्यो भीवस्यानि भवना:।

हरितानां भुगो भस्मधुत्यामर्चितः।

In the regions below the earth,* the Gandharvas called Mauneyas† or, sons of the Muni Kaśyapa, who

called Hāritas. They were sons of Angiras, and Brahmanas with the properties of Kshattriyas. The Bhāgavata; has only: माधुर्यादिपरावर्त रूपम्। These (Ambarisha, Purukutsa, and Harita,) were, according to Śridhara Swāmin’s comment, the chiefs of Māndhātri’s descendants; being founders of three several branches: or it may mean, he says, merely that they had Māndhātri for their progenitor; Māndhātri being, by some, also named Angiras, according to Āśvalāyana.§ It may be questioned if the compilers of the Purāṇas, or their annotators, knew exactly what to make of this and similar phrases,|| although they were, probably, intended to intimate, that some persons of Kshattriya origin became the disciples of certain Brahmanas, particularly of Angiras, and, afterwards, founders of schools of religious instruction, themselves. Māndhātri himself is the author of a hymn in the Rig-veda. Asiatic Researches, Vol. VIII., p. 385. Hārita is the name of an individual
were sixty millions in number, had defeated the tribes of the Nāgas (or snake-gods), and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharvas, the serpent-chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotos-eyes opened, while listening to their hymns. They said: “Lord, how shall we be delivered from this great fear?” Then replied the first of males, who is without beginning: “I will enter into the person of Purukutsa, the son of Māndhātrī, the son of Yuvanāśwa; and in him will I quiet these iniquitous Gandharvas.” On hearing these words, the snake-gods bowed and withdrew, and, returning to their country, despatched Narmada, to solicit the aid of Purukutsa.¹

Narmada accordingly went to Purukutsa, and conducted him to the regions below the earth, where, being filled with the might of the deity, he destroyed the Gandharvas. He then returned to his own palace; and the snake-gods, in acknowledgement of Narmada’s services, conferred upon her, as a blessing, who-

soever should think of her, and invoke her name, should never have any dread of the venom of snakes. This is the invocation: “Salutation be to Narmadā in the morning; salutation be to Narmadā at night; salutation be to thee, O Narmadā! Defend me from the serpent’s poison.” Whoever repeats this, day and night, shall never be bitten by a snake, in the dark, or in entering a chamber; nor shall he who calls it to mind, when he eats, suffer any injury from poison, though it be mixed with his food. To Purukutsa, also, the snake-gods announced, that the series of his descendants should never be cut off.

Purukutsa had a son, by Narmadā, named Trasadasyu, whose son was Saṁbhūta, whose son was

¹ We have some varieties here. Instead of Trasadasyu, the Matsya has Dussaha, whom it makes the husband of Narmadā, and father of Saṁbhūti, the father of Tridhanwan. The Bhāgavata omits Saṁbhūti; the Linga makes him the brother of Trasadasyu; and the Agni has, in his place, Sudhanwan.

* For सर्वविषमच there is a variant, सर्वविषयच, “dread of any poison.”

† नमदायि नमः मातामन्मदायि नमो निनिशि।
नमस्तू नमो तुष्य रच वा विषपर्यः।
Some MSS. read, like the Bhāgavata-purāṇa, Trasadasyu. Vide supra, p. 206, note ॥.

‡ The Vāyu-purāṇa reads, in my MSS.: नमदायि नमः मातामन्मदायि नमो निनिशि।
It seems, then,—vide supra, p. 165, Sanskrit extract in note ॥,—that Trasadasyu and Saṁbhūta are one, unless they are brothers.

|| IX., VII., 3. It says that Anamāya was son of Trasadasyu.

§ Prior Section, LXV., 41, 42. Then follows:

विष्णुमये विष्णुजयः वनम् हुमः।
ते श्रीमस्त्रे पवित्रेऽविन्यायः समाचितः।
संस्तिरपरं पुष्मकरं समोजातः॥
Anaraṇya, who was slain by Rāvana, in his triumphant progress through the nations.† The son of Anaraṇya was Prishadaśwa;‡ his son was Haryāśwa; his son was Sumanas;† his son was Tridhanwan; his son was Trayāruṇa: and his son was Satyavrata, who obtained the appellation of Triśanku,§ and was degraded to the
case of a Chāṇḍāla (or outcaste).* During a twelve years' famine,† Triśanku provided the flesh of deer, for the nourishment of the wife and children of Viśvāmitra; suspending it upon a (spreading) fig-tree: on the borders of the Ganges,§ that he might not subject them to the indignity of receiving presents from an outcaste.|| On this account, Viśvāmitra, being highly

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1 Bṛishadaśwa: Vāyu.|| The Matsya, Agni, and Brahma omit all between Saṅbhūta and Tridhanwan.\(^{\dagger}\) The Bhāgavata\(^{\ddagger}\) has a rather different series, or, Anaraṇya, Haryāśwa, Aruṇa, Tribandhana, Triśanku. As Anaraṇya is famous in Hindu story,\(^{\ddagger\ddagger}\) and Trayāruṇa:\(^{\dagger\dagger}\) is a contributor to the Rig-veda, their omission shows careless compilation.

Sanbhūta is, thus, provided with two sons, Vishnuvīḍḍha—founder of the Vishnuvīḍḍha,—and Anaraṇya.

The first two of these lines—only with the substitution of पुजः for पँक्ति—occur in the Vāyu-purāṇa, likewise. \(^{\star}\) Vīṇa supra, p. 280, note \(\ast\).\(^{\ast}\) The Vāyu-purāṇa distinctly says, in my MSS., that he slew Rāvana:

वायुपुराणम् तत्त्वजनानं विभक्तं भवति

† Bṛishadaśwa. Līṅga-purāṇa. And so, I think, the Vāyu-purāṇa is intended to read.

‡ One MS. has Trayāruṇi.

§ Vide infra, p. 286, note †.

|| There, as in the Līṅga-purāṇa, Prior Section, LXV., 45, I find Vasumanas, with Bṛishadavati—which name seems to have been misread Bṛishadaśwa—for his mother:

हरम्यात्रयणुस्वमुक्तिविहितीपुरुषः

Vasumanas, son of Rohidaśwa, is mentioned in the Anukramaṇīd to the Rīgveda, X., 179.

\(^{\ddagger}\) The Harivaṇtha, \(\mathcal{H}.\) 715, 716, has, also, Saṅbhūta, Sudhanwan, Tridhanwan.

\(^{\ddagger}\) IX., VII., 4.

\(\ddagger\ddagger\) Particularly in the Rāmāyaṇa.

\(\dagger\dagger\) Read “Tryāruṇa.” Vide supra, p. 36, note †. In the Rīgveda, V., XXVII., 3, Tryāruṇa and Trisadasyu are mentioned as if contemporaries.

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\(1\) The Vāyu states, he was banished, by his father, for his wickedness (Adharma). The Brahma Purāṇa and Hari Vasūṣa\(^{\ast}\) detail his iniquity at length; and it is told more concisely in the Līṅga. He carried off the betrothed wife of another man;—one of the citizens, according to the two former; of Vidarbha, according to the latter. For this, his father, by the advice of Vasishṭha, banished him; and he took refuge with Śwapākas. The Rāmāyaṇa\(^{\ast\ast}\) has a different story, and ascribes Triśanku's degradation to the curse of the sons of Vasishṭha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described\(^{\dagger\dagger}\) as a pious prince (समवादी जितिञ्ज्ञाः); and the object of his sacrifice was to ascend to heaven.

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\(*\) For Triśanku, a Chāṇḍāla king known to Buddhist tradition, and probably the same person, see Burnouf's Introduction à l'Histoire du Bouddhisme Indien, Vol. I., pp. 207, et seq.

\(\dagger\) Literally, ‘drought,’ andrīṣṭhi.

\(\ddagger\) Nyagrodha.

\(\ddagger\ddagger\) Jāhnavi, in the original.

\(\ddagger\ddagger\) An expansion of समवादी जितिञ्ज्ञाः

\(\ddagger\dagger\) Vide supra, p. 286, note †.

\(\ddagger\dagger\) Suṣṭha-kālī, LVIII.

\(\ddagger\dagger\ddagger\) Ibid., LVI., 10.
pleased with him, elevated him, in his living body, to heaven.¹

¹ The occurrence of the famine, and Satyavrata’s care of the wife and family of Viśvāmitra, are told, with some variations, in the Vāyu, which has been followed by the Brahma and Hari Vaṁsa.* During the famine, when game fails, he kills the cow of Vasishṭha; and, for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Trisanku (tri, ‘three’, sanku, ‘sin’).† Vasishṭha refusing to perform his regal inauguration, Viswāmitra celebrates the rites, and, on his death, elevates the king, in his mortal body, to heaven. The Ramāyana relates the same circumstance, but assigns to it a different motive,—Viśvāmitra’s resentment of the refusal of the gods to attend Trisanku’s sacrifice. That work also describes the attempt of the gods to cast the king down upon earth, and the compromise between them and Viswāmitra, by which Trisanku was left suspended, head downwards, in mid-air, forming a constellation in the southern sphere, along with other new planets and stars formed by Viswāmitra. The Bhāgavata has an allusion to this legend, saying that Trisanku is still visible in heaven:

* Śīl. 724, et seq. See Original Sanskrit Texts, Part I., pp. 86—88. 
† Trisanku—‘he of three delinquencies,’—was so called, according to the commentator on the Viṣṇu-purāṇa, because he ate what was unhallowed, slew his spiritual teacher’s cow, and disobeyed his father’s commands: 

बनकुम्भितां भविष्यादितिवब्रम्हादिब्रम्हादिन्तिवलिन्तिमयिः।

deśitāḥ saṁhita-purāṇaḥ kṣetram adhikāyaḥ।

Then follows a quotation of the Harivināsha, śīl. 748, 749:

विवाहपीरतिही युरंदकीलद्विग्रह्यं च।

चारितिवर्गोपाश विनिधवाति वत्तेक्रमसेक्ष।

वेंच नींसाः प्रकृतिः नागि बृहा सहायः।

विशेषं विग्राहाः विशेषं विकुलश्च सुन्दरः।

Also see Śriśāra on the Bhāgavata-purāṇa, IX., VII., 5. 
† IX., VII., 5.

The son of Trisanku was Hariśchandra;¹ his son

¹ According to the Hariśvadhana, śīl. 754, he married Satyārathā, of the Kaikaya family. And so says the Vāyu-purāṇa. 
† The MSS. of the Vāyu-purāṇa used by me, and to which the Translator had access, read this line thus:

साण्यास्याय नाम नमस्ते चन्द्रमत्तेत्तत।

The missing word is, then, ‘woman.’ In the next verse, my MSS. have श्रमस्य, instead of श्रमस्य.

¹ The reading of the Vāyu-purāṇa, as now restored, militates against this conjecture. 
§ Chapter XII.
was Rohitáswa;¹ his son was Harita;² his son was stated, that he resides in the court of Indra, to which he was elevated for his performance of the Rájasíya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Márkańđeya* and Padma Puráñás, of his having given his whole country, his wife and son, and, finally, himself, to Viśwámitra, in satisfaction of his demands for Dakshiná. In consequence, he was elevated, with his subjects, to heaven, from whence, having been insidiously led, by Nárada, to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent; and he and his train paused in mid-air. The city of Harischandra is popularly believed to be, at times, still visible in the skies. The indignation of Vasiśhítha at Viśwámitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to indignation of birth, by his father, and his train was overrun by them; offering his son, as promised, was afflicted by a dropsy. Rohita, at last, purchased Śunahápeha, who was offered, as a victim, in his stead: see hereafter, note on Śunahápeha.**

¹ Omitted: Agni, Linga, and Kúrma.

² Omitted: Agni, Dhundhu, Linga, and Kúrma. Champa, founder of Champamálini: §§ Bhágavata.|| But all other authorities make Champa a different person, a descendant of Anu: see family of Anu, of the lunar race.¶

Kuruka: Linga and Kúrma. Bharuka: Bhágavata.††

Descendants of Yadu. The first springs from a prince who

* Several MSS. give Chanchu; and other Puráñás, and also the Harivasánà, exhibit the same variety.

† Vijaya was son of Sudeva, according to the Bhágavata-puráña, IX., VIII. 1. Instead of Sudeva, the Linga-puráña, Prior Section, LXVI., 12, has Sutejas.

‡ One MS. has Viisha. The Váyu-puráña reads, in different MSS., Víśaka and Dhítaka.

§ I find this, the longer, form only in the Bhágavata-puráña, IX., VIII., 2.

|| These are said to be a branch of the Haihayas. See the Translator’s last note on Chapter XI. of this Book.

¶ Corrected, here and just below, from “Śunahápehas.” See the Bhágavata-puráña, IX., VII., 19, 22.

** Chapter VII. of this Book.

†† I find Harita, followed by Dhundhu, in the Linga-puráña, Prior Section, LXVI., 12:

हरितं रोहितस्वात्र पुनःबृहित्रित उपनो

:: See the preceding note.

§§ I find Champápurí.

|| IX., VIII., 1.

¶¶ Chapter XVIII. of this Book.

*** This Puráña has Ruchaka, in some MSS.

††† IX., VIII., 2.

III.
in consequence of which, he fled into the forests, with his wives. One of these was pregnant; and, being an object of jealousy* to a rival queen, the latter gave her poison, to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Bāhu, having waxed old, died in the neighbourhood of the residence† of (the Muni) Aurva. His queen, having constructed his pile, ascended it~ with the determination of accompanying him in death; but the sage: Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying: “Hold! hold! This is unrighteous. A valiant prince, the monarch of many realms,§ the offerer of many sacrifices, the destroyer of his foes, a universal emperor,‖ is in thy womb. Think not of committing so desperate an act!” Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and, after some time, a very splendid boy was there born. Along with

is the twelfth, and the second, from one who is the eighteenth, in the lunar line; and both are, thus, contemporary with a prince who is the thirty-fifth of the solar dynasty. The Vāyu adds, that they were assisted by Śakas, Yavanas, Kāmbojas, Pāradas,۱ and Pahlavas.

* This is an inference. The original runs: तथाय सपथा गर्भसन्नाम गरी दूतः।
† Ādrama.
 Bhagavat.
§ अचिन्तचन्द्राद्यक्ष्यतितिरिच्छिरेरकः।
|| Chakravartin.
۱ Corrected from “Pāravas,”—a typographical error, presumably.

1 The Haihayas|| we shall have further occasion to notice. The

"जातकमौद्रिकं किं निषिद्धं।। The jīta-karman is described as “a ceremony ordained on the birth of a male, before the section of the navel-string, and which consists in making him taste clarified butter out of a golden spoon.” Colebrooke’s Digest, &c., Vol. III., p. 104, note †.
† Insert ‘and all sciences’, शास्त्रार्थाविद्या।।
‡ Read “called after Bṛigu”: अत्र च चाधिक भवेश्वरस्य।। The Vāyu-purāṇa alleges that Sagara’s instructor in the use of such arms was Bṛigu himself. For Hindu fiery weapons, vide supra, p. 81, note *.
§ Add “and others,” ḍdi.
|| For mention of this race in a medieval inscription, see the Journal of the Asiatic Society of Bengal, 1862, p. 117, line 1.
priest* (of Sagara), for protection. Vasishtha, regarding them as annihilated (or deprived of power), though

Šakas† are, no doubt, the Sacæ or Sakai of the classical geographers,—Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India, and who are, not improbably, connected with our Saxon forefathers. The Yavanas‡ are the Ionians or Greeks. The Kāmbojas§ were a people on the northwest of India, of whom it is said, that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caunajees of Kaferistan, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Account of the Kingdom of Caubul, &c., 1st ed., p. 619: see, also, Vol. II., p. 182, note 1). The Pāradas|| and Pahlavas‡‡ or Pahnavas may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhāgavata** enumerates Barbaras.†† The Vāyu adds Māhishikas,††† Dārvas, §§Chaulas,||| and Khaṇās; †‡ the two former

* Kula-guru. † See Vol. II., p. 165, note 8. ‡ See Vol. II., p. 181, note 6. § See Vol. II., p. 182, notes 1, etc.; p. 183, note 3, and annotations thereon. || See Vol. II., p. 182, note 4; p. 183, note ‡‡ This, undoubtedly, is the right word; and, on the authority of all my best MSS., I have amended the text accordingly, in the preceding page, and in p. 294, infra. See Vol. II., p. 187, note §. At p. 539 of that volume, I have silently corrected the statement previously made at p. 168, note ||, that the Pahlavas are not named in the genuine Rāmāyana. ** IX., VIII., 5. Along with the Barbaras are there named only the TālaJanghas, Yavanas, Šakas, and Halhayas. ††† See Vol. II., p. 176, notes 8 and ‡‡; p. 178, note §. †‡ See Vol. II., p. 166, note 6, etc. §§ See Vol. II., p. 178, text and notes † and ††. |||| Identified, here, with the Cholas, for whom see Vol. II., p. 178, note 13. The Harīvasaśa, in the corresponding passage, has Cholas. ¶¶ See Vol. II., p. 186, note 5.

living,* thus spake to Sagara: "Enough, enough, my

of which are people on the Malabar and Coromandel coasts; the two latter are, usually, placed amongst the mountaineers of the Hindu Kush. The Brahma Purāṇa lengthens the list with the Kolas (the forest races of eastern Gondwana), the Sarpas,† and the Keralas,‡ (who are the people of Malabar). The Hari Vānī§ still further extends the enumeration with the Tushāras or Tu­khāras|| (the Turks of Tokharestān), the Chinās¶ (Chinese), the Madras** (people in the Punjab), the Kishkindhas†† (in Mysore), Kauntalas‡‡ (along the Nerbudda), Bangas §§ (Bengalis), Śālwas||| (people in western India), and the Konkānas¶¶ (or inhabitants of the Concan). It is evident, from the locality of most of the additions of the last authority, that its compiler, or corrupter, has been a native of the Dekhin.

* Jīvanmītaka. The scholiast hereupon quotes the following stanza from some unnamed Smṛti:

य: साधनाविरहितो मितिष्ठ नहुऽहुऽ।
व जीवनमीतकः कृत्यतुम स्मारकोऽविद्यते ॥

"He who has fallen away from his duty, and is cast out by Brahmans, though living in this world, is declared to be dead."†

† In the corresponding passage of the Harīvasaśa,—namely, at st. 782,—I find, much more frequently than Kōlassa,—yielding Kolas and Sarpas, or else Kolasarpas,—Kōlassapa, Kōlassa, &c. All these, I strongly suspect, are corruptions of Kōlassapa, an epithet which the Vēdu-purāṇa—see a few lines before, in Professor Wilson's foot-note,—applies to the Māhishikas.

†† Place tradition places the Kishkindhas in Kāśi, or Orissa. See the Śab­dakalpadruma, sub voce; also, Vol. II., p. 177, note 3. ‡‡ Some MSS. have Konkala. And see Vol. II., p. 157, notes 9, etc. I know not on what authority M. Langlois asserts, that these people, "aux longs cheveux étaient près des Tchinas," §§ Vangas", in Vol. II., p. 166. ¶¶¶ See Vol. II., pp. 133—135; p. 156, note *. ¶¶¶ See Vol. II., p. 178, notes 14 and §.
son! Pursue no further these objects of your wrath, whom you may look upon as no more. * In order to fulfill your vow,† I have separated them from affinity to the regenerate tribes, and from the duties of their castes. ‡ Sagara, in compliance with the injunctions of his spiritual guide, contented himself, therefore, with imposing upon the vanquished nations peculiar distinguishing marks. § He made the Yavanas shave their heads entirely; the Sakas he compelled to shave (the upper) half of their heads; the Páradas wore their hair long; and the Pahlavas let their beards grow; in obedience to his commands. ¶ Them, also, and other

1 And Kámbojas: Váyu.
2 The Asiatic nations generally shave the head, either wholly, or in part. Amongst the Greeks, it was common to shave the fore part of the head; a custom introduced, according to Plutarch, by the Abantes,—whom Homer calls ὄπιθεν ξομίωντες,—and followed, according to Xenophon, by the Lacedemonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Mohammedans; but it is not universal. The Šakas (Scythians, or Tartars) shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himalaya shave the crown of the head, as do the people of Kaferistán, with exception of a single tuft. What oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy

Kshatriya races, he deprived of the established usages of obligations to fire* and the study of the Vedas; and, thus separated from religious rites, † and abandoned by the Brahmans, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth, with undisputed dominion.‡

beards, as the Persepolitan sculptures demonstrate. In Chardin's time, they were out of fashion; but they were again in vogue, in that country, in the reign of the last king, Fath Sháh.

† So the Váyu, &c.; and a similar statement is given in Manu, X., 44, where, § to the Šakas, Yavanas, Kámbojas, Páradas, and Pahlavas, || are added the Pauñdrakas (people of western Bengal), Odras ** (those of Oriesa), Dravidas †† (of the Coromandel coast), Chinás (Chinese), Kirátas (mountaineers), and Daradas;††† (Dords of the Hindu Kush). From this passage, and a similar one in the Rámâyana, in which the Chinás §§ are mentioned, the late Mr. Klaproth inferred those works to be not older than the third century B. C., when the reigning dynasty of Thsis first gave that

* Vashākdāra. See Vol. II., p. 29, note §.
† Dharma.
‡ समरेरौणि लम्बिकारामनमन्यास्स्प्लिकतः: सदीवन्वितिमिसाम्-\\

Pratijñā.
†† Vide supra, p. 292, note ‡.
‡ Professor Wilson had "Pauñdrakas," which I do not find in the original. For the Pauñdrákas, see Vol. II., p. 177, note ‡‡. This is, perhaps, to be altered. See Vol. II., p. 184, note †; p. 177, ‡‡. This is, perhaps, to be altered. See Vol. II., p. 184, note †; p. 177, notes 3 and ‡‡.

†† Elsewhere read Dráviás. See Vol. II., p. 177, text and note 5.
‡‡ See Vol. II., p. 185, notes 3, etc.
§§ It is only in the Bengal recension of the Rámâyana that the Chinás are mentioned. See Vol. II., p. 176, note **.
name to China (see, also, Vol. II, p. 181, note 7). It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B.C., when their arms extended to the Oxus: but it is difficult to reconcile this date with the difference of style between the Rámáyaña, particularly, and the works of the era of Vikramáditya. It would seem more likely, that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.

CHAPTER IV.

The progeny of Sagara: their wickedness: he performs an Aśwamedha: the horse stolen by Kapila: found by Sagarâ's sons, who are all destroyed by the sage: the horse recovered by Anusumat: his descendants. Legend of Mitrasyama or Kalmâshapâda, the son of Sudâsa. Legend of Kâtiwâga. Birth of Râma and the other sons of Daśaratha. Epitome of the history of Râma: his descendants, and those of his brothers. Line of Kuśa. Bihadbala, the last, killed in the Great War.

SUMATI, the daughter of Kaśyapa, and Keśint, the daughter of Raja Vidarbha, were the two wives of Sagara. Being without progeny, the king solicited

* This was the elder wife, the Vâyu-pûrâna alleges.
† In the Vâyu-pûrâna and Harivamâna, he is called simply Vidarbha.
‡ The following genealogy is given in the Râmâyana, Bâla-kâhâ, LXX., 19—37: Brahmâ, Marichi, Kaśyapa, Vivasvat, Manu, Ikshwâku (first king of Ayodhîya), Kukshi, Vikukshi, Bâña, Anaraîya, Prithu, Triśanku, Dhumhumâra, Yuvanâśwa, Mândhâti, Susandhi, Dhruvasandhi (with Prasenajit), Bharata, Asita, Sagara. The same detail is found in the Ayodhyâ-kâhâ, CX., 5—34.

In the Bengal recension of the Râmâyana, Ádi-kâhâ, LXXII., Angiras and Prachetas intervene between Kaśyapa and Manu, Vivasvat being omitted; as is Kukshi, also.

The Ayodhyâ-kâhâ, CXIX., in the same recension, names, somewhat discrepantly: Brahmâ, Marichi, Kaśyapa,—and then, a break being announced,—Vivasvat, Manu, Ikshwâku, Kukshi, Vikukshi, Reśu, Pushyâ, Anaraîya, Prithu, Triśanku, Dhumhumâra, Yuvanâśwa, Mândhâti, Susandhi, Dhitasandhi (with Prasenajit), Bharata, Asita, Sagara. Most of this is very different from what we meet with in the Purâñas.

§ Bâla-kâhâ, XXXVIII., 3, 4.
|| This is another name of Kaśyapa. See Vol. II, p. 28, note 2. For the stanza there cited from the Mahâbhârata, see the Śânti-parvan, sl. 7674. || Vana-parvan, sl. 8833.
the aid of the sage Aurva, with great earnestness; and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Kesfin chose to have the single son; Sumati, the multitude: and it came to pass, in a short time, that the former bore Asamanjas, a prince through whom the dynasty continued; and the daughter of Vinata, Sumati, had sixty thousand sons. The son of Asamanjas was Aminsumat.

Asamanjas was, from his boyhood, of very irregular conduct. His father hoped, that, as he grew up to manhood, he would reform; but, finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed, in the world by the sons of Sagara, the gods repaired to the Mriningarā and his descendants is told at length in the Ramayana, First Book; and in the Mahābhārata, Vana Parvan, III., 106, et seq.; as well as in most of the Purāṇas.

Kapila, who was a portion of Vishnū, free from fault, and endowed with all (true) wisdom. Having approached him with respect, they said: “O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form, for the protection of the afflicted universe.”

“Be satisfied,” replied the sage: “in a brief time, the sons of Sagara shall be, all, destroyed.”

At that period, Sagara commenced the (performance of the solemn) sacrifice of a horse, who was guarded by his own sons: nevertheless, some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course, with perseverance, until, coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards, each, for a league. Coming to Patala, they beheld the horse wandering freely about; and, at no great distance from him, they saw the Rishi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun shining in an unclouded sky. Exclaiming “This...”

* Purushottama, in the original.
† “Visible form” is to render sarira, ‘body’.
‡ वयुधातमको योजन योजनमवनभवन! || योजनमवनभवन ||
§ This specification does not appear in the original. See the next note.
"कमलसमपने युक्ताधिको तिवरमिद्यतनमुह्यमध्यमाश्रि-या विद्योजनसायामन कपिदतिमपण || Commentery: अधिको || अधिको ||"
is the villain who has maliciously interrupted our sacrifice, and stolen the horse: kill him! kill him!” they ran towards him, with uplifted weapons. The Muni slowly raised his eyes,* and, for an instant, looked upon them; and they were reduced to ashes by the (sacred) flame that darted from his person.†

† The Bhāgavata has, for a Purāṇa, some curious remarks on this part of the story, flatly denying its truth:

‘The report is not true, that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness;—the dust of earth as it were, in the sky? How should mental perturbation distract that sage who was one with the Supreme, and who has promulgated that Sāṅkhya philosophy which is a strong vessel by which he who is desirous of liberation passes over the dangerous ocean of the world, by the path of death?”

* The original, परिवर्तितानितीर्ष, implies that he cast his eyes about.
† IX., VIII., 13, 13.
‡ Burnouf’s more exact translation of this passage is as follows:

“Elle n’est pas vraie la tradition qui prétend que les fils du roi furent détruits par la colère du sage; comment en effet les Ténèbres que produisait la colère eussent-elles pu exister chez un sage, dont la Bouré était le corps, et qui purifiait le monde? c’est comme si l’on voulait attribuer au ciel la poussière née de la terre.

“Comment sçait-il pu croire à des distinctions [comme elles d’ami et

When Sagara learned that his sons whom he had sent in pursuit of the (sacrificial) steed had been destroyed by the might of the great Rishi Kapila, he despatched Aṁśumat, the son of Asamanjas, to effect the animal’s recovery. The youth, proceeding by the (deep) path which the princes had dug, arrived where Kapila was, and, bowing respectfully,‖ prayed† to him, (and so propitiated him), that the saint said: “Go, (my son), deliver the horse to your grandfather; and demand a boon. Thy grandson shall bring down the river of heaven; (on the earth).” Aṁśumat requested, as a boon, that his uncles§ who had perished through the sage’s displeasure‖ might, although unworthy of it, be raised to heaven, through his favour. “I have told you,” replied Kapila, “that your grandson shall bring down upon earth the Ganges (of the gods); and, when her waters shall wash the bones and ashes of thy grand-

† The original has अश्वमुख, “smitten by the punishment of a Brāhman.”
father's sons,* they shall be raised to Swarga. Such is the efficacy of the stream that flows from the toe of Vishnú, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those, even, shall obtain Swarga, whose bones, skin, fibres, hair, or any other part, shall be left, after death, upon the earth which is contiguous to the Ganges."

Having acknowledged, reverentially, the kindness of the sage, Aṁśumat returned to his grandfather, and delivered to him the horse.† Ságara, on recovering the steed, completed his sacrifice, and, in affectionate memory of his sons, denominated Ságara the chasm which they had dug.¹

Ságara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilásrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the Himalaya, where the Ganges descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himálaya, and Saugor (Ságara) was at Harídvara.

The son of Aṁśumat was Dilipa;¹ his son was Bhai­giratha, who brought Gángá down to earth; whence she is called Bhágirathi.* The son of Bhágiratha was Śruta;† his son was Nábhága; ² his son was Ambari­sha; his son was Sindhudwipa; his son was Ayut­áśva; ⁴ his son was Rítuparáná, ² his friend of Nala, skilled profoundly in dice.⁵ The son of Rítuparáná was

¹ Ságara is still the name of the ocean, and, especially, of the Bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilásrama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or, the foot of the Himalaya, where the Ganges descends to the plains.§ There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himálaya, and Saugor (Ságara) was at Harídvara.

² Omitted: Matsya and Agni. Viśrúta:†† Linga.

³ Nábhá: ² Bhágavata.


⁵ अयुतायु: 'knowing the heart of the dice.' The same epi-

+= The Váyu-purúṣa hereupon gives the following quotation:

चन्द्रदाहिनिः 
कोकिली पीरार्केश्वर 
नानीरूपाः 
त्याः तं गंधमानवादास कर्मवृत्तिः।

Two stanzas are here promised; but only one is cited.

† A single MS. has Subotra.

² According to the Bhágavata-purúṣa, IX., IX., 16, he was son of Nábhá; Ambari­sha being there omitted.

§ In two MSS. the name is Ayutáyus.

|| The Harivánsa has Rítuparáná, and gives the patronym Ártaparáná to Sudása.

¶ Sáháya.

²² Sí. 808. Kha­fwánga is given there as Dilipa’s surname. Kha­fwánga, as the name of a royal sage, appears in the Bhágavata-purúṣa, II., I., 13.

†† I find Śruta.

‡‡ Corrected from “Nábhína”.

§§ So, too, reads the Bhágavata-purúṣa.

||| This is the reading of the Harivánsa, also.
and place Sarvakáma, or Sarvakarman, after him.† See further on;‡

† The Vyú, Agni, Brahma, and Hari Varsá read Amitrasaha, ‘foe-enduring;’ § but the commentator on our text explains it Mitra, a name of Vasishtha, Saha, ‘able to bear’ the imprecation of;|| as in the following legend, which is similarly related in the Bhágavata.¶ It is not detailed in the Vyú. A full account occurs

* The Bhágavata-puráña, IX., IX., 18, says that he was called Kalmasháhári, also. This is a synonym of Kalmashápadá, for which epithet vide infra, p. 308.

† In the Harivamáa, sl. 817, Sarvakarman appears as son of Mitrasaha. In the next two stanzas, the names of his successors are: Anaránya, Nighna, Anamitra (and Raghu, his brother), Duliduhá, Dilipá.

‡ Vide infra, p. 313, note 1.

§ The first and fourth works named have—as has, also, the Linga-puráña, Prior Section, LXVI., 87,—Nála Mitrasaha;* the second and third, Rája Mitrasaha. The words of our text are siddhána Mitrasahána; and here, but for the commentary, there is just as good reason as there is in the other instances, to infer that the name is Mitrasaha. The momentary indignation of Saudása against Vasishtha justifies but ill the supposition that the term amītra, ‘enemy,’ was applied to the latter.

The Bhágavata-puráña, IX., IX., 18, in its चाक्रि मित्राशने वं, reads Mitrasaha, unmistakably; and so does the Mahábhárata, Adi-parvan, sl. 6720; Ákámedithá-parvan, sl. 1690.

In Dr. Goldstücker’s Sanskrit Dictionary there is, however, an article चाक्रि which word there points to our king, “also called Saudásá: according to the Vyú, Agní, Brahma-Pur., and the Harivamáa; the Vishnu-Pur. calls him Mitrasaha.” Were not these particulars taken from the note under annotation? Even a reference to so accessible a work as the Harivamáa would have suggested a doubt of there being such a name as Mitrasaha.

|| The commentator’s words are: निर्विश्वास निस्त्रियाः संवाचितः पि श्रद्धे स। नन्दु मित्राशनाः। This import, that Mitrasaha was so called, because, though he had it in his power to retaliate, in kind, the curse of his friend (mitra), namely, Vasishtha, he forbore (sahate sma, from suh).

¶ IX., IX., 19—50.
The son of Sudása, having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer.* The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it became that of a fiend † of fearful figure and hideous aspect.

in the Mahábhárata, Ádi Parvan, s. 176, but with many and important variations. Kalmáshapáda, whilst hunting, encountered Śakti,† the son of Vasishtha, in the woods, and, on his refusing to make way, struck the sage with his whip. Śakti cursed the king to become a cannibal; and Viśwámitrá, who had a quarrel with Vasishtha, seized the opportunity to direct a Rákshasa to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmáshapáda for food; and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of Śakti, that the king should become a cannibal; which taking effect with double force, Kalmáshapáda began to eat men. One of his first victims was Śakti, whom he slew and ate, and then killed and devoured, under the secret impulse of Viśwámitrá's demon, all the other sons of Vasishtha. Vasishtha, however, liberated him from the Rákshasa who possessed him, and restored him to his natural character. The impression of the Brahman's wife, and its consequences, are told, in the Mahábhárata, as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities; the prince's designation being, at length, Mitrasaha Saudāsa Kalmáshapáda, or, 'Mitrasaha, son of Sudása, with the swelled feet.'

* Apamárga.
† Rákshasa.
†† On the correct name, Śakti, vide supra, p. 35, note ‡‡.

Its companion, threatening the prince with its vengeance, disappeared.

After some interval, Saudása celebrated a sacrifice, (which was conducted by Vasishtha). At the close of the rite, Vasishtha went out; when the Rákshasa, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vasishtha, and (came and) said (to the king): "Now that the sacrifice is ended, you must give me flesh to eat. Let it be cooked; and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vasishtha. As soon as the Muni returned, the king offered to him the dish. Vasishtha, surprised at such want of propriety* in the king, as his offering him meat to eat, considered what it should be that was so presented, and, by the efficacy of his meditations, discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying: "Inasmuch as you have insulted all such holy men† as we are, by giving me what is not to be eaten, your appetite shall, henceforth, be excited by similar food."

"It was yourself," replied the Raja to the (indignant) sage, "who commanded (this food to be prepared)."

"By me!" exclaimed Vasishtha. "How could that have been?" And, again having recourse to meditation;
he detected the whole truth. Foregoing, then, all displeasure towards the king,* he said: “The food (to which I have sentenced you) shall not be your sustenance for ever: it shall (only) be so for twelve years.” The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vasishtha was his spiritual guide,† and, being reminded; by Madayanti, his queen, that it ill became him to denounce an imprecation upon a holy teacher who was the guardian divinity of his race,§ abandoned his intention.|| Unwilling to cast the water upon the earth, lest it should wither up the grain,—for it was impregnated with his malediction,—and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon his own feet.¶ Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white;** and he, thence, obtained the name of Kalmashapāda, or he with the spotted (kalmasha) feet (pāda).††

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* अनापुरोच चकार।
† In the original, this consideration is suggested by Madayanti.
‡ Prasaddita, ‘appeased.’
§ कुञ्जदेवतामुत्तमायेऽः।
|| This, though implied, is not expressed in the Sanskrit.
†† सचामुचुरा।तथापामु। नाकारं चित्तेभू व तपाधि विवेव॥
“That water for cursing he threw neither on the earth nor into the air, for sustenance of the grain or of the clouds; but he sprinkled his own feet with it.”
** This is borrowed from the scholiast, who says: कपियां क्षणाप-खुङ्गात।
†† तत जीवायुगानिकाया द्विधा चाय तत्पार्द्ध कपियास्मयाद।
तत्तथ स कपियापार्द्धवत्ताय।

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In consequence of the curse of Vasishtha, the Raja became a cannibal* every sixth watch of the day,† (for twelve years), and, in that state, wandered through the forests, and devoured multitudes of men. On one occasion, he beheld a holy person: engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the (regal) Rākshasa (overtook and) seized the husband. The wife of the Brahman, then, also desisted from flight, and earnestly entreated the savage‡ (to spare her lord), exclaiming: “Thou, Mitrasaha, art the pride|| of the (royal) house of Ikshwāku,—not a (malignant) fiend.§ It is not in thy nature, who knowest the characters of women, to carry off and devour my husband.”** But all was in vain; and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer.†† The Brahman’s wife, furious with wrath, then addressed the Raja, and said: “Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the conse-

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* राजसमाधानमुऽः।
† Read “every sixth meal-time;” i. e., at the close of every third day. The original is यथा कालौ, on which the comment is: यथा यथा
काले प्रतिलाभिनाथ।।
‡ Muni.
§ Bahu-lāsta.
|| Tilaka.
¶ Rākshasa.
** नार्हि नीचोऽभिनिधार्षास्मात सन्तातास्मातमं महान्तरस्वयम्।
Comment: स्मानन्ति भ्रात्रम् तत्पुरुषम्।
†† I find pāsu.
quence of your associating with your queen."* So saying, she entered the flames.

At the expiration of the period of his curse, Saudāsa returned home. Being reminded of the imprecation of the Brahmani, by his wife, Madayantī, he abstained from conjugal intercourse, and was, in consequence, childless; but, having solicited the interposition of Va- sishtha, Madayantī became pregnant.† The child, however, was not born for seven years, when the queen, (becoming impatient), divided the womb with a (sharp) stone, and was thereby delivered. The child was, thence, called Asmaka (from Asman, 'a stone'). The son of Asmaka was Mūlaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females;‡ whence he was denominated Nārikavacha (having women for armour).† The son of Mūlaka was Daśaratha; his son

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* His name, Mūlaka, or 'the root', refers, also, to his being the stem whence the Kaḥatriya races again proceeded.§ It may be doubted if the purport of his title Nārikavacha is accurately explained by the text.||

† This prince is confounded with an earlier Dilīpa by the Brahma Purāṇa and Hari Vānśa.¶

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§ Compare "surrounded and guarded by garmentless women." Sūriṃśa-viśvāsaṃ: paurava-ṣa trans. I find no other reading than this.

¶ See the Bhāgavata-purāṇa, IX., IX., 40, and Śrīdhara's supplementation thereof.

|| The Viḍyū-purāṇa reports, as follows, on the origin of Mūlaka's epithet:

was Ilavila;* his son was Viśwasaha;† his son was Kaṭvāṅga, (called, also,) Dilīpa,‡ who, in a battle between the gods and the Asuras, being called, by the former, to their succour, killed (a number of) the latter. Having, thus, acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them: "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life." "The length of your life is but an hour,"§ the gods replied. On which, Kaṭvāṅga, who was swift of motion,|| de-

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* Vidyū-purāṇa, IX., IX., 311

† Asmaka does not enter into the same condition, for he was born, and therefore saved from the fire.

‡ His name, Mūlaka, or 'the root', refers, also, to his being the stem whence the Kaḥatriya races again proceeded.

§ It may be doubted if the purport of his title Nārikavacha is accurately explained by the text.

|| The Viḍyū-purāṇa reports, as follows, on the origin of Mūlaka's epithet:
scended, in his easy-gliding chariot, to the world of mortals. Arrived there, he prayed, and said: "If my own soul has never been dearer to me than (the sacred) Brahmins; if I have never deviated from (the discharge of) my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditated!" Having thus spoken, he was united with that supreme being; who is Vásudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Rishis: "Like unto Brahmans; mortals. Arrived there, he prayed, and said: "If my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditated!" Having thus spoken, he was united with that supreme being; who is Vásudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated, formerly, by the seven Rishis: "Like unto Khatwânga will be no one upon earth, who, having come from heaven, and dwelt an hour amongst men, became united with the three worlds, by his liberality and knowledge of truth."  

1 The term for his obtaining final liberation is rather unusual; चयोः भिन्निषित जोका, 'By whom the three worlds were affected,

* Vriishkâdika.
† Achyuta.
‡ Paramâdman.
§ Guru.
|| Sattâ-mdordman.

† खतवाण्ड समी नाम: चयोः भिन्निषित जोका | वै च योः भिन्निषितम् | चयोः भिन्निषित जोका युज्य दृश्यि चैव हि ||
Comment: सू्रयं भिन्निषित प्रायः चालाः | युज्य दृष्टिकचयिर सर्वसमिति चैव चैव हि ||

According to this, partially accepted, the last two lines may be rendered: "by whom, arrived here below from paradise, having obtained an hour's protraction of life, the three worlds were mastered through wisdom and self-surrender."

The scholar puts much more of Vedântism into these verses than it is likely they were intended to convey.

Compare the Hariwâhâda, ll. 809. The ordinary reading, there, in the last line, is अनुपदिषतः।

† चमत्सिद्धम् can scarcely bear either of these meanings. Its most probable signification, here, is 'contemplate thoroughly'.
‡ This means 'experienced', i.e., recognized as vanity.
§ The Vâyu-parâsha has only the last two verses, and does not call them a citation. It reads सहीन्द्र for दृष्टिकः.
|| The Vâyu-parâsha uses this expression in connexion with something else:

The son of Khatwânga was Dirghabûhu; his son was Raghu; his son was Aja;* his son was Daśaratha.†

or beloved;' द्विश्रीदितः; the three worlds being identified with their source, or the Supreme. The text says, of this stanza, चुःते: and the Vâyu, citing § it, says, रति चूःतः.|| The legend is, therefore, from the Vedas.

1 The lists here differ very materially, as the following comparison will best show:

Vishnû. Matyâ. || Râmâyana.

Kâlmâshâpâda Kâlmâshâpâda Kâlmâshâpâda

Khatwânga is, moreover, the form here presented.

Whether the names particularized here, as in many other lists throughout this work, are correctly represented, or not, I do not pretend to pronounce. To present, look with distrust, in most cases, upon any express or implied claim to punctual accuracy as regards Paurânik minutiae; see Vol. I., p. 153, note 5. In annotating these volumes, all that, as a rule, I have undertaken to do, touching the numerous works referred to in the Translator's commentary, has been, to restrict myself to the most important and most accessible of them, and to collate these, in such manuscripts as are within my reach, and in the printed editions, with my best diligence.

** Bâla-kânda, LXX., 40—43; Agôdyâ-kânda, CX., 29—34.
The god from whose navel the lotus springs became fourfold, as the four sons of Daśaratha,—Ráma, Laksh-

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<tr>
<th>Vishnú,</th>
<th>Matsya.</th>
<th>Rámayána.</th>
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<tr>
<td>Aśmaka</td>
<td>Sarvakarman</td>
<td>Śankháśa</td>
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<tr>
<td>Mulaka</td>
<td>Ānaránya</td>
<td>Sudarśana</td>
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<tr>
<td>Daśaratha</td>
<td>Nighna</td>
<td>Ağnivarna</td>
</tr>
<tr>
<td>Ilavila</td>
<td>Anamitra</td>
<td>Śiṅgbhūga</td>
</tr>
<tr>
<td>Viśwasaha</td>
<td>Ráguh</td>
<td>Maru</td>
</tr>
<tr>
<td>Dilipa</td>
<td>Dilipa</td>
<td>Práśuṣruka †</td>
</tr>
<tr>
<td>Dirghabhàhu</td>
<td>Aja</td>
<td>Ambarisha</td>
</tr>
<tr>
<td>Rághu</td>
<td>Dirghabhàhu</td>
<td>Nágabhága</td>
</tr>
<tr>
<td>Aja</td>
<td>Ajápala</td>
<td>Aj</td>
</tr>
<tr>
<td>Daśaratha</td>
<td>Daśaratha</td>
<td>Daśaratha</td>
</tr>
</tbody>
</table>

The Váyu, Bhágavata,§ Kúrma, and Linga agree with our text, except in the reading of a few names: as, Śatáratha, † for Daśaratha the first; Vairivira, for Ilavila; and Kítaśarman, Víddhakarman, for Viśwasaha.† The Agni and Brahma and Hari Vámaśa agree with the second series, with similar occasional exceptions; ‡ showing that the Puránas admit two series, differing in name, but agreeing in number. The Rámayána, however, differs from both, in a very extraordinary manner; and the variation is not limited to the cases specified; as it begins with Bhagiratha, as follows:

* Corrected from “Śankha.” The Bengal recension of the Rámayána has, in the Ādi-kádá, Śankhaśa; in the Ayodhyā-kádá, Khánitra.
† For the Puránik son of Maru, vide infra, p. 329, l. 6.
‡ Both the genuine Rámayána and the Bengal recension omit Yáyáti in the Ayodhyā-kádá.
§ The readings of this Purána I have detailed, as will have been seen.

|| So read the Váyu-purána and the Linga-purána.
|| Vide supra, p. 311, note †.

* Insert ‘as parts of himself,’ चारवाणि.
† Shit, ‘stability’.
‡ यया च मारीयिमपिपातां दूरे विचित्र। “And, at the sacrifice, he hurled to a distance Máricha, struck by the blast of his shaft.”

We read, in the Rámayána, Bála-kádá, XXX., 16–18:

Rámayána.
Bhágiratha
Śruta
Nábhága
Ambarisha
Sindhuwípá
Ayutáswa
Sarvakáma

Rámayána.REFIX
Bhágiratha
Śruta
Kakutshá
Raghu
Kalámsápáda

The entire Pauránik series comprises twenty descents; and that of the Rámayána, sixteen. Some of the last names of the poem

<table>
<thead>
<tr>
<th>Puránas.</th>
<th>Rámayána.</th>
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<tr>
<td>Bhalí-raha</td>
<td>Bhalí-raha</td>
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<tr>
<td>Śrúta</td>
<td>Rámyána.‡</td>
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<tr>
<td>Nábhága</td>
<td>Raghu</td>
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<td>Ambarisha</td>
<td>Kálmáshapáda</td>
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<td>Síndhuwípá</td>
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<td>Sudása</td>
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<td>Kálmáshapáda</td>
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The story of the death of Máricha, in the guise of a golden deer, at the hands of Ráma, is told in the same poem, Áraŋga-kádá, XLIV.

§ Bála-kádá, LXX., 39, 40; Ayodhyá-kádá, CX., 28, 29.
|| Corrected from the impossible “Kakutshátha.”
|| Vide supra, p. 308, notes 4, §§, and |||.
Having built a bridge across the ocean, * and destroyed the whole Rākṣasā nation, he recovered (his bride,) Sītā, whom their ten-headed (king, Rāvaṇa,) had carried off, and returned to Ayodhyā, with her, after she had been purified, by the fiery ordeal, from the soil contracted (by her captivity), and had been honoured by the assembled gods, (who bore witness to her virtue).  

1 This is an epitome of the Rāmāyaṇa, the heroic poem of Vālmiki, on the subject of Rāma’s exploits. A part of the Rāmāyaṇa was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name. † A summary of the story may be found in Sir William Jones’s Works, Maurice’s Hindustan, Moor’s Pantheon, &c. It is, also, the subject of the Uttar Rāma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,

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* Ayonid.  
† Virya-sulkā.  
‡ अधिकाराध्यक्षः।  
§ अधिकाराध्यक्षः।  
|| Corrected from “Kharadhishna”. The original is विराधकारड़बिध | For Khara and Dishaṇa, see the Rāmāyaṇa, I., I., 47; the Raghuvana, XII., 42, 46; the Bhāgavata-purāṇa; IX., X., 9; &c. &c.  
* अधिकाराध्यक्षः।  
† अधिकाराध्यक्षः।  
** With which of them, except the Agni-purāṇa? In the Raghuvana, VI., 74—78, we find Dīlīpa, Raghu, Aja, and then, in VIII., 29, Daśaratha.

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1 This is an epitome of the Rāmāyaṇa, the heroic poem of Vālmiki, on the subject of Rāma’s exploits. A part of the Rāmāyaṇa was published, with a translation, by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first and part of the second, have been more recently published by Professor Schlegel,—a work worthy of his illustrious name. † A summary of the story may be found in Sir William Jones’s Works, Maurice’s Hindustan, Moor’s Pantheon, &c. It is, also, the subject of the Uttar Rāma Charitra, in the Hindu Theatre; in the introduction to which an outline of the whole is given. The story is, therefore, no doubt, sufficiently familiar, even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization,
Bharata made himself master of the country of the Gandharvas, after destroying vast numbers of them;* and Satrughna, having killed the Rakshasa chief, Lava, the son of Madhu, took possession of his capital, Mathurā.†

Having, thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rāma, Lakshmana, Bharata, and Satrughna reascended to heaven, and were followed by those of the people of Kosāla; who were fervently devoted to those incarnate portions of the supreme (Vishnu). §

Rāma (and his brothers) had (each,) two sons. Kuśa and Lava were the sons of Rāma; those of Lakshmana were Angada and Chandraketu;|| the sons of Bharata the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lankā by Rāma.

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* The original says that he destroyed thirty millions of terrible Gandharvas: द्विगणवंतकोरकिस्वति बधां।
† Rather, “founded Mathurā”; the Sanskrit being निवेदित। Moreover, the original has nothing corresponding to “his capital”.
|| The Vāyu-purāṇa reads:

बाणिज्य सम्बन्ध इस्ला गला स्मुद्रणम् च ततः।
पुञ्जीत्र पुरि तत मद्यरा संज्ञयंशिता।

And the Bhāgavata-purāṇa says, at IX., XI., 14:

सुपुष्प सम्बन्ध: पुष्प सम्बन्धः नाम राजासम।
हस्त समुद्रण चक्रे स्यारां नाम वै पुरीस।

Three of my copies of the Vaiśnava-purāṇa, and two of the Vāyu, have Madhurā, instead of Mathurā. It is not altogether certain that Madhurā was not the original name, and even that heard by Hiouen Thsang.

† Strictly, “people of the city of Kosāla,” कोशलस्यस्यभाष्यम्।
§ This sentence is very freely rendered.
|| A Chandraketu, prince of the city of Chakora, who was killed by an emissary of King Śudraka, is mentioned in the Harshacharita. See my edition of the Vaiṣṇavadātī, Preface, p. 53.

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\[1\] The Vāyu specifies the countries or cities over which they reigned. Angada and Chitraketu—αι the Vāyu terms the latter,—governed countries near the Himālaya, the capitals of which were Angadī and Chandravaktra.|| Taksēla and Pushkarāvati were sovereigns of Gandhāra, residing at Taksēla and Pushkarāvati.|| Subāhu and Śūrāsenā reigned at Mathurā; and, in the latter, we might be satisfied to find the Suraśeni†† of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see.::: ‘Kuśa built Kuśanāthali on the brow of the Vindhya, the capital of Kośalā; and Lava reigned at Śrāvasti (vide supra, pp. 249, 263) in Uttara

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\[2\] Two MSS. have the elongated form, Taksaka.
† One of my MSS. has Pushkala; and so has the Bhāgavata-purāṇa.
‡ All my MSS., and most of those of the Vaiśnava-purāṇa, have Suraśeni. Suraśenas: Bhāgavata-purāṇa, IX., XI., 13.
§ My MSS. have Chandraketu,—the reading of the Rāghuvaṃśa, XV., 90, also. But Chitraketu is the name in the Bhāgavata-purāṇa, IX., XI., 12.

** जन्मदस्या यथा तु देस्य कारणेषु पुरी || अंगदेः करपरथावते जन्मदिक जन्मदिक तथा ||

Angadī is, here, located in Karapatha; as I find the name spelled. In the line following this stanza, the country seems to be named, of which Chandracketu’s Chandravaktra was the capital; but, unfortunately, it is illegible in all my MSS.

The Rāghuvaṃśa, XV., 90, places both the brothers in Kārapatha.

| A large number of useful references bearing on this city will be found in Messrs. Böhtlingk and Roth’s Sanskrit-Wörterbuch, sub voce.

** वानवरयस्य सिद्धे तथा: पुष्पिह महाभोजः।

वस्मवी हिघ्नवातारात्रत्वा तव्या तव्यंशिता पुरी।

वहकसांख्यो वीरस्य विख्याता पुष्पवत्सल।

Takshešīla and Pushkara have been identified with the Toṣašā of Ptolemy and the Ποταμίων of Arrian. For the people of Gandhāra, see Vol. II., p. 174, note 2.

†† See Vol. II., p. 156, note 2.

::: In Chapter XI. of this Book.
The son of Kuśa was Atithi; his son was Nishadha; his son was Nala; his son was Nabhas; * his son was Puṇḍarika; his son was Kshemadhanwan; his son was Devānīka; his son was Ahūnagu; † his son was Pāri-

(northern) Kośāla:

The Raghu Vaniśā describes Kuśa as returning from Kuśāvatī to Ayodhya, after his father's death; but it seems not unlikely, that the extending power of the princes of the Doab, of the lunar family, compelled Rāma's posterity to retire more to the west and south.

1 The Bhāgavata is the only Purāṇa that omits this name; as if the author had been induced to correct the reading, ‡ in order to avoid the necessity of recognizing two Nalas. Vide supra, p. 303, note 5.

2 Here, again, we have two distinct series of princes, inde-

pendently of variations of individual names. Instead of the list of the text, with which the Vāyu and Bhāgavata nearly, and the Brahman and Hari Vaniśā indifferently, conform, we have, in the Matyasa, Linga, Kīrmna, and Agni, the following: Ahūnagu, Sahasrāśva (Sahasrāya, or Sahasrabala), Chandrāvaloka, Tārāpida (or Tārūdhiśa), Chandragiri, Bhāūnuratha (or Bhāūnunitra), ‡ and Śrutāyus, with whom the list ends, except in the Linga, which adds Bāhula, †† killed by Abhimanyu: enumerating, therefore, from Devānīka, but seven or eight princes, to the Great War, instead of twenty-three, as in the other series. The Raghu Vaniśā gives much the same list as our text, ending with Agnivarāṇa. ††

1 Bala: Bhāgavata. Nala: Hari Vaniśā.
2 Thāla: Bhāgavata. Śala: §§ Vāyu and Brahman. Śila: Raghu Vaniśā. ††

* Omitted: Bhāgavata. ††

* Nabha, in a few MSS.
† Ruru has here been omitted by the Translator. One of my MSS. — that which, I believe, Professor Wilson generally, and all but exclusively, used,—here exhibits the mutilation of the word. There is no Ruru, however, in the Vāyu-purāṇad.
‡ Query, Kośāla, in 'Kośāla'?
§ This extract is from a somewhat long quotation in the Vāyu-purāṇa. In a verse before these, we are told that Rāma established a rule of ten thousand years:

** द्रव्य चार्यवाचक न राजसम्बाल्यभाग

With this compare the Linga-purāṇa, Prior Section, LXXVI. 37.

|| XVI. 25. From the same work, XV., 27, it appears on what ground the Translator identified one of the Kuśāthlis with Kuśāvatī; See Vol. II., p. 172, note ‡‡.

†† He reads—IX., XII. 1,—Nabha, in its stead:

And Nabha's son is Puṇḍarika.

BOOK IV., CHAP. IV.

pātra; * his son was Dala; † his son was Chhala; ‡ his son was Uktha; § his son was Vajranābha; his son

†† My MSS. leave it very dubious whether the name is Pāripātra or Pāriyātra. There are two mountain-ranges, one imaginary, and the other real, regarding which there is, likewise, uncertainty as to the name being Pāripātra or Pāriyātra. See Vol. II., p. 123, note †; p. 128, notes, l. 8.

† A single MS. gives Bala.
‡ I find Śala in one MS.
§ The Harivānanda, 41. 825, 826, has Ahūnagu, Sudhanwan, Śala, Uktha. For Śala I find Nala and Gaya, in some MSS.
|| In some MSS. of the Linga-purāṇa the name is Ahinara.

¶ Here, I believe, the Linga-purāṇa inserts Šūbha.

** Āhūnachandra seems to be the reading of the Linga-purāṇa.

†† I find Biḥadabala.

** Vide infra, p. 324, note †.

§§ My MSS. of the Vāyu-purāṇa have Bala.

|| Not so. The Raghuvaṅcā, XVIII. 17, make Śala son of Pāriyātra, and mentions no one corresponding to Chhala.

¶¶ The Raghuvaṅcā has Urmābha, son of Śila. The Vāyu-purāṇa seems to exhibit Anka.

III.
was Śankhanábha;* his son was Dhyushításwa;† his

* One MS. gives Śankhána; one, Champaña.
† By the kindness of Professor Monier Williams, of Oxford, I am enabled to state, that one of the MSS. of the text of the Viśñü-purāṇa which formerly belonged to Professor Wilson has tākṣāśvāti, i.e., Adhyushításawa; another, tātī Śvētiśā, the same name, or else Dhyushításwa; another, tātī Śvētiśā, i.e., Vyutyhitáswa, or Atyutyhitáswa. Again, all Professor Wilson's and all my own MSS. that contain both the text and the commentary here read tātī Śvētiśā; while my other MSS.—except one which has tātī Śvētiśā,—give tānā Śvētiśā, or ∆hūnāŚvētiśā, i.e., Dhyushításwa and Vyutyhitáswa. Dhyushításwa is the name—corrupted, in some copies, into Vyutyhitáswa,—in the Vāyu-purāṇa, where we read:

शुद्धितायु सूत्र स्वाधिशिष्यानां श्रेयु गुणः।
धुर्भितायुशिष्यानां राजां विष्मयः विनम्॥

In the Hariśadbha, likewise, the true reading, as shown by my best MSS., is, undoubtedly, Dhyushításwa. This has been corrupted into Vyutyhitáswa, and regularized into Adhyushításwa. Vyutyhitáswa looks like a heedless and uninquiring venture at emendation, on the part of the commentator on the Viśñü-purāṇa.

Conclusively, we find, in the Rāghuvrāṇa, XVIII., 23:

ताक्षाश्वाने ह्रदिरहितामा
विजयं प्रपंचे पदवनविजयः।
वेणात्युत्पदलेरीकां
पुरावर्तिः शुद्धितायुम्बः॥

"On his [Śankhanáha's] death, one ended with the effulgence of the sun, handsome as the Aśvins, and whom these converent with antiquity call Dhyushításwa,—the horses of his troops having encamped on the declivity of the sea-shore,—acceded to the dignity of his fathers."

My best MSS. of the Rāghuvrāṇa read as above; and the best MSS. of Mallinátha's commentary that I have access to, likewise, Dhyushításwa. Moreover, from a grammatical point of view, Kálidása's very etymology, and, similarly, Mallinátha's gloss, unquestionably favour this name, as against Vyutyhitáswa.

The strange, but not unjustifiable, name Dhyushításwa would naturally

son was Viśwasaha;* his son was Hiraṇyánábhaha,† who was a pupil of the mighty Yógin Jaimini, and communicated the knowledge of spiritual exercises to Yájnavalkya.‡ The son of this saintly king was

* Omitted: Brahma and Bhágavata.
† Omitted: Brahma and Hari Varṇa; but included, with similar particulars, by the Vāyu,§ Bhágavata, and Rághu Varṇa.
‡ Provoked, to a careless scholar, a surmise of mistake; and the close resemblance between धु and धु, hastily written, may have seemed to support such a surmise. We thus see how, in all likelihood, Vyutyhitáswa originated.

"Abhyutyhitáswa," the name in the former edition of the work under annotation, is in none of the MSS. that were used by Professor Wilson; and I have dismissed it for Dhyushításwa. It may be added, that Vyutyhitáswa is the name in the translation of the Viśñü-purāṇa that was prepared for the Professor in Bengal.

Messrs. Boehtlingk and Roth, in their Sanskrit-Wörterbuch, referring to Professor Lassen,—who confessedly copies from Professor Wilson,—insert Adhyushításwa, an unavowed alteration of Adhyushításwa.

Turning, for comparison, to the Sanskrit Dictionary of Dr. Goldstücker, we here find that very critical work not only scrupulously holding with Professor Wilson, even to his long and short vowels, but doing so in silence, and, manifestly, without any care of verification. Abhyutyhitáswa is registered; and equally is Adhyushításwa,—a name I have found nowhere,—for the constituent participle of which, rendered "very diseased," resource is had to the verb śākṛ, agnivara, a mere invention, there is reason to suspect, of the grammarians. At the same time, Kálidása's word should seem to have escaped the observation of the learned and researchful lexicographer.

‡ And Hariśadbha. § Śankhana: Vāyu-purāṇa and Rāghuvrāṇa. || On this and "Dhushításwa," see note † in the preceding page and the present.

* And so reads the Vāyu-purāṇa.
† In one view, the Bhágavata-purāṇa, IX., XII., 2, 3, has, instead of Ahiñgu, &c., Aníha, Páriyátra, Bala, Sthala, Vajranábha, Khágána, Vi-dhítí, Hiraṇyánábhaha.
‡ The expression "knowledge of spiritual exercises" is to render yoga.
§ Premising the name of Viśwasaha, the Vāyu-purāṇa states:

हिरणयान: कौषधी विशिष्टासुमरीभवेत।
Hiraṇyánábhaha seems, thus, to be called the Vasishtha of Káśāla. But

21*
Pushya;* his son was Dhruvasandhi;† his son was

Some MSS. have Kauśalya, not Kauśalya. Vide supra, p. 58, note †. Then follows the stanza:

prasanna śānitaṁ tu padaṅgkotibhakatam ||

Here, as before, Hiraṇyānābha is associated with five hundred Sāṅkhitās.

* In the Harivaṃśa, sl. 827, 828, we find Dhyuṅkotibhakta, and then Pushya.
† Corrected from “Hiraṇyagarbha”, a mere slip of the pen.
‡ IX., XII., 4:

śriyā śriyā bhadraḥ阎retaḥ sākṣita-ṣaṅkhyā
dvārakā mahādviṣṇu-praṇamsabdhanaṃ ||

“Ce est de ce maître que le Richi Yājñavalkya, qui était né dans le Kōqala, apprit le Yoga de l’Esprit suprême, ce Yoga qui donne des facultés si puissantes, et qui tranche le lien du cœur.”
§ Srīdhara.
|| The Raghuvaṃśa, proceeding, makes Kauśalya father of Brāhmīśṭha; him, father of Purta; and him, father of Pushya.

Sudarśana; his son was Agnivesha; his son was Śīghra; his son was Maru, who, through the power of devotion (Yoga), is still living in the village called Kalāpa,* and, in a future age, will be the restorer of the Kshatriya race in the solar dynasty.† Maru had a son named Prasūrāta; his son was Susandhi;‡ his son was Amara­sha;§ his son was Mahaswat;† his son was Viṣrutavat;¶ and his son was Brāhdbala, whom was killed, in the

is specified, by Mr. Colebrooke, amongst the authorities of the Pātanjalī or Yoga philosophy; nor does either appear as a disciple of Jaimini, in his character of founder of the Mīmāṁsa school. Transactions of the Royal Asiatic Society, Vol. I.**

1 Arthasiddhi: Brahma Purāṇa and Hari Vaiśāṇa.
2 Maruta: Brahma Purāṇa and Hari Vaiśāṇa. These authorities omit the succeeding four names.
3 Sahaswat: Vaiṣṇu.
4 Viṣwasahwa:†† Bhāgavata.

* The Harivaṃśa has Kalāpadwipa; some MSS. reading Kāliyadwipa. For the situation of the village of Kalāpa, vide supra, p. 197, note †.
† चामकासिपुरः सुरेख्यांक्रणस्तितिः भविष्यति. The Viṣṇu-purāṇa seems to declare, that he will reestablish the Kṣatriyas in the nineteenth coming yuga:

एकोविंशतिपुरः चतुर्वधारक मुः ||

Some MSS. read एकोविंशतियम्, ‘twenty-ninth.’
†† All my MSS. but two—showing Susandhi,—have Sugavi. Sandhi is the reading of the Bhāgavata-purāṇa, IX., XII., 7. The Viṣṇu-purāṇa has Susandhi, distinctly.
§ Amara­saha: Bhāgavata-purāṇa.
|| One MS. has Viṣvavāha.
¶ The Bhāgavata-purāṇa, IX., XII., 7, 8, names Viṣvasahwa, Prasenajjita, Takshaka, Brāhdbala.
†† Harivaṃśa, sl. 829, 830.
§§ Corrected from “Viṣvasahwa.”
CHAPTER V.


THE son of Ikshvāku, who was named Nimi,² instituted a sacrifice that was to endure for a thousand years, and applied to Vasishṭha to offer the oblations.³ Vasishṭha, in answer, said, that he had been preengaged, by Indra, for five hundred years, but that, if the Raja would wait for some time, he would come and officiate as superintending priest.⁴ The king made no answer; and Vasishṭha went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned, with all speed, to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse, to this effect, that, since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vasishṭha, Nimi

³ None of the authorities, except the Vāyu and Bhāgavata, contain the series of kings noticed in this chapter.

² "Chose Vasishṭha as the hotṛi," literally.

⁴ Ṛitvig.

⁵ Here the scholiast quotes a proverb, न च समतितचयम्, which may be translated, almost word for word, "Silence implies consent."
should, thenceforth, cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he, in return, denounced, as an imprecation upon his unjust preceptor, that he, also, should lose his bodily existence, as the punishment of uttering a curse upon him, without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vishnu, also, leaving his body, was united with the spirits of Mitra and Varuna, for a season, until, through their passion for the nymph Urvasi, the sage was born again, in a different shape. The corpse of Nimi was preserved from decay, by being embalmed with fragrant oils and resins; and it remained as entire as if it were immortal.† When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life; but Nimi declined its acceptance, saying: "O deities, who are the alleviators of all worldly suffering, there is not, in the world, a deeper cause of distress than the separation of soul and body. It is, therefore, my wish to dwell in the eyes of all beings, but nevermore to resume a corporeal shape." To this desire the gods assented; and Nimi was placed, by them, in the eyes of all living creatures; in consequence of which, their eyelids are ever opening and shutting.∗

This shows that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kāsi Khanda, s. 30, an account is given of a Brahman who carries his mother's bones, or, rather, her corpse, from Setubandha (or Rāmēswara) to Kāsi. For this purpose, he first washes it with the five excretions: of a cow, and the five pure fluids, (or, milk, curds, ghee, honey, and sugar).§ He then embalms it with Yakshakardama.||

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(a composition of agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola), and envelopes it, severally, with Netra vastra (flowered muslin), Pattambara (silk), Surasvastra (coarse cotton), Mānjishhavāsa (cloth dyed with madder), and Nepal Kambala (Nepal blanketeting). He then covers it with pure clay, and puts the whole into a coffin of copper (Tāmra sampuśaka).† These practices are not only unknown, but would be thought impure, in the present day.

This legend would connect the word nīmisha, 'wink', with the name of Nimi.† Corrected from "Mānjishha", which means only "dyed with madder".

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(tatvanīrathinamabhīṣyam bhūtāḥ: | This legend would connect the word nīmisha, 'wink', with the name of Nimi.
† Corrected from "Mānjishha", which means only "dyed with madder".
|| According to Colebrooke, in his edition of the Amara-kōla, it consists of "camphor, agallochum, musk, and bdellium (or else the three first, with saffron and sandal-wood), in equal proportions."
As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince,\* and produced, from it, a prince, who was called Janaka, from being born without a progenitor.† In consequence of his father being without a body (videha), he was termed, also, Vaidēha (the son of the bodiless); and (he, further, received the name of) Mithi, from (having been produced by) agitation (mathana).† The son of Janaka was Udā-

\* These legends are intended to explain, and were, probably, suggested by, the terms Videha! and Mithila, applied to the country upon the Gunduk and Coosy§ rivers, the modern Tirhoot. The Rāmāyana|| places a prince named Mithi between Nimi and

Janaka, whence comes the name Mithilā. In other respects, the list of kings of Mithilā agrees, except in a few names. Janaka, the successor of Nimi, is different from Janaka who is celebrated as the father of Sītā. One of them—which does not appear,—is, also, renowned as a philosopher, and patron of philosophical teachers. Mahābhārata, Moksha Dharma. According to the Vāyu Purāṇa, Nimi founded a city called Jayanta, near the Asrama of Gautama.‡ The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

\* Two of my MSS. have Udāravasu.

† The majority of my MSS. have Swaketu. But Suketu is the accepted reading, as in the Rāmāyana, Bāla-kāśī, LXXI., 5, 6; &c. &c.

‡ Bīhadratha: Rāmāyana.

§ Mahāvīra: Rāmāyana.

|| Two MSS. give Sudhīriti, the reading of the Rāmāyana and Vāyu-purāṇa. The Bhāgavata-purāṇa exhibits Sudhīriti and Sudhīrit in one and the same stanza.

‡† In one copy I find Pratīka. Pratīndhaka is read in the Rāmāyana and Vāyu-purāṇa, and is, almost certainly, the correct name. Pratīpaka is the Bhāgavata's ordinary corruption. The Bengal Rāmāyana has, according to Signor Gorresio, Pratīndhaka.

** One MS. has Kṛitratha; another, Śrutitratha. Kṛitratha is the reading of the Rāmāyana and Vāyu-purāṇa. The Bengal Rāmāyana has Kṛitratha, in Signor Gorresio's edition.

†† I find Kṛi. The Rāmāyana, the Vāyu-purāṇa, and the Bhāgavata have Devamāhā.
budha;* his son was Mahádhriti; † his son was Kriti-ráta; § his son was Mahároman; ‡ his son was Suvarnárman; || his son was Hraswaroman; his son was Siradhwaja.

Siradhwaja ploughing the ground, to prepare it for a sacrifice (which he instituted), in order to obtain progeny, there sprung up, in the furrow, a damsel, who became his daughter, Sítá.** The brother of Siradhwaja was Kuśadhwaja, who was king of Káśi; † he had a son, also, named Bhánumat. ³ The son of Bhánumat was Śatadyumna; † his son was Súchi; § his son was Úrjaváha; ‡ his son was Satyadhwaja; || his son was

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¹ This identifies Siradhwaja with the second Janaka, the father-in-law of Ráma. The story of Sítá's birth, or, rather, discovery, is narrated in the Áranya dhraka; while the Bengal recension has Andhaka. Krítadhvaja.

² The inferior character of the Bengal recension of the Mahábhárata, Vayu-purána, Wyattiana, is the name in the Visnu-puráña; the synonymous reading of the Váyu, Bhdgavata-purána.

³ The Bhágavata differs from our authority, here, considerably, by inserting several princes between Kuśadhwaja and Bhánumat; or, Dhamadhwaja, who has two sons, Kritadhwaja and Khándikya: the former is the father of KesidhwaJa; the latter, of Bhánumat. See the last Book of the Visnu.

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¹ The text of all my MS. but two has सान्तिक आचार्यविति: 'king of Sankasya'. And herewith agrees the Váyu-puráña. See the quotation in note ‡, below. I have corrected the Translator's 'Sanksáya'.

† Namely, Siradhwaja.

‡ One MS. gives Súdhyumna. Pradyumna: Váyu-puráña.

§ In the Váyu-puráña the name is Muni.

|| Or the equivalent Úrjaváha, in some copies; as in the Váyu.

One MS. has Urja.

¶ Variants, each in one MS.: Śatadhwaja and Bharadhwaja.

** Bálaka-kánta, LXXI., 19. Just before, the Rámdvána states that Kuśadhwaja conquered Sankasya from Sushanwan.

†† And so reads the Váyu-puráña. See note ‡, below.

‡‡ See the note next following.

§§ For Sankasya, its site, &c., see the Journal of the Asiatic Society of Bengal, 1865, Part I., pp. 196—203.

*** See the Journal of the Royal Asiatic Society, Vol. V., p. 121.

**** See the next note.

This requires correcting. According to the Bhágavata-puráña, IX., XIII., 19—21, Siradhwaja begot Kuśadhwaja; he, Dhamadhwaja; he, Kritadhwaja and Mitadhwaja; Kritadhwaja, KesidhwaJa; Mitadhwaja, Khándikya; KesidhwaJa, Bhánumat.

But the Visnu-puráña has the support of the Váyu-puráña, with regard to the relationship between Siradhwaja, Kuśadhwaja, and Bhánumat: सीरध्व्य-कान्त भानुमानसे संबंधः। भानु मुदलकाशः सक्तिकार्याचितिपति:॥

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* Viśrūta is the name in the Bhágavata-puráña.

† The Váyu-puráña shows both this and Dhítí. One of them is, perhaps, for the sake of metre. Vide infra, p. 335, note †. The Rámdvána seems to have Mahádhrika, corrupted, in some copies, into Mahádhrika; while the Bengal recension has Andhaka.

‡ Krítadhvaja occurs in one MS. Kriti-ráta: Rámdvána and Váyu-puráña.

§ The inferior character of the Bengal recension of the Rámdvána is evidenced by the fact that it here reads, at variance with all authority, Kritiráta.

|| A single copy has Swarnároman, the synonymous reading of the Rámdvána, of the Váyu-puráña, and of the Bhágavata.

¶ Siré, 'on his ploughshare'; for which the word for 'plough' seems to be here used by synecdoche. In the Bhágavata-puráña, IX., 13, 16, we read as follows:

| Síta Sírardhvato Bata Tadatálay阵地: Khúrti: 1 |
| शांतपायणा अपं दीवं च सीता राजा चक्षुकारिणी। |

| The Váyu-puráña, having named Siradhwaja, says: |

| वायुवर्ण अन्तरे दीवं सीता राजा चक्षुकारिणी। |

| The Shándápáyana interrupts with questions, which the other interlocutor, Síta, answers as follows: |

| बलि शिवेंद्री ह्रास्मधि अवसन्धि महाध्रमः। |
| धनिणा सुप्रसूक्ष्म तथा तत्स्ततुम्भुविता। ||
Kuni; his son was Anjana; his son was Ritujit; his son was Ariśtamani; his son was Śrutayus; his son was Supārśwa; his son was Sanjaya; his son was Kshemārī; his son was Anenas; his son was Minaśātha; his son was Satyarat; his son was Śāśvat; his son was Upaguru; his son was Śrutat; his son was Subhāsa; his son was Subyut; his son was Subhadāra.  

1 Śūnaka; and the last of the series, according to the Vāyu.  
2 Between this prince and Śūchī the series of the Bhāgavata is: Sanadhwān, Udṛhwaketa, Aja, Purajit. The following variations are from the same authority.  
3 Chitraratha.  
4 Kshemadhi.  
5 Omitted.  
6 Samarath.  
7 Omitted.  
8 Upaguru.  
9 Upagupta.  
10 Vaswan.  
11 Yuyudhan, Subhadāra, Śrutat.

* The Vāyu-purāṇa has Śūnaka; and then follow Śvāgata, Suvrachas, Suttya, Śrutat, Jaya, &c.  
† In one copy, Arjuna.  
‡ Kratujit, in two MSS.; Kuntijit, in one.  
§ A single MS. gives Śatayus.  
|| Supārśaka, the longer form, in the Bhāgavata-purāṇa.  
¶ One MS. has Kshemārī; another has Kshemavat, followed by Vāramath, after whom comes Satyarat.  
** One copy has Mānāratha. Also see the last note.  
†† In one MS. the name is Upagupta. In another MS., which I purchased at Ajmer, occur Upagupta, Upagupta, Upayata, Śvāgata (Śvāgata?), Suvrachas, Supārśaka, Sutatt, Jaya, &c. Compare note *, above.  
\[\text{Vasvārachas, in one copy.}\]  
\[\text{νν One MS. gives Subhadāra.}\]  
\[\text{II See note *, above.}\]  
\[\text{¶¶ Corrected from "Puruji."}\]  
\[\text{*** Corrected from "Kshemārī."}\]  
\[\text{††† Corrected from "Yuyudhāna."}\]

Jaya; his son was Vijaya; his son was Śūta; his son was Sunaya; his son was Vītahavya; his son was Dhrīti; his son was Bahulaśva; his son was Kṛiti, with whom terminated the family of Janaka. These are the kings of Mithilā, who, for the most part, will be proficient in spiritual knowledge.  

1 Śūnaka.  
2 Bhāgavata-purāṇa: Bhāgavata-purāṇa which I procured from Arrah, gives, instead of Vītahavya, Dhrīthi, and his sister Oghavati, married to Sudarśana. The Linga gives three sons to Nṛiga, Vīśa, Dhrīshākha, and Rāṇadhīshā, and alludes to a legend of his having been changed to a lizard, by the curse of a Brahman. Narishyanta's descendants were Chitrāsena, Daksha, Madhwa, Vīrvā, Indrasena, Vīthotra, Satyārasva, Uruśrava,  

* Kṛita seems to be the name in the Vāyu-purāṇa.  
† The Vāyu-purāṇa seems to place, here, Manodhīti, whom it forthwith calls Dhrīti. Perhaps the first name is a lengthening of the second, to fill out the line. Vide supra, p. 332, note *. One of my MSS. of the Vīshnupurāṇa, which I procured from Arrah, gives, instead of Vītahavya, Dhrīthi, followed by Sanjaya, Jitāśva, Dhrīti.  
‡ The Bhāgavata-purāṇa gives him a son, Vaśin.  
§ Frāchuryaśa, 'abundantly'.  
|| One of my MSS. has the present, सवन्ति; and this tense is implied in the parallel passage of the Bhāgavata-purāṇa.  
¶ Bhāgavata-purāṇa, IX., II., 17, 18.  
** Prior Section, LXVI., 46; where, however, I find Dhrīshā, Dhrīshaketa, and Rāṇadhīshā.  
†† It looks as if there were some confusion between these persons and the Matsya-purāṇa's sons of Dhrīshā and their father. Vide supra, p. 355, note 2.  
\[\text{** Bhāgavata-purāṇa, IX., II., 19—22.}\]  
\[\text{§§ I find Māhavas. Professor Wilson's "Madhwat" is, almost certainly, wrong. Paurāṇik names that are restrictively so, are, with rare exceptions,}\]
Worterbuch, proper names amenable to etymological investigation. into rather remote antiquity, that there is a difficulty in making Hindu
rishyanta, the father of Dama, is the son of Marutta, the four­
teenth of the posterity of Yama. As this later affiliation is slated in the authorities, it
-are termed Sakas (Sace or Scythians); whilst, again, it is said, that the son of Narishyanta was Dama, or, as differently read, Yama. As this latter affiliation is stated in the authorities, it
would appear as if this Narishyanta was one of the sons of the
Manu: but this is only a proof of the carelessness of the compilation; for, in the
Vishnu, S. Vayu, and Markaṇḍeya Purāṇas, Narishyanta, the father of Dama, is the son of Marutta, the four­
teenth of the posterity of Dīśṭa or Nedīśṭha.

significant. In the generality of instances, it is only when we recede into rather remote antiquity, that there is a difficulty in making Hindu
proper names amenable to etymological investigation.
* Likewise called Kānīna.
† The Agnivesyāyanas.
‡ We have, here, only two forms of one name.
§ Vide supra, p. 353.
|| Corrected from "Nedīśṭha."

CORRIGENDA, &c.

P. 4, l. 1. Read Urja.
P. 11, note §. See Vol. II., p. 100, note 1. We read, in the Bhāgavata-purāṇa, Y. I., 28: अनुवादार्थी जातीय रस: गुना जाति: स
स्त्राकामाको रूपस: इति वेदनाधिकारिणयः।
P. 13, l. 1. Read Um.
P. 15, note §. For the Manu's wife, Śraddhā, see p. 233, note §. The
Manu's correct epithet, as Dr. Muir reminds me, is Śraddhādeva, of which Śraddhādeva is a corruption. Śraddhādeva is, however, appropriate
to Yama. See Original Sanskrit Texts, Part I., p. 209, note 66 (2nd ed.).
Also see the Mahābhārata, Śānti-parvan, 11. 9449.
P. 13, note **. For Dīś thirst read Dīśī. See p. 232, note **, foot
of the page.
P. 15, note §§. Burnouf, in his Bhāgavata-purāṇa, Vol. III., Preface,
p. CVI., takes the printer's error "Sanyāti", in the former edition, for a real reading.
P. 14, note - end. The commentary there spoken of as ampler than
the other is so, I am now convinced, only by interpolations; and these
are comparatively rare, after the first few chapters of Book III.
P. 16, note * Its last sentence may be a misstatement. See note
below, on p. 24, note 1.
P. 16, note †. See p. 80, note †.
P. 22, l. 2 ab infra. I owe to Dr. Muir the indication of sāvarīya and
sāvarī in the Rigveda, X., LXII., 8–11; and of the Muni Śāvarīn, in the same Veda, Vaalshhīka, III., 1. See, further, Original Sanskrit Texts, Part I., p. 217, note 71 (2nd ed.).
P. 24, note I. I am unable to decipher, in any of my MSS. of the
Vāyu-purāṇa, the passage there abstracted in translation.
P. 24, l. 3. The ninth Manu and the eleventh are called Dakahaputra
and Dharma-putra, in a Paurāṇik extract already referred to: see
Vol. II., p. 339, supplement to p. 131, note §.
P. 26, l. 1. Read Śrīshis.
P. 26, l. 6. "Dharma-sāvarī." See supplementary note, just above,
on p. 24, l. 3.
P. 28, l. 6. Many particulars regarding the Manus, which I have not
incorporated in my annotations, may be found in Masses. Eobtlingk
and Roth's Sanskrit-Wörterbuch, sub voce मनु.
P. 29, notes, l. 2 ab infra. Read Śānti-parvan.
P. 34, notes, l. 7. For या read या.
P. 34, note §. For Vamra, son of Vikhanas, see Professor Wilson's
P. 34, notes, last line. For Trājārūṇi read Trājārūṇī.
P. 37, notes, l. 11 ab infra. See p. 221, note 1.
P. 40, notes, l. 11 ab infra. Read द्रव्यविधालस.
P. 40, notes, l. 9 ab infra. Read pākṣanātha.
P. 44, notes † and †. The commentator on the Vishnu-purāṇa says:
चाषाय एव मायादी: सार्व एकम् ।
III. 22
P. 52, note 4, line 1. Read छःवेदः.

P. 58, note 4. See p. 333, note 5.

P. 63, l. 3. For the technicality vātîna, see Dr. Stenzler's edition of Āsvalâyana's Brāhmasūtra, Part II., p. 1, note 1.

P. 68, note 5. See, in explanation of śātvā, the same work, Part II., p. 90, III., I, note 2.

P. 67, l. 1. Read अग्नेयः.

P. 68, l. 2. For the artha-śāstra, see the Mitaksharā on the Yājñavalkya-smṛti, II., 21.

P. 84, note 1. In the Matsya-purāṇa, Chapter CXXXVIII., the brahmastra is represented as shot from a bow.

For Bhīṣma, in connexion with fiery weapons, see p. 391, text and note 4.

P. 86, l. 4. Read धरका.

P. 88, notes, l. 8. Read ब्रह्मदशः.

P. 89, note 1. In the Nirṛtya-sindhu, the passage cited is attributed to Gautama.


P. 90, notes, l. 2 ab infra. Read वातन.

P. 93, note 2. Sāyana Āchārya, however, commenting on the Aitareya-brāhmaṇa, VII., IX., cites the following truét: यज्ञवाचीये वेदोऽपि जातामृतमाध्यायः। “Sacrifice to the gods; read the Vedas, beget offspring.”

See, further, the Kaushitaki-brāhmaṇa Upanishad, and the Bhīshma-dasyu-gaṇa Upanishad, VI., IV.


P. 95, 1. 7 ab infra. Compare pp. 146, 147, text and notes.

P. 103, notes, II., 5, 6. Read III., A, fol. 30 v.

P. 104, notes, last line. See p. 197, note 6.

P. 107, note 1. The Mitaksharā, commenting on the Yājñavalkya-smṛti, I., 7, has: सदाचारः। ततो तिश्यामाचारी० हुसामस।।

P. 109, note 4. For Mitra, &c., see, further, the Laws of the Manu, XII., 121.

P. 118, ll., et seq. See p. 171, note 5.

P. 193, notes, l. 3. For sunādh, see Professor Wilson’s Translation of the Rgveda, Vol. I., p. 34, note a.

P. 139, l. 2 ab infra. The double asterisks should be attached to the word “towel”.

P. 141, note 1, l. 12 ab infra. Read इत्राभिनम.

P. 146, ll., 1—4. The original is as follows: सतीत्वं पिता: त्रानं जाते पुत्रे विविधविवेदी। नामात्रेत्वा तथा कुयोक्तां कुमारिण्यं च यत्वम्।।

“When a son is born, the bathing of the father, in his clothes, is enjoined. Let him perform the jīva-karman, also, and the śraddha for joyous occasions.”

Compare p. 98, II., 7—4 ab infra, the original of which is as follows: आत्रेत्वा जातकभवित्ति वियाहाकमभवित्ति।

युप्तकरिता पिता: त्रादें च बुध्यवाचकक्षमाः।।

The last-named classes are said to be honoured among the four castes. Compare p. 163, note 7.

In the Rgveda, X., XIV. and XV., we read of the Kavyas, Barhi­shads, Agnishwattas, Upahūtas, &c. &c.; and—compare p. 166, note 1—

the distinction is, thus early, made of pitris into the divisions of Angi­dagdhas and Anangidagdhas.

To exhaust the subject of these demigods, or even to collect all the more ancient passages in which they figure, would require considerable research.
In the Vāgū-putrāda, the origin of the pātrā is stated as follows:

पितारिः सुप्रभावश्यामाचार्यायांगवारः प्रागः।
पितारिः सुप्रभावश्यामाचार्यायांगवारः प्रागः।

Regarding himself as a father, he [Prajapati] thought upon these sons he created: Fathers (Pitṛ) from his armpits, in the interval between day and night. Hence these Fathers are gods: hence that sonship belongs to them. He cast aside the body with which the Fathers were created. *Original Sanskrit Texts*, Part I., pp. 78, 79. (2nd ed.).

P. 170, note 11. In p. 66, note §, the Fītrī-gūḍa is instanced as a specimen of a gūḍha.

P. 175, note 5. For further information regarding the sacrificial fires, see Sāndhā Achārya's commentary on the fourth chapter of the *Pradhāna Upanishad*.

P. 184, notes, last line. *For tā hūka read tā hūkā*.

P. 185, l. 2. *Read Śrādhā*.

P. 190, l. 15. The work there named seems to be entitled, in preference, *VahnilPurāṇa*.

P. 190, l. 18. *Read रोमकाचार्यस्वरूपं*.


P. 196, note ||. Compare p. 130, note *.

P. 196, notes, l. 8. *Read vague sense*.

P. 205, l. 6 et seq. *ab infra*. The original is as follows:

वैकुण्ठश्रवणिक गुद्धवासिन धनियसः: वैकुण्ठश्रवणिक गुद्धवासिन धनियसः: वाहनाचार्यस्वरूपं वर्णम् ते च वाहनाचार्यस्वरूपं वर्णम्

P. 209, note 12. *Were the Śaptatātivas a sect of Jainas? They are named, as are the Jainas, in the *Harsahacara*. See my edition of the *Vrāvavadatī*, Preface, p. 53.*

P. 218, notes, l. 9 *ab infra*. Triñāku, the Buddhist, uses the following language regarding Brāhmans: "Quand ils veulent manger de la viande, voici le moyen qu'ils emploient: ils tuent les animaux en prononçant des Mantras, parce que, disent-ils, les bœufs ainsi immolés vont droit au ciel. Mais si c'est là le chemin du ciel, pourquoi donc ces Brāhmans n'immolent-ils pas aussi avec des Mantras eux et leurs femmes, leur père et leur mère, leurs frères et leurs sœurs, leurs fils et leurs filles? * * * Non, il n'est pas vrai que l'eau blasterale et que les Mantras fassent monter au ciel les chiens et les brebis; toutes ces inventions sont des moyens employés par ces méchants Brāhmans pour satisfaire leur désir de manger de la viande." Burnourn's *Introduction à l'Histoire du Bouddhisme Indien*, Vol. I., p. 209.

P. 221, notes, l. 6. *Read स्वरूप: and स्वरूपः*.

P. 221, notes, l. 6 *ab infra*. *Read Triñāku*.


P. 231, note 10. *The legend of the *Adhara-brāhmaṇa*, referred to, is translated, by Dr. Muir, as follows: "The brothers of Nabhāné-

dishfha disinherited him, whilst he was living in the state of a Brahmacārī. Coming to them, he said: 'What share have you given to me?' They replied: '(We have given thee) this heavenly world, and (as thy share). In consequence, sons, even now, speak of their father as the 'judge and divider.' He came to his father, and said: 'Father, they have given thee to me, as my share. His father answered: 'Do not, my son, care about that. These Angiras are forming a sacrifice, in order to (secure) the heavenly world; but, as often as they come to the sixth day (of the ceremony), they become bewildered. Make them recite these two hymns (R. V., x, 61 and 62) on the fifth day, and, when they are going to heaven, they will give thee that provision of a thousand which has been made for the sacrifice.' He said: 'So be it.' He approached them, saying: 'Receive me, the son of Manu, ye sages.' They replied: 'With what object dost thou speak?' He said: 'Let me make known to you this sixth day; and then you shall give me this sacrificial provision of a thousand, when ye are going to heaven.' 'Let it be so,' they answered. He made them repeat these two hymns on the sixth day, they then knew the sacrifice and the heavenly world. Hence, when any one repeats these two hymns on the sixth day, it is with a view to a knowledge of the sacrifice, and to the revelation of the heavenly world. When they were going to the heavenly world, they said to him: 'This thousand, O Brāhman, is thine.' As he was collecting (the thousand), a man in dark clothing rose up before him, from the north, and said: 'This is mine; what remains on the spot is mine.' Nabhānédishta replied: 'But they have given it to me.' (The man) rejoined: 'It belongs to (one of) us; let thy father be asked.' He went to his father, who asked: 'Have they not given thee (the thousand), my son?' 'They did give it to me,' he replied; 'but a man in dark clothes rose up before me, from the north, and took it from me, saying, 'This is mine; what remains on the spot is mine.' His father said: 'If the thing is true, but he will give it to thee.' He returned ad the man: 'This is thine, reverend sir; so my father says.' (The man) replied: 'I will give it to thee, who hast spoken the truth.' Wherefore one who has this knowledge should speak only truth. That is a hymn which bestows a thousand,—that Nabhānédishta hymn, which, when it falls to his lot, he knows the heavenly world the sixth day—the man who knows this." *Original Sanskrit Texts*, Part I., pp. 192, 193, (2nd ed.).

A relative passage, referred to in p. 257, note €, is then given, from the *Vādīgī-śākṣākī of the Yajurveda*: 'This is his property to his sons. He disinherited his son Nabhānédishta, who was living as a Brahmacārī. He came and said: 'How hast thou disinherited me?' 'I have not disinherited thee,' replied (his father): 'these Angiras are celebrating a sacrifice. They do not know the heavenly world. Declare to them this Bhrāmana; and, when they are going to heaven, they will give thee the cattle they have.' He declared the Bhrāmana to them; and, when they were going to heaven, they gave him the cattle they had. Rudra came to him, as he was on the place of sacrifice, employed with the cattle, and said: 'These are my cattle.' 'But,' replied Nabhānédishta, 'they have given them to me.' 'They have not power to do so: that which is left on the place of sacrifice is mine,' answered Rudra. Hence, the place of sacrifice must not be approached. (Rudra further) said: 'Give
me a share in the sacrifice, and I shall not injure thy cattle.' He offered him this libation of soma and flour. Then Rudra did not injure his cattle. Whenever any one knows this libation of soma and flour, and offers it up, Rudra does not injure his cattle.'

P. 232, notes, l. 6 ab infra. According to the Linga-purāṇa, the Manu's sons were nine; and their names are as in the Markandeya-purāṇa, saving that Dhristi-ñū and Arishita take the places of Dhrishta and Dhishta. Except for Arishita instead of Dhiśta, the nine names, in the Brāhmaṇa-purāṇa, are the same as those in the Markandeya-purāṇa. The Vahni-purāṇa gives Manu ten sons, with appellations altogether peculiar, as a whole; and the same may be said of the Mātra-purāṇa, my MSS. of which here present, for the rest, a good number of various readings.

P. 234, notes, l. 13. Read Rāmāyana.

P. 240, notes, last line. Read श्रीमता.

P. 246, note *. See p. 311, note *.

P. 248, note ||. The ensuing legend is taken from the Satapatha-brāhmaṇa, IV., V., 1., etc.: Chyavana of the race of Bhūghi, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Saryātā, the descendant of Manu, wandered over this [world], with his tribe. He sat down in the neighbourhood of Chyavana. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Saryātā. He created dice among them, so that father fought with son, and brother with brother. Saryātā bethought him, 'What have I done, in consequence of which this calamity has befallen us?' He ordered the cowherds and shepherds to be called, and said, 'Which of you has seen anything here to day?' They replied, 'This shrivelled magical body which lies there is a man. Fascinating it was something worthless, the youths pounded it with clods. Saryātā knew, then, that it was Chyavana. He yoked his chariot, and, taking his husband Sukanyā, drove off, and arrived at the place where the Rishi was. He said, 'Reverence to thee, Rishi! I injured that shrivelled body which I did not know. This is Sukanyā, and wished to seduce her; but she would not consent. They said to her: Sukanyā, what shrivelled magical body is this by which thou liest? Follow us.' She replied: 'I will not abandon, while he lives, the man to whom my father gave me.' The Rishi became aware of this. He said, 'Sukanyā, what is this that they said to thee? She told it to him. When informed, he said, 'If they address thee thus again, say to them, 'Ye are neither complete nor perfect, and yet ye speak contemptuously of my husband'; and, if they ask 'in what respect are we incomplete and imperfect?' then reply, 'make my husband young again, and I will tell you.' Accordingly, they came again to her, and said the same thing. She answered, 'Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband.' They inquired, 'In what respect are we incomplete and imperfect?' She rejoined, 'make my husband young again, and I will tell you.' They replied, 'take him to this pond, and he shall come forth with any age which he shall desire.' She took him to the pond; and he came forth with the age that he desired. The Āświns then asked, 'Sukanyā, in what respect are we incomplete and imperfect?' To this the Rishi replied: 'The other gods celebrate a sacrifice in Kurukṣetra, and exclode you two from it. That is the respect in which ye are incomplete and imperfect.' The Āświns then departed, and came to the gods who were celebrating a sacrifice, when the Bāhiskawamāna text had been recited. They said, 'Invite us to join you.' The gods replied, 'We will not invite you; for ye have wandered about very familiarly among men, performing cures.' The Āświns rejoined, 'Ye worship with a headless sacrifice. They asked, 'How do we worship with a headless [sacrifice]?' The Āświns answered, 'Invite us to join you, and we will tell you.' The gods consented, and invited them. They offered this Āśwa draught (graha) to the Āświns, who became the two adhivaryu priests of the sacrifice, and restored the head of the sacrifice. It is related, in the Brāhmaṇa of the Divākirtottas, in what manner they restored the head of the sacrifice," etc., etc. Dr. Muir, in the Journal of the Royal Asiatic Society, New Series, Vol. II., pp. 11–13.

P. 259, l. 1. The proper name Iksīvauku occurs in the Rāgveda, X., Lx., 41, in which Professor Max Müller remarks: "This is the first mention of Iksīvauku, and the only one in the Rāgveda. I take it not as the name of a king, but as the name of a people—probably, the people who inhabited Bhajēraha, the country west of the northern Gangā or the Bhāgirathī." Journal of the Royal Asiatic Society, New Series, Vol. II., p. 462, note 1.

P. 264, note †. Read बुद्धसुंस्कारायणि.


P. 265, note ‡. Prishhata rather means, there, 'behind him.'

P. 265, notes, l. 7 ab infra. For note † read note ‡. There must be an omission, in the Vāyu-purāṇa, before the verse there quoted from it.

P. 297, note †. Another inconsistency of the Rāmāyana may be mentioned. In the Arāyag-hātha, Xl., 8, 9, Marichi, Kasyapa, and Vivasvat are spoken of as sons of Bhrāma. Elsewhere in the same poem, as we have seen, they are represented as being, respectively, grandfather, father, and son.

P. 308, note ‡. A better rendering is as follows: "With a view to the preservation from the rain and the clouds, he threw that water for cursing neither on the earth nor into the air," etc.

P. 312, notes, l. 4 ab infra. Read जीवित.

P. 313, note ‡. A special reason for my having declined to enter into particulars as to what is found in the Mātra-purāṇa is, that the copies of it seem accessible to me, for the most part, exceedingly incorrect, and, in the matter of proper names, exhibit the widest discrepancy. I may add, that my MSS. seem to support the list of names to which this note is appended.

P. 316, notes, l. 5 ab infra. Read Bāli.