WORKS

BY

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THE

VISHNU 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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WHILST the Prachetasas were thus absorbed in their devotions, the trees spread, and overshadowed the unprotected earth; and the people perished. The winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry; and the fierce fire consumed them; and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said: "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have..."
nourished, with my rays, this precious maiden, the daughter of the woods. She is called Márişá, and is, assuredly, the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhrúva. From a portion of your lustre and a portion of mine, O mighty sages, the patriarch Daksha shall be born of her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

"There was formerly (said Soma) a sage named Kañåru, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomati river. The king of the gods sent the nymph Pramlochá to disturb his penance; and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley of Mandara, for a hundred and fifty years, during which the mind of the Muni was wholly given up to enjoyment. At the expiration of this period, the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century, the nymph once more said to him, with a smiling countenance: 'Brahman, I depart.' But the Muni, detaining the fine-eyed damsel, replied: 'Nay, stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired, by him, to remain. Dreading to be cursed by him, and excelling in amiable manners, well knowing, also, the pain that is inflicted by separation from an object of affection, she did not quit the Muni, whose mind, wholly subdued by love, became, every day, more strongly attached to her.

"On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close. I must perform the Sandhya worship; or a duty will be neglected.' The nymph smiled mirthfully, as she rejoined: 'Why do you talk, grave sir, of this day drawing to a close? Your day is a day of many years,—a day that must be a marvel to all. Explain what this means.' The Muni said: 'Fair damsel, you came to the river-side at dawn. I beheld you then; and you then entered my hermitage. It is now the revolution of evening; and the day is gone. What is the meaning of this laughter? Tell me the truth.' Pramlochá answered: 'You say rightly, venerable Brahman, that I came hither at morning dawn. But several hundred years have passed since the time of my arrival. This is the truth.' The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society. To which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days. The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him that they had spent but one day together. To which Pramlochá replied, that she
should not dare, at any time, to tell him who lived in
the path of piety an untruth, but, particularly, when
she had been enjoined, by him, to inform him what
had passed.

"When the Muni, princes, had heard these words,
and knew that it was the truth, he began to reproach
himself bitterly, exclaiming: 'Fie, fie upon me! My
penance has been interrupted; the treasure of the
learned and the pious has been stolen from me; my
judgment has been blinded. This woman has been
created, by some one, to beguile me. Brahma is beyond
the reach of those agitated by the waves of infirmity."
I had subdued my passions, and was about to attain
divine knowledge. This was foreseen by him by whom
this girl has been sent hither. Fie on the passion that
has obstructed my devotions! All the austerities that
would have led to acquisition of the wisdom of the
Vedas have been rendered of no avail by passion that
is the road to hell.' The pious sage, having thus re­
viled himself, turned to the nymph, who was sitting
nigh,

and said to her: 'Go, deceitful girl, whither thou
wilt. Thou hast performed the office assigned thee by
the monarch of the gods,—of disturbing my devotions,—vile bundle of
delusion!'

"Thus spoken to by the Muni, Pramlochá stood
trembling, whilst big drops of perspiration started
from every pore; till he angrily cried to her: 'Depart,
begone.' She then, reproached by him, went forth from
his dwelling, and, passing through the air, wiped the
perspiration from her person with the leaves of the
trees. The nymph went from tree to tree, and, as,
with the dusky shoots that crowned their summits,
she dried her limbs, which were covered with moisture,
the child she had conceived by the Rishi came forth
from the pores of her skin, in drops of perspiration.
The trees received the living dews; and the winds
collected them into one mass. This”, said Soma, “I
matured by my rays; and gradually it increased in size,
till the exhalation that had rested on the tree-tops be­
came the lovely girl named Márisá. The trees will
give her to you, Prachetasas. Let your indignation be
appeased. She is the progeny of Kañdu, the child of
Pramlochá, the nursling of the trees, the daughter of
the wind and the moon. The holy Kañdu, after the
interruption of his pious exercises, went, excellent
princes,” to the region of Vishnu, termed Purushottama,

thou committed? Why should I be wroth with thee?
The sin is wholly mine; in that I could not subdue my
passions. Yet fie upon thee, who, to gain favour with
Indra, hast disturbed my devotions,—vile bundle of
delusion!"

* The word “princes” is here supplied by the translator; and, for
its epithet, “excellent”, all the MSS. I have seen give सान, an ad­
jective in the singular number, and belonging to Kañdu.
where, Maitreya, with his whole mind, he devoted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth."

There is some confusion, here, in regard to the person addressed: but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Prachetasas.

"There is some confusion, here, in regard to the person addressed: but the context shows that the insertion of Maitreya's name is an inadvertence, and that the passage is a continuation of Soma's speech to the Prachetasas.

The phrase is made up of the further boundary of Brahma; implying either 'comprehending the Supreme or Brahma, and transcendental wisdom, Para;' or 'consisting of the furthest limits (Para) or truths of the Vedas or Brahma;' that is, being the essence of the Vedanta philosophy. The hymn that follows is, in fact, a mantra or mystical prayer, commencing with the reiteration of the word Para and Para; as:

\[
\begin{align*}
\text{Para} & \quad \text{Para} \\
\text{Para} & \quad \text{Para} \\
\text{Para} & \quad \text{Para}
\end{align*}
\]

Para means 'supreme, infinite;' and Para, 'the further bank or limit,' the point that is to be attained by crossing a river or sea, or, figuratively, the world or existence. Vishnu, then, is Para, that which nothing surpasses; and Para, the end or object of existence: he is Apaparārah, the furthest bound of that which is illimitable, or space and time: he is Para parabhaktah, above or beyond the highest, being beyond or superior to all the elements: he is Paramārtha, or identical with final truth, or knowledge of soul: he is Brahma, the object or essence of spiritual wisdom. Para para is said to imply the further limit (Para) of rudimental matter (Para). He is Para, or chief, Prājñā, of those objects which are beyond the senses: and he is Praparārah, or the boundary of boundaries; that is, he is the comprehensive

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* The MSS, which I have examined exhibit, without exception, परे: परे: परे: परे: परे: परे: परे:

The Prachetasas said: "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kađu propitiated Kesāva." On which Soma repeated as follows: "Vishnu is beyond the boundary of all things; he is the infinite; he is beyond that which is boundless; he is above all that is above; he exists as finite truth; he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might. He is the cause of cause; the cause of the cause of cause; the cause of finite cause; and, in effects, he, both as every object and agent, preserves the universe. He is Brahma the lord; Brahma all beings; Brahma the progenitor of all beings; the imperishable. He is the undecaying, eternal, unborn Brahma, incapable of increase or diminution. Purushottama is the everlasting, uncreated, immutable, Brahma. May the imperfections of my nature be annihilated (through his favour)." Reciting this eulogy, the essence of divine truth, and propitiating Kesāva, Kađu obtained final emancipation.

Who Marishā was of old, I will also relate to you; as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death. She, therefore, zealously worshipped Vishnu; who, being gratified by her adoration, appeared to her, and desired her to demand a

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* Siddhi, in the original.
boon: on which she revealed to him the wishes of her heart. 'I have been a widow, lord', she exclaimed, 'even from my infancy; and my birth has been in vain. Unfortunate have I been, and of little use, O sovereign of the world. Now, therefore, I pray thee, that, in succeeding births, I may have honourable husbands, and a son equal to a patriarch (amongst men). May I be possessed of affluence and beauty; may I be pleasing in the sight of all; and may I be born out of the ordinary course. Grant these prayers, O thou who art propitious to the devout.' Hrishikesa, the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said: "In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts. And you shall have a son, magnanimous and valiant, distinguished by the rank of a patriarch, from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth; and you shall be endowed with grace and loveliness, delighting the hearts of men." Thus having spoken, the deity disappeared; and the princess was, accordingly, afterwards born as Mārishā, who is given to you for a wife.  

1 This part of the legend is peculiar to our text; and the

whole story of Mārishā's birth is nowhere else so fully detailed. The penance of the Prachetāsas, and its consequences, are related in the Agni, Bhāgavata, Matsya, Padma, Vāyu, and Brahma Purāṇas; and allusion is briefly made to Mārishā's birth. Her origin from Kaṇḍu and Pramlochi is narrated in a different place in the Brahma Purāṇa, where the austerities of Kaṇḍu, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chózy, and is published in the first number of the Journal Asiatique.

1 The second birth of Daksha, and his share in the peopling of the earth, is narrated in most of the Purāṇas in a similar manner. It is, perhaps, the original legend; for Daksha seems to be an irregular adjunct to the Prjāpatis or mind-born sons of Brahmā (see Vol. I., p. 100, note 2); and the allegorical nature of his posterity in that character (Vol. I., p. 109) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahābhārata; although the existence of two Dakshas is especially remarked there (Moksha Dharma):

तत्साहि नागै लोके दृष्ट: क रूति चोखति।

In the Ádi Parvan, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetāsas. The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manwantaras; the Daksha who proceeded from Brahmā as a Prjāpati being born in the first, or Swāyambhuva, and the son of the Prachetāsas, in the Chākshusha, Manwantara. The latter, however, as descended from Uttānapāda, should belong to the first period also. It is evident that great confusion has been made, by the Purāṇas, in Daksha's history.

* Mahābhārata, Śānti-parvan, 7573.
This great sage, for the furtherance of creation, and the increase of mankind, created progeny. Obeying the command of Brahmá, he made movable and immovable things, bipeds and quadrupeds, and, subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the Moon.

Maitreya.—Daksha, as I have formerly heard, was born from the right thumb of Brahmá. Tell me, great Muni, how he was regenerate as the son of the Prajñātásas. Considerable perplexity also arises in my mind, how he, who, as the son of Marisha, was the grandson of Soma, could be also his father-in-law.

Parāśara.—Birth and death are constant in all creatures. Rishis and sages, possessing divine vision, are not perplexed by this. Daksha and the other eminent Munis are present in every age, and, in the interval of destruction, cease to be. Of this the wise man entertains no doubt. Amongst them of old there

1. They are removed (निन्यातन्त), which the commentator explains by युक्तनिबाने, I. 'are absorbed, as if they were fast asleep.' But, in every age or Yuga, according to the text,—in every Manvantara, according to the comment,—the Rishis reappear; the circumstances of their origin only being varied. Daksha, therefore, as remarked in the preceding note, is the son of Brahmá, in one period, the son of the Prajñātásas, in another. So Soma, in the Śivyanābhuva Manvantara, was born as the son of Atri; in the Chākhusha, he was produced by churning the ocean. The words of our text occur in the Hari Vānīśa, with an unimportant variation:

उद्यतं नियतं निम्नं तीर्थयति पार्विष्टं
खयो ज्वल न मुद्यति विनिःसंवेष देव जनम्।

Birth and obstruction are constant in all beings. But Rishis, and those men who are wise, are not perplexed by this'; that is, not, as rendered above, by the alternation of life and death, but, according to the commentator on the Hari Vānīśa, by a very different matter, the prohibition of unlawful marriages. Utpatti, 'birth of progeny', is the result of their will; Nirodha, 'obstruction', is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake: जीरोधी जीवसर्वप्रकाषु कृदंति निम्नम्: I to which Rishis and sages are not subject, either from their matrimonial unions being merely Platonic, or from the bad example set by Brahmá, who, according to the Vedas, approached his own daughter: विनियुष्टं लम्बितरस्वाधीनं नियुक्तिः I a mystery we have already had occasion to advert to (Vol. I., p. 104, note 2). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

1 That is, they are the Nakṣatras or lunar asterisms.

* The Sanskrit has ava and vara, "inferior" and "superior"; and these epithets, not being given in the neuter, but in the masculine, refer to putra, Professor Wilson's "progeny".
† See Original Sanskrit Texts, Part I., pp. 26 and 27.
‡ Daitya.
§ Dānava.
|| See Original Sanskrit Texts, Part I., p. 27.
was neither senior nor junior. Rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.*

MAITREYA.—Narrate to me, venerable Brahman, at length, the birth of the gods, Titans,† Gandharvas, serpents, and goblins.:  

PARĀŚARA.—In what manner Daksha created living creatures, as commanded by Brahmá, you shall hear. In the first place, he willed into existence the deities, the Rishis, the quiristers of heaven,§ the Titans,‖ and the snake-gods. Finding that his will-born progeny did not multiply themselves, he determined, in order to secure their increase, to establish sexual intercourse as the means of multiplication. For this purpose he espoused Asikñī, the daughter of the patriarch Vīrañā,¶ a damsel addicted to devout practices, the eminent

1 This is the usual account of Daksha’s marriage, and is that of the Mahābhārata, Ádi Parvan (p. 113), and of the Brahma Puráña, which the Hari Vana, in the first part, repeats. In another portion, the Pushkara Māhātmya, however, Daksha, it is said, converts half himself into a female, by whom he begets the daughters presently to be noticed:

This seems to be merely a new edition of an old story.

* The commentator explains it to mean the origin, duration, and termination of subtle rudimental body; but the Padma and Linga Puráñas distinctly express it, ‘the extent of the earth’:

1 भुवः प्रमाण सर्वः द्वारोऽध्यांसम्प एव च I

BOOK I., CHAP. XV. 13

supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Náraṇa, the divine Rishi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: “Illustrious Haryaśvas, it is evident that your intention is to beget posterity. But first consider this—why should you, who, like fools, know not the middle, the height, and depth of the world,1 propagate offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?”* Having heard the words of Náraṇa, the sons

The larger commentary remarks as follows, on the last two of these stanzas: वालिष्ट वतु योऽ सांसर्वसंधिगीत संधिगीतां शुभं शुभमान्य आस्तिन्तिः संधिगीतां शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्तिन्तिः शुभं शुभमान्य आस्ति
of Daksha dispersed themselves through the regions, and, to the present day, have not returned; as rivers (that lose themselves) in the ocean (come back no more).

The Haryaswas having disappeared, the patriarch Daksha begot, by the daughter of Virañja, a thousand other sons. They, who were named Sabaláswas, were desirous of engendering posterity, but were dissuaded, by Náraña, in a similar manner. They said to one another: "What the Muni has observed is perfectly just. We must follow the path that our brothers have travelled; and, when we have ascertained the extent of the universe, we will multiply our race." Accordingly, they scattered themselves through the regions; and, like rivers (flowing) into the sea, they returned not again.1 Henceforth brother seeking for brother dis-

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1 Náraña's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahábhárata (Ádi Parvan p. 118) notices only one set of sons, who, it is said, obtained Moksha or liberation through Náraña's teaching them the Sánkhya philosophy. The Brahma, Matsya, Váyu, Linga, Padma, Agni, and Bhágavata Puráñas tell the story much as in the text, and, not unfrequently, in the same words. In general, they merely refer to the imprecation denounced upon Náraña, as above. The Bhágavata specifies the imprecation to be perpetual peripateticism. Daksha says to him: 'There shall not be a resting-place for thee in all these regions:'

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*Bhágavata-puráña, VI., 5, 43. The account of Náraña's curse,—a good specimen of the Bhágavata-puráña—which takes up the whole of the chapter here referred to, is thus rendered by Burnouf:

"Çàka dît: Le puissant Prâjâpati, dont la Mâya de Vichû augmentait les forces, ent de sa femme, fille de Pandhadvâna, dix mille fils, nommés les Haryâcvas.

"Ces fils de Dakcha, qui étaient tous unis par les mêmes devoirs et les mêmes vertus, invités par leur père à se livrer à la création des êtres, se retirèrent du côté de l'occident.

"Là, au confluent du Sûndhu et de l'océan, est le vaste étang de Nârâyânasaras, qui est fréquenté par les solitaires et par les Sûndhas.

"Ces jeunes gens, en qui le seul contact de ces eaux avait effacé les souillures contractées par leur cœur, et dont l'intelligence était exercée aux devoirs de l'ascétisme le plus élevé,

"Se livrèrent, conformément aux ordres de leur père, à de rudes mortifications; le Rûshi des Dîvâs les vit, pendant qu'ils faisaient tous leurs efforts pour multiplier les créatures.

"Et il leur dit: ò Haryâcvas, comment pourrez-vous créer les êtres, sans avoir vu les bornes de la terre? Certes, quoique vous soyiez les souverains [du monde], vous êtes des insensés.

"Vous ne connaissiez ni le royaume où il n'y a qu'un homme, ni la caverne dont on ne voit pas l'issue, ni la femme aux nombreuses formes, ni l'homme qui est le mari de la courtesse,

"Ni le fleuve dont les eaux coulent dans deux directions opposées, ni la merveilleuse demeure des vingt-cinq, ni le cygne au beau langage, ni la roue tournant d'elle-même, composée de foudres et de lames tranchantes.

"Comment donc, ignorant les ordres de votre sage père, pourrez-vous accomplir une création convenable?

"Ayant entendu ces paroles, les Haryâcvas, dont l'esprit était doué d'une pénétration naturelle, se mirent à réfléchir tout seuls sur le langage énigmatique du Rûshi des Dieux.

"La terre, c'est l'âme, que l'on nomme la vie, qui n'a pas de commencement, qui est le lieu de l'homme; quel besoin a-t-on d'œuvres impuissantes, quand on n'en a pas vu l'accomplissement?

"L'homme unique est le Seigneur suprême, qui est Bhágavat, cet Être souverain, qui repose sur lui-même et [embrasse tous les êtres sous] sa quatrième forme: quel besoin a-t-on d'œuvres impuissantes, quand on n'a pas vu que l'Esprit est incréé?
principle of things. Daksha the patriarch, on finding

The Kárma repeats the imprecation, merely to the effect that Nárada shall perish, and gives no legend. In the Brahma Vai-

"La caverne dont l'homme ne revient pas plus que celui qui est une fois entré dans le ciel des régions de l'Abîme, c'est l'Être dont l'éclat est intérieur: quel besoin d'œuvres impuissantes celui qui ne le connaît pas en ce monde?

"La femme aux nombreuses formes, c'est l'intelligence de l'esprit, laquelle, comme la courtisane, prend divers caractères: quel besoin a d'œuvres impuissantes celui qui n'en a pas vu le terme?

"Semblable au mari d'une épouse coupable, l'esprit, par son union avec l'intelligence, perd la souveraineté et route dans le cercle de la transmigration: quel besoin a d'œuvres impuissantes celui qui ne connaît pas ses voies?

"Le fleuve, c'est l'illusion, qui produit à la fois la création et la destruction, et qui s'agite au bord de sa rive: quel besoin a-t-il d'œuvres impuissantes l'homme enivré qui ne la reconnaît pas?

"L'esprit est le merveilleux miroir des vingt-cinq principes: quel besoin a d'œuvres impuissantes celui qui en ce monde ne connaît pas l'Esprit suprême?

"Quand on a renoncé à la doctrine qui fait obtenir le Seigneur, qui enseigne la délivrance de tous les liens, et qu'on ignore la science dont les paroles sont purs, quel besoin a-t-on d'œuvres impuissantes?

"La roue qui tourne, c'est celle du Temps, roue tranchante qui enlève tout dans l'univers: quel besoin a d'œuvres impuissantes celui qui en ce monde n'en reconnaît pas l'indépendance?

"Le père, c'est la science: comment l'homme qui ne connaît pas ses ordres touchant l'inaction, pourrait-il, avec la consolation qu'il accorde aux qualités, marcher selon ses enseignements?

"Les Haryâvas unanimes dans leurs pensées étant arrivés à cette conviction, tourèrent autour de Nárada avec respect, et entrèrent dans la voie d'où l'on ne revient plus.

"Et le solitaire qui tient sa pensée indissolublement unie au lotus des pieds de Hichikhêça que manifeste le Védâ, se mit de nouveau à parcourir le monde.

"En apprenant que Nárada était la cause de la perte de ses fils qui brillaient par la vertu, Dakcha penché de douleur se lamenta d'avoir donné le jour à des enfants vertueux qui sont souvent une source de regrets.

Mais consolé par Adja, Dakcha eut encore de la fille de Panchadjana des milliers de fils nommés les Çabalaâvas.

that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.

varta, Nárada is cursed by Brahmâ, on a similar occasion, to become the chief of the Gandharvas; whence his musical pro-

"Chargés aussi par leur père d'accomplir la création des êtres, ces hommes, formés dans leurs desseins, se rendirent à l'étang de Nárâyana, où leurs frères aînés étaient parvenus à la perfection.

"Purifiés, par le seul contact de ses eaux, des souillures qu'avaient contractées leurs cœurs; repéchant à voix basse le nom suprême de Brahma, ils se livrèrent à de grandes austérités.

"Ne se nourrissant que d'eau pendant quelques mois, et pendant d'autres que d'air, ils honorèrent Idâspati (Vichû) en récitant ce Mantra:

"Ôm! Adressons notre adoration à Nárâyana, qui est Puruca la grande âme, qui est le séjour de la pure qualité de la Bonté, qui est le grand Brahma'.

"Nárada voyant que ces sages pensaient à reprendre l'œuvre de la création, se rendit auprès d'eux et leur tint, comme à leurs frères, un langage énigmatique.

"Fils de Dakcha, leur dit-il, écoutez les conseils que je vous donne; suivez, vous qui avez de l'affection pour vos frères, la voie où ils ont marché.

"Le frère qui connaissant la loi, suit la route que lui ont indiquée ses frères, est un ami de la vertu qui obtient de jouir du bonheur avec les Maraës.

"Ayant ainsi parlé, Nárada dont le regard est infaillible se retira; et les fils de Dakcha, ô roi respecté, entrèrent dans la voie qu'ils avaient suivie leurs frères.

"Marchant, comme leurs aînés, d'une manière régulière dans la voie qui ramenant l'homme au dedans de lui, le conduit à l'Être suprême, ils ne revinrent pas plus que ne reviendront les nuits déjà écoulées.

"En ce temps-là le Pradjâpati voyant de nombreux prodiges, apprit que la mort de ses enfants était, comme celle de leurs aînés, l'œuvre de Nárada.

"Désolé de la perte de ses enfants, il se mit en fureur contre Nárada, et la lèvre tremblante de colère, il parla ainsi à l'Échë.

"Dakcha dit: Ah! méchant, avec ton extérieur qui est celui des gens de bien, tu m'as fait du mal en enseignant à mes fils vertueux la voie des ascètes qui mendient.

"[En leur donnant ce conseil] avant qu'ils eussent acquitted les trois dettes [de la vie] et qu'ils eussent accompli des œuvres, tu as détruit leur bonheur pour ce monde et pour l'autre.

II.
Then, Maitreya, the wise patriarch, it is handed
pensities. But the Bhágavata, VI., 7, has the reverse of this
legend, and makes him, first, a Gandharva, then a Súdra, then
the son of Brahmá. The Brahma Puráña, and, after it, the Hari
Váná, and the Váyu Puráña, have a different, and not very in-
telligible, story. Daksha, being about to pronounce an impreca-
tion upon Nára, was appeased by Brahmá and the Káishis; and
it was agreed, between them, that Nára should be again born,
as the son of Kaśyapa, by one of Daksha’s daughters. This
seems to be the gist of the legend: but it is very confusedly told.
The version of the Brahma Puráña, which is the same as that
of the Hari Váná, may be thus rendered: “The smooth-speaking
Nára addressed the sons of Daksha, for their destruction and
his own: for the Muni Kaśyapa begot him as a son, who was
the son of Brahmá, on the daughter of Daksha, through fear of
the latter’s imprecation. He was formerly the son of Paramé-
shiń (Brahma): and the excellent sage Kaśyapa next begot him,
as if he were his father, on Asikni, the daughter of Viráña. Whilst
he was engaged in beguiling the sons of the patriarch, Daksha,
of resistless power, determined on his destruction. But he was
solicited, by Brahmá, in the presence of the great sages; and it
was agreed, between them, that Nára, the son of Brahmá,
ought to have been born of a daughter of Daksha. Consequently,
Nára gave his daughter to Parameshtiń; and, by her, was Nára
born.” Now, several difficulties occur here. Asikni is the wife,
not the daughter, of Daksha. But this may be a blunder of the
compiler; for, in the parallel passage of the Váyu, no name occurs.
In the next place, who is this daughter? For, as we shall see,
the progeny of all Daksha’s daughters are fully detailed; and in
no authority consulted is Nára mentioned as the son of either
of them, or as the son of Kaśyapa. Daksha, too, gives his
daughter, not to Kaśyapa, but to Parameshtiń or Brahmá. The
commentator on the Hari Váná solves this by saying he gives
sixty daughters of the daughter of Vīrāṇa;¹ ten of whom he gave to Dharma, thirteen to Kāṣyapa, and her to Brahmā, for Kāṣyapa. The same bargain is noticed in the Vāyu; but Nārada is also said, there, to be adopted by Kāṣyapa: द दिन: कक्षपीति राचिमः। again, however, it gives Daksha’s imprecation in the same words as the Hari Vamsa; a passage, by the way, omitted in the Brahma: गारु नागमेहीत गम्भर्यां शेषि च। ¹

‘Nārada, perish in your present form; and take up your abode in the womb.’ Whatever may be the original of this legend, it is, evidently, imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vamsa can scarcely be admitted as correct. Assuredly is not ‘le Dévarchi Daksha, époux d’Asikni, fille de Vīrāṇa, fut l’aïeul de cet illustre Mouni, ainsi régénéré.’ ¹: देवर्षिमतम: is, more consistently, said, by the commentator, to mean Kāṣyapa. The Vāyu Purāṇa, in another part,—a description of the different orders of Rishis,—states that the Devarshis Parvata and Nārada were sons of Kāṣyapa: पति तो नागदैव कक्षपीतलामावे॥

In the account of Kārtavirya, in the Brahma Purāṇa and Hari Vamsa, Nārada is introduced as a Gandharva, the son of Vārīḍāṇa; being the same, according to the commentator, on the latter, as the Gandharva elsewhere called Upabarhaṇa.

¹ The prior specification (p. 10) was fifty. The Mahābhārata, (Ādi Parvan, 113, and, again, Moksha Dharma), has the same number. The Bhāgavata, Kūrma, Padma, Linga, and Vāyu Purāṇas state sixty. The former is, perhaps, the original; as the fullest and most consistent details relate to them and their posterity.

¹ Harivālīka, 140.
† Stanza 125.

This is the usual list of Dharma’s wives. The Bhāgavata substitutes Kakubha for Arundhati. The Padma Purāṇa, Matsya Purāṇa, and Hari Vamsa contain two different accounts of Daksha’s descendants. The first agrees with our text: the second, which is supposed to occur in the Padma Kalpa, is somewhat varied, particularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or:

<table>
<thead>
<tr>
<th>Padma</th>
<th>Hari Vamsa</th>
<th>Matsya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakshmi</td>
<td>Lakshmi</td>
<td>Lakshmi</td>
</tr>
<tr>
<td>Saraswati</td>
<td>Kirti</td>
<td>Saraswati</td>
</tr>
<tr>
<td>Gangā</td>
<td>Śādyā</td>
<td>Śādyā</td>
</tr>
<tr>
<td>Viśveśā</td>
<td>Viśvā</td>
<td>Viśveśā</td>
</tr>
<tr>
<td>Sāvitrī</td>
<td>Marutwati</td>
<td>Urjaswati</td>
</tr>
</tbody>
</table>

There is evident inaccuracy in all the copies; and the names may, in some instances, be erroneous. From the succeeding enumeration of their descendants, it appears that Kāma was the son of Lakshmi; the Śādyas, of Śādyā; the Viśveśas, of Viśvā; the Maruts, of Marutwati; and the Vasus, of Devī, who may be either the Saraswatis, or Sāvitrī, of the previous enumeration.

¹ According to the Bhāgavata-purāṇa, VI., 6, 2, these sixty daughters were bestowed away as follows: Dharma had ten; Prajāpati, twelve; Indu, twenty-seven; Bhūta, Anirās, and Kriśāwa, two each; and Tārshka, the rest, namely, five. By Prajāpati and Tārshka are meant Kāṣyapa, who, thus, had seventeen. Indu is the same as Soma.
† Several MSS. have Jámi; one has Jámi.
‡ VI., 6, 4.
§ Read “Marutwats”. See my first note in the next page.
the Viśwadevas;¹ and the Sādhyas,² those of Sādhyā. The Marutwats* were the children of Marutwati; the Vasus, of Vasu; the Bhānus (or suns), of Bhānu; and the deities presiding over moments,† of Muḥūrtā. Ghosha was the son of Lambā (an arc of the heavens); Nāgavīthī (the milky-way‡), the daughter

¹ The Viśwadevas are a class of gods to whom sacrifices should be offered daily. Manu, III., 121.§ They are named in some of the Purāṇas, as the Vāyu and Matsya: the former specifying ten; the latter, twelve.‡

² The Sādhyas, according to the Vāyu, are the personified rites and prayers of the Vedas, born of the metres, and partakers of the sacrifices:

Sābya gama mahābhaya kṛṣṇa pānambhin: I
śaryo jñyānāra: II

The same work names twelve, which are, all, names of sacrifices and formulae: as: Darśa, Paurūmāsa, Bṛihadāsva, Rathantara, &c. The Matsya Purāṇa, Padma Purāṇa, and Hari Vaṁśa have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Īśa, Ārunī, &c.¶

---

* Professor Wilson had “Maruta or winds”. The Marutwats, “attended by the winds”, are the Indras. The mother of the Maruts was Diti. See Chapter XXI. ad finem.

† Called, in the original, Muḥūrtājas. The Bhāgavata-purāṇa, VI., 6, 9, calls them Manuḥūrtikas.

‡ The larger commentary observes: भास्ववर्गान्तरास्त्रवेदविश्वाभिभावनित्त्वम् श्रव्यवर्गान्तरास्त्रवेदविश्वाभि-भावनित्त्वम् संप्रेयः: I

§ Sābya laṁkha saṁsāra patyamocanā sāhūrīh. I

[Further notes and references are omitted for brevity.]

² Or, according to the Padma Purāṇa, because they are always present in light, or luminous irradiation:

व्याहित्यायं तृ प्रेरण विद्याद् सर्वतो दिगम I

वयस्वस्य समाख्याता: II

---

* Here this word occurs with the last syllable short; as in the Bhāgavata-purāṇa, VI., 6, 4 and 6.

† For “Dhava” in the former edition,—a typographical error.

‡ Here this reading, but Dhuni, Dhuri, Dhwanī, and Dhurai.

∥ Varāṇa and Ravaṇa are variants.

¶ Professor Wilson has since defined them as “the personified solar rays.” Translation of the Rig-veda, Vol. II., p. 129, note.
intelligent sons. 1 The sister of Vāchaspati, * lovely and virtuous, Yogasiddhā, who pervades the whole world, without being devoted to it, was the wife of Prabhāsa, the eighth of the Vasus, and bore to him the patriarch Viśwakarman, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the (self-moving) chariots of the deities, and by whose skill men obtain subsistence. Ajākapād, Ahirvradhna, † and the wise Rudra Twashṭrī, were born; and the self-born son of Twashṭrī was also the celebrated Viśwarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurūpa, Tryambaka, Aparājīta, Viśhakapi, Sambhu, Kapardin, Rai­vata, Mṛgavyādha, Sarva, and Kapālin. 2 But there are

1 The Vāyu supplies their names, Kshamavarta (patient) and Manaświn (wise).
2 The passage is:

Vṛtikādhvaksanaḥ virodhā vaccā vai viśvaṁ. I

Whose sons they are does not appear; the object being, according to the comment, to specify only the 'eleven divisions or modifications of the youngest Rudra, Twashṭrī':

Vṛtikādhvaksanaḥ virodhā vaccā vai viśvaṁ. II

We have, however, an unusual variety of reading, here, in two copies of the comment: ‘The eleven Rudras, in whom the family of Twashṭrī (a synonym, it may be observed, sometimes, of Viśwakarman) is included, were born. The enumeration of the Rudras ends with Aparājīta, of whom Tryambaka is the epithet:”

* The original has Bṛhaspati.
† All the MSS. that I have seen give Ahirbudhnya or Ahirbudhna.
‡ The extract just preceding is from the smaller commentary; that which follows, from the larger.

a hundred appellations of the immeasurably mighty Rudras. 1

The Brahma (or Hari Vaiśā, the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jātadhara, they are Ajākapād, Ahirvradhna, Viśpaksha, Sureswara, Jayanta, Bahurūpa, Tryambaka, Aparājīta, Vaivaswata, Sāvitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Siva, selected at will from his thousand and eight names, according to the Linga Purāṇa. 1

* VI., 6, 17 and 18. And here too I find Ahirbudhnya.
The daughters of Daksha who were married to Kaśyapa were Aditi, Diti, Danu, Arishtha, Surasā, Khasā, Surabhi, Vinatā, Tāmāra, Krodhavaśā, Idā, Kadrū, and Muni; whose progeny I will describe to you. There were twelve celebrated deities in a former Manvantara, called Tushitas, who, upon the approach of the present allegorical personifications, chiefly of two classes, one consisting of astronomical phenomena, and the other, of portions or subjects of the ritual of the Vedas.

1 There is some, though not much, variation, in these names, in different Purāṇas. The Bhāgavata§ has Saramā, Kāshī, and Timi, the parents, severally, of canine animals, beasts with unclenched hoofs, and fishes, in place of Vinatā, Khasā, and Kadrū; disposing of the first and last differently. The Vāyu has Pravā, in place of Arishtha, and Anāyas (or Danāyas) for Surasā. The Padma Purāṇa, second series, substitutes Kālī, Anāyas, Sūnabhikā, Piśāchā, Vāch, for Arishtha, Surasā, Surabhi, Tāmāra, and Muni; and omits Idā and Khasā. In the Uttara Khaṇḍa of the same, Kaśyapa’s wives are said to be but four: Aditi, Diti, Kadrū, and Vinatā.2

2 In the sixth reign, or that of Chākshusha Manu, according to the text: but, in book III., chapter 1, the Tushitas are the gods of the second or Śwāroḍhisha Manvantara. The Vāyu has a much more complete legend than any other Purāṇa, on this subject. In the beginning of the Kalpa, twelve gods, named Jayas, were created, by Brahmā, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manvantara, till the seventh. They were, accordingly, in the several successive Manvantaras, Ajitas, Tushitas, Satyas, Haris, Vaśi­nihas, Sādhyas, and Ādityas. Our authority, and some others, as the Brāhmaṇa, have, apparently, intended to refer to this account, but have confused the order of the series.

1 The Purāṇas that contain this genealogy agree tolerably well in these names. The Bhāgavata adds many details regarding some of the Ādityas and their descendants.

* Some MSS. here insert Kālī.
† This name is omitted in several MSS.
‡ The more ordinary reading, it seems, is Irā.
§ VI., 6, 25, et seq. In place of Irā, or Iḍā, it has Ilā.

* The first edition had “Dhūti,” an error of the press.
† One MS. has Aṇuṇa.
‡ Professor Wilson appends the following note to the mention, in the Rig-veda, II., 27, 1, of five Ādityas, namely, Mitra, Aryanman, Bhaga, Varuṇa, and Aṇuṇa: “The Ādityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the Taittiriya for eight; adding Dhātvi, Indra, and Vivasvat to those in the text, and adding Aṇuṇa for Aṇuṇa. The Paurāṇik enumeration is, universally, twelve; Vishnu, Pūshan, Twashṭrī, and Savitṛi being added to the eight of the Taittiriya.” Translation of the Rig-veda, Vol. II., p. 274.

The passage of the Rig-veda thus annotated may be taken, on one construction, to speak of a sixth Āditya, Daksha.

For a full discussion of the Ādityas, see Original Sanskrit Texts, Part. IV., pp. 10-13 and 101-106.
The twenty-seven (daughters of the patriarch) who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour. The wives of Arishtanemi bore him sixteen children. The daughters of Bahuputra were the four lightnings. The excellent Pratyangirasa Richas were the children of An-

1 The Nakshatra Yoginis, or chief stars of the lunar mansions, or asterisms in the moon's path.
2 None of the authorities are more specific on the subject of Arishianerui's progeny. In the Mahâbhârata, this is said to be another name of Kaśyapa:

The Bhâgavata substitutes Târksha for this personage, said, by the commentator, to be, likewise, another name of Kaśyapa. His wives are Kâdru, Vinâta, Patangi, and Yâmini, mothers of snakes, birds, grasshoppers, and locusts.
3 Enumerated, in astrological works, as brown, red, yellow, and white; portending, severally, wind, heat, rain, famine.

* VI., 6, 21 and 22:

** Târksha eut pour femmes Vinâta, Kâdru, Patangi et Yâmini; Patangi donna le jour aux Patagas (les oiseaux), et Yâmini aux Çalabhas (les sauterelles).

"Suparnâ (Vinâta aux belles ailes) mit au monde Garûna, celui qui est connu pour être la monture du Dieu chef du sacrifice; et Kâdru donna le jour à Anûru (Arunâ qui est privé de jambes) le cocher du soleil, ainsi qu'à la multitude des Nâgas."

The wives of Arishtanemi bore him sixteen children. The daughters of Bahuputra were the four lightnings. The excellent Pratyangirasa Richas were the children of An-

1 The Richas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhâgavata calls the wives of Angiras, Swadhâ and Sâti, and makes them the mothers of the Pitóis and the Atharva-veda, severally.
2 The Śastradevatas, 'gods of the divine weapons'. A hundred are enumerated in the Râmâyâna; and they are there termed the sons of Kriśâsâwa by Jayâ and Vijayâ, daughters of the Prajâpati, that is, of Dâksha. The Bhâgavata terms the two wives of Kriśâsâwa, Archis (flame) and Dhişhânâ. The former is the mother of Dhiûmrakaśâ (comet); the latter, of four sages; Vedaśîra, Devala, Vayuna, and Manu. The allegorical origin of the weapons is, undoubtedly, the more ancient.
3 This number is founded upon a text of the Vedas, which, to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajâpati (either Brahma or Dâksha) and Vashaikara, "deified oblation;" to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajâpati (either Brahma or Dâksha) and Vashaikara, § "Utterance of the word vâshat, at the moment of pouring the butter on the fire." Professor Wilson's Translation of the Rig-veda, Vol. I., p. 80, note. ¶ Vide ibid., Vol. I., p. 97, note.
It has been related to us that Diti had two sons, by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyākṣa. She had also a daughter, Śimhikā, the wife of Viśrachitī. Hiraṇyakaśipu was the father of four mighty sons: Anuhrāda, Hrāda, the wise Prahlāda, and the heroic Saṁhīlāda,* the augmentors of the Dāitya race. Amongst these, the illustrious Prahlāda, looking on all things with indifference, devoted his whole faith to Īśvara. The flames that were lighted by the king of the Dāityas consumed not him, in whose heart Viṣṇu was cherished; and all the earth trembled, when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Dāitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Viṣṇu; and the recollection of the deity was his armour of proof. Hurlæd from on high by the king of the Dāityas, residing in Swarga, earth received him unharmed. The wind, sent into his body to wither him up, was, itself, annihilated by him, in whom Mahānuśadana was present. The fierce elephants of the spheres broke their tusks, and veiled their pride, against the firm breast which the lord of the Dāityas had ordered them to assault. The ministants priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govindā; and the thousand delusions of the fraudulent Śambara, counteracted by the discus of Kṛishṇa, were practised without success. The deadly poison administered by his father’s officers he partook of unhesitatingly, and without its working any visible change. For he looked upon the world with mind undisturbed, and, full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous, an inexhaustible mine of purity and truth, and an unfailing model for all pious men.

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1 The Purāṇas generally concur in this genealogy, reading, sometimes, Anuhrāda, Hrāda, &c., for Anuhrāda and the rest. Although placed second in the order of Kaśyapa’s descendants, the Dāityas are, in fact, the elder branch. Thus, the Mahābhārata, Moksha Dharma, calls Diti the senior wife of Kaśyapa:

तासां वेदांतविहितं: | and the Vāyu terms Hiraṇyakaśipu and Hiraṇyākṣa the eldest of all the sons of that patriarch:

कुमारशाखाणि ती श्रेष्ठः पूर्वजः पुरुषः।

So “Titan and his enormous brood” were “heaven’s first born.”

* With a single exception, all the MSS. that I have seen read Anuhrāda, Hrāda, Prahrāda, and Saṁhīlāda.
CHAPTER XVI.

Inquiries of Maitreya respecting the history of Prahláda.

MAITREYA.—Venerable Muni, you have described to me the races of human beings, and the eternal Vishú, the cause of this world. But who was this mighty Prahláda, of whom you have last spoken; whom fire could not burn; who died not, when pierced by weapons; at whose presence in the waters earth trembled, shaken by his movements, even though in bonds; and who, overwhelmed with rocks, remained unhurt? I am desirous to hear an account of the unequalled might of that sage worshipper of Vishú, to whose marvellous history you have alluded. Why was he assailed by the weapons of the sons of Diti? Why was so righteous a person thrown into the sea? Wherefore was he overwhelmed with rocks? Why bitten by venomous snakes? Why hurled from the mountain-crest? Why cast into the flames? Why was he made a mark for the tusks of the elephants of the spheres? Wherefore was the blast of death directed against him? Why did the priests of the Daityas practise ceremonies for his destruction? Why were the thousand illusions of Śambara exercised upon him? And for what purpose was deadly poison administered to him by the servants of the king, but which was innocuous as food to his sagacious son? All this I am anxious to hear: the history of the magnanimous Prahláda, a legend of great marvels. Not that it is a wonder that he should have been uninjured by the Daityas: for who can injure the man that fixes his whole heart on Vishú? But it is strange that such inveterate hatred should have been shown, by his own kin, to one so virtuous, so unweariedly occupied in worshipping Vishú. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishú, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence. How should his own father thus behave towards him? Tell me, therefore, most illustrious Muni, the whole story in detail. I wish to hear the entire narrative of the sovereign of the Daitya race.
CHAPTER XVII.

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

Parāśara.—Listen, Maitreya, to the story of the wise and magnanimous Prahlāda, whose adventures are ever interesting and instructive. Hiranyakaśipu, the son of Dītī, had formerly brought the three worlds under his authority; confiding in a boon bestowed upon him by Brahmā. He had usurped the sovereignty of Indra, and exercised, of himself, the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead;* and he appropriated to himself, without reserve, all that was offered, in sacrifice, to the gods. The deities, therefore, flying from their seats in heaven, wandered, through fear of the Dāitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever he desired. The Siddhas, the Gandharvas, and the snake-gods all attended upon the mighty Hiranyakaśipu, as he sat at the banquet. The Siddhas, delighted, stood before him; some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefully in the crystal palace where the Asura with pleasure quaffed the inebriating cup.

The illustrious son of the Dāitya king, Prahlāda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet, as he was drinking. Hiranyakaśipu desired his prostrate son to rise, and said to him: "Repeat, boy, in substance, and agreeably, what, during the period of your studies, you have acquired." "Hear, sire," replied Prahlāda, what, in obedience to your commands, I will repeat,—the substance of all I have learned. Listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal cause of causes." On hearing these words, the sovereign of the Dāityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said: "Vile Brahman, what is this preposterous commendation of my foe, that, in disrespect to me, you have taught this boy to utter?" "King of the Dāityas," replied the Guru, "it is not worthy of you to give way to passion. That which your son has uttered, he has not been taught by me."

* The boon, according to the Vāyu Purāṇa, was, that he should not be slain by any created being; the Kurma adds, except by Viṣṇu. The Bhāgavata has a similar boon as the Vāyu, and, therefore, says the commentator, Viṣṇu assumed the form of the Nṛsiṁha, as being that of neither a man nor an animal.

* Yama, in the Sanskrit.
“By whom, then”, said Hiraṇyakaśipu to the lad, “by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him.” “Vishnú, father”, answered Prahlāda, “is the instructor of the whole world. What else should any one teach, or learn, save him, the supreme spirit?” “Blockhead”, exclaimed the king, “who is this Vishnú, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?” “The glory of Vishnú”, replied Prahlāda, “is to be meditated upon by the devout: it cannot be described. He is the supreme lord, who is all things, and from whom all things proceed.” To this the king rejoined: “Are you desirous of death, fool, that you give the title of supreme lord to anyone, whilst I survive?” “Vishnú, who is Brahma”, said Prahlāda, “is the creator and protector, not of me alone, but of all human beings, and even, father, of you. He is the supreme lord of all. Why should you, sire, be offended?” Hiranyakasipu then exclaimed: “What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?” “Not into my heart alone”, said Prahlāda, “has Vishnú entered, but he pervades all the regions of the universe, and, by his omnipresence, influences the conduct of all beings, mine, father, and thine.” “Away with the wretch”, cried the king:

1 The Purānas teach, constantly, incompatible doctrines. According to this passage, the supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The commentator quotes a text of the Veda in support of this view: भूत: प्रद्धान: शासुष्य जननं सर्वेऽः। ‘Universal soul, entering into men, governs their conduct.’ Incongruities, however, are as frequent in the Vedas as in the Purānas. But, apparently, the most ancient parts of the Hindu ritual recognized an active ruler in the creator of the universe; the notion of abstract deity originating with the schools of philosophy.

* In the original, pradhāna and puruṣa.
persuade him to refrain from glorifying his enemy, and promised him immunity, if he would not be so foolish as to persevere. But Prahláda replied, that he felt no fear, as long as his immortal guardian against all dangers was present in his mind, the recollection of whom was, alone, sufficient to dissipate all the perils consequent upon birth or human infirmities.

Hiranyakásipu, highly exasperated, commanded the serpents to fall upon his disobedient and insane son, and bite him to death with their envenomed fangs. And, thereupon, the great snakes, Kuhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part of his body. But he, with thoughts immovably fixed on Krišna, felt no pain from their wounds; being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said: “Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts: but the skin of the youth is still unscathed. Have recourse, monarch of the Daityas, to some other expedient.” “Ho, elephants of the skies!” exclaimed the demon, “unite your tusks, and destroy this deserter from his father, and conspirer with my foes. Is it thus that often our progeny are our destruction; as fire consumes the wood (from which it springs).”

The young prince was then assailed by the elephants of the skies, as vast as mountain-peaks, cast down upon the earth, and trampled on, and gored by their tusks. But he continued to call to mind Govinda; and the tusks of the elephants were blunted against his breast. “Behold”, he said to his father, “the tusks of the elephants, as hard as adamant, are blunted. But this is not by any strength of mine. Calling upon Janárndana is my defence against such fearful affliction.”

Then said the king to his attendants: “Dismiss the elephants; and let fire consume him. And do thou, deity of the winds, blow up the fire; that this wicked wretch may be consumed.” And the Dánavas piled a mighty heap of wood around the prince, and kindled a fire, to burn him, as their master had commanded. But Prahláda cried: “Father, this fire, though blown up by the winds, burneth me not; and all around I behold the face of the skies, cool and fragrant, with beds of lotos-flowers.”

Then the Brahmans who were the sons of Bhárgava, illustrious priests, and reciters of the Sáma-veda, said to the king of the Daityas: “Sire, restrain your wrath against your own son. How should anger succeed in finding a place in heavenly mansions? As for this lad, we will be his instructors, and teach him obediently to labour for the destruction of your foes. Youth is the season, king, of many errors; and you should not, therefore, be relentlessly offended with a child. If he will not listen to us, and abandon the cause of Hari, we will adopt infallible measures to work his death.”

The king of the Daityas, thus solicited by the priests, commanded the prince to be liberated from the midst of the flames.

Again established in the dwelling of his preceptor, Prahláda gave lessons, himself, to the sons of the demons, in the intervals of his leisure. “Sons of the offspring of Diti”, he was accustomed to say to them, “hear from me the supreme truth.* Nothing else is fit

* Paramártha.
to be regarded; nothing else, here, is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating, with all beings, children of the Daityas, in death. This is manifestly visible to all; to you, as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant. But production cannot be without a material cause; and, as long as conception and parturition are the material causes of repeated birth, so long, be sure, is pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure. But, of a truth, it is pain. For suffering gives delight to those whose vision is darkened by delusion; as fatigue would be enjoyment to limbs that are incapable of motion. This vile body is a compound of

phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell. The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger. By other circumstances their contraries are equally agreeable. The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom. For, as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large

however, leaves the construction of the first half of the sentence imperfect, unless the nominative and verb apply to both portions:

1 The remarks of the larger commentary are subjoined: चक्षुसमाहिताशास्त्रेः कायविद्या सुविचारमः। वाचनिप्रायुष्याशाश्रद्धारायाचाराय धातुराय सुखायते।

1 They are so far from being sources of pleasure in themselves, that, under different contrasts, they become sources of pain. Heat is agreeable in cold weather; cold is agreeable in hot weather. Heat would then be disagreeable. Drink is pleasant to a thirsty man; thirst is agreeable to one who has drunk too much: and more drink would be painful. So of food, and of other contrasts.

* The remarks of the larger commentary are subjoined: ज्ञानम् ज्ञानसमाहितं अनुभवसमाहितं कायविद्या सुविचारमः। वाचनिप्रायुष्याशाश्रद्धारायाचाराय धातुराय सुखायते।

† It is only implied, in the Sanskrit, as read in my MSS., that hell will be his portion. The couplet is as follows:

1 "Sons of the Daityas, just in measure as one entertains affection, does one introduce misery," &c. The original, in the MSS. by me, is:

In the larger commentary we read: कलक्षुसमाहिताशास्त्रेऽसुविचारे वाचनिप्रायुष्याशाश्रद्धारायाचाराय धातुराय सुखायते। कारोति स परियह दहः।
possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost, or burnt, or stolen. Thus, there is great pain in being born. For the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must, then, admit that the world is made up of pain. Verily I say unto you, that, in this ocean of the world, this sea of many sorrows, Vishnu is your only hope. If ye say, you know nothing of this: ‘We are children; embodied spirit in bodies is eternal; birth, youth, decay are the properties of the body, not of the soul.’ But it is in this way that we deceive ourselves. I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but, when I become old, I will do what is needful for the good of my soul. I am now old; and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired? In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude. They die thirsting. Devoted, in childhood, to play, and, in youth, to pleasure, ignorant and impotent, they find that old age is come upon them. Therefore, even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive, incessantly, to be freed. This, then, is what I declare unto you; and, since you know that it is not untrue, do you, out of regard to me, call to your minds Vishnu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings; and you shall laugh at every care. The whole world is suffering under a triple affliction. What wise man would feel

1 ‘Divine knowledge is the province only of those who can separate soul from body, that is, who live independent of bodily infirmities and passions. We have not overcome corporeal vicissitudes, and have, therefore, no concern with such abstruse inquiries.’ This is the commentator’s explanation of the passage.

2 The three kinds of affliction of the Sāṅkhya philosophy: internal, as bodily or mental distress; external, as injuries from men, animals, &c.; and superhuman, or inflictions by gods or demons. See Sāṅkhya Kārikā, ver. 1.
hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should, rather, sympathize with their happiness: for the suppression of malignant feelings is, of itself, a reward.\(^1\) If beings are hostile, and indulge in hatred, they are objects of pity, to the wise, as encompassed by profound delusion. These are the reasons (for repressing hate, which are adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear, briefly, what influences those who have approached the truth.\(^*\) This whole world is but a manifestation of Vishū, who is identical with all things; and it is, therefore, to be regarded, by the wise, as not differing from, but as the same with, themselves. Let us, therefore, lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness which shall be beyond the power of the elements, or their deities, of fire, of the sun, of the moon, of wind, of Indra,\(^\dagger\) of the regent of the sea; which shall be unmolested by spirits of air or earth;* by Yakshas, Daityas, or their chiefs; by the serpent-gods, or monstrous demigods of Swarga;\(\dagger\) which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,\(^1\) or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishū, whose adoration is perfect calm. What, here, is difficult of attainment, when he is pleased? Wealth, pleasure, virtue are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom.”

\(^1\) The construction of the text is elliptical and brief; but the sense is sufficiently clear:

चयं भद्रार्थं मूतामि हिन्नजितिः परम्।

मुद्दं तथापि कुमैति हानिद्विष्कर्णं चत: ॥

The order of the last páda is thus transposed by the commentator:

यथो देशस्व हानिरिव वरम्।

Whence (from feeling pleasure) the abandonment of enmity is, verily, the consequence.’

\(^*\) See Original Sanskrit Texts, Part III., p. 224.

\(^\dagger\) Parjanya, in the Sanskrit.

\(^\dagger\) “Monstrous demigods of Swarga” is to render Kiûnaras.

\(\dagger\) ज्यांत्रां विरोधार्थो भाकादिक्षेत्रयो भास्करादिकृष्ठयो।
CHAPTER XVIII.
Hiraṇyakaśipu's reiterated attempts to destroy his son: their being always frustrated.

The Dānavas, observing the conduct of Prahlāda, reported it to the king, lest they should incur his displeasure. He sent for his cooks, and said to them: "My vile and unprincipled son is now teaching others his impious doctrines. Be quick; and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not; but destroy the wretch without delay." Accordingly they did so, and administered poison to the virtuous Prahlāda, as his father had commanded them. Prahlāda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind; for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said: "King of the Daityas, the fearful poison given by us to your son has been digested, along with his food, as if it were innocent. Hiranyakaśipu, on hearing this, exclaimed: "Hasten, hasten, ministrant priests of the Daitya race. Instantly perform the rites that will effect his destruction." Then the priests went to Prahlāda, and, having repeated the hymns of the Sáma-veda, said to him, as he respectfully hearkened: "Thou hast been born, prince, in the family of Brahmá, celebrated in the three worlds, the son of Hiraṇyakaśipu, the king of the Daityas. Why shouldest thou acknowledge dependance upon the gods? Why upon the eternal? Thy father is the stay of all the worlds; as thou thyself, in turn, shalt be. Desist, then, from celebrating the praises of an enemy; and remember, that, of all venerable preceptors, a father is most venerable." Prahlāda replied to them: "Illustrious Brahmins, it is true that the family of Maríchi is renowned in the three worlds: this cannot be denied. And I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the the least, in what you have said, 'that a father is the most venerable of all holy teachers.' He is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object: they find a ready assent in my mind. But, when you say: 'Why should I depend upon the eternal?' who can give assent to this, as right? The words are void of meaning." Having said thus much, he was silent a while, being restrained by respect to their sacred functions. But he was unable to repress his smiles, and again said: "What need is there of the eternal? Excellent! What need of the eternal? Admirable! Most worthy of you who are my venerable preceptors! Hear what need there is of the eternal; if to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail? Virtue was derived from the eternal by Daksha, Maríchi, and other patriarchs; wealth has been obtained from him by others, and, by others, the
enjoyment of their desires; whilst those who, through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How, then, can it be said, 'What need is there of the eternal?' But enough of this. What occasion is there to say more? You are my venerable preceptors; and, speak ye good or evil, it is not for my weak judgment to decide.” The priests said to him: “We preserved you, boy, when you were about to be consumed by fire; confiding that you would no longer eulogize your father’s foes. We knew not how unwise you were. But, if you will not desist from this infatuation, at our advice, we shall even proceed to perform the rites that will inevitably destroy you.” To this menace, Prahláda answered: “What living creature slays, or is slain? What living creature preserves, or is preserved? Each is his own destroyer, or preserver, as he follows evil, or good.”

1 This is not the doctrine of the impassibility of soul, taught in the Vedas:

हंसा वेयण्यातेन हनु हस्त्‌वर्यातेन हतम्।
उभय तीन न विज्ञानीमि भार्य हति न हतिति॥

‘We do not recognize either the doctrine that supposes the slayer to slay, or the slain to be killed: this (spiritual existence) neither kills nor is killed.’ The same is inculcated, at great length, and with great beauty, in the Bhagavad Gítā:†

पैदं किन्निन्ति शंकायिते पैदं दृष्टिति पावकः।
न पैदं क्षेर्यन्वायो न पैद्यंग्यति मायेः॥

‘Weapons wound it not; fire doth not consume it; water cannot drown it; nor doth it wither before the winds;’ or, as rendered by Schlegel: ‘Non illum penetrant tela; non illum comburit flamma; neque illum perfundunt aquae; nec ventus exsiccat.’ P. 17, new edition. But, in the passage of our text, all that the Hindus understand of Fate is referred to. Death or immunity, prosperity or adversity, are, in this life, the inevitable consequences of conduct in a prior existence. No man can suffer a penalty which his vices in a preceding state of being have not incurred; nor can he avoid it, if they have.

* Śāla, a pike.
† II, 23.

II.
Krishna, the eternal, for succour, and said: "O Janardana, who art everywhere, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishnu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishnu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault, in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life." Thus having prayed, the Brahmans immediately rose up, uninjured and rejoicing; and, bowing respectfully to Prahlada, they blessed him, and said: "Excellent prince, may thy days be many; irresistible be thy prowess; and power, and wealth, and posterity be thine." Having thus spoken, they withdrew, and went and told the king of the Daityas all that had passed.

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

When Hiranyakasipu heard that the powerful incantations of his priests had been defeated, he sent for his son, and demanded of him the secret of his extraordinary might. "Prahlada," he said, "thou art possessed of marvellous powers. Whence are they derived? Are they the result of magic rites? Or have they accompanied thee from birth?" Prahlada, thus interrogated, bowed down to his father’s feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature. It is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence: for I behold Kesava in all beings, as in my own soul. Whence should corporeal or mental suffering, or pain inflicted by elements or the gods, affect me, whose heart is thoroughly purified by him? Love, then, for all creatures will be assiduously cherished by all those who are wise in the knowledge that Hari is all things."

When he had thus spoken, the Daitya monarch, his face darkened with fury, commanded his attendants to
cast his son from the summit of the palace where he was sitting, and which was many Yojanas in height, down upon the tops of the mountains, where his body should be dashed to pieces against the rocks. Accordingly, the Daityas hurled the boy down: and he fell, cherishing Hari in his heart; and Earth, the nurse of all creatures, received him gently on her lap, thus entirely devoted to Kesava, the protector of the world.

Beholding him uninjured by the fall, and found in every bone, Hiranyakasipu addressed himself to Sambara, the mightiest of enchanters, and said to him: “This perverse boy is not to be destroyed by us. Do you, who are potent in the arts of delusion, contrive some device for his destruction.” Sambara replied: “I will destroy him. You shall behold, king of the Daityas, the power of delusion, the thousand and the myriad artifices that it can employ.” Then the ignorant Asura Šambara practised subtle wiles for the extermination of the firm-minded Prahlāda. But he, with a tranquil heart, and void of malice towards Šambara, directed his thoughts, uninterruptedly, to the destroyer of Madhu; by whom the excellent discus, the flaming Sudarśana, was dispatched to defend the youth; and the thousand devices of the evil-destined Šambara were, every one, foiled by this defender of the prince. The king of the Daityas then commanded the withering wind to breathe its blighting blast upon his son; and, thus commanded, the wind immediately penetrated into his frame, cold, cutting, drying, and insufferable. Knowing that the wind had entered into his body, the Daitya boy applied his whole heart to the mighty upholder of the earth. And Janárdana, seated in his heart, waxed wroth, and drank up the fearful wind, which had thus hastened to its own annihilation.

When the devices of Šambara were all frustrated, and the blighting wind had perished, the prudent prince repaired to the residence of his preceptor. His teacher instructed him daily in the science of polity, as essential to the administration of government, and invented, by Ušanas, for the benefit of kings; and, when he thought that the modest prince was well grounded in the principles of the science, he told the king that Prahlāda was thoroughly conversant with the rules of government, as laid down by the descendant of Bṛigu. Hiranyakasipu therefore summoned the prince to his presence, and desired him to repeat what he had learned; how a king should conduct himself towards friends or foes; what measures he should adopt at the three periods (of advance, retrogression, or stagnation); how he should treat his councillors, his ministers, the officers of his government and of his household, his emissaries, his subjects, those of doubtful allegiance, and his foes; with whom should he contract alliance; with whom engage in war; what sort of fortress he should construct; how forest and mountain tribes should be reduced; how internal grievances should be rooted out. All this, and what else he had studied, the youth was commanded, by his father, to explain. To this, Prahlāda, having bowed affectionately and reverentially to the feet of the king, touched his forehead, and thus replied:

“It is true that I have been instructed, in all these matters, by my venerable preceptor; and I have learnt them. But I cannot, in all, approve them. It is said
that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes). But I, father—be not angry—know neither friends nor foes; and where no object is to be accomplished, the means of effecting it are superfluous. It were idle to talk of friend or foe in Govinda, who is the supreme soul, lord of the world, consisting of the world, and who is identical with all beings. The divine Vishnu is in thee, father, in me, and in all everywhere else: and, hence, how can I speak of friend or foe, as distinct from myself? It is, therefore, waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge; and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the fire-fly to be a spark of fire? That is active duty, which is not for our bondage; that is knowledge, which is for our liberation. All other duty is good only unto weariness: all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable, hear me, O mighty monarch, thus prostrate before thee, proclaim. He who cares not for dominion, he who cares not for wealth, shall, assuredly, obtain both in a life to come.* All men, illustrious prince, are toiling to be great. But the destinies of men, and not their own exertions, are the cause of greatness. Kingdoms are the gifts of fate, and are bestowed upon the stupid, the ignorant, the cowardly, and those to whom the science of government is unknown. Let him, therefore, who covets the goods of fortune be assiduous in the practice of virtue. Let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles,† all are but forms of one eternal Vishnu, existing, as it were, detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Vishnu, assuming a universal form: When this is known, the glorious god of all, who is without beginning or end, is pleased; and, when he is pleased, there is an end of affliction."

On hearing this, Hiranyakasipu started up from his throne, in a fury, and spurned his son, on the breast, with his foot. Burning with rage, he wrung his hands, and exclaimed: "Ho Viprachitti! ho Rahu! ho Bali!"

1 Celebration Daityas. Viprachitti is one of the chief Danavas, or sons of Danu, and appointed king over them by Brahma. Rahu was the son of Suihika, more known as the dragon's head, or ascending node; being a chief agent in eclipses. Bali was

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* These are the four Upayas, 'means of success', specified in the Amara-kośa:

† II, 8, 1, 20.

† Sarisvita.
bind him with strong bands,¹ and cast him into the ocean; or all the regions, the Daityas and Dánava, will become converts to the doctrines of this silly wretch. Repeatedly prohibited by us, he still persists in the praise of our enemies. Death is the just retribution of the disobedient." The Daityas accordingly bound the prince with strong bands,* as their lord had commanded, and threw him into the sea. As he floated on the waters, the ocean was convulsed throughout its whole extent, and rose in mighty undulations, threatening to submerge the earth. This when Hi-raḫyaśāipu observed, he commanded the Daityas to hurl rocks into the sea, and pile them closely on one another, burying beneath their incumbent mass him whom fire would not burn, nor weapons pierce, nor serpents bite; whom the pestilential gale could not blast, nor poison, nor magic spirits, nor incantations destroy; who fell from the loftiest heights, unhurt; who foiled the elephants of the spheres;—a son of depraved heart, whose life was a perpetual curse. "Here," he cried, "since he cannot die, here let him live for thousands of years, at the bottom of the ocean, overwhelmed by mountains.† Accordingly, the Daityas and Dána-

sovereign of the three worlds, in the time of the dwarf incarnation, and, afterwards, monarch of Pátaḷa.

¹ With Nágapášas, "snake-nooses"; tortuous and twining round the limbs, like serpents.

* Nágabándhana.
† In my MSS., which here seem to differ from those used by Professor Wilson, I find:

\[ \text{Tatḥo nṛtvaṁ vajra-śaktaś ca sūtṝpitarā} \]
\[ \text{Anubhūtā ugra-parāparasthitā} \]

* Puṇḍarikākṣa.
† Paruhottama.
* Brahmahādaya.

§ देव यथासुराः सिद्धा नामागम्यथिविशेषः।
मिश्रायायाः राचवायाः महायाः।
प्रवक्ता यायाः विनिप्रविधिकरसः।
भुवायेव विषयायाः सद्ध्यायाः रसः।
\[ \text{Devas yathāsuraḥ: siddha nāma gamya viśeṣaḥ.} \]
\[ \text{Miśraṇaḥ rāca vivāyaḥ mahāyaḥ.} \]
\[ \text{Praśastiḥ śaśarṇāyaṁ vipralipidikaranāś.} \]
\[ \text{Bhūvaṁ eva vīśayāṁ śadāyāṁ ras.} \]

\[ \text{Dharmataḥ prāparāṣṭre vā śrīmālakṣaṇaḥ.} \]

vás hurled upon Prahláda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles. But he, still with mind undisturbed, thus offered daily praise to Viṣṇu, lying at the bottom of the sea, under the mountain-heap. "Glory to thee, god of the lotus-eye!* Glory to thee, most excellent of spiritual things!† Glory to thee, soul of all worlds! Glory to thee, wielder of the sharp discus! Glory to the best of Brahmans;† to the friend of Brahmans and of kine; to Kríśña, the preserver of the world! To Govinda be glory! To him who, as Brahmá, creates the universe; who, in its existence, is its preserver; be praise! To thee, who, at the end of the Kaḷpa, takest the form of Rudrá; to thee, who art triform; be adoration! Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities (of nature). Thou art all these, and the chief object of them all.§ Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia. Thou art the performance and
discontinuance of acts; thou art the acts which the Vedas enjoin. Thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishnu, who art the soul of all, art the fruit of all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee. Thou alone, identical with the gods and the fathers of mankind; receivest burnt offerings and oblations. The universe is thy intellectual form, whence proceeded thy subtile form, this world. Thence art thou all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory be to thee, Purushottama! And glory to that imperishable form, which, soul of all, is another manifestation of thy might, the asylum of all qualities, existing in all creatures! I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise. Om! Salutation to Vasudeva; to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all! Glory be to the great spirit, again and again; to him who is without name or shape; who, sole, is to be known by adoration; whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore! For they behold not his inscrutable nature. I glorify the supreme deity Vishnu, the universal witness, who, seated internally, beholds the good and ill of all. Glory to that Vishnu, from whom this world is not distinct! May he, ever to be meditated upon as the beginning of the universe, have compassion upon me! May he, the supporter of all, in

1 Acts of devotion—sacrifices, oblations, observance of rules of purification, alms-giving, and the like—opposed to ascetic and contemplative worship, which dispenses with the ritual.

2 Havya and Kavya, oblations of ghee or oiled butter; the former presented to the gods, the latter, to the Pitrás.

3 Mahat, the first product of nature, intellect.

4 The preceding passage was addressed to the Purusha or spiritual nature of the supreme being. This is addressed to his material essence, his other energy, चप्रत श्रवि: that is, to Pradhāna.

* छप्पन महती विकलम्ब शिविण तत्तत शुचि जब्दिषदीया।

**बुध्मानि सर्वोत्ति च भुतबेदाशेयनाराकारांशास्त्रीय शिवकम्ब।

† तस्मान सुनामिणिविविष्यमावेय तत्तत्र दिप्रस्त्राद्विविष्यम।

+ हिमालिविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि**

†† नमस्कर्म समस्तक्षण शिवकृपां श्रद्धार्धत्क्रियाश्रुत।

†‡ नाम छप्पन न श्रविको योंक्ष्यिनिनेवलयम।

‡ Parāś rūpam.
whom everything is warped and woven,¹ undecaying, imperishable, have compassion upon me! Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are; to him whom I, also, am! For he is everywhere, and through whom all things are from me. I am all things. All things are in me, who am everlasting. I am undecaying, ever-enduring, the receptacle of the spirit of the Supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

¹ Or, rather, 'woven as the warp and woof':

यष्टीमितालोऽ च विनिमरस्वयम्।
उत meaning 'woven by the long threads', and प्रोत, 'by the cross threads.'

CHAPTER XX.

Vishnu appears to Prahlada. Hirasimha relents, and is reconciled to his son: he is put to death by Vishnu as the Nrisinha. Prahlada becomes king of the Daityas; his posterity: fruit of hearing his story.

Thus meditating upon Vishnu, as identical with his own spirit, Prahlada became as one with him, and finally regarded himself as the divinity. He forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and, in consequence of the efficacy of this conviction of identity, the imperishable Vishnu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation,* Prahlada had become one with Vishnu, the bonds† with which he was bound burst instantly asunder; the ocean was violently uplifted; and the monsters of the deep were alarmed; earth, with all her forests and mountains, trembled; and the prince, putting aside the rocks which the demons had piled upon him, came forth from out the main. When he beheld the (outer) world again, and contemplated earth and heaven, he remembered who he was, and recognized himself to be Prahlada. And again he hymned Purushottama, who is without beginning or end; his mind being steadily and undeviatingly addressed to the object of his prayers, and his speech, thoughts, and acts being firmly under con-

* Yoga.
† Uragabandha.
trol. "Om! Glory to the end of all": to thee, lord, who art subtle and substantial; mutable and immutable; perceptible and imperceptible; divisible and indivisible; indefinable and definable; the subject of attributes, and void of attributes; abiding in qualities, though they abide not in thee; morphous and amorphous; minute and vast; visible and invisible; hideousness and beauty; ignorance and wisdom; cause and effect; existence and non-existence; comprehending all that is good and evil; essence of perishable and imperishable elements; asylum of undeveloped rudiments! O thou who art both one and many, Vásudeva, first cause of all, glory be unto thee! O thou who art large and small; manifest and hidden; who art all beings, and art not all beings; and from whom, although distinct from universal cause, the universe proceeds: to thee, Purushottama, be all glory!"

Whilst, with mind intent on Viṣṇu, he thus pronounced his praises, the divinity, clad in yellow robes, suddenly appeared before him. Startled at the sight, with hesitating speech, Prahláda pronounced repeated salutations to Viṣṇu, and said: "O thou who removest all worldly grief, Keśava, be propitious unto me! Again sanctify me, Achyuta, by thy sight." The deity replied: "I am pleased with the faithful attachment thou hast shown to me. Demand from me, Prahláda, whatever thou desirest." Prahláda replied: "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay. May passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee." Bhagavat answered: "Thou hast, O lord, pardon, in my father, this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me. But all this, and whatever ill beside, has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed. And do
thou, therefore, free my father from this iniquity." To this application Vishnu replied: "All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura." Prahlada answered and said: "All my desires, O lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love are as nothing: for even liberation is in his reach whose faith is firm in thee, root of the universal existence." Thus saying, Vishnu vanished from his sight; and Prahlada repaired to his father, and bowed down before him. His father kissed him on the forehead, and embraced him, and shed tears, and said: "Dost thou live, my son?" And the great Asura repented of his former cruelty, and treated him with kindness. And Prahlada, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishnu, in the form of the man-lion, Prahlada became the sovereign of the Daityas;

1 Literally, 'having smelt his forehead.' I have elsewhere had occasion to observe this practice: Hindu Theatre, Vol. II., p. 45.

2 Here is another instance of that brief reference to popular and prior legends, which is frequent in this Purana. The man-lion Avatara is referred to in several of the Puranas; but I have met with the story in detail only in the Bhagavata. It is there said that Hiranyakasipu asks his son, why, if Vishnu is everywhere, he is not visible in a pillar in the hall where they are assembled. He then rises, and strikes the column with his fist; and, possessing the splendours of royalty consequent on which, Vishnu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiranyakasipu's being torn to pieces. Even this account, therefore, is not, in all particulars, the same as the popular version of the story.

* Bhagavata-purana, VII., 8, 12-30. Burnouf’s translation of it is as follows:

"Hiranyakasipu dit: Oui, tu veux certainement mourir, toi qui te vantes ainsi entre mesure; car il est confus, ô insensé, le langage de ceux qui touchent au moment de leur mort.

"Et celui que tu nommes le souverain du monde, ô miserable, comme s’il y avait un autre souverain que moi, où est-il? et s’il est partout, pourquoi ne paraît-il pas dans cette colonne?

"Orgueilleux, je te séparerais la tête du corps: qu’il te protège donc en ce jour ce Hari qui est ton appui désiré.

"Nara dit: Après avoir insulté ainsi plusieurs fois par de dures paroles son fils, ce grand serviteur de Bhagavat, l’Asura furieux, tirant son poignard, s’élance du haut de son siège, et usant de toute sa force, il frappa la colonne du poing.

"Au même instant il en sortit un rugissement terrible, qui fit éclater l’enveloppe de l’ennemi de la terre, et qui s’élevant jusqu’au séjour d’Adja et des autres Dieux, leur fit croire à l’anéantissement de leurs palais.

"Au moment où se fera de sa vigueur, l’Asura, qui voulait tuer son fils, entendit ce rugissement inouï, merveilleux, au bruit duquel avaient tremblé les chefs des Asuras, il en chercha, mais en vain, la cause dans l’assemblée.

"Alors, pour justifier ce qu’avait dit son serviteur et prouver qu’il résidait en réalité au sein de tous les êtres, le Dieu apparut dans l’assemblée au centre de la colonne, sous une forme merveilleuse, qui n’était ni celle d’un homme, ni celle d’un animal.

"Regardant de tous les côtés cet être qui sortait du milieu de la colonne, Ce n’est ni un animal, ni un homme [se dit-il]; ah! que peut être cette étonnante forme d’homme et de lion?

"Pendant qu’il réfléchissait, le Dieu à la forme d’homme et de lion s’élance devant lui, terrible, ayant des yeux rouges comme l’or bruni au feu, un visage dont une crinière épaissie et hérisée augmentait l’ampleur.

"De larges défenses, une langue tranchante qui s’agissait comme un poignard, des sourcils foncés qui rendaient son visage effrayant, des II.
upon his piety, exercised extensive sway, and was
oreilles raides et dressées, une bouche d’une profondeur merveilleuse et semblable à une cavane, des narines étirées et des mâchoires qui s’en- trouvaient d’une manière horrible.

"Il touchait au ciel; son col était gros et court, sa poitrine large, sa taille ramassée, son corps parsemé de poils, jaunes comme les rayons de la lune; ses bras nombreux se développant autour de lui comme cent bataillons; ses ongles étaient de véritables armes.

"Tel se montrait le Dieu, inabordable et chassant devant lui les Dāiyas et les Dānavas avec toutes les armes irrésistibles qu’il possédait ou qu’il avait empruntées, quand l’Asura se dit: Sans doute c’est Hari, c’est ce grand magicien qui croit ainsi pouvoir me tuer; mais ses efforts seront vains.

"Et aussitôt, poussant un cri, le héros des Dāiyas armé de sa masse s’élança contre Nṛsiṁha; mais semblable à l’insecte qui tombe dans le feu, l’Asura disparut absorbé par la splendeur de son ennemi.

"Comment s’étonner qu’il ait disparu auprès du Dieu dont la Bonté est la forme, qui dissipa jadis par sa splendeur les Ténèbres [primitives]? Cependant le grand Asura, irrité, assaillit Nṛsiṁha en le frappant des coups répétés de sa masse.

"Pendant qu’il combattait en brave avec sa masse, le Dieu qui porte aussi cette arme le saisit comme l’oiseau fils de Garuḍa qui se joute.

"Tous les immortels habitants des cieux, chassés de leurs demeures et cachés derrière les nuages, désapprouvèrent cette action; mais le grand Asura s’imaginait que Nṛhari, aux mains duquel il venait d’échapper, redoutait sa vigueur, saisit son bonclier et son poignard, et son ennemi qui fermait les yeux.

"Au moment où, impétueux comme le vautour, il s’élancait dans les voies du glaive, frappant sans relâche en haut, en bas, Hari, poussant un violent et terrible éclat de rire, saisit avec une irrésistible rapidité son ennemi qui ferment les yeux.

"Semblable au reptile qui saisit un rat, Hari s’empara de son adversaire, qui s’agitait en tous sens dans les douleurs de cette étreinte; et le renversant sur sa cuisse à la porte [du palais], il le déchira en se jouant avec ses ongles cette peau impénétrable à la foudre, comme Garuḍa déchire un serpent venimeux.

"Roulant des yeux dont la fureur qui l’animait rendait l’aspect intolérable, échappant de sa langue les coins de sa large bouche, Hari, avec sa tête entourée d’une crinière rouge par le sang qui en dégouttait, semblable au lion qui après avoir égorgé un éléphant, s’est fait une guirlande de ses entrailles,

blessed with a numerous progeny.* At the expiration of an authority which was the reward of his meritorious acts,† he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

Such, Maitreya, was the Daitya Prahlāda, the wise and faithful worshipper of Vishnu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahlāda is immediately cleansed from his sins. The iniquities that he commits, by night, or by day, shall be expiated by once hearing, or once reading, the history of Prahlāda. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lation,¹ shall yield fruit equal to the donation of a cow.² As Vishnu

¹ The days of full and new moon are sacred with all sects of Hindus. The eighth and twelfth days of the lunar half-month were considered holy by the Vaishnavas, as appears from the text. The eighth maintains its character, in a great degree, from the eighth of Bhādra being the birth-day of Kṛṣhṇa; but the eleventh, in more recent Vaishnava works, as the Brahma Vai-vartha Purāṇa, has taken the place of the twelfth, and is even more sacred than the eighth.

² Or any solemn gift. That of a cow is held particularly sacred: but it implies accompaniments of a more costly character,—ornaments and gold.

"Quitta son ennemi, dont il avait arraché le cœur avec ses ongles; et armé de la multitude de ses bras secondée par des griffes semblables à des glaives, il mit à mort les serviteurs de l’Asura, qui brandissant leurs armes, se levaient par milliers de toutes parts à la suite de leur maître."

† There is nothing, in the MSS. at my disposal, answering to the words “which was the reward of his meritorious acts”.

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protected Prahláda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale.  

1 The legend of Prahláda is inserted, in detail, in the Bhágavata and Nárada Puráñas, and in the Uttar Khaúña of the Padma. It is adverted to, more briefly, in the Váyu, Linga, Kúrma, &c., in the Moksha Dharma of the Mahábhárata, and in the Hari Vaúña.

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CHAPTER XXI.

Families of the Daityas. Descendants of Kaśyapa by Danu.

Children of Kaśyapa by his other wives. Birth of the Maruts, the sons of Diti.

The sons of Saúhráda,* (the son of Hiraṇyakaśipu), were Áyushtmat, Śibi, and Báshkala.† Prahláda had a son named Virochana; whose son was Bali; who had a hundred sons, of whom Báña was the eldest.²

Hiraṇyáksha also had many sons, all of whom were Daityas of great prowess: Jharijhara, § Šakuni, Bhú-

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1 The Padma Puráña makes these the sons of Prahláda. The Bhágavata¶ says there were five sons, but does not give the names. It also inserts the sons of Hléda; making them the celebrated demons Ilvala and Vátépi. The Váyu refers to Hléda other Daityas, famous in Pauráunik legend; making his son, Nisunda, and his sons, Sunda and Upásunda: the former, the father of Maricha and Táaraká; the latter, of Múka.

2 The Padma Puráña and Váyu name several of these: but they are not of any note. The latter gives the names of two daughters, who are more celebrated, Pútána and Šakuni.

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* In p. 30, supra, the Translator prefers to call him Saúhráda. See the two notes there.
† According to the Bhágavata-puráña, VI., 18, 15, Báshkala—who had a brother, Mahisha—was son of Anuhráda and Súrmyá.
‡ द्विक्ष्यावस्यूत्तवास्तव एव महायज्ञः
§ Variants of this name are Urjhara, Bhúrthira, Bhúrthiva, Karkara, and Pútaná.
¶ At VI., 18, 13 and 14, it speaks of one son of Saúhráda, Panchajana, with Kéti for his mother; and of Vátépi and Ilvala, sons of Hréda, by Dhamani.
Vaiśwānara¹ had two daughters, Pulomā and Kālakā;² who were both married to Kaśyapa,³ and bore him sixty thousand distinguished Dānavas, called Pulomās and Kālakanjas,⁴ who were powerful, ferocious, and cruel.

The sons of Viprachitti, by Śiṃhikā, (the sister of Hiraṇyakaśipu), were Vyaṇaśa, Śalya the strong, Nabha the powerful, Vatāpi, Namuchi, Ilyāla; Khaśirāma, Anjaka,⁵ Sārniśhrā, and Kālānābha, the valiant Śvarbhānu, had a daughter named Prabhā;³ and Śarmīnīṣhrā⁴ was the daughter of Vṛṣhaparvan, as were Upādānāvi and Hayaśiras.⁵

According to the Bhāgavata,² the descendants of Hiraṇyākṣa are said, in the Padma Purāṇa, to have extended to seventy-seven crores, or seven hundred and seventy millions. Some copies, for Tāraka, read Kālānābha.⁶

² The Padma and Vāyu Purāṇas furnish a much longer list of names: but those of most note are the same as in the text, Kaśiṇīva. The Bhāgavata,§ for the most part, agrees.
³ The Bhāgavata, makes Prabhā the wife of Namuchi. According to the Vāyu, she is the mother of Nahuša.
⁴ Married to Yayāti, as will be related.
⁵ The word is also read Kulaśktas.

* Professor Wilson had "Kālīkā", for which I have discovered no warrant. And see the Bhāgavata-purāṇa, VI., 6, 32, et seq.
† The Sanskrit in the MSS. I have examined, has nothing correspondent to this word. It should seem that mention is made, in the present chapter, of only one Tāraka, but of two Kālānābhās.
‡ Only in the text accompanying what I have called the smaller commentary do I find Tāraka. Elsewhere the reading is Kālānābha.
§ At VI., 6, 20 and 30, it names Dwimūrdhāna, Šumbha, Arishiti, Hayaśiras, Vihāvas, Ayomukha, Śankuśiras, Śvarbhānu, Kapila, Aruñā, Puloman, Vṛṣhaparvan, Ekachakra, Anūtāpana, Ilyśtraksha, Viniśkapsha, and Viprachitti. Many of these names occur again at VIII., 10, 19-22. In Book IV., Chapter X. And see the Bhāgavata-purāṇa, VI., 6, 31.
¶ In Book IV., Chapter X. And see the Bhāgavata-purāṇa, VI., 6, 31.

¹ VI., 6, 19-22.
² VI., 6, 32.
³ VI., 6, 33.
bhānu, and the mighty Vakrayodhin. These were the most eminent Dānavas, through whom the race of Danu was multiplied, by hundreds and thousands, through succeeding generations.

In the family of the Daitya Prahlāda, the Nivátkakavachas were born, whose spirits were purified by rigid austerity.

Tāmra (the wife of Kaśyapa) had six illustrious

1 The text omits the two most celebrated of the Saṁhikeyas or sons of Siṁhikā, Rāhu (see Vol. I., p. 148, note) and Ketu, who are specified both in the Bhāgavata† and the Vāyu; the former, as the eldest son. Of the other sons it is said, by the Vāyu, that they were all killed by Parasurāma.

2 Two names of note, found in the Vāyu, are omitted by the Vishnū; that of Puloman, the father of Śachi, the wife of Indra, and mother of Jayanta; and Maya, the father of Vajrakāmā and Mahodāri.

3 The Bhāgavata says the Paulomas were killed by Arjuna, who, therefore, the commentator observes, were the same as the Nivátkakavachas. But the Mahābhārata describes the destruction of the Nivátkakavachas, and of the Paulomas and Kālakēyas, as the successive exploits of Arjuna. Vana Parvan, 8: I., 633. The story is narrated in detail only in the Mahābhārata, which is, consequently, prior to all the Purāṇas in which the allusion occurs. According to that work, the Nivátkakavachas were Dānavas, to the number of thirty millions, residing in the depths of the sea; and the Paulomas and Kālakējas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

BOOK I., CHAP. XXII.

VĀNARA.

daughters, named Śuki, Śyenī, Bhāsi, Sugrīvī, Śuchi, and Grīdhrikā. Śuki gave birth to parrots, owls, and crows; Śyenī, to hawks; Bhāsi, to kites; Grīdhri, to vultures; Śuchi, to water-fowl; Sugrīvī, to horses, camels, and asses. Such were the progeny of Tāmra.

Vinaṅa bore to Kaśyapa two celebrated sons, Garuda and Aruṇa. The former, also called Suparīṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race.

The children of Surāsa were a thousand mighty many-headed serpents, traversing the sky.

1 All the copies read युक्ती युक्तिः अयुक्तौ सुरायति अद्वितकान्।

2 The dragons of modern fable. Anayus (or Danayus) is

3 The dragons of modern fable. Anayus (or Danayus) is

* Professor Wilson put “Grīdhrikā”.
† This reading actually occurs in two MSS. that I have examined.
‡ Tūrkṣa is a name of Kaśyapa; and Garuḍa is said—in the Bhāgavata-purāṇa, VI., 6, 22—to be his son by Suparīṇa. Vide supra, p. 26, note 2.
The progeny of Kadri were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa; the chief amongst whom were Sesa, Vāsuki, Takshaka, Śankha, Śweta, Mahāpadma, Kam-balā, Aśvatara, Elāpatra, Nāga, Karkofaka, Dhananjaya, and many other fierce and venomous serpents.

The family of Krodhavasa were, all, sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.

Substituted for Surasā, in the Vāyu, and in one of the accounts of the Padma. The Bhāgavata says Rākṣasas were her off-spring. The Matsya has both Surasā and Anāyus; making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

The Vāyu names forty; the most noted amongst whom, in addition to those of the text, are Airāvata, Dhrītarāśira, Mahānīla, Balāhaka, Anjana, Pushpadanishāra, Durmukha, Kāliya, Pundarika, Kapila, Nāhusha, and Mauni.

By Daṇḍhin (दंडिन्) some understand serpents; some, Rākṣasas: but, by the context, carnivorous animals, birds, and fishes seem intended. The Vāyu makes Krodhavasa the mother of twelve daughters, Mṛigī and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhūtas and Piśāchas, or goblins, sprang.

One copy only inserts a half-stanza here: “Krodhā was the mother of cows and buffaloes; of trees, and creeping plants, and shrubs, and every kind of grass; Khasā, of the Yakshas and Rākṣasas; Muni, of the Apsarasas; and Arishțā, of the illustrious Gandharvas.”

Surabhi was the mother of cows and buffaloes; of trees, and creeping plants, and shrubs, and every kind of grass; Khasā, of the Yakshas and Rākṣasas; Muni, of the Apsarasas; and Arishțā, of the illustrious Gandharvas.
These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations. This creation, O Brahman, took place in the (second or) Śvārochisha Manwantara. In the (present or) Vaivasvata Manwantara, Brahmā being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred. For he begot, as his sons, the seven Rishis, who were, formerly, mind-engendered, and was, himself, the grandsire of the Gandharvas, serpents, gods, and Dānavas.

1 The Kūrma, Matsya, Brahma, Linga, Agni, Padma, and Vāyu Purāṇas agree, generally, with our text, in the description of Kaśyapa's wives and progeny. The Vāyu enters most into details, and contains very long catalogues of the names of the different characters descended from the sage. The Padma and Matsya, and the Hari Vaṁśa, repeat the story, but admit several variations, some of which have been adverted to in the preceding notes.

2 We have a considerable variation, here, in the commentary; and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that Brahmā, the grandsire of the Gandharvas, &c., appointed the seven Rishis, who were born in a former Manwantara, to be his sons, or to be the intermediate agents in creation. He created no other beings himself, being engrossed by the sacrificial ceremony:

Instead of “putratwe”, “in the state of sons”, the reading is, sometimes, “pitratwe”, “in the character of fathers”, that is, to all other beings. Thus, the gods and the rest, who, in a former Manwantara, originated from Kaśyapa, were created, in the present period, as the offspring of the seven Rishis. The other explanation agrees with the preceding, in ascribing the birth of all creatures to the intermediate agency of the seven Rishis, but calls them the actual sons of Brahmā, begotten, at the sacrifice of Varuṇa, in the sacrificial fire:

Diti, having lost her children, propitiated Kaśyapa;
and the best of ascetics, being pleased with her, promised her a boon; on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition. "You shall bear a son", he said, "who shall slay Indra," if, with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Having thus said, Kaśyapa departed. And the dame conceived, and, during gestation, assiduously observed the rules of mental and personal purity. When† the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility, watching for an opportunity to disappoint her intention. At last, in the last year of the century, the opportunity occurred. Diti retired, one night, to rest, without performing the prescribed ablution of her feet, and fell asleep; on which the thunderer divided, with his thunderbolt, the embryo in her womb into seven portions! The child, thus mutilated, cried bitterly; and Indra* repeatedly attempted to console and silence it, but in vain. On which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Maruts (winds). They derived this appellation from the words with which Indra† had addressed them (má rodáh, "weep not"); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.:

1 This legend occurs in all those Purāṇas in which the account of Kaśyapa’s family is related.

* Śakra, in the Sanskrit.
† The original has Maghavat.
‡ Since the publication of his Vishṇu-purāṇa, Professor Wilson has dwelt at length on the Maruts, repeating, besides, from Hindu authorities, the various etymologies of the word that have been proposed. The text of the Veda, in one remarkable passage in the first book, recognizes a difference of degree in the relative dignity of the gods, and even in their age; enunciating veneration to the great gods, to the lesser, to the young, and to the old. Among the lesser gods, an important share of adoration is enjoyed by a group avowedly subordinate to Indra,—invoking an obvious allegory,—the Maruts, or Winds, who are naturally associated with the firmament. We have, indeed, a god of the wind, in Vāyu; but little is said of him, and that chiefly in association with Indra, with whom he is identified by scholiasts on the Veda. The Maruts, on the contrary, are frequently addressed as the attendants and allies of Indra, confederated with him in the battle with Vītrā, and aiding and encouraging his exertions. They are called the sons of Piśāci, or the earth, and also Rudras, or sons of Rudra: the meaning of which affiliations is not very clear, although, no doubt, it is allegorical. They are also associated, on some occasions, with Agni; an obvious metaphor, expressing the action of wind upon fire. It is also intimated that they were, originally, mortal, and became immortal in consequence of worshipping Agni, which is also easy of explanation. Their share in the production of rain, and their fierce and impetuous nature, are figurative representations of physical phenomena. The scholar endeavours to connect the history of their origin with that narrated in the Purāṇas,
but without success; and the latter, absurd as it is, seems to have no better foundation than one proposed etymology of the name,—'Do not (nd) weep (rodhi),'-which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested.' Translation of the Rig-veda, Vol. I., Introduction, pp. XXXII and XXXIII.

The scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yāska, Nir., 11, 13. They sound (sancati, from ra), having attained mid-heaven (mitam); or, They sound without measure (animitam); or, They shine (rauch) in the clouds (mitam) by themselves; or, They hasten (dramatis) in the sky. All the minor divinities that people the mid-air are said, in the Vedas, to be styled Maruts, as in the text: 'All females whose station is the middle heaven, the all-pervading masculine Vāyu, and all the troops (of demigods), are Maruts.' Sāyaśa also cites the Purāṇaβh tradition of the birth of the forty-nine Maruts, in seven troops, as the sons of Kaśyapa.' Ibid., Vol. I., p. 225, note.

The paternity of Rudra, with respect to the Maruts, is thus accounted for by the scholiast: 'After their birth from Diti, under the circumstances told in the Purāṇas, they were beheld in deep affliction by Siva and Pārvati, as they were passing sportively along. The latter said to the former: If you love me, transform these lumps of flesh into boys. Mahēśa accordingly made them boys of like form, like age, and similarly accousted, and gave them to Pārvati, as her sons; whence they are called the sons of Rudra.' The Niti-manjari adds other legends: one, that Pārvati, hearing the lamentations of Diti, entreated Śiva to give the shapeless births forms; telling them not to weep (mad rodhi); another, that he actually begot them, in the form of a bull, on earth, as a cow. These stories are, evidently, fictions of a much later era than that of the Vedas; being borrowed, if not fabricated, from the Tantras, and may be set aside, without hesitation, as utterly failing to explain the meaning of those passages in the Vedas which call the Maruts the sons of Rudra.' Ibid., Vol. I., p. 302, fourth note.

According to another text, there are seven troops of the Maruts, each consisting of seven, making up the usual number of forty-nine; suggesting, most probably, rather than suggested by, the absurd legend given in the Purāṇas.' Ibid., Vol. III., p. 328, second note.

Note referred to at p. 75, supra.

The following account of the Apsarasas is taken from Goldstücker’s Sanskrit Dictionary, pp. 222 and 223:

"The Śāma-veda makes no mention of them; the Rig-veda names, as such, Urvāṣi, (the Anukram. of the Rig-v., two Apsarasas Śīkhaṇḍini, as

authorsesses of a hymn); in the Vājasana-s. of the Yajur-veda there occur five pairs of Apsarasas,—Punjikasthala and Kratusthala, Menakā and Sahajasvay, Pramlochānti and Anumlochanī, Viśākha and Ghitātē, Urvāṣi and Pūrvachitti; in the Śatapatha-br., Sankūta and Urvāṣi; in the Atharva-veda, Ugramaṇḍā, Ugrajitī, and Rākṣabhrī. In the Adi- purāṇa of the Mahābhārata, several of these divinities are enumerated under two heads, the first comprising Aničhāna (v.l. Anūā, another MS., Aniśā, Anavāda, Gualamukhya (v.l. Priyamukhya) Gualāvāra (v.l. Gualavāra), Adityā (v.l. Atikā), Somā (v.l. Śačī), Miśrakeśi, Ayaumāsa, Marichi, Śuchi (v.l. Iyhakā), Vidyutparāṣa, Tilottama (v.l. Tula and Anagha), Ambikā, Lakshā, Kāmē, Devi, Rambhā, Manorāmah (v.l. Manohara: or devi 'divine' and manorānah (or manoharā) 'beautiful' are, perhaps, epithets of Rambhā), Asitā, Subhā, Supriyā, Vapuś (v.l. Suvapuś), Puriṇā, Sugandhā, Surāsā (v.l. Surātha), Pranāthūti, Kānāyā, and Sārvadāvāti: the second comprising the following eleven: Menakā, Sahajasvay, Karīkā (v.l. Purūnī), Punjikasthala, Rūṣṭhala (v.l. Kratusthala), Ghitātē, Viśākha, Pūrvachitti (v.l. Viprachitti), Umlochā, Pramlochā (v.l. Pramalī), and Urvāṣi. (Hemachandra mentions two Apsarasas, Sauḍāmīni and Chitā. Other names, too, will occur in the following.)

"As regards their origin, the Rāmdyana makes them arise from the Ocean, when it was churned, by the gods, for obtaining the Amūta; Manu represents them as one of the creations of the seven Manus, themselves created by the seven Prājapati, Marichi, Atri, &c.; in the later mythology, they are daughters of Kaśyapa by Muni (e.g., according to the Viśāka and Bhāgu-pura), or by Viṣṇu (according to the Padma-purāṇa), or some by Muni, some by Prāhā; while a third class is created by the mere will of Kaśyapa. Thus, according to the Harivaṃśa, the daughters of K. and Prāhā are Anavāda, Anākā, Anūā, (v.l. Anūā), Anūmaṇī, Anugā, Subhagā, (two names seem omitted); of K. and Muni, Alambī, Miśrakeśi, Puṇārakī, Tilottama, Surūpa, Lakṣmaṇā, Kāmē, Rambhā, Manorāmah (or ‘the beautiful Rambhā’), Asitā, Subhā, Supriyā, Sunukhā, Supriyā, Sugandhā, Surāsā (v.l. Suramā), Pranāthūti, Kānāyā (v.l. Kaśyā), and Sārvadāvāti. Those created by the will of the Prājapati, and called the Vaidik Apsarasas, are Menakā, Sahajasvay, Purūnī (v.l. Purīkā), Punjikasthala, Ghitātē, Ghitātē, Viśākha, Urvāṣi, Anumlochā, Pramlochā, and Manovati. The two Śīkhaṇḍinis of the Anukram. of the Rig-veda are also daughters of K.). Another and more elaborate list is that of the Vāyu-purāṇa. [It is omitted in two E. I. II. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severally, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśi instead of Mitrakeśi, Punjikasthala for Punjakasthala, Kratusthala for Viṣṭasthā, &c., the correction appeared safe; in others, it was preferable to give the doubtful reading.] This Purāṇa mentions, in the first place, II.
thirty-four Apsarases, called the Gandharva-Apsarases, or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the MSS. in question give only twenty-nine, or, if Devi and Manoramā are proper names, thirty-one, named): Antachāra, Daśavatāra (?), Priyāśishyā, Surotāmā, Miśrakeśī, Śachi, Piśāñī (e. l. Pānini), Ālambuṇā, Mārichi, Śuchīkā, Vidyuvardī, Tilottamā, Adikā, Lakshānā (?), Devi, Rambhā, Manoramā (or, the divine, beautiful Rambhā), Sucharā, Subhā, Śūrañā (?), Śūrañā (?), Supratishthitā, Puṇḍerikā, Akṣagandhī (e. l. Sugandhā), Sudattā, Su-raśa, Hemā, Śāravatī, Śuṣṭītā, Kamalāchārá, Subhaja, Hamsapādī; these are called the lokaśī or worldly Apsarases; then six daughters of Gandharvas: Suṣāya, Gandhīvati, Viṣvāvati, Ālambuṇā, Subhā, Varnamā; and four daughters of Suṣāya, also called Apsarases: Lankuy, Bhāratī, Kītiḥāngī (e. l. Kītiḥāngī) and Viṣālā; then eight daughters of Kaśyapa, by Arishā: Anandā, Anavaśā, Ayatantamadanapriyā, Su-rupa, Subbhaga, Bhāsī, Manoaktivā, and Sukeśī; then the daivī or divine Apsarases: Veda-kā (sic, but e. l. Manakā), Sahejanā, Pārśinī, Punjikasthalā, Kṛutasthalā, Ghiṭātī, Viśvātī, Pūrvāchitti, Pramlochatī, Anumlochatī, to whom are added Urvāśi, born from the thigh of Nārāyaṇa, and Menakā, the daughter of Brahmā. Besides these, the Viṣṇu-p. mentions fourteen gaṇas or classes of Apsarases: 1. The Śobhayantās, produced by the mind (manas) of Brahmā, 2. The Vaṃsāvatas, born in heaven (ṛ the MSS. विरूध्यस्तः); 3. The Ārūṣa (?), perhaps Urjā, cf. Viṣṇu-p., 18, 41, produced by Agni (cf. Viṣṇu-p., 18, 38), 4. The Āyuvatīs, the Sun by Viṣṇu-p., 18, 39, 5. The Subhancharas, by Wind (cf. Viṣṇu-p., 18, 41), 6. The Kuṭras (?), by the Moon (MSS. ... शम स्वर विपुलः पुरुषः ते: ... perhaps their name is Bhekurayasa, as occurring also in another passage of one MS.; cf. Viṣṇu-p., 18, 40, 7. The Subhās (?), by Śukrā (cf. Śukrā's name, perhaps, Stavās, cf. Viṣṇu-p., 18, 42), 8. The Vanaṇyas (perhaps, Eśhayas, cf. Viṣṇu-p., 18, 43), by the Ṛkch and Sāman-verse, 9. The Amūtās, by Amūta, 10. The Mudās, by Water; (three MSS. have वा न्ययर्द्रव्यः, &c., which, however, must be corrected to वा न्ययर्द्रव्यः); since वा न्ययर्द्रव्यः occurs under 5; cf. Viṣṇu-p., 18, 38), 11. The Bhavās (?), by the Earth, 12. The Ruchas, by Lightening, 13. The Bhairavas, by Death (cf. Viṣṇu-p., 24, 37), and 14. The Śobyantās, by Love: (this list is, probably, meant by the author of the Kādambarī, who—ed. Calc., p. 122—professes to give fourteen classes of Apsarases, but, in fact, names only thirteen; fathering, moreover, one class on Daksha). The Harivaṃśa (v. 6798) speaks of seven gaṇas of Apsarases, but without naming them. Vyaśā is quoted in a comm. on Hemachandara, mentions an Apsaras Prabhāvatī, as born from a hole in the ground for receiving the fire consecrated to Brahmā, Vedavatī, as born from an altar-ground, Sulochāṇa, from Yama, Urvāśī, from the left thigh of Viśnu, Rambhā, from the mouth of Brahmā, Ghrītalekha, from his hand, and, from his head, Mahāchittā, Kākśikā, Mārichi, Śuchikā, Viṣṇu-p. dyutaparī, Tilottamā, Adikā, Lakshānā, Kshemā, the divine and beautiful Rāmā (or Dīvyā, Rāmā, Manoramā), Hemā, Sugandhā, Suvaśa, Subhā, Suvaśa, Aṣīta, Śāradatī, Puṇḍerikā, Surāsa, Śūrītā, Suvātā, Kāmālā, Hamsapādī, Subhā, Sahajanā, Parśiṇī, Punjikasthalā, Kṛutasthalā, Ghiṭātī, and Viśvātī.

"Originally, these divinities seem to have been personifications of the vapours which are attracted by the Sun, and form into mist or clouds. Their character may be thus interpreted in the few hymns of the Śūdra-p. where mention is made of them. At a subsequent period, when the Gandharva of the Śūdra-p.—who personifies, there, especially the Fire of the Sun— expanded into the Fire of Lightning, the rays of the Moon, and other attributes of the elementary life of heaven, as well as into pious acts referring to it, the Apsarases become divinities which represent phenomena, or objects both of a physical and ethical kind, closely associated with that life. Thus, in the Vaiṣṇa-vada, Sunbeams are called the Apsarases associated with the Gandharva who is the Sun; Plants are termed the Apsarases associated with the Gandharva Fire; Constellations are the Apsarases of the Gandharva Moon; Waters, the A. of the G. Wind; Sacrificial gifts, the A. of the G. Sacrifice; Rūchch and Sāman hymns, the A. of the G. Manas (creating will). In another passage of the Viṣṇu-p., Fire is connected (Mahābhārata, in the two months of Varṣa or spring) with the two Apsarases, Punjikasthalā and Kṛutasthalā (considered, by the comm., as personifications of a principle and an intermediate point of the compass), Wind (Viṣṇukarmaṇa), with Menakā and Sahajanjī (comm. in the two months of Grīshma or the hot season), Sun (Viṣṇukarmaṇa), with Pramlochānti and Anumlochānti (comm. in the two months of Varṣa or the rainy season), Sacrifice (Samyadvasa), with Viśvātī and Ghiṭātī (comm., in the two months of Śārad or the sultry season), Parjanya (Avargava), with Urvāśī and Pūrvāchitti (comm., in the two months of Hemanta or the cold season). This latter idea becomes, then, more systematized in the Pān尼斯, where a description is given of the genii that attend the chariot of the Sun in its yearly course. Thus, the Bhāgavata-p. mentions that, besides the Rishi, Gandharvas, &c., also one gaṇa or troop of Apsarases pays adoration to the Sun every month; and the Viṣṇu-p., that, among the genii that preside each in every month over the chariot of the Sun, Kṛutaśā lines this function in the month Madhu, Punjikasthalā, in the month Mādhava, Menā, in Śuchī, Sahajanā, in Śukra, Pramlochānti, in Nābhas, Anumlochānti, in Bāharama, Ghiṭātī, in Āśīna, Viśvātī, in Kārtikā, Urvāśī, in Agraḥāya, Pūrvāchitti, in Pausha, Tilottamā, in Māgha, Rambhā, in Phalguna. An analogous description is given in the Viṣṇu-p., with the only difference of rightness; as this account is a strict development of the quoted passage of the Vaiṣṇa-vada (Viṣṇu-p., 15, 15-19). In the last mythological epoch,
when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarases appear, amongst other subordinate deities which share in the merry life of Indra’s heaven, as the wives of the Gandharvas, but, more especially, as wives of a licentious sort; and they are promised, too, as a reward to heroes fallen in battle, when they are received into the paradise of Indra; and, while, in the Rig-veda, they assist Soma to pour down his floods, they descend, in the epic literature, on earth, merely to shake the virtue of penitent sages, and to deprive them of the power they would have, otherwise, acquired through unbroken austerities. To this association of the ethical with the physical element, in the character of the Apsarases, belongs, also, that view expressed by Manu, according to which the soul, in its transmigrations, is reborn as an Apsara, when it was, in its previous existence, under the influence of rajas or passion; and probably, too, the circumstance, that, in the Atharva-veda, they are fond of dice: and three Apsarases, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.

CHAPTER XXII.

Dominion over different provinces of creation assigned to different beings. Universality of Vishnu. Four varieties of spiritual contemplation. Two conditions of spirit. The perceptible attributes of Vishnu types of his imperceptible properties. Vishnu everything. Merit of hearing the first book of the Vishnu Purana.

Parashara.—When Prithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation.* Soma was appointed monarch of the stars and planets, of Brahmans and of plants,† of sacrifices and of penance. Vaiśravana was made king over kings, and Varuna over the waters. Vishnu was the chief of the Adityas; Pávaka, of the Vasus; Daksha, of the patriarchs; Vásva, of the winds.‡ To Prahláda was assigned dominion over the Daityas and Dánavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitris). Airávata was made the king of elephants; Garuda, of birds; Indra,§ of the gods. Uchchaśiras was the chief of horses; Višabha, of kine. Śeṣha became the snake-king; the lion, the monarch of the beasts: and the sovereign of the trees was the

* वद्राभिषिक्तः स पृथुः पूर्वे राजे सहारिभिः।
तत: किंमेण राज्यानि दूरी जोक्षितामहः॥

† Virudh.
‡ Marut.
§ Vásava, in the original.
Having thus fixed the limits of each authority, the great progenitor Brahma stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairaja, the regent of the east; Sankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hirailyaroman, the son of the patriarch Parjanya, regent of the north. By these the whole earth, with its seven continents and its cities, is, to the present day, vigilantly protected, according to their several limits.

All these monarchs, and whatever others may be invested with authority, by the mighty Vishnu, as instruments for the preservation of the world; all the kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Vishnu. The rulers of the gods, the rulers of the Daityas, the rulers of the Danavas, and the rulers of all malignant spirits; the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind, are but portions of the universal Vishnu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested, severally, with the attributes of foulness, goodness, and gloom. By a fourfold manifestation does Janardana operate in creation, preservation, and destruction. In one portion, as Brahma, the invisible assumes a visible form; in another portion, he, as Marschi and the rest, is the progenitor of all creatures; his third portion is time; his fourth is all beings. And thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world, he is, in one portion, Vishnu; in another portion, he is Manu and the other patriarchs; he is time, in a third; and all beings, in a fourth portion. And thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all

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1 These are similarly enumerated in the Vayu, Brahma, Padma, Bhagavata, &c., § with some additions; as, Agni, king of the Pitris; Vayu, of the Gandharvas; Sulapati (Siva), of the Bhutas; Kubera, of riches and of the Yakshas; Vasuki, of the Nagas; Takshaka, of serpents; Chitraratha, of the Gandharvas; Kama-deva, of the Apsarasas; Viprachitti, of the Danavas; Rahu, of meteors; Parjanya, of clouds; Sanivatsara, of times and seasons; Samudra, of rivers; Himavat, of mountains, &c.

We have already had occasion to notice the descent of these Lokapalas, as specified in the Vayu Purana; and it is evident, although the Vishnu does not supply a connected series of generations, yet that both accounts are derived from a common source.

* Prapatipati.
† Professor Wilson had "Viraja".

Also see the Bhagavad-gita, X., 21-37; the Ishara-gita, from the Kurma-purana, in Colonel Vans Kennedy's Researches into the Nature and Affinity of Ancient and Hindu Mythology, pp. 450 and 451; and Goldstücker's Sanskrit Dictionary, pp. 279 and 280.

* Pitridin.
† The original is राज्यस्वलाहिःसचयः:।

\textit{मरीचिविन्यः: पतय: प्रजातामययभागः:।}
things, the unborn deity becomes, in one portion, Rudra; in another, the destroying fire; in a third, time; and, in a fourth, all beings. And thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.  

Brahmā, Daksha,† time, and all creatures are the four energies of Hari which are the causes of creation. Vishnū, Manu and the rest, time, and all creatures are the four energies of Vishnū which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janárdana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmā; the patriarchs,§ and living animals. Brahmā creates, in the beginning. Then the patriarchs beget progeny; and then animals incessantly multiply their kinds. But Brahmā is not the active agent, in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, O Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being. So, whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janárdana, as Rudra. Thus, Janárdana is the creator, the preserver, and the destroyer of the whole world—being threefold—in the several seasons of creation, preservation, and destruction; according to his assumption of the three qualities. But his highest glory† is detached from all qualities. For the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

MAITREYA.—But, Muni, describe to me, fully, the four varieties of the condition of Brahma, and what is the supreme condition.  

PARĀŚARA.—That, Maitreya, which is the cause of a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yōgin who is desirous of liberation, as suppression of breath* and the like, are his means. The end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed, for emancipation, by the Yōgin, is discriminative knowledge: and this is the first variety of the condition of Brahma. The second sort is the

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* Vibhūti,† superhuman or divine power or dignity.
† The Sanskrit is दुःसाध्य; “Daksha and the like”.
§ Dhātī, in the original.
$ Here, and in the following sentence, “patriarchs” represents “Marichi and the like.”

* Prātiṣṭhāna.
† The original is परम पदम, in such MSS. as I have seen.
knowledge that is to be acquired by the Yogin, whose end is escape from suffering, or eternal felicity.* The third kind is the ascertainment of the identity of the end and the means, the rejection of the notion of duality. The last kind is the removal of whatever differences may have been conceived by the three first varieties of knowledge, and the consequent contemplation of the true essence of soul. The supreme condition of Vishnú, who is one with wisdom, is the knowledge of truth; which requires no exercise; which is not to be taught; which is internally diffused; which is unequaled; the object of which is self-illumination; which is simply existent, and is not to be defined; which is tranquil, fearless, pure; which is not the theme of reasoning; which stands in need of no support.¹

Those Yogins who, by the annihilation of ignorance, are resolved (into this fourfold Brahma), lose the seminal property, and can no longer germinate in the ploughed field of worldly existence. This is the supreme condition that is called Vishnú,—perfect, perpetual, universal, undecaying, entire, and uniform.* And the Yogin who attains this supreme spirit (Brahma) returns not to life again. For there he is freed from

¹ The epithets of Jñána, ‘wisdom’, here employed, are taken from the Yoga philosophy. ‘Requires no exercise’, Nirvyápára

* अभधातां ब्राह्मण समाधिमार्यम् धर्मम् हि ततः।

| ¹ यदैव: प्रथमविश्व श्रीभरूमार्य ने युक्ति:।
| ¹ तद्युक्तिमन्विद्यान्तिकाकिं श्री बहानु:।

This is not very closely translated; and the same is the case with what immediately follows.

* The words of the commentary are सधिः अन्त्यम्, "Brahma—existence, intellect, and felicity."
the distinction of vice and virtue, from suffering, and from soil.

There are two states of this Brahma; one with, and one without, shape; one perishable, and one imperishable; which are inherent in all beings. The imperishable is the supreme being; the perishable is all the world. The blaze of fire burning on one spot diffuses light and heat around. So the world is nothing more than the (manifested) energy of the supreme Brahma. And, inasmuch, Maitreya, as the light and heat are stronger, or feeble, as we are near to the fire, or far off from it, so the energy of the supreme is more or less intense, in the beings that are less or more remote from him. Brahmá, Vishnu, and Siva are the most powerful energies of god. Next to them are the inferior deities; then, the attendant spirits; then, men; then, animals; then birds, insects, § vegetables; each becoming more and more feeble, as they are further from their primitive source. In this way, illustrious Brahmán, this whole world, although in essence imperishable and eternal, appears and disappears, as if it was subject to birth and death.

The supreme condition of Brahma, which is meditated by the Yogins, in the commencement of their abstraction, as invested with form, is Vishnu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which is accompanied by suitable elements, is effected by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence: and in him, therefore, is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified, in nature, with his ornaments and weapons. 

Maitreya.—Tell me in what manner Vishnu bears the whole world, abiding in his nature, characterized by ornaments and weapons.

Paráśara.—Having offered salutation to the mighty and indescribable Vishnu, I repeat to you what was formerly related to me by Vasishtha. The glorious

\[\text{† This is taken from the smaller commentary.}\]
Hari wears the pure soul of the world, undefiled and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhâna) is seated on the eternal, as the Srîvasta mark. Intellect abides in Mâdâhava, in the form of his mace. The lord (Īśwara) supports egotism (Ahañkâra) in its twofold division into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishnu holds, in the form of his discus, the mind, whose thoughts (like the weapon), fly swifter than the winds. The necklace of the deity, Vaijayantî, composed of five precious gems, is the aggregate of the five elemental rudiments. * Janârdana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword † of Achyuta is (holy) wisdom, concealed, at some seasons, in the scabbard of ignorance. In this manner, soul, nature, intellect, egotism, the elements, mind, the senses, ignorance, and wisdom are, all, assembled in the person of Hrisîkesa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind.2: Puñdrârikâksha, the lord of all, assumes

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1 Or of pearl, ruby, emerald, sapphire, and diamond.
2 We have, in the text, a representation of one mode of Dhyâna or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types;

* पद्मकृष्ण तु या माता वैज्ञानी महापुत्रः।
  सा भूलेहितुवचारना भूतमाला च वै विद्वान॥

† Asi-ratna.

कष्मुष्माणांसङ्ख्याणं प्रयत्नितः।
विभवं मायाकृष्णस्य चेलं प्राणिनां हृदिः॥

nature, with all its products, soul, and all the world. All that is wisdom, all that is ignorance, all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years. He is the seven worlds, the earth, the sky, heaven, the world of patriarchs, of sages, of saints, of truth, whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained; who exists in manifold forms, as gods, men, and animals, and is, thence, the sovereign lord of all, eternal; whose shape is all visible things; who is without shape or form; who is celebrated, in the Vedânta, as the Rich, Yajus, Sàman, and Atharva Vedas, inspired history, and sacred science. The Vedas, and their divisions; the institutes of Manu and other lawgivers; traditional scriptures, and religious manuals; poems, and all that or in which, at least, the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus, the Yogi here says to himself: "I meditate upon the jewel on Vishnu’s brow, as the soul of the world; upon the gem on his breast, as the first principle of things"; and so on; and thus, through a perceptible substance, proceeds to an imperceptible idea.

1 Ākhyânâka (आक्षानानि) is said to denote the Purânas, and Anuvâda (अनुवाद), the Kalpa Sûtra, and similar works containing directions for supplementary rites.
is said or sung; are the body of the mighty Vishnu, assuming the form of sound. All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnu. I am Hari. All that I behold is Janardana. Cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

Thus, Brahman, has the first portion of this Purana been duly revealed to you; listening to which expiates all offences. The man who hears this Purana obtains the fruit of bathing in the Pushkara lake for twelve years, in the month of Kārttika. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.

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1 The celebrated lake Pokher, in Ajmee.

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* "विष्णुचन्द्रमृतम् सामान्यम्विस्वायाम्बांनि वै।
हतिज्ञानीस्वपेतारातु विद्याप्रीति तथोऽत्॥
वेदाभाष्यं सत्त्वानि सत्तवादिणियानि च।
शास्त्रविश्वासानि नामवादार् च यूक्त।॥
काव्यलच्छाये किंचित्तव्यक्तायायां विश्वानि च।
श्रव्युदितर्भृत्स्तपुरविषयोम्मानाम्॥
† "At the full of the moon in Kārttika", कार्तिक्यदा।
‡ The original, in the MSS. at my command, is as follows:

"The gods and others bestow boons, Muni, upon the man who listens to the origin of the divine Rishis, Manes, Gandharvas, Yakshas, and the like, related in this book."
CHAPTER I.

Descendants of Priyavrata, the eldest son of Śvāyambhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwipas or isles of the earth. Agnīdhra, king of Jambu-dwipa, divides it into nine portions, which he distributes amongst his sons. Nābhi, king of the south, succeeded by Ṛishabha, and he, by Bharata: India named, after him, Bhārata: his descendants reign during the Śvāyambhuva Manvantara.

Maitreya.—You have related to me, venerable preceptor, most fully, all that I was curious to hear respecting the creation of the world. But there is a part of the subject which I am desirous again to have described. You stated that Priyavrata and Uttānapāda were the sons of Śvāyambhuva (Manu); and you repeated the story of Dhruva, the son of Uttānapāda. You made no mention of the descendants of Priyavrata: and it is an account of his family that I beg you will kindly communicate to me.

Parāśara.—Priyavrata married Kāmyā, the daughter of the patriarch Kardama, and had, by her, two

1 The text reads Kanyā:

\[कर्मिक्षाबलाः क्वामपवभि प्रमुखः \]

and the commentator has: 'He married the daughter of Kardama,'
daughters, Samrāj and Kukśī, and ten sons, wise, valiant, modest, and dutiful,* named Agnidhra, Agni-bāhu, Vapushmat, Dyutīmat, Medhas, Medhātithi, Bhavya, Savana,† Putra: and the tenth was Jyotishmat,† illustrious by nature, as by name. These were

whose name was Kanyā: कन्या कन्यासंप्रामिति। The copies agree in the reading; and the Vāyu has the same name, Kanyā. But the Mārkapāṇḍeya, which is the same, in other respects, as our text, has Kāmyā. Kāmyā also is the name elsewhere given, by the Vāyu, to the daughter of Kardama (Vol. I., p. 155, note 1). Kāmyā, as has been noticed, appears, in the Brahma and Hari Vaṁśa (Vol. I., p. 108, note 1), as the mother of Priyavrata, but erroneously: and the same authorities specify a Kāmyā as the wife of that sovereign. So the commentator on the Hari Vaṁśa states: 'Another Kāmyā is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata: विभवनार्थ भाव मेधातीसी कवयंविहीलाः। The name Kāmyā is, therefore, most probably, an error of the copyists. The Bhāgavata§ calls the wife of Priyavrata, Barishmati, the daughter of Viśvakarman.

† These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhāgavata.|| That has an almost entirely different series of names, or: Agnidhra, Idhimājīvā, Yajñāvā, Mahāvīra, Hirāyāretā, Ghiṭāpīśīha, Savana, Medhātithi, Viśhotra, and Kavi; with one daughter, Īrjaswati. It also calls the Manus, Uttama, Tāmasa, and Raivata, the sons of Priyavrata, by another wife.

* In my MSS., dāyta, "cherished".
† This is the reading of all the MSS. accessible to me; and it is that of the Bhāgavata also. Professor Wilson had "Savala",—probably the corruption of a Bengal pandit, or of a fly.
‡ This is from the smaller commentary, the unabridged words of which are: ग्रजस्मामार्शरसि कन्याः। कन्यासंप्रामिति। The first place is, therefore, accorded to the view that kanyā is not intended as a proper name, but signifies "daughter". And herein concurs the larger commentary: ग्रजस्मामार्शरसि कन्याः। कन्यासंप्रामिति।
§ V., 1, 24.
|| V., 1, 24, 26, and 28.

the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha,* Agni-bāhu, and Putra, adopted a religious life. Remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons.† To Agnidhra: he gave Jambu-dwīpa; to Medhātithi he gave Plaksha-dwīpa; he installed Vapushmat in the sovereignty over the Dwīpa of Śāmali,§ and made Jyotishmat king of Kuśa-dwīpa; he appointed Dyutimati to rule over Krauncha-dwīpa, Bhavya, to reign over Śāka-dwīpa; and Savana he nominated the monarch of the Dwīpa of Pushkara.

Agnidhra, the king of Jambu-dwīpa, had nine sons,
equal, in splendour, to the patriarchs. They were named Nābhi, Kīṃpurusha, Harivarsha, Ilāvīṭa, Ramya, Hiraṁvat, Kuru, Bhadrāśva, and Ketumāla, who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnidhra apportioned Jambu-dvīpa amongst his nine sons. He gave to Nābhi the country* called Hima, south (of the Himavat, or snowy mountains). The country of Hemakūta he gave to Kīṃpurusha, and, to Harivarsha, the country of Nishadha. The region in the centre of which Mount Meru is situated he conferred on Ilāvīṭa, and, to Ramya, the countries lying between it and the Nila mountain. To Hiraṁvat his father gave the country lying to the north of it, called Śweta; and, on the north of the Śweta mountains, the country bounded by the Śrīngavat range he gave to Kuru. The countries on the east of Meru he assigned to Bhadrāśva; and Gandhamādana, (which lay west of it), he gave to Ketumāla.² Having installed his sons sovereigns in these several regions, the pious king Agnidhra retired to a life of penance at the holy place of pilgrimage, Śālagrama.³

¹ Even the Bhāgavata ² concurs with the other Purāṇas in this series of Priyavrata's grandsons.
² Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.
³ This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is

The eight Varshas or countries, Kīṃpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice; nor difference of degree, as better or worse; nor any of the effects produced, in this region, by the revolutions of ages.*

Nābhi, who had (for his portion) the country of Hima,† had, by his queen Meru, the magnanimous Rishabha; and he had a hundred sons, the eldest of whom was Bharata. Rishabha, having ruled with equity and wisdom, and celebrated many sacrificial rites, resigned the sovereignty of the earth to the heroic Bharata, and, retiring to the hermitage of Pulastya, adopted the life of an anchorite, practising religious penance, and performing all prescribed ceremonies, until, emaciated by his austerities, so as to be but a

supposed to be a type of Vishnu, and of which the worship is enjoined in the Uttara Khaṇḍa of the Padma Purāṇa, and in the Brahma Vaivarta, authorities of no great weight or antiquity. As these stones are found chiefly in the Gandak river, the Śālagrama Tirtha was, probably, at the source of that stream, or at its confluence with the Ganges. Its sanctity, and that of the stone, are, probably, of comparatively modern origin.

* चार्यै विकृतादीती मन्यायाम् सतम् ॥
† तेषां सुभाषितोऽसिद्धिः मुख्रायायास्त्यतः ॥
बिषयंति न तेषां ज्ञातं न च वि­
महोधमी न तेषां गोतमायमधयम: ॥
न तेषां युगावशा वेण्णेयः सर्वस् ॥

See Original Sanskrit Texts, Part I., p. 196.
* Two excepted, all the MSS. that I have seen give Pulaha.
collection of skin and fibres, he put a pebble in his mouth, and, naked, went the way of all flesh. The

That pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata adverts to the same circumstance: वाँछि कृतायमयवः:। That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances not found in any other Purāṇa. The most interesting of these are, the scene of Rishabha's wanderings, which is said to be Konka, Venkata, Kutaka, and southern Karnataka, or the western part of the Peninsula; and the adoption of the Jain belief by the people of those countries. Thus, it is said: "A king of the Konkas, Venkata, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age, will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed, also, by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods; will desist from ablutions, mouth-washings, and purifications, and will pluck out the hair of the head, and will revile the world, the deity, sacrifices, Brāhmans, and the Vedas. It is also said, that Sumati, the son of Bharata, will be irreligiously worshipped, by some infidels, as a divinity. Besides the import of the term Arhat, or Jain, Rishabha is the name of the first, and Sumati, of the fifth, Tirthakara or Jain saint of the present era. There can be no doubt, therefore, that the Bhāgavata intends this sect; and, as the Jain system was not matured until a comparatively modern date, this composition is determined to be also recent. The

* Bhāgavata-purāṇa, V., 6, 10 and 11: यथा विशालेश्वरिषुप्रमुखां बोकुकुतकाणां राजांश्रमीपीर-शिवस कलावधिवर उल्लुमाणि भैतिष्ठिन विवोधित: तम्मिपनमुक-तोन्मयमहाय कुप्पोपालमुकसमजुर विजयानिधया संन्द्र: संवर-विचयित:। वेण ह वाव कानी मुन्नाप्तद्व देवमायोऽहिताः: जतितिनिग-प्रामोक्षश्रवारिष्ठास्वामी देवहनिवालपताति निर्जलनिवेश्या मु-कृतां खलनाताणामावनापरकोषकोयुबुतानान्तिन विविधासंबुजनेन-परतियोग्य राजार्षयमुक्तजलावाहितविवय:। विष्णु भम्भिलित।।

Burnouf's rendering of this passage is as follows: "C'est Richabha dont les préceptes égareront fatalement Arhat, roi des Köjkas, des Vēkās et des Kūfakas, qui apprendra son histoire, lorsque, l'injustice dominant dans l'âge Kali, ce prince, après avoir abandonné la voie sûre de son devoir, prétera le secours de son intelligence trompée à la mauvaise doctrine et aux fausses croyances. "C'est par ses efforts que dans l'âge Kali, égarés par la divine Mâyā, les derniers des hommes, méconnaissant les devoirs de leur loi et les règles de la pureté, adopteront suivant leur caprice des pratiques injurieuses pour les Dēvās, comme celles de négliger les bains, les ablutions, les purifications, ou de s'arracher les cheveux; et que troubles par l'injustice toujours croissante de cet âge, ils outrageront le Vēda, les Brāhmans, le sacrifice et le monde de Purucha."

† Bhāgavata-purāṇa, V., 15, 1: भरताखलाजः यक्तिविरोधविविहिहितो यथू ह वाव बोकुकुतकाणां राजांश्रमीपीर-शिवस कलावधिवर उल्लुमाणि भैतिष्ठित: तम्मिपनमुक-तोन्मयमहाय कुप्पोपालमुकसमजुर विजयानिधया संन्द्र: संवर-विचयित:।
relinquished to Bharata by his father, on his retiring to the woods.† Bharata, having religiously discharged (the duties of his station), consigned the kingdom to his son Sumati, a most virtuous prince, and, engaging in devout practices, abandoned his life at the holy place Sala-grāna.* He was afterwards born again, as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradymna. His son was Parameshthin. His son was Pratihara, who had a celebrated son, named Pratihartī. His son was Bhavatī; who begot Udgitā; who begot Prastavā.

Allusions to the extension of the Jaina faith in the western parts of the Peninsula may serve to fix the limit of its probable antiquity to the eleventh or twelfth century, when the Jainas seem to have been flourishing in Gujerat and the Konkan. As. Res., Vol. XVII., p. 282.:

This etymology is given in other Purāṇas: but the Matsya and Váyu have a different one, deriving it from the Manu called Bharata, or the cherisher, one who rears or cherishes progeny: भरतानु य फुले सनातन दलितरते।।
निर्विका वनानाधिक वर्ष नारायं स्थलम।।
The Váyu has, in another place, the more common explanation also: विप्राकृत स्वायत्त तत्क (भरतक) नाना विप्राकृता।।

* The translation is here a good deal compressed.
† This name I find in two MSS. only. One of them is that which contains the smaller commentary. The ordinary reading is Bhūva. One MS. has Dhruva.
‡ See Vol. I. of Professor Wilson’s collected writings, p. 328.
§ This verse, in its second half, is hyperstrophic. On the subject of practical deviations from the rules laid down for the construction of the sloka, see Professor Gildemeister, Zeitschrift für die Kunde des Morgenlandes, Vol. V., pp. 260, et seq.

1 The Agni, Kúrma, Márkaúdeya, Linga, and Váyu Purāṇas agree with the Viṣṇu in these genealogical details. The Bhágavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit, and cites a stanza which would seem to make Viṣṇu the last of the descendants of Priyavrata:

प्रेमलल वंशमसि विष्णुधर्मानमुस्त्रुवः।
चावरोदवः कीच्छो विश्वु: शुरुश्च यथा।।

Prastava likewise occurs: and the smaller commentary has Prastāvi.
† Mahātman is a variant.

‡ लघु लघु रविजो रजस्थलानमोक्षुः।
शवन्धिन्द्रवस्म स्वेच्छु पूर्वशत स्वेच्छुः।।

Raja and Viṣṇu, for Rajas and Virajas, are corruptions, such as one often meets with, of nouns in as. For Raja, as our text shows, Rajas also occurs. See, likewise, p. 86, supra.
§ Bharatī, in the Sanskrit.
¶ At V., 15, the Bhágavata-purāṇa traces Śatajit as follows: Sumati, Devatājī, Devadhyamsa, Parameshthin, Pratihāra, Pratihartī, Bhimān, Udgitā, Prastavā, Vibhū, Prithusheṇa, Nakta, Gayā, Chitraraṇa, Samrāj, Marichi, Bindumāt, Madhu, Viravṛata, Manthu, Bhauvana, Twashti, Viṣṇu, Śatajit.

* Prastāva likewise occurs: and the smaller commentary has Prastāvi.
† Mahātman is a variant.

‡ लघु लघु रविजो रजस्थलानमोक्षुः।
शवन्धिन्द्रवस्म स्वेच्छु पूर्वशत स्वेच्छुः।।

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which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varāha.  

1 The descendants of Priyavrata were the kings of the earth in the first or Śvāyāmabhūva Manwantara. Those of Uttānapādā, his brother, are placed, rather incongruously, in the second or Swārochishā Manwantara; whilst, with still more palpable inconsistency, Dakṣa, a descendant of Uttānapādā, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.

CHAPTER II.

Description of the earth. The seven Dwipas and seven seas.  

Maitreya.—You have related to me, Brahman, the creation of Śvāyāmabhūva. I am now desirous to hear from you a description of the earth;—how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers, and the cities of the gods, its dimensions, its contents, its nature, and its form.

Parāśara.—You shall hear, Maitreya, a brief account of the earth from me. A full detail I could not give you in a century.

The seven great insular continents are Jambu, Plaksha, Śālmali,* Kuśa, Krauncha, Śāka, and Pushkara; and they are surrounded, severally, by seven great seas, the sea of salt water (Lavaṇa), of sugar-cane juice (Ikṣu), of wine (Sura), of clarified butter (Ṣarpis), of curds (Dadhī), of milk (Dugdha), and of fresh water (Jala).  

1 The geography of the Purāṇas occurs in most of these works, and, in all the main features,—the seven Dwipas, seven seas, the divisions of Jambu-dwipa, the situation and extent of Meru, and the subdivisions of Bhārata,—is the same. The Agni and Brahma are, word for word, the same with our text; and the Kūrma, Linga, Matsya, Márkaúdeya, and Vāyu present many

* Two MSS. which I have consulted give Śālmala.
Jambu-dwipa is in the centre of all these. And in the centre of this (continent) is the golden mountain

passages common to them and the Vishnu, or to one another. The Vayu, as usual, enters most fully into particulars. The Bhagavata differs, in its nomenclature of the subordinate details, from all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahabharata, Bhishma Parvan, has an account essentially the same; and many of the stanzas are common to it and different Puranas. It does not follow the same order, and has some peculiarities; one of which is, calling Jambu-dwipa Sudarsana; such being the name of the Jambu-tree. It is said, also, to consist of two portions, called Pippala and Sasa, which are reflected in the lunar orb, as in a mirror.*

* Bhaskara Acharya, writing in the middle of the eleventh century, gives an abstract, avowedly drawn from the Puranas, of some of the matters treated of in the present chapter. It would be curious to know what authority he followed; since many of the particulars enumerated by him are deviations from ordinary Puranik statements. His words are as follows:

"Venerable teachers have stated that Jambudwipa embraces the whole northern hemisphere lying to the north of the salt sea, and that the other six Dwipas, and the seven Seas, viz., those of salt, milk, &c., are all situated in the southern hemisphere.

"To the south of the equator lies the salt sea, and, to the south of it, the sea of milk, whence sprang the nectar, the moon, and [the goddess] Sri, and where the omnipresent Vasudeva, to whose lotus-feet Brahma and all the gods bow in reverence, holds his favourite residence.

"Beyond the sea of milk lie, in succession, the seas of curds, clarified butter, sugar-cane juice, and wine, and, last of all, that of sweet water, which surrounds Vaivasvana. The Patalalokas [or infernal regions] form the concave strata of the earth.

"In those lower regions dwell the race of serpents [who live] in the light shed by the rays issuing from the multitude of the brilliant jewels of their crests, together with the multitude of Asuras; and there the Siddhas enjoy themselves with the pleasing persons of beautiful females, resembling the finest gold in purity.

"The Saka, Salmala, Kausa, Kauancha, Gomedaka, and Pushkara [Dwipas] are situated [in the intervals of the above-mentioned seas] in regular alternation; each Dwipa lying, it is said, between two of these seas.

"To the north of Lanká lies the Himagiri [mountain], and, beyond that, the Hema-kufa [mountain], and, beyond that, again, the Nishadha [mountain]. These [three mountains] stretch from sea to sea. In like manner, to the north of Siddha-[pura] lie, in succession, the Sringavat, Sukha, and Nila [mountains]. To the valleys lying between these mountains the wise have given the name of Varshas.

"This valley [which we inhabit] is called Bhartaravarsa. To the north of it lies Kauanavarsa, and, beyond it, again, Hariravarsa. And know that to the north of Siddhpura in like manner are situated the Kuru, Hiranyaka, and Ramyaka Varshas.

"To the north of Yama-kottam lies the Malayat [mountain], and, to the north of Romaka-[pattana], the Gandhamadana [mountain]. These two mountains are terminated by the Nila and Nishadha mountains; and the space between these two is called Ilavrita-varsha.

"The country lying between the Malayat [mountain] and the sea is called Bhadraturaga by the learned; and geographers have denominated the country between the Gandha mountain and the sea, Ketumalaka.

"Ilavrita, which is bounded by the Nishadha, Nila, Sugandha, and Sumalaya [mountains], is distinguished by a peculiar splendour. It is a land rendered brilliant by its shining gold, and thickly covered with the bowers of the immortals.

"In the middle [of Ilavrita] stands the mountain Meru, which is composed of gold and of precious stones, the abode of the gods. Exponents of the Puranas have further described this [Meru] to be the percipar of the earth-lotus, whence Brahma had his birth.

"The four mountains, Mandara, Sugandha, Vipula, and Suparwa, serve as buttresses to support this [Meru]; and upon those four hills grow, severally, the Kadamba, Jambu, Vafa, and Pippala trees, which are as banners on those four hills.

"From the clear juice which flows from the fruit of the Jambhi springs the Jambunadi. From contact with this juice, earth becomes gold; and it is from this fact that gold is called jambunada. [This juice is of so exquisite a flavour that] the multitude of the Suras and Siddhas, turning with distaste from nectar, delight to quaff this delicious beverage.

"And it is well known that upon those four hills [the buttresses of Meru] are four gardens: Chaitrarasna, of varied brilliancy [sacred to...
are the lakes in the waters of which the celestial spirits, when fatigued with their dalliance with the fair goddesses, love to disport themselves. The sacred Ganges, springing from the foot of Meru, falls upon Meru and, thence separating itself into four streams, descends, through the heavens, down upon the four reservoirs, viz., Aindra, the second, called Alakananda, to Bhadravarsa, the third, called Chakshu, to Ketumala, and the fourth, called Vaikultha, to Utrarakuru or North Kuru.

And this sacred river has so rare an efficacy, that, if her name be listened to, if she be sought to be seen, if seen, touched, or bathed in, if her waters be tasted, if her name be uttered, or brought to mind, and her virtues be celebrated, she purifies, in many ways, thousands of sinful men [from their sins]. And if a man makes a pilgrimage to this sacred stream, the whole line of his progenitors, bursting the bands [imposed on them by Yama], bound away in liberty, and dance with joy; nay, even by a man’s approach to its banks, they repulse the slaves of Antaka, [who keep guard over them], and, escaping from Niraya [the infernal regions], secure an abode in the happy regions of Heaven. Here in this Bhadravarsha are embraced the following nine klādas [portions], viz., Aindra, Kaśēru, Tāmrarpāri, Gahastīmat, Kumārīkā, Nāga, Saumya, Vāruṇia, and, lastly, Gāndharva. In the Kumārīkā alone is found the subdivision of men into castes. In the remaining klādas are found all the tribes of antyogis [of outcaste tribes of men]. In this region [Bhadravarsha] are also seven thousand; so that this mountain is like the seed-cup of the lotos of the earth.  

¹ The shape of Meru, according to this description, is that of an inverted cone; and, by the comparison to the seed-cup, its form should be circular. But there seems to be some uncertainty, upon this subject, amongst the Purāṇikas. The Padma compares it to the bell-shaped flower of the Datura. The Vāyu represents it as having four sides of different colours, or, white on the east, yellow on the south, black on the west, and red on the north; but notices, also, various opinions of the outline of the mountain, which, according to Atri, had a hundred angles; to Bhṛigu, a thousand. Sāvānī calls it octagonal; Bhāgurī, quadrangular; and Varshiyāni says it has a thousand angles. Gālava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Linga makes its eastern face of the colour of the ruby; its southern, that of the lotos; its western, golden; and its northern, coral. The Matya has the same colours as the Vāyu, and both contain this line.

कुलाचालस, viz., the Māhendra, Sūkti, Malaya, Rikshaka, Pāriyātra, Sahya, and Vindhya hills.

The country to the south of the equator is called the bhūr-loka, that to the north, the bhūvr-loka; and Meru [the third] is called the svar-loka. Next is the mahār-loka: in the heavens beyond this is the jana-loka; then, the tapo-loka, and, last of all, the satya-loka. These lokas are gradually attained by increasing religious merits. When it is sunrise at Lankāpura, it is midday at Yamakōṭipuri [90° east of Lankā], sunset at Siddhāpura, and midnight at Romakā [pattana].

Bibliotheca Indica, Translation of the Goldiḥyāga of the Siddhāntā-śrīvamsi, III., 21-44. I have introduced some alterations. The Gomeda continent, in place of the Plakha, is mentioned in the Matya-purāṇa also. See Dr. Anstreicher’s Catalog. Cod. Manuscript., &c., p. 41.

See, further, the editor’s last note on the fourth chapter of the present book.
The boundary mountains (of the earth) are Himavat, Hemakūṭa, and Nishadha, which lie south (of Meru); and Śveta, Śrīṅgin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Śveta) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas) more remote from the centre. They are two thousand (Yojanas) Varshas (or countries between these ranges) are: Kīlilpurusha, between Himavat and Bhaṭṭa (India), south of the Himavat mountains; next, Kūṁpurusha, between Himavat and Hemakūṭa; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Śveta and Śrīṅgin, which lie south (of Meru); and Uttarakaṇḍa and Uttarakīlī, which lie south (of Meru); and Vīpta.

According to the Buddhists of Ceylon, Meru is said to be of the same diameter throughout. Those of Nepal conceive it to be shaped like a drum. A translation of the description of Meru and its surrounding mountains, contained in the Brahmapāda, which is the same, exactly, as that in the Vāyu, occurs in the As. Researches, Vol. VIII., pp. 343, et seq. There are some differences in Colonel Wilford's version from that which my MSS. would authorize; but they are not, in general, of much importance. Some, no doubt, depend upon variations in the readings of the different copies; of others I must question the accuracy.

1 These, being the two outer Varshas, are said to take the form of a bow; that is, they are, exteriorly, convex, being segments of the circle.

2 The whole diameter of Jambu-dwipa has been said to be 10000 Yojanas. This is thus divided from north to south: Hāvīṭa, in the centre, extends, each way, 9000, making 18000; Meru itself, at the base, is 16000; the six Varshas, at 9000 each, are equal to 54000; and the six ranges, at 2000 each, are 12000: and $18 + 16 + 54 + 12 = 100$. From east to west, the Varshas are of the extent necessary to occupy the space of the circle.

3 The Bhāgavata† and Padma call these Mandara, Merumandara, Supārśva, and Kumuda.

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1. This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwipa; as the mountain ranges recede from the centre.

2. As the translation here contains several explanatory interpolations, the original is added:

* As the translation here contains several explanatory interpolations, the original is added:
these stands, severally, a Kadamba-tree, a Jambu-tree, a Pippala, and a Vata;¹ each spreading over eleven hundred (Yojanas, and towering aloft like) banners on the mountains. From the Jambu-tree the insular continent Jambu-dwipa derives its appellation. The apples* of that tree are as large as elephants. When they are rotten, they fall upon the crest of the mountain; and from their expressed juice is formed the Jambu river; the waters of which are drunk by the inhabitants: and, in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jambunada, (of which) the ornaments of the Siddhas (are fabricated).

The country of Bhadrāśva lies on the east of Meru; and Ketumāla, on the west: and between these two is the region of Ilāvīta. On the east (of the same) is the forest Chaitlāratha; the Gandhamadana (wood) is on the south; (the forest of) Vaibhraja is on the west; and (the grove of Indra, or) Nandana is on the north. There are also four great lakes, the waters of which are partaken of by the gods, called Arūnda, Mahābhadrā, Āsitoda, * and Mānasa.¹

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Śītānta, Mukunda, † Kurari, Mālyavat, and Vaikanka; on the south, Trikūta, Śīsira, Patanga, Ruchaka, and Nishadha; on the west, Śikhipāsa, Vaidūrīya, Kapila, Gandhamadana, and Jārudhi; and on the north, Śankhakūta, § Rishabha, Ilānisa, Nāga, and Kālanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.²

¹ The Bhāgavata substitutes Sarvatobhadra for the Gandhamadana forest, and calls the lakes lakes of milk honey treacle and sweet water.
² The Vāyu gives these names and many more, and describes, at great length, forests, lakes, and cities of gods and demigods, upon these fabulous mountains, or in the valleys between them. (As. Res., Vol. VIII., pp. 354, et seq.)
³ Professor Wilson had “Śitoda”. In all the MSS. within my reach, the four lakes are enumerated as follows:

<table>
<thead>
<tr>
<th>Lakes of Milk Honey Treacle and Sweet Water</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chāndōla</td>
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</table>

† Kramunā seems to be the more ordinary, lection.
‡ Kurari is in one of my MSS. It is the reading of the Bhāgavata-purāṇa, V., 16, 27.
§ One of my MSS. reads Śankha and Kūsa. The Bhāgavata-purāṇa, V., 16, 27, has Śankha.
¶ In my MSS., the original of this passage follows immediately the mention of the Jārudhi, and is as follows:

महर्षियानाराजपुर्णि उदात्रादिविचित्राः |

On this the larger commentary observes: महर्षियानाराजपुर्णि उदात्रादिविचित्राः. On the larger commentary observes: महर्षियानाराजपुर्णि उदात्रादिविचित्राः.
On the summit of Meru is the vast city of Brahma, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres. The

1 The Lokapālas, or eight deities in that character: Indra, Yama, Varuṇa, Kubera, Vīvaśvat, Soma, Agni, and Vāyu. Other cities of the gods are placed upon the spurs, or filament-mountains, by the Vāyu; or that of Brahma on Hemaśringa, of Śankara, on Kālanjara, of Garuda, on Vaikanka, and of Kubera, on Kailāsa. Himavat is also specified, by the same work, as the scene of Śiva’s penance, and marriage with Uma; of his assuming the form of a Kirāta or forester; of the birth of Kārttikeya, in the Śara forest; and of his dividing the mountain Krauncha with his spear. This latter legend, having been somewhat misunderstood by Colonel Wilford, is made the theme of one of his fanciful verifications. “Here, says he”, [the author of the Vāyu†], in the forest of Śankha, was born Shadānana, or Kārttikeya, Mars with six faces. Here he wished or formed the resolution of going to the mountains of Krauncha, Germany, part of Poland, &c., to rest and recreate himself after his fatigues in the wars of the gods with the giants. There, in the skirts of the mountains of Krauncha, he flung his sword; the very same which Attila, in the fifth century, asserted he had found under a clod of earth. It was placed in his tomb, where it is, probably, to be found.” As. Res. Vol. VIII. p. 364. The text of which this is, in part, a representation is:

तत्र पुरवद्न नाम यह ज्ञात: प्रहलाद: || वस वैष्णव ज्ञात: कौशल्यापरं प्रति || बिन्षुपुष्प निविष्टा कौशल्या च निरमस्ते || देवार्कास्याम: संप्रद: प्रहलादस्वरूपाः ||

* See note at the foot of p. 112, supra.
† It seems to be from the Brahmānāda-purāṇa that Colonel Wilford here professes to translate. See the As. Res., Vol. VIII., p. 360.

The legend here alluded to is told, at length, in the Vāmana Purāṇa. Mahishāsura, flying from the battle in which Tāraka had been slain by Kārttikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kārttikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, which unjustly decided in favour of Indra. Kārttikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced, at once, it and the demon Mahisha:

वें तुर्चं कौशल्य: (कार्तिकेय: कौशल्यासुकृतितपथे: || विकिरितः किरिविलयोऽसिंहं सर्वं तथा ||

Another division of Krauncha is ascribed to Parasurāma. Megha Dūta, v. 59.* Krauncha is, also, sometimes considered to be the name of an Āsura killed by Kārttikeya. But this is, perhaps, some misapprehension of the Paurāṇik legend by the grammarians, springing out of the synonyms of Kārttikeya, Kraunchāri, Kraunchadāra, &c., implying the foe or destroyer of Krauncha, occurring in the Amara and other Kośas.

† The Bhāgavata† is more circumstantial. The river flowed over the great toe of Viṣṇu’s left foot, which had, previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Vāyu merely brings it from the lunar orb, and takes no notice of Viṣṇu’s interposition. In a different passage, it describes the detention of Ganga amidst the treases of Śiva, in order to correct her arrogance, until the divinity was moved, by the penance and prayers of king Bhagiratha, to set her free. The Mahābhārata represents Śiva’s bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

* See Professor Wilson’s Essays on Sanskrit Literature, Vol. II., p. 366.
† V., 17, 1.
encircling the city, divides into four mighty rivers, flowing in opposite directions. These rivers are the Śītā,  the Alakanandā, the Chakshu;  and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadrāśwa, to the ocean.§ The Alakanandā flows south, to (the country of) Bharata, and, dividing into seven rivers on the way, falls into the sea. The Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumāla. And the Bhadrā washes the country of the Uttarakūrns, and empties itself into the northern ocean.¹

¹ Although the Vāyu has this account, it subsequently inserts another, which is that also of the Matsya and Padma. In this, the Ganges, after escaping from Śiva, is said to have formed seven streams: the Nalini, Hādini, and Pāvani, going to the east; the Chakshu, Śītā, and Sindhu, to the west; and the Bhāgirathī, to the south.|| The

* का तत्व पतिता दिशु चंद्रु च प्रतिलमाये |
† Nearly all the MSS. examined by me have Śītā; and this is the reading of the Bhāgavata-purāṇa, V., 17, 6. In both the commentaries, however, Śītā seems to be preferred.
‡ Variants of this name, apparently, are Vanju, Vanchu, and Vankshu.
§ पूर्वेष प्रवलिनला तु घुल्म वालृशिरिका |
|| In a much more venerable work than any Purāṇa we read, much to the same effect:
बिसरं तत्त्वी गंगा हरो बिसरं: प्रति।
तत्त्वं बिसरयस्मानायं स संसारसि जबरि।
ङ्गाद्रिनी गलवी बीच नविनी च तस्य च।
तिष्ठ: प्राची निष्ट्या नामपुरं: शिरमा: सुभा।
शुभं शर्यश गोवी च शिर्यश महानान्दी।
तिष्ठशांश दिवं जर्म: सतीची च दियं शुभा।

† Professor Wilson has since written as follows: “According to one Paurāśik legend, the Ganges divided, on its descent, into seven streams, termed the Nalini, Pāvani, and Hādini, going to the east; the Chakshu, Śītā, and Sindhu, to the west; and the Bhāgirathī or Ganges proper, to the south. In one place in the Mahābhārata, the seven rivers are termed Vasvokasārā, Nalini, Pāvani, Gangā, Śītā, Sindhu, and Jambunādi; in another, Gangā, Yamunā, Plakṣagā, Rathasthā, Saryu, Gomati, and Gandakī. In a text quoted and commented on by Yāska, we have ten rivers, named Gangā, Yamunā, Saraswati, Śūtudri, Parashū, Aśinī, Marudvīdhā, Viṣṭā, Ārīkiyā, and Sushomā. Of these, the Parashū is identified with the Iravati, the Ārīkiyā, with the Vipā, and the Sushomā, with the Sindhu. Nir., III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Purāṇas.” Translation of the Rig-veda, Vol. I., p. 88, note.

The text above referred to, as quoted by Yāska, in the Nirukta, is the Rig-veda, X., 75, 5.
and Nishadha (on the north and south), and between Mālyavat and Gandhamādana¹ (on the west and east).

Faber, indeed, thinks that Meru, with the surrounding Varsha of Ilāvīta, and its four rivers, is a representation of the garden of Eden. (Pagan Idolatry, Vol. I., p. 315.) However this may be, it seems not unlikely to have originated in some imperfect account of four great rivers flowing from the Himālayas, and the high lands north of that range, towards the cardinal points: the Bhadrā, to the north, representing the Oby of Siberia; and the Śītā, the river of China, or Hoangho. The Alakananda is well known as a main branch of the Ganges, near its source; and the Chakshu is, very possibly, as Major Wilford supposed, the Oxus. (As. Res., Vol. VIII., p. 309.) The printed copy of the Bhāgavata, and the MS. Padma, read Vankshu: but the former is the more usual reading. It is said, in the Vāyu, of Ketumāla, through which this river runs, that it is peopled by various races of barbarians:

केतुमाला महादीप्य गामन गण्यवाणिजयति।

¹ The text applies the latter name so variously as to cause confusion. It is given to one of the four buttresses of Meru, that on the south; to one of the filament mountains, on the west; to a range of boundary mountains, on the south; and to the Varsha of Ketumāla. Here another mountain range is intended; or a chain running north and south, upon the east of Ilāvīta, connecting the Nīl and Nishadha ranges. Accordingly, the Vāyu states it to be 34000 Yojanas in extent, that is, the diameter of Meru, 16000, and the breadth of Ilāvīta on each side of it, or, together, 18000. A similar range, that of Mālyavat, bounds Ilāvīta on the west. It was, probably, to avoid the confusion arising from similarity of nomenclature, that the author of the Bhāgavata substituted different names for Gandhamādana in the other instances; calling the buttress, as we have seen, Merumandara,* the southern forest, Sarvatobhadra,† and the filament-

It lies between them, like the pericarp of a lotus. The countries of Bhūrata, Ketumāla, Bhadrāśva, and Uttarakurna lie, like leaves of the lotus of the world, exterior to the boundary mountains. Jathara and Devakīta are two mountain ranges,† running north and south, and connecting the two chains of Nīl and Nishadha. Gandhamādana and Kailāsa extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Pāriyātra; are the limitative mountains on the west, stretching, like those on the east, between the Nīl and Nishadha ranges. And the mountains Triśrings and Járudhī are the northern limits (of Meru), extending, east and west, between the two seas.¹ Thus

mountain, Hauśa;§ restricting the term Gandhamādana to the eastern range: a correction, it may be remarked, corroborative of a subsequent date.

¹ These eight mountains are similarly enumerated in the Bhāgavata and Vāyu. But no mention is made, in them, of any seas (धर्मचालवेच्छर्क्षितं); and it is clear that the eastern and western oceans cannot be intended, as the mountains Mālyavat and Gandhamādana intervene. The commentator would seem to understand 'Āriyava' as signifying 'mountain'; as he says, ‘Between the seas means within Mālyavat and Gandhamādana':

मध्यदर्शमांगमोऽध्वान्तन्वस्त्रांस्तुञ्चन्वाचालवेच्छर्क्षिति।

The Bhāgavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base

* Vide supra, p. 115, note 3.
† Vide supra, p. 117, note 1.
I have repeated to you the mountains described, by great sages, as the boundary mountains, situated, in pairs, on each of the four sides of Meru. Those, also, which have been mentioned as the filament mountains (or spurs), Śitánta and the rest, are exceedingly delightful. The valleys embosomed amongst them are the favourite resorts of the Siddhas and Cháranas. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmi, Vishnu, Agni, Súrya, and other deities, and peopled by celestial spirits; whilst the Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes of the central mountain, and being 2000 high, and as many broad. They may be understood to be the exterior barriers of Meru, separating it from Ilávīta. The names of these mountains, according to the Bhagavata, are Jalhara and Devakúta on the east, Pavana and Páriyátra on the west, Triśíringa and Makara on the north, and Kailása and Karavíra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindusthán. (Humboldt on the mountains of Central Asia, and Ritter., Geogr. Asia.)

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in the vales. These, in short, are the regions of (Paradise, or) Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

In (the country of) Bhadrásáwa, Vishnu resides as Hayasíras (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kúrma); in Kuru, as the fish (Matsya); in his universal form, everywhere: for Hari pervades all places. He, Maitreya, is the supporter of all things: he is all things. In the eight realms, of Kímpurusha and rest, (or all exclusive of Bhárata), there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension: their inhabitants are exempt from all infirmity and pain, and live (in uninterrupted enjoyment) for ten or twelve thousand years. Indra* never sends rain upon them: for the earth abounds with water. In those places there is no distinction of Kúta, Tretá, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains; from which, O best of Brahmans, hundreds of rivers take their rise.1

1 More ample details of the Varshas are given in the Mahabhárata, Bhágavata, Padma, Váyu, Kúrma, Linga, Matsya, and Máñkáideya Puráňas: but they are of an entirely fanciful nature. Thus, of the Ketumála-varsha it is said, in the Váyu, the men are black, the women of the complexion of the lotus; the people subsist upon the fruit of the Pána or jack-tree, and live for ten thousand years, exempt from sorrow or sickness. Seven Kúla or main ranges of mountains in it are named; and a long list of countries and rivers is added, none of which can be identified.

* Kiúánaras, in the original.
† Gandharvas is here to be inserted.
‡ V., 16, 28.
with any actually existing, except, perhaps, the great river the Suchakshu, the Amu or Oxus. According to the Bhágavata, Vishnu is worshipped as Kámadeva, in Ketumála. The Váyu says the object of adoration there is Iswara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See, also, As. Res., Vol. VIII., p. 554.†

* V., 18, 15.
† “It is said, in the Brahma-puráña, that, in the Bhadráśa, or China, Vishnu resides with the countenance and head of a horse. In Bhratá, he has the countenance of a tortoise. In Ketumála, or Europe, he resides in the shape of a varáha, or boar; and he is described as the chief of a numerous offspring, or followers in that shape. He is, then, in Ketumála, varákapa, or the chief of the varáhas, or boars; a word to be pronounced, according to the idiom of the spoken dialects, varápá. In Kurn, he has the countenance of a matáya, or fish; and, of course, he is, there, śiro-matáya, or with the head or countenance of a fish.”

CHAPTER III.

Description of Bhratá-varsha: extent: chief mountains: nine divisions: principal rivers and mountains of Bhratá proper: principal nations: superiority over other Varshas, especially as the seat of religious acts. (Topographical lists.)

PÁRÁŚARA.—The country that lies north of the ocean, and south of the snowy mountains, is called Bhratá: for there dwelt the descendants of Bhratá. It is nine thousand leagues in extent,† and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhratá are Mahendra, Malaya, Sahya, Súktimáta, Riksha, Vindhyá, and Páripátra.‡

1 As Bhratá-varsha means India, a nearer approach to the truth, with regard to its extent, might have been expected; and the Váyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumári (Comorin) to the source of the Ganges.

2 These are called the Kalaparvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities; and their situation may be determined, with some confidence, by the rivers which flow from them. Mahendra; is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which, near Ganjam, is still called Mahendra Malei, or hills of Mahinda. Malaya is the southern

* Himádri, i. e., the Himalaya.
† This mountain-range is not to be confounded with that named in connexion with the Nishadha, at p. 123, supra.
‡ The Mahendra of Ptolemy, unless he has altogether misplaced it, cannot represent the Mahendra of the text. See Professor Wilson’s Essays on Sanskrit Literature, Vol. I., pp. 240 and 241.
From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass, from hence, into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here: and the world of acts is not the title of any other portion of the universe.

portion of the Western Ghats. Sūkṣmatā is doubtful; for none of its streams can be identified with any certainty. Sahya is the northern portion of the Western Ghats, the mountains of the Konkan. Rikṣa is the mountains of Gondwana. Vindhya is the general name of the chain that stretches across Central India; but it is here restricted to the eastern division. According to the Vāyu, it is the part south of the Narmada, or the Sātāpūḍa range. Pāriyātra (as frequently written Pāriyātra) is the northern and western portion of the Vindhya. The name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod’s map of Rājasthān); but the Chambal and other rivers of Mālwa, which are said to flow from the Pāriyātra mountains, do not rise in that province. All these mountains, therefore, belong to one system, and are connected together. The classification seems to have been known to Ptolemy; as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindius Mons. Of the others, the Adisatras and Uxentus agree, nearly, in position with the Pāriyātra and Rikṣa. The Apocope, Sardonyx, Bittigo, and Orudii must be left for consideration. The Bhāgavata, Vāyu, Padma, and Mārkāṇḍeya add a list of inferior mountains to these seven.

The Varsha of Bhārata is divided into nine portions, which I will name to you. They are Indra-dwīpa, Kaśerumati, Tāmravarśī, Gabhastimat, Nāga-dwīpa, Saumya, Gāndharva, and Vāruṇa. The last or ninth Dwīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.

On the cast of the Bhārata dwell the Kūrātas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaiṣyas, and Śūdras, occupied

1 This last is similarly left without a name, in all the works; it is the most southerly, that on the borders of the sea, and, no doubt, intends India proper. Wilford places here a division called Kumārikā. § No description is anywhere attempted of the other divisions. To these the Vāyu adds six minor Dwīpas, which are situated beyond sea, and are islands: Anga-dwīpa, Yama-dwīpa, Matsya-dwīpa, Kumuda or Kuśa-dwīpa, Varāha-dwīpa, and Śāṅkha-dwīpa; peopled, for the most part, by Mlechchas, but who worship Hindu divinities. The Bhāgavata and Padma name eight such islands: Swārīnaprastha, Chandrasūkla, Āvatana, Ramāja, Mandahāra, Pārśchātana, Simhala, and Lankā. Colonel Wilford has endeavoured to verify the first series of Upadwīpas, making Varāha, Europe; Kuśa, Asia Minor, &c.; Śāṅkha, Africa; Malaya, Malacca; Yama undetermined; and, by Anga, he says, they understand China. How all this may be is more than doubtful; for, in the three Purāṇas in which mention is made of them, very little more is said upon the subject.

* Simranāṇiyaṁ svarnaṁ sūkṣmatāṁ vā.

† Two MSS. have Tāmraparīśā.

* Variants are Kācru and Kāsetu.

† In the Matsya-purāṇa it is called Mānava. Dr. Aufrecht, Catalog. Cod. Manuscript., &c., p. 41.

§ And it occurs in Bhāṣāka Āchārya’s enumeration. See note in p. 112, supra.

† V., 19, 30. In place of “Mandahāra”, it gives Mandahāriṇiā. II.
in their respective duties of sacrifice, arms, trade, and service.¹

The Śatadrū, Chandrabhāgā, and other rivers flow from the foot of Himālaya;² the Vedasmrīti and others, from the Pāripātra mountains; the Narmadā and Surasā, from the Vindhya hills; the Tāpi, Payosñhī, and Nirvindhyā, † from the Riksha mountains; the Godāvari, Bhīmarathī, Krishihaiveṇī, § and others, from the Sahya mountains; the Kṛitamālā, Tāmaraparṇī, and others, from the Malaya hills; the Trisāmā, Rishikulyā,]

¹ By Kirātas, foresters and mountaineers are intended,—the inhabitants, to the present day, of the mountains east of Hindustān. ¶ The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab—to whom there can be little doubt the term was applied by the Hindus—or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vāyu calls them both Meelchchhas, and also notices the admixture of barbarians with Hindus, in India proper:

ताविशस्या जनपदा चार्या चेंचरान् निषिद्धः।

The same passage, slightly varied, occurs in the Mahābhārata. It is said especially of the mountainous districts, and may allude, therefore, to the Gonda and Bhils of Central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcasts had not yet descended on the plains of Hindustān.

² Himavat, in the original.

† Some MSS. here add "&c."); others, Kāveri.

‡ One MS. has Bhīmarathī. And see the Mārkaṇḍeya-purāṇa, LVII., 26.

§ Krishihaiveṇā seems to be almost as common a reading.

|| In two MSS. I find Aryakulyā, which—as we immediately afterwards read of a Rishikulyā river—may be preferable. It is the lection of the smaller commentary.

¶ For the Kirātis, a tribe of the Central Himālaya, see Hodgson, Journal of the Asiatic Society of Bengal, 1868, pp. 446, et seq.

** Compare the Mārkaṇḍeya-purāṇa, LVII., 15.

¹ This is a very meagre list, compared with those given in other Purāṇas. That of the Vāyu is translated by Colonel Wilford, As. Res., Vol. VIII.; and much curious illustration of many of the places, by the same writer, occurs As. Res., Vol. XIV. The lists of the Mahābhārata, Bhāgavata, and Padma are given without any arrangement: those of the Vāyu, Matsya, Mārkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadrū, 'the hundred-channeled',—the Zaradrus; of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhāgā, Sandabalis, § or Acesines, ¶ is the Chinab. The Vedasmrīti, † in the Vāyu and Kūrma, is classed with the Vetravati or Betwa, the Charmanwati or Chambal, and Siprā, and Parā, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadā (or Norbudda), the Namadus of Ptolemy, is well known. According to the Vāyu, it rises, not in the Vindhya, but in the Riksha mountains; taking its origin,

&c., from the Mahendra; and the Rishikulyā, Kumārī,* and others, from the Suktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders. †

* All my MSS. read Kumārī.

† In none of the MSS. accessible to me is there anything to which the latter clause of this sentence answers.

‡ Zadadrus is another reading.

§ Ptolemy has Sāvardhāna, which has been surmised to be a clerical error for Sāvardhāna.

¶ M. Vivien de Saint-Martin is of opinion that the Aesanius of Ptolemy represents the Asikni. This—a Vaidik name—and Chandrabhāgā, he supposes, were, probably, already in the days of Alexander the Great, applied to the same stream. Étude sur la Géographie Grecque et Latine de l’Inde, pp. 128, 129, 216, 407.

‖ In a Prārāṇa passage quoted in the Nītīsānukha and Pārākama-lakara, the Vedasmrīti is named between the Mahānada and the Vedasini.
The principal nations of Bhārata are the Kūrus and Pānchālas, in the middle districts; the people of Kāmarūpa, in the east; the Puṇḍras,† Kalingas, Magadhās, and southern nations) are in the south; in the extreme

in fact, in Gondwana. The Surasā † is uncertain. The Tāpi is the Taptee, rising also in Gondwana: the other two are not identified. The Godāvarī,* preserves its name: in the other two we have the Beemah and the Krishnā. For Kītamālā the Kūrma reads Rūtmālā: but neither is verified. The Tāmraparṇī is in Tinivelly, and rises at the southern extremity of the Western Ghats. The Rishikulyā that rises in the Mahendra mountain is the Rasikula or Rasikoila, which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another Rishikulyā to the Šuktimat mountains; but, in all the other authorities, the word is Rishika. The Kumāri might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rishikulyā river is mentioned (Vana Parvan, v. 3026) as a Tirtha, in the Mahābhārata, in connexion, apparently, with the hermitage of Vasishtha, which, in another passage (v. 4096), is said to be on mount Arbuda or Ábū. In that case, and if the reading of the text be admitted for the name of the river, the Šuktimat range would be the mountains of Gujarāt. But this is doubtful. See Book IV., Chapter XII., note. In the Mahābhārata, Ádī Parvan, the Šuktimati river is said to flow by the capital of Chedi.

† The Nītaimājāri and Pārītakamalākara, in a passage which they cite, mention it between the Kunti and the Paḷāṣin.
† In the Revāmaḥāṭyā, Chapter III., it is distinguished by the epithet of “the southern Ganges”:

मेहेदरावरि विहाराय अंका सा दृष्टासूत्र:।
§ Colonel Wilford would identify this river with the Árūs, or Ilāb, on the west coast of India. See Journal of the Asiatic Society of Bengal, 1861, pp. 260 and 264.

* Variants: Utras and Rudras.

† The list of nations is as scanty as that of the rivers. It is, however, omitted altogether in the Bhāgavata. The Padma has a long catalogue, but without arrangement: so has the Mahābhārata. The lists of the Vāyu, Mātsya, and Mārkaṇḍeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the eighth volume of the As. Ṛṣi., from the Brahmanda, or (for it is the same account) the Vāyu. The Mārkaṇḍeya has a second classification, and, comparing Bhārata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet, of the animal. It will be sufficient, here, to attempt an identification of the names in the text: but some further illustration is offered at the end of the chapter. The Kūrus are the people of Kuruksheta or the upper part of the Doab, about

1 The original, गुरुभीरा: was read, by Professor Wilson, पुरभीरा:, whence his “Śūras, Bhīras”, which I have ventured to alter. The Śūras are associated with the Abhiṣaras in the Bhāgavata-purāṇa, XII, 1, 36:

वीराडाश्चातीराय गुरु वृद्धिः मञ्जः।

In the Mahābhārata, Sālīya-parvan, 2119, mention is made of the Śūras and Abhiṣaras in conjunction.

In the Hari-vamśa, 12, 837,—where the Calcutta edition has महाभारतः: “Madras and Abhiras” — M. Langlois reads गुरुभीरा:, i.e., “Śūras and Abhiras,” whom he has welded into “Śūrabhiras.” See his translation, Vol. II., p. 401.

For the Abhiras—or, as they were anciently called, Abhiras—see Goldsmitheker’s Sanskrit Dictionary, p. 299.
† Mālukas and Mārkukas are variants.
‡ One MS. has Bhadrās.
§ Variants: Romas and Vāmas.
above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Panchalas, it appears from the Mahabharata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kulhika, in his commentary on Manu, II., 19, places them at Kanoj. Kamarupa is the north-eastern part of Bengal, and western portion of Assam. Puirdra is Bengal proper, with part of the lower part of the Doab, extending across the Jumna to the Chambal. Kulhika Delhi. The nations of our era; as we know from Arrian, are usually conjoined as the Panchalas, and inhabit their borders, happy and prosperous.

Professor Wilson, himself, further on in this work, where mention is again made of the Huas, advertinjg to the Hun or Turk tribes that figure in Chinese history, suggests, inasmuch as those tribes did not appear until several centuries after the beginning of the Christian era, and inasmuch as the theatre of their recorded exploits is remote from India, that the coincidence of appellation may be merely accidental. See Book IV., Chapter XI., concluding note.

* Ambhasha is "the name of a military people, and its country, situated in the middle of the Punjab (probably the Aspulatae of Ptolemy)."

Goldast orcher, whom I here quote, remarks as follows—Sanskrit Dictionary, p. 401—on the name by which this people is found to be called, and concludes that its older designation was, probably, Ambhasha: "In the Aitareya-brâhmaṇa, the name of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "Ambashtha," which is given by the Kâśiśka, would, according to Pâshini, IV., 1, 171, come from Ambashtha; the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "Ambashtha," which is given by the Kâśiśka, would, according to Pâshini, IV., 2, 80, be derived from Ambush, tadh. aff. Ambush its plural, meaning the people of the country so named, would be Ambush; according to Pâshini, IV., 2, 81, and L, 2, 81. But Pâshini himself, when teaching, VIII., 3, 97, that Ambush, as the latter part of certain compounds, becomes U, gives, amongst others, as first part of such compounds, Ambus, Ambus, and Ambus; thus expressly denying that, in his opinion, Ambush is a derivative of Ambush: for, had he considered Ambush to be such, the alleging the word itself would have been superfluous; as the change of Ambush to U, in such a derivative, would have been implied by that in its
and Kali, takes place;* that pious ascetics† engage in rigorous penance; that devout men! offer sacrifices; and that gifts are distributed—all for the sake of another world. In Jambu-dwipa, Vishnú, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bhárata is, therefore, the best of the divisions of Jambu-dwipa, because it is the land of works. The others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born

Latter are amongst the western, or, more properly, north-western, nations subdued by Nakula, in his Dig-vijaya: Mahábhárata, Sabhá Parvan. Ambas and Ambasháthas are included in the list extracted, by Colonel Wilford, from the Varáha Saññhítá: and the latter are supposed, by him, to be the Ambastre of Arrian. The Párasikás carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

The necessary inference, however, to be deduced from this analysis of 

base, ब्रह्म. The necessary inference, however, to be deduced from this analysis of ब्रह्म (into ब्रह्म and व) is, then, that the plural of the word could not have been ब्रह्मः—like पशुः; of पशुः; ब्रह्मः of ब्रह्म, &c.—but, at the time of Páśni, was ब्रह्मः. Since, on the other hand, however, no military people of the name of ब्रह्मः occurs in the literature—so far as it is known to me—subsequent to Páśni, it seems to follow, that the older name of the people was ब्रह्मः; and that, by a wrong grammatical analogy, it became, at a later period, ब्रह्मः:”

* The original adds ब्रह्म न ज्ञात, “and nowhere else”.
† Muni.
‡ Yajwin.
§ Yajnapurusha. See Vol. I., pp. 61 and 163, notes.

in Bhárata, as men. The gods themselves exclaim: “Happy are those who are born, even from the condition of gods, as men, in Bhárata-varsha; as that is the way to the pleasures of Paradise, or (the greater blessing) of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Vishnú, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,1 where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties2 in Bhárata-varsha.”*

1 Enjoyment in Swarga, like punishment in Naraka, is only for a certain period, according to the merit, or demerit, of the individual. When the account is balanced, the man is born again amongst mankind.
2 A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation. His merits must first secure his being born again perfect and entire.

* जानीस दीतिक वयं विलोनि लघुगदेय कलुणिणि देहचक्षस। प्राप्यायम धन्या: बलु ते सन्यायः: ये भारते चिथ्रविखियशः।

The larger commentary says: यथाकालसँख्यमेवमालभवन्तिः भारते जनम भौतिकमेवतित चिथ्र भौतिकमेवास्तु भौतिकमेव नितिति न जानीस। ये लब्ध भारते सन्याया: र्यर्च ते स्थिरतविधाति धाया:। अनावद्यये सन्योजितं भोजनं वा ब्रह्म:। र्यर्च्यंवयामविध्यशं तुम्भयश्ये:।

The reader will notice the would-be archaic forms of the text, जानीम and प्राप्यायम.

And see Original Sanskrit Texts, Part I., pp. 188 and 189.
I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwipa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

TOPOGRAPHICAL LISTS,
From the Mahabharata, Bhishma Parvan, ś. 317-378.

MOUNTAINS AND RIVERS. ¹*

Sanjaya speaks to Dhritarashtra.—Hear me, monarch, in reply to your inquiries, detail to you the particulars of the country of Bhārata.

¹ In attempting to verify the places or people specified in the text, various difficulties are to be encountered, which must serve to apologize for but partial success. Some are inherent in the subject, such as the changes which have taken place in the topography of India since the lists were compiled, and the imperfectness of the specification itself. States, and tribes, and cities have disappeared, even from recollection; and some of the natural features of the country, especially the rivers, have undergone a total alteration. Buchanan (Description of Eastern Hindustan), following Rennell over the same ground, at an interval of some thirty or forty years, remarks that many of the streams laid down in the Bengal Atlas (the only series of maps of India, yet published, that can be regarded as of authority) are no longer to be traced. Then the lists which are given are such mere catalogues, that they afford no clue to verification, beyond names; and names have been either changed, or so corrupted as to be no longer recognizable. On the other hand, much of the difficulty arises from our own want of knowledge. Scattered through the Purāṇas and other works, the names given in the topographical lists recur with circumstances which fix their locality: but these means of verification have not yet been sufficiently investigated. There are, also, geographical treatises in Sanskrit, which, there is reason to

* See, for a general note, the conclusion of this extract from the Mahābhārata.
Mahendra, Malaya, Sahya, Šuktimat,¹ Gandhamādana, believe, afford much accurate and interesting information: they are not common. Colonel Wilford speaks of having received a number from Jaypur: but, upon his death, they disappeared. After a considerable interval, some of his MSS. were purchased for the Calcutta Sanskrit College: but by far the larger portion of his collection had been dispersed. A few leaves only on geographical subjects were found, from which I translated and published a chapter on the geography of some of the districts of Bengal (Calcutta Quarterly Magazine, December, 1824). The details were accurate and valuable, though the compilation was modern.

Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been conversant with the spoken language of the country. They have, consequently, put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly, and corruptly uttered; and their maps of India are crowded with appellations which bear no similitude whatever either to past or present denominations. We need not wonder that we cannot discover Sanskrit names in English maps, when, in the immediate vicinity of Calcutta, Barnagore represents Barahangar, Dakshīniśvar is metamorphosed into Duckinsore, and Ulubaria is Anglicized into Willoughbury. Going a little further off, we have Dalkisore for Darikeswari, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmethry for Kakamāri. There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps, a national defect.

¹ The printed edition reads Šuktimat, which is also found in some MSS.: but the more usual reading is that of the text. I may here add, that a Šuktimat mountain occurs in Bhūma’s invasion of the eastern region: Mahābhārata, Sabha Parvan.

² Gandhamādana here takes the place of Riksha.

³ From additional mountains in the Vāyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhāgavata, § Padma, and Mārkaṇḍeyas add the following. Maināka, which, it appears from the Rāmāyana, is at the source of the Sone; that river being termed Mainākaprabhava. Kishkindhyā Kālā. Trikūta, called also, in Hemachandra’s vocabulary, Suvela. Rishabha, Kūfaka, Konwa, Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Rishyamukha, in the Deccan, where the Pampa rises. Śrīśaila or Śriparvata, near the Kṛishṇa (Asiatic Researches, Vol. V., p. 303). Venkāta, the hill of Tripati. Vārāhāra, Mangalapraṣṭha, Droin, Chitrakūṭa (Chitrakote in Bundelkhand), Govardhana (near Mathurā), Raivata, the range that branches off from the western portion of the Vindhya, towards the north, extending nearly to the Jumna: according to Hemachandra, it is the Girnar range; it is the Aravālī of Tod. Kakubha, Nila (the blue mountains of Orissa:), Gokāmukha, Indrakīla, §§ Rāma-

FROM THE MAHĀBHĀRATA.

dana, Vindhya, and Pārīpātra are the seven mountain ranges. As subordinate portions of them are thousands of mountains: some unheard of, though lofty, extensive, and abrupt; and others better known, though of lesser elevation, and inhabited by people of low stature. ² There pure and degraded tribes; mixed to

* Śravaṇa.
† Chitrakūṭa, “having fair plateaus”. But compare the Mārkaṇḍeyaparāda, LVII., 12.
‡ Arva and mleccha.
§ V., 19. 16. || LVII., 13, et seq. ¶ IV., 96.
** The ordinary reading is Kollaka.
‡‡ Rather, the “Neilgherries”?
TOPOGRAPHICAL LISTS: RIVERS.

Together drink of the following streams: the stately Gangá, the Sindhu, and the Saraswati, the Godávari, Narmadá, and the great river Báhúdá; the Satadrú, Chandrabhágá, and great river Yamuná; the Dhrisadwati, giri (Ramtek, near Nágpur). Valakrama, Sudháman, Tungaprásthá, Nága (the hills east of Ramgurh), Bodhana, Pádírā, Durjayanta, Arbuda (Ábu in Gujarát), Gomanta (in the western Ghats), Kúśásaíla, Kúttasmaíra, and Chakora. Many single mountains are named in different works.

1 See note at p. 130.
2 The Sursooty, or Caggur or Guggur, N.W. of Thanesur. See the fourth note in this page.
3 The Báhúdá is elsewhere said to rise in the Himalaya. Wilford considers it to be the Mahánáda, which falls into the Ganges below Malá. The Mahábháráta has, amongst the Tirthas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswati, one, more to the east. Hemachandra gives, as synonyms, Arjuni and Saitaváhini; both implying the 'white river'. A main feeder of the Mahánáda is called Dhaváli, or Dhauli, which has the same meaning.
4 The Dhrisadwati is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

FROM THE MAHÁBHÁRATA.

Vipásá, and Vipápá, with coarse sands; the Vetras exist. According to Manu, it is one boundary of the district called Brahmávarta, in which the institution of castes, and their several duties, had for ever existed; implying, that, in other places, they were of more recent origin. This holy land, 'made by the gods', was of very limited extent. Its other boundary was the Saraswati. That the Dhrisadwati was not far off, we learn from Manu; as Kurukshetra, Mateya, Panchála, and Súrasena, or the upper part of the Doab, and country to the east, were not included in Brahmávarta: they constituted Brahmarshídesa, contiguous to it: त्रिशतोऽन्निनावः। Kullóka Háláfa explains Ananta, 'something less or inferior'; चिन्हितेनः। But it, more probably, means 'not divided from', 'immediately contiguous'. We must look for the Dhrisadwati, therefore, west of the Jumna. In the Tirtha Yátra of the Mahábháráta we find it forming one of the boundaries of Kurukshetra. It is there said: 'Those who dwell on the south of the Saraswati, and north of the Dhrisadwati, or in Kurukshetra, dwell in heaven': द्वितीय ऋरुः कुष्ठे च ते वनस्य च विदिषे॥

In the same place, the confluence of the Dhrisadwati with a stream of Kurukshetra, called the Kauśkí, is said to be of peculiar sanctity. Kurukshetra is the country about Thanesur or Stháuíswara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukshetra of Manu may be intended for the country of the Kuru, in the more immediate vicinity of
vat, the deep Kríshnávenú, the Irávati,1 Vitastá,2 Payoshti,3 and Deviká;4 the Vedasmritá, Vedavatí,5 Delhi. According to Wilford, the Drisandvatí is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himalaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarsús or Sarawati), which then runs south-west, and is lost in the desert. There have, no doubt, been considerable changes here, both in the nomenclature and in the courses of the rivers.

1 The Vipáśa is the Beas, Hyphasis, or Bibasis. The Irávati is the Rávi, or Hydroates, or Adris.

2 The Jhelum, but still called, in Kashmir, the Vitastá: the Bidadarępes or Hydaspes.*

3 This river, according to the Vishuí Purááí,† rises from the Riksha mountains; but the Váyu and Kúrma bring it from the Vindhyá or Sátpúndá range. There are several indications of its position in the Mahábhárata, but none very precise. Its source appears to be near that of the Kríshná. It flows near the beginning of the Dañdaka forest, which should place it rather near to the sources of the Godávari: it passes through Vidarbhá or Berar; and, Yudhishthíra, having bathed in it, comes to the Vaidurya mountain and the Narmádá river. These circumstances make it likely that the Páin Gangá is the river in question.:

4 The Devá or Goggrá.

5 Both these are from the Páripátra range. In some MSS.,

* From a modern geographical treatise in Hindi it appears that the Chandrabhágá, Irávati, Sátradrá, Vipásá, and Vitastá are now called, in that language, Chenáb, Rávi, Sádtáj, Byásá, and Jhelam.

† Vide p. 130, supra.

‡ See Professor Wilson’s Essays, Analytical, Critical, and Philological, &c., Vol. I., p. 49.

According to the Revedhamátya, XL., the Payoshti, or Payoshíkhá, rises in the Vindhyá mountains, and falls into the Tápi—the Tapati, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshti and Váráha is called Somávarta.

From the very meanings of Tápi—a corrupt Sanskrit word, but of evident etymology—and Payoshti, one might infer some connexion between these two rivers. As is stated at p. 130, supra, they both originate from the Riksha mountains; and the latter flows into the former. At Chandway a stream now called Poorna joins the Taptee. Whether the Poorna represents the Payoshti, or whether the Taptee above Chandway does so, is uncertain: but it seems that we must choose between the two.

The Páingangá falls into the Wurda, fatally to Professor Wilson’s opinion that we may find the Payoshti in it. Equally untenable, of course, is the view that the Payoshti is the Wurda itself: see Journal of the Archæological Society of Delhi, Jan., 1853, pp. 44, 45. Professor Lassen—Indiske Altertumskig, Vol. I., pp. 572, 573, foot-note—is led to the conclusion that the Payoshti is the Taptee in its entirety, partially by the assumption that the Tápi is not mentioned in the Mahábhárata; on which point see Professor Wilson’s fourth foot-note at p. 148, infra. He misinterprets, likewise, the passage from that poem, Vana-parvan, 2317—2319, where he supposes the Payoshti to be called “ein in das Meer strömender Fluss”. The passage in question—to which I shall have occasion to recur—I subjoin and translate:

एभो गति यहा: पचासी दष्टिक्षाय एष विश्व पहावत्व च समाधिक्षेत्र परिपत्तम ।
एवं विश्वो ध्वावत्व पहावत्व च समुद्र विकृष्ट्वालमी एवं विश्व विद्वासामध्व जगद्धि कौमानानान।
भार: प्र च देशोऽय दष्टिक्षाय दष्टिक्षाय।

*Yonder many successive roads lead to Dakshinápatha. There, beyond Avanti and the Rikshavat mountains, are the great Vindhyá mountains, and the river (samudragí) Payoshti, and hermitages of mighty Kshis, full of roots and fruits. Then comes the road to Vidarbhá; next, that to Kosala; and, beyond that, in a southerly direction, lies the country Dakshinápatha.”

Ritter, what between his deference to Bopp’s Nátes and his devia­tions from Bopp where right, strangely renders the preceding verses as follows: “Vielfältig diese Lindenstraßen laufen südlicher Richtung nach,
deep Chitraserā, the Gomati, the Dvītapāpā, and the
and great river Gandakī; the Kauśikī, Niśīchā, Kṛīyā,

Beos of Eastern Malwa; but it rises in the Rajaka mountain.*

1 From Pāripātra, Kūrma: from Mahendra, Vāyu. †
2 One copy has Ikshumālinī; two others, Ikshulā and Kṛimī.
One MS. of the Vāyu has an Ikshulā, from Mahendra: the Matsya
has Ikshulā. Wilford’s list has Drakshala. ‡
3 Of these rivers the two first are named in the Padma Purāṇa,
and not in the Vāyu, &c. The Goomty, in Oude, the Gonduk,
and the Coosy § are well known. The Dvītapāpā is said
to rise in the Himālaya.
4 In different MSS. read Niśīchā and Niśītā. In the Vāyu
and Matsya, the Niśīchārī or Nirvirā is said to flow from the
Himālaya.

an Avanti vorbeieibergend, an Riekschwan dem Berge auch.
Dies ist

Vindhyā die Bergesöhne, Payoshni die zum Meer fließt — Waldwoh-
nungen von Hochweisen, an Früchten und an Wurzeln reich; — Dies
ist der Weg von Viderbha; nach Kosala (beide nach Norden) führt jener
hin; Weiter südwarts von dort aber ist das Südland (Dekan).” Erdkunde,
V., 496.

I do not undertake to prove that, in early times, the name of Pa-
yoshni may not have been applied to the whole of the modern Tapt Pee.
But the case was otherwise in the Paurāṇik period, as we see from the
Vishūṇa-purāṇa, and as appears from the Mārkendēya-purāṇa, LVII, 24,
the Dhātupāta-purāṇa, V., 19, 18, &c.

* For the Vetravati, see the Mahābhārata, Anuśasana-parvan, 7651.
The Vedasini is mentioned in my sixth note at p. 131, supra; and the
Vedavaināśikā is named, and said to be in the east, in the Bengal re-
cension of the Rāmāyana, Kishkindhā-kīśūḍa, XL, 21,
† The Tridiva and Ayār—or, perhaps, Tridivālaya—are mentioned in
a list of rivers cited, apparently from some Purāṇa, in the Niti-magakha.
‡ As. Res., Vol. VIII., p. 335. And see my first note at p. 155, infra.
§ Hodgson—Journal As. Soc. Beng., 1848, p. 766—states that the Gunduk
has seven affluents,—the Barigar, Nārāyanī, Swetīgaṇḍaka, Maryāingly, Darumti,
Gaṇḍi, and Trisūl.
The Coosy, also, is made up, he says, of seven streams,—the Milamchi,
As. Soc. Beng., 1848, Part II., pp. 646—649; 1849, p. 766.

from the Mahābhārata. 147

Nichtā, Lohatāriṇī,† Rahasyā, Śatakāmbhā, and also
the Śarayū,‡ the Charmaṇvatī,§ Chandrabhāgā,¶ Hasti-
somā, Diś, Śaravatī, Payoshni, Parā, ‡ and Bhūmara-

1 Also Lohatāraṇī and Lohachāriṇī.
2 The Śarayū or Surjoo is commonly identified with the Devā.
Wilford says it is so by the Purāṇākṣikas: but we have, here, proof
to the contrary. † They are also distinguished by the people of
the country. Although identical through great part of their course,
they rise as different streams, and again divide, and enter the
Ganges by distinct branches.

3 The recurrence of the same name, in this as in several simi-
lar subsequent instances, is, possibly, an error of the copyist:
but it is, also, sometimes likely that one name is applied to dif-
cerent rivers. In one MS. we have, in place of this word, Chai-
travatī, and, in another, Vetravatī. *
4 Read, also, Śatāvāri. According to Wilford, § the Śaravatī
is the Bānggāṇā.

5 The Vāyu has Pārā, which is a river in Malwa, the Pārvatī. ||

MSS. read Vānī and Venā.

† See Asiatic Researches, Vol. XIV., p. 411. That the Devikā is not
one with the Śarayū is, again, pretty clear from the Mahābhārata, Anu-
śasana-parvan, where, in a list of rivers, the former is mentioned in Il,
7645, and the latter in Il. 7647. The Devikā and Śarayū are also
clearly distinguished from each other in the Amara-kōla, I, 2, 3, 35.
In the Bengal recension of the Rāmāyana, Kishkindhā-kīṣūḍa, XII, 13,
a Devikā river is placed in the south.
‡ The Rāja-nighantūthus dilates, metrical, on the river Tāpāni:

तत्तत्ता दृष्टे अम सुपुर्ण ज्ञानिपद पुष्पद ।

युम प्रोपापचं वलबे वेवपावजी तपानी।

The Tāpāni is here made one with the Vetravati. In the Śabta-kālpa-
ḍruma—which reads tāpīni—the Vetravati is asserted to be the same as
the Vetravati, or Betwa: see p. 131, supra, foot-note. Further, that
dictionary, professing to follow the Rāja-nighantūthus, identifies the Tāpīni
with the Tāpi. §

|| As. Res., Vol. XIV., p. 408. I question their identity. See, for the
Pārā, Mahābhārata, Ádi-parvan, 2926; Mārkandēya-purāṇa, LVII, 20.
Further, there is a feeder of the Godavery called Parā.
1. According to the Váyu, this rises in the Sahya mountain, and flows towards the south. It is, therefore, the Beema of Aurungabad.

2. The Káverí is well known, and has always borne the same appellation; being the Chaberis of Ptolemy.

3. Read Chuluká.

4. Read, also, Tápi; the Taptee river of the Deccan.

5. Read Ahítá and Sahítá.

6. Rises in the Sahya mountain, and flows southwards: Váyu, &c.

7. Read Vichitrá.

8. Several rivers are called by this name, as well as the Indus. There is one of some note, the Kalee Sindh, in Malwa.

9. Also Vájini.

10. This agrees best, in name, with the Beema. It is also mentioned, as a Tirtha, in the Mahábhárata.†

11. From Śükśma: Kórmá and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánada, which may be the Palášini, if the mountain be in this direction.

12. Also Pipalávati. The Váyu has a Pipalá, from the Riksha mountain.

* And according to the Váshá. Vide p. 130, supra.

† The Káverí of the text may be—and, I strongly suspect, is—the so-called river which, according to the Reva-muhádatta, Chap. XL, falls into the Nerbudda.

The Haima-kola, IV., 150, gives Ardhajännavi as a name of the Káverí; and the Trikánda-lêsha, I., 2, 32, gives Ardhagánagá. These terms signify Half-Ganges.

Compare a name of the Godávari in my third note at p. 132, supra.

‡ See my foot-note at pp. 144, 145, supra. In the Trikánda-lêsha, I, 2, 31, Tápi is a synonym of Yamuná.

§ Vará-parvan, 5026. It there seems to be in or near the Punjab.

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Asikná, the great river Kusáchírá, the Makarí, Právará, Mená, Hemá, and Dhritavatá, Purávatí, Anushá, Kápi, Sádanírá, Adhríshyá, the great river Kusádhárá, Sádákántá, Śívá, Viravatí, Vástu, Suvástu, Gauri; Kampaná, Hiraúvatí, Vará, Viran-

1. Also Kusáváritá.

2. Also Mahiká and Mуunáºáchí.

3. Also Śení.

4. Read Kítatavatá and Grítatavatá.

5. Also Dhúsúlyá.

6. Also Atikríshníá.

7. In place of both, Suvártháchí.

8. From Páripátra: Váyu and Maysya.

9. Also Kusánárá.

10. Also Śášikántá.

11. Also Vastrá and Suvástrá.

12. One of the Tirthas in the Mahábhárata. ||

* See my fourth note at p. 131, supra.

† The Amara-kola, I., 2, 3, 32, and the Haima-kola, IV., 151, make Sádanírá and Karatoyá to be names of one and the same stream. But there appear to have been more than one Sádanírá. Thus, a second seems to be located, by the Mahábhárata, Sáddha-parvan, 733, et seq., between the Gaśñáki and the Sarayá. See Original Sanskrit Texts, Part II., p. 423; and M. V. de Saint-Martin’s Mémoire Analytique sur la Carte, &c., p. 55.

‡ For identifications of the Suvástvá and Gauri, see Indische Alterthumskunde, Vol. II., p. 132. On the former, also see M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 63, 64, Professor Wilson—Ariana Antiqua, pp. 183, 190, 194—considered the Sosustus and Garwans of Arrian as denoting but one river.

§ This stream is named again in the Mahábhárata, to-wit, in the Anuksana-parvan, 7651.

The Little Gunduk is called Hirana, a corruption of its ancient name, Hiraúvatá. See Gen. A. Cunningham, Journal As. Soc. Beng., 1863, Supplementary Number, p. lxxvii.

|| Vana-parvan, 8094. On the Kampaná and the Hiraúvatí, see Indische Alterthumskunde, Vol. II., p. 132.
TOPOGRAPHICAL LISTS: RIVERS.

kará, Panchami, Rathachitrá, Jyotirathá, Viśvámitra,¹ Kapinjalá, Upendrá, Bahalá, Kuchirá,² Madhuváhi,³ Vi­nadi,⁴ Pinjalá, Veńá,⁵ Tungaveńa,⁶ Vidiśá,⁷ Krishneveńa,⁸

According to the Mahábhárata, this rises in the Vaidúrya mountain, part of the southern Vindhya or Sátpúdá range.

Also Kuvará.

Three MSS. agree in reading this Ambuváhi.§

Also Vainadi.

Also Kuveńa. It is, possibly, meant for the Tungabhadrá or Toombudra.

A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa.¶ Megha Dúta, 31.¶ There is a ‘Bess’ river in the maps, which joins the Betwa at Bhilsa, and is, probably, the river of the text.

The tirtha of Viśvámitra is mentioned in the Mahábhárata, Vana­parvam, 7009.

† According to the Padma­purána, there is a river Veńá, and it falls into the Kishńá. See Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 68.

³ For the Krishnaveńa or Krishnaveńa, see pp. 130 and 132, supra. The Krishnaveńa is ranked among the rivers of the south in the Rámdyaya, Kishkindhá-káśīda, XLI., 3. On the Veńá, Tungaveńa, Kishñaveńa, and Upaveńa, consult Indische Alterthumskunde, Vol. I., p. 576, third foot-note. For the Kishńá, see p. 152, infra, fourth foot-note.

§ This river is commemorated in the Mahábhárata, Anudásana-parvam, 7646.

II I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bháilla,—from bhd, ‘light’, and the Prakrit termination illa, denoting possession. There was a temple to Bháilla at or near Bhilsa, which name I take to be a corruption of bháilla + illa, or bháilleka. See Journal As. Soc. Beng., 1862, p. 112.

Reasoning from such data as are now known to me, it would be equally riskful to assert and to deny the identity of the sites of Vidiśá and Bhilsa.

See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 337, foot-note on verse 161 of the translation of the Meghadúta.

FROM THE MAHÁBHÁRATA.

Tárá, Kapilá, * Salu, Suváma,¹ Vedáśwá, Hari­śrává, Mahopapá,² Śighrá, Pichchhilá,³ the deep Bhá­radwájí, the Kauśikí, the Soná,⁴ Báludá, and Chandráma, Durgá, Antraśilá,⁵ Brahmadodyá, Bríhadwati, Yavakshá,⁶ Rohí, Jámúnádí, Sumasá,⁷ Tamasá,⁸ Dási,

¹ The Vámá or Suváma, ‘the beautiful river’, Wilford identifies with the Rámgangá.

² Also Mahápagá, ‘the great river’.

³ Also Kuchchhilá.

⁴ The Sone river, rising in Maináka; or Amarkuntak, and flowing east to the Ganges.

⁵ This and the preceding both rise from the Vindhya mountain.

The latter is also read Antahśilá, ‘the river flowing within or amidst rocks’.

⁶ Also Parokshá.

⁷ We have a Suráná in the Váyu; and Surasa, in the Kúrma and Matsya; flowing from the Ríksha mountain.

⁸ The Tamasá or Tonse, from Ríksha.

It is said, in the thirty-fifth chapter of the Révá-máhátya, that the Kapilá originated from the water used by King Vasúdána in performing a sacrifice. In the fourth chapter of the same work, the Kapilá is described as flowing from the north, and as joining the Narmadá at Siddhimanwantara.

I should mention that the Révá-máhátya to which I refer in these notes purports to be a part of the Skandá­purána, and differs, most essentially, almost from the beginning, from the much more voluminous Révá-máhátya—professedly from the Rudra-saṁhitá, Rudri saṁhitá, or Śiva-saṁhitá, an appendage to the Vígya-purána—known in Europe. There is an excellent copy of the larger work in the I. O. Library. See, for an account of it, Dr. Aufrecht’s Catalog. Cod. Manuscript., &c., pp. 64, et seq.

The Padma-purána places Bhágunákhéra at the confluence of the Kapilá with the Narmadá. See Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 38.


‡ See p. 141, second foot-note, supra. Mount Mekala—not Maináka—is given as the source of the Sone in the Bengal recension of the Rámdyaya, Kishkindhá-káśīda, XL., 20.
Vasá, Varaná, Asi,1 Nálá, Dhritimátí, Púrnásá,2 Támasí,3 Víshabhá,† Bráhmanádhíyá, Brúhadvatí. These and many other large streams, as the Kríshñá,4 whose waters are always salubrious, and the slow-flowing

1 This and the preceding scarcely merit a place amongst the rivers; being two small streams which fall into the Ganges east and west of Benares, which is, thence, denominated Varánási.†
2 Parnásá§ or Varánási, from the Páripátra mountain.
3 Also Mánavi.
4 The Kríshñá of the Deccan is, probably, here intended; although its more ordinary designation seems to be that already specified, Kríshñávéná or Kríshñávéní.† The meaning is much the same; the one being the ‘dark river’, the other, simply the ‘dark’, the Niger.

* In the Calcutta edition of the Mahabharata, this stream, and two others named before, the Panchami and the Tungavéná, have the epithet of ‘great river’, which is omitted by the Translator.
† The text, from “Brahmasodhyá” to “Víshabhá”, both names included, has, to me, the air of an interpolation. Some MSS. omit it; and in the Calcutta edition there is Varánási for “Víshabhá”.
‡ Sic in orig. See the Vámana-puráśá, Chap. XV. The prototypes of ‘Benares’ given in Professor Wilson’s Sanskrit Dictionary are Varáni, Váráni, and Varáni. The second of these three forms is the most usual, and is as old as the Mahábharata, II, 1, 16, for instance; but only the first can possibly come from Varáni+ Asi. The Asi, pace M. de Saint-Martin, is a real brook, and not a fiction, if I may trust my own senses. I have often crossed the bridge over it.

The essayist just named,—Étude sur la Géog. Grécque et Latine de l’Inde, p. 286,—referring to the ‘Epérnés or ‘Epérnés, writes: “Cette rivière, la dernière de la liste d’Arrien, se reconnaît sans difficulté dans la Varáni, petite rivière qui se jette dans la gauche du Gange à Bé­narés, qui en a pris son nom (en sanscrit Varáni).”

On what authority, one may inquire, besides Hironn Thang wrested, does this geographer place a river Varáni near the city of Benares? See his Mémoire Analytique, &c., pp. 95, 110, 111.
§ See, for a river thus denominated, Mahabharata, Anuáśana-parvan, 764. Varáni = Bánás, the name of two Indian rivers.
|| Vide p. 159, supra, text and notes.

FROM THE MAHÁBHÁRATA. 153

Mandaváinhí,1 the Brahmání,2 Mahágaurí, Durgá,3 Chitropálah,4 Chitrarathá, Manjulá,† Mandákíntí,6 Vaitara­ní,7 the great river Košá,8 the Mukti,9 Ma—

1 A river from Śuktímátí: Váyu.
2 A river in Cuttack, according to Wilford.§ It is one of the Tirthas of the Mahabháráta,‖ and, apparently, in a different direction. Buchanan (Eastern Hindustan, Vol. II., p. 585) has a river of this name in Dina­poor.
3 Both from the Vindhya: Váyu and Kárma. There is a Goaris, in Ptolemy, in Central India.
4 From Riksha: Váyu.
5 Also Munjá and Makaraváinhí.
6 From Riksha: Váyu. According to the Mahabháráta,‖ it rises in the mountain Chitrakúta.**
7 The Byeturnee in Cuttack. It is named, in the Mahabháráta,‖† as a river of Kalinga. †
8 Also read Nipá and Koká.
9 From Riksha, but read also Śuktímátí, §§ which is the reading.

* The Pratápa-mártadá speaks of the river Chitropálah, in the country of Utkala, that is to say, within the limits of the present Orissa. On this river see Colonel Wilford, Asiatic Researches, Vol. XIV., p. 404.
† Here, in the original, the Váhini is interposed. Possibly the Translator took the word to be epithetical.
‡ On the other hand, he has, in the preceding pages, treated as appellations of rivers several words which I am disposed to regard as only qualificatory; namely, vágpá, latachá, and púrapárd.
§ There were more Mandákíníts than one. See Original Sanskrit Texts, Part II., p. 429, foot-note 88.
§§ Asiatic Researches, Vol. XIV., p. 404. It is well known.
‖ A tirtha called Bráhmaáni is mentioned in the Vána-parvan, 8036.
¶ Vána-parvan, 8200, 8201.
** It is a northern river in the Bengal recension of the Rámaháyána, Kishkindhá-kúdá, XLIV., 94. †† Vána-parvan, 10098.
;; The Bengal recension of the Rámaháyána, Kishkindhá-kúdá, XLIV., 65, locates a Vaitara­ní river in the north.

§§ See my fourth note at p. 132, supra.
ling of the Matsya. Wilford§ considers it to be the Swaritarekha of Cuttack.

1 Also Anága and Surangá. Perhaps the preferable reading should be Sumangá; a river flowing from Maináka, according to the Mahábhárata.

2 Part of the Brahmaputra.

3 A considerable river in the east, flowing between Dinajpoor and Rungpoor.

4 Also Vrishikáháwa. ||

5 This and the preceding flow from Śuktimat, according to the Váyu, Matsya, and Khúrna. The last occurs also Vrishiká. ¶

6 Also Suparná. The Puñyá is considered to be the Puñnana of Behar; but there is also a Poorna river in the same province.

7 It is possible that further research will identify more than those attempted to be verified in the foregoing notes, as well as meet with others readily recognizable. In the authorities con-

* In the Mahábhárata, Anudás-párvan, 7647, a river Lohita is spoken of; and the Bengali recension of the Rámayána, Kish-káhída, XL., 26, places the "great river" Lohita in the east. And see As. Res., Vol. XIV., p. 425.

† See As. Res., Vol. XIV., p. 422; also my second note at p. 149, supra.

‡ The original speaks of these rivers as existing "by hundreds and by thousands": दशमह से सदिया:


|| This and "Vrishakáháwa", if real readings, I take to mean "the river named Vrishaká" and "the river named Vrishahas." The printed Mahábhárata has Vrishakáháwas.

¶ See pp. 130—132, supra. As to the Vrishás-párvan, though it may be uncertain whether it derives a Khúrnálíú river—rather than the Áryakújya—from the Mahendra mountains, there is scarcely room to doubt that it refers to the Śuktimat mountains a stream so named.

Áryakújya, farther, stands among the synonyms of Gángá in the Haima-kosā, IV., 148. Also see p. 197, infra, note 1, etc.

FROM THE MAHÁBHÁRATA.

sulted several occur not comprehended in the text, as the Kúbá and Ikshu,* from the Himálaya; Vitrítrghúll, Chandaná† (Chundan of Bhagalpoor), Mahí (the Maháy of Western Malwa), Śíprá,‡ and Avanti (rivers near Ooein), from Páripátra; Mahándá in Oríssá, Drumá, Daśáráñá (Dhousan§ in Bundelkhand), Chitra-
kújá, Śroñí (or Śyéná), Páśáchiká, Bánjála, Bálívaráhíni, and Matkuíá, all from Réksha; Nirvindhya, Mádhrá, Níshadá, Śíní-
báhu, Kumudwwati, and Toyá, from Vanáhá; Banjula, from Sahyá; Krítamádá, Támaraparní, Pushpájáti, and Utpalavati, from Malaya; Lángulíni and Varásádhárá, from Mahendrá; and Mandágá and Kúpá (or Répá), from Śuktimat. In the Rámayána we have, besides some already specified, the Rúchirá,§ Pampá, Eastern Saraswatí,¶ and Vegaváti or Vyki of Madurá, and Varádá or Wurdá of Berar; and we have many others in the Mahábhárata and different works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

* For the Ikshumáti, the Ḫōdérios of Arrian, see As. Res., Vol. XIV., pp. 420, 421; also Indische Alterthumskunde, Vol. I., p. 602, first foot-note; and, for the Ikshumáti, &c., p. 145, supra, with the Translator's note thereon. Further, the Nú-támukka names the Ikshuktá.

† In the Bengali recension of the Rámayána, Kishkinádá-káhída XL., 20, the Chandáni, in the east, is spoken of; and a Mount Chandána, in the south, at XL., 3.

‡ See p. 134, supra, foot-note. It should seem that Śíprá is no va-


§ Now called, by the natives, Dasán. It rises in Bhopal, and empties into the Betwa.

A Daśáráñá river is said, in the Puránas, according to Professor Wilson, to rise in a mountain called Chitrakújá. See his Essays, Analytical, &c., Vol. II., p. 336, first foot-note.

‖ Signor Gorresio takes this word as an epithet of the Kufíá: Bengali recension of the Rámayána, Kishkinádá-káhída, XL., 20.

¶ Kishkinádá-káhída, XL., 24, Bengal recension. In the corresponding passage of the genuine Rámayána, XL., 21, the Saraswáti appears un-

qualified; and also in the Bengal recension, as a southern river, at XL., 97.
PEOPLE AND COUNTRIES.

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Páṇchálas, Śálwas, Mádreyás, and dwellers in thickets (Jángalas), Kúlús, Kárúlas, Kúlalas, Káns, Ptolemy has a city in that part, called Caliga; and Pliny, Calinga proximi mari.

1 The people of the upper part of the Doab. The two words might also be understood as denoting the Páṇchálas of the Kuru country; there being two divisions of the tribe. See the sixth note at p. 160, infra.

2 The Súrasenas were the inhabitants of Mathurá,—the Súraseni of Arrian.

3 The people of the upper part of the Coromandel coast, well known, in the traditions of the Eastern Archipelago, as Kling. § Ptolemy has a city in that part, called Caliga; and Pliny, Calinga proximi mari.

4 One of the tribes of Central India, according to the Váyu. It is also read Báhyás.

§ Vide pp. 129—135, supra; and compare the Márkašéya-vyuvahá, L.VII., 6. In the Bengali recension of the Rámdáyía, Kúshkińthá-kóśáda, XLI., 23, they are classed among the western nations. In the Haimakośa, IV., 23, we have the Sálwas or Káraukshíyas.

† The original is sá¶aśyáta: Mádreyájágálás, the meaning of which is not “Mádreyás and dwellers in thickets”, but ‘dwellers in the Madra thickets’. Similarly we have the Kurujiángálás. That there was, however, a tribe called Jángalas, is clear from the Mahábhárata, Udyoga-parvam, 2127. Also see pp. 161, 163, and 176, infra.

⁹ For Kalinga and the Kalingas, compare pp. 139—134, supra, and p. 166, infra. Also see Col. Wilford, Journ. As. Soc. Beng., 1851, p. 333.

§ Proximate, apparently, to the Báhyá river, of which mention is made in the Níté-mayukha.

FROM THE MAHÁBHÁRATA. 157

fyás, ⁷ Saubalyas, ⁸ Kunitas, ⁹ Kášíkośálás, ¹⁰ Chedís, ¹¹†

⁵ The Málás and Málavartis are placed, in the Váyu and Matsuva, amongst the central nations. The Márkašéya reads Gavavartis. § Wilford § considers Málá to be the Mahbloom of Midnapoor. As noticed in the Mogha Dáta, I have supposed it to be situated in Cbhat,tsgarh.


⁷ Read Kuśáñás, Kusálas, Kuśádhíyas, Kuśádhíyas, and placed in Central India.

⁸ Also Saúshálas and Saúshánas.

⁹ Kunita is, in one place, one of the central countries; in another, one of the southern. The name is applied, in inscriptions, to the province in which Kurugode is situated, part of the Adoni district (Asiatic Researches, Vol. IX, p. 429 §); and, consistently with this position, it is placed amongst the dependent or allied states of Viśrba, in the Daśa Kumára. Quarterly Oriental Magazine, September, 1827. **

¹⁰ A central nation: Váyu. The Rámáyáná ‡ places them in the east. The combination indicates the country between Benares and Oude.

¹¹ Chedí is usually considered as Chandál, §§ on the west of

* In the Haimakośa, IV., 27, they have the synonym Upáhálakas.
† Professor Wilson put “Chedíyas”.
‡ I find, in MSS., that the Márkašéya names the Málásas and Gavavartis among the eastern nations. The printed edition reads—L.VII., 43—Málásas and Mánavartikas.
¶ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 272, foot-note. The authority for the statement is Major Mackenzie.
** See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 280.
‡‡ Kúshkińthá-kóśáda, XLI., 22. For the country of the Kosás, see the Translator’s second note at p. 172, infra.
§§ The history of this view I have given at length, and, moreover, have proved conclusively that Chedí was collocal, at least in part, with the present District of Jubern. See Journal of the American Oriental
Matsyas,  Kárūshas,  Bhojas,  Sindhupulins

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Purānas, as Rañastambha.†

† Some copies read Vatsa; and the other Purānas have such a name amongst the central countries; the people, perhaps, of Vatsa, † Ṛajā of Kausāmbi, near the junction of the Jumna and the Ganges.: There are, however, two Matsyas, § one of which, according to the Yantra Samraj, is identifiable with Jeypoor. In the Dig-vijaya of Nakula, he subdues the Matsyas‖ further to west, or in Gujarat.

‡ Situated on the back of the Vindhya range: Váyu and Matsya. They are generally named with the people of Málava,¶ which confirms this locality. They are said to be the posterity of Karūsha, one of the sons of the Manu Vaivaswatā.**

* These are also placed along the Vindhya chain, but, at


† Udayana—here referred to—is, indeed, called Vatsarāja, but in the sense of Ṛajā of Vatsa, not in that of Ṛajā Vatsa. Vatsa was the name of his realm, and Kausāmbi, that of his capital. See my edition of the Viśuvaatlāta, Preface, pp. 2—6, foot-notes; and Journal As. Soc. Beng., 1882, p. 11, third foot-note.

‡ Gen. Cunningham finds it on the site of the present Karra. See Journal As. Soc. Beng., 1845, p. 28.

§ In the Mahābhārata, Sabhā-parvan, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsayas; and, at 1085, the Matsyas figure as an eastern people. They are placed among the nations of the south in the Rāmayana, Kishkindhā-kāḷida, X.LI., 11; while the Bengal recension, Kishkindhā-kāḷida, X.LIV., 12, locates them in the north.

‖ The passage referred to is the Mahābhārata, Sabhā-parvan, 1192, where, however, no people called Matsyas is intended.

¶ M. V. de Saint-Martin—Étude sur la Géog. Grecque, &c., p. 199—suggests that the Kárūshas may be identifiable with the Chrysesi of Pliny.

** See Book IV., Chap. I., and the note there on the various localities assigned to the Kárūshas; also p. 170, infra, my fourth note.

FROM THE MAHĀBHĀRATA.


dakas, * Uttamas, Daśārūṇas, † Mekals, Utkadakas, different times, appear to have occupied different positions. They were a kindred tribe with the Andhakas and Vriahnis, and a branch of the Yādavas. § A Bhoja Ṛajā is amongst the warriors of the Mahābhārata. || At a later period, Bhoja, the Ṛajā of Dhūr, preserves an indication of this people; and from him the Bhujpuris, a tribe still living in Western Behar, profess to be descended. They are, not improbably, relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhokakāta, * a city near the Narmāḍā, founded by Rukmin, brother-in-law of Kṛśnā, and, before that, prince of Kundiya or Condavir.† Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bheels and Gonds. † † Ptolemy places the Pulindas along the banks of the Narmāḍā, to the frontiers of Larica, the Lāda or Lar of the Hindus,—Khandesh and part of Gujarāt.

* As the original has "निपुलिनियः", it may be that we should read 'Śindhas and Pulindakās'. That pulinda means "barbarian" is unproved.

† The Rāmayana, Kishkindhā-kāḷida, X.LI., 9, makes mention of cities of Daśārūṇas in the south; and the Mahābhārata, Sabhā-parvan, 1180, places Daśārūṇas in the west. Also see p. 176, supra, text and notes, and my first note at p. 178.

† † They are ranked among the nations of the south in the Bengal recension of the Rāmayana, Kishkindhā-kāḷida, X.LI., 15.

§ In the Rgveda—see Professor Wilson’s Translation, Vol. III., p. 85—mention is once made of people called Bhojas, whom Sāyāsa explains to be Khaṭriya descendants of Sudās. || Sabhā-parvan, 596, et aliter.

¶ It is now ascertained, from inscriptions and other sources, that there have been several Hindu celebrities, some of whom dwell remote from Central India, denominated Bhoja. Of Kanaṇu alone there were two Ṛajas so named; and it was, probably, from one of them that Bhujpoor, near Farrukhabad, derived its designation. Jaina traditions have even preserved the memory of a Bhoja, king of Ujjaini. See Journal As. Soc. Beng., 1862, pp. 5, 6; and the Vāsinavadattā, Preface, pp. 7, 8.

** Vide infra, Book V., Chap. XXVI., ad finem. Also see the Mahābhārata, Sabhā-parvan, 1115, 1166.

† † In the Bengal recension of the Rāmayana, Kishkindhā-kāḷida, X.LI., 17, and X.LIV., 12, the Pulindas appear both in the south and in the
las,5 Páncalas,6 Kauśijas,7 Naikapīrīsthas,8 Dhu-

2 In the other three Purānas* we have Uttamārūnas, on the Vindhya range.

3 The people of the ‘ten forts’, subsequently multiplied to ‘thirty-six’; such being the import of Chhattisgarh, which seems to be on the site of Daśārūna: Megha Dūta. †

4 A Vindhya tribe, according to the other Purānas. The locality is confirmed by mythological personations; for Mekalas, amongst the southern tribes.

5 The real Rāmāyaṇa, K.-k., XLIII., speaks of the northern Pulindas.

6 Also p. 329, first foot-note. Gangos, and restored to it for a former chief the other half, south of that river, as far as to the Chumbul. The capital of the latter became Mākandi on the Ganges; and the country included also Kāmpiliya, the Kampil of the Mohammedans, but placed, by them, in the Doab. ‡

7 The capital of the northern portion was Ahikshatra, a name traceable in the Adisathrus of Ptolemy, † though the position differs. But Ahikshatra, or Ahichchhata, § as it is also written, seems to have been applied to more than one city. §

8 Perhaps the people of Tirhoot, along the Coosy.

9 ‘Having more than one back’; probable some nickname or term of derision. Thus we have, in the Rāmāyaṇa|| places the Mekalas amongst the southern tribes.

2 3 5 7

This is learnt on the spot.

2 3 5 7

And there it was, as Professor Wilson himself admits. See his notes on Book IV., Chap. XIX. of the present work.

Kāmpiliya has long been, to the Jainas, a holy city. See Sir II. M. Elliot’s Supplemental Glossary, Vol. I., p. 203.

† M. V. de Saint-Martin—Étude sur la Gōg, Grecque, &c., pp. 324, 357—sees Ahikshatra in Ptolemy’s Ἀδίσαθρον; and he locates the Adisathri to the north of the Vindhya mountains. And see As. Res., Vol. XIV., p. 394.

‡ A kingdom so called is spoken of in the Mahābhārata, Ādi-parvan, 5515; and the city of Ahichchhata is named in the stanza next following.

§ In his note to Selections from the Mahābhārata, p. 34, Professor Wilson writes as follows: “Ahichchhata, in the country of Ahichchhata, is a city of some importance in Hindu tradition; as the Brahmins who introduced their religion into the Deccan are said to have come from thence. We have no indication more precise of its position than as is here stated—north of the Ganges.”

For Ahikshatra, etc., also see the Translator’s Essays, Analytical, &c., Vol. I., pp. 48, 291, and the notes thereon.

1 And the passage of the Rāmāyaṇa here referred to runs thus, in the genuine work, Kīshkindhā-kāṣṭha, XI., 26, 27:

The Narmada is said to spring from the Rākshas mountains in the Rāmāyaṇa, Yuddha-kāṣṭha, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the Vaiṣṇu-purāṇa at p. 131, foot-note, supra.

|| As in the Bengal recension, so in the genuine work, Kīshkindhā-kāṣṭha, XLI., 9.

† 5651—5513.

‡ 34 I. Wfll.

§ 34 I. Wfll.

|| 34 I. Wfll.

1861, pp. 197, 198.

The real Narmada is said to spring from the Rākṣas mountains in the Rāmāyaṇa, Yuddha-kāṣṭha, XXVII., 9; or Bengal recension, III., 10.
rakásis, Jatharas, Kukuras, Daśáruías, Kuntis, Avan-
works, enumerated amongst tribes, the Kará-práparañas, ‘those who wrap themselves up in their ears;’* Ashha-kariakas, ‘the eight-eared,’ or Oshha-kariakas, † ‘having lips extending to their ears;’ Kákkumukhas, ‘crow-faced;’ Ekapadukas, ‘one-footed,’ or rather ‘one-slippered;’ exaggerations of national ugliness, or allusions to peculiar customs, which were not literally intended, although they may have furnished the Mandevilles of ancient; and modern times with some of their monsters. The spirit of the nomenclature is shown by these tribes being associated with Kirátas, ‘barbarians,’ and Yavanás, either Greeks or Mohammedans.

A preferable reading seems to be Yugandhara. A city in

Here we have, named with the Kirátas, the Kará-práparañas, Oshha-kariakas, Lohamukhas, and Ekapadukas.

According to the commentator, the Kará-práparañas had ear-flaps as wide as a sheet; the Oshha-kariakas were furnished with ears that reached to their lips; the Lohamukhas presented faces of a harsh iron-like black colour; and the Ekapadukas were one-footed, and yet fleet—javan. Professor Wilson’s Yavanas—an inferior reading—thus disappear; and his Kákkumukhas become Lohamukhas. The Bengal recension of the Rámayána here has Kákkumukhas, ‘black-faced.’

* See the Asiatic Researches, Vol. XVII., p. 456, foot-note; and Sir H. M. Elliot’s Histories of Muhammadan India, Vol. I., p. 34, first foot-note.

† In the Mahábhárata, Sabhá-parvan, 1175, we read of the race of Oshha-kariakas, or the ‘Camel-eared.’ Captain Fell—Calculata Annual Register for 1829, Chapter V., p. 50—reads ‘Oshha-karinaakas;’ and upon this word Professor Wilson there remarks: “The Oshha-kariakas, or people whose lips and ears join, remind us of some of the marvels of Ctesias; if allusion is not intended to the thick-lipped race of the Eastern Archipelago.”

‡ For a rationalization of sundry of the Indian monstrosities and monsters vouched for by the Greeks, see Professor Wilson’s Notes on the Indica of Ctesias, pp. 19–38. In that tract, at p. 29, the author writes: “Even Herodotus is not free from incredible fictions; but Megasthenes and Deimachus seem especially to have been authorities for such marvels as men wrapped up in their ears, destitute of mouths and noses, one-eyed, long-legged, and having the fingers bent backwards, satyrs with square heads, serpents swallowing oxen, horns and all, pigmies, and gold-making ants. Amidst these extravagances, however,
The inhabitants of Oojin.

These should be opposite to the Kuntis; but where either is situated does not appear.

The best reading is Gomanta, part of the Konkan about Goa.

The more usual reading is Khāniḍas: one MS. has Prarīṇās.

A country of considerable extent and power at various periods. The name remains in Beder, which may have been the ancient capital: but the kingdom seems to have corresponded with the great part of Berar and Khandesh. It is mentioned, in the Ramāyana, and the Purāṇas, amongst the countries of the south.

Also Rūpavāsikas. There is a Rūpā river from the Sulktmat mountain, the vicinity of which may be alluded to. We have Rūpasās or Rūpapās amongst the southern tribes of the Purāṇas.

Read, also, Āṣmālas and Āṣmakas. The latter are enumerated amongst the people of the south in the Ramāyana, and in the Vāyu, Mātśya, and Mārkūnīdaya Purāṇas. There is a prince of the same name, of the solar dynasty.

Gova or Kuva is an ancient name of the Southern Konkan, and may be intended, in this place, by the Gopa country. Or it may imply 'the district of cow-herds,' that is, of nomadic tribes.

Also read Kūtalīs and Pāṅtalīkas.

It has been proposed to identify this people with the Assacen of Arrian and the ancient representatives of the modern Afghans. See Lassen’s Indische Alterthumskunde, Vol. I., sixth note; Vol. II., p. 129, et al.; M. V. de Saint Martin’s Étude sur la Géog. Grecque, &c., pp. 39—47.

Colonel Wilford, but without naming his authority for the statement, makes the country of Kunti one with Kashchha. Journal As. Soc. Beng., 1851, p. 234.

† Kālkinīthā-kāḍā, XLII., 10.

§ As in the Mārkūnīdaya, LVII., 47.

But only in the Bengal recension: Kālkinīthā-kāḍā, XLII., 17. Also see a note on Book IV., Chap. XXIV. of the present work.

The Harsha-charita speaks of a Bharata, king of Āṣmaka. See my Vīṇavadattā, Preface, p. 53.

LVII., 48.

FROM THE MAHĀBHĀRATA.

Adhivājya, 1 Kuludya, 2 Māllarāśthira, 3 and Keralā; 4 the Vārapāsīs, 5 Apavāhas, 6 Chakras, 7 Vakrātaspas and Śakas, 8 Videhas, 9 Māgadhas, 10 Swakshas, 11 Malas, 12 Vidarbhas, 13 Rūpavāhikas, 14 Aśvakas, 15 Pānīśūrasāhītras, Goparāshītras, 20 Karītis, 21 the people of...
Bengal, towards the sea;* the king and the people being Mlechchas, that is, not Hindus. It would correspond, therefore, with Tipperah and Arracan.

1 Also read Malajas, but less correctly, perhaps. The Malayas† are the people of the Southern Ghats.

2 We have Pravijayas in the east, according to the Puráñas;‡ Anga is the country about Bhagulpoor, of which Champá was the capital.§

3 Eastern Bengal.

4 We have had these before; but they are repeated, perhaps in conformity to the usual classification, which connects them with the two preceding; being derived, in the genealogical lists, from a common ancestor.

5 In Bhima’s Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himálaya, and the other, more to the south.¶

6 Uniformly read, in the MSS., Sudeshía.

7 Three copies read Máhishas. We have Māhishákas amongst the southern people, in the Puráñas;** and a Māhisháki †† in the Rámáyána, also in the south. The latter may be connected with Māhishmati, †‡ which Sahadeva visits, in his southern invasion. §§

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* See my third note at p. 177, infra.
† They appear as an eastern people in the Bengal recension of the Rámáyána, Kish-kádi, XL, 25. † As in the Márkandéyá, LVII, 43.
‡ The Bengal recension of the Rámáyána—Kishkindh-kádi, XLIII, 8—places Angas in the west; and in the east, also, as does the real Rámáyána.
§ At p. 156, supra.
¶ Mahábhárata, Sabha-parvan, 1077 and 1086. And see the Translator’s third note in the last page.
** As in the Márkandéyá, LVII, 46. And we find them in the Rámáyána, Kishkindh-kádi, XLI, 10, among the southern nations.
†† There is a Māhisháki river in the Bengal recension of the Rámáyána, Kishkindh-kádi, XL, 21.
§§ See the Mahábhárata, Sabha-parvan, 1130, where we find Māhishmati.

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FROM THE MAHÁBHÁRATA.

and Śaśíkas,† Báhlikas,‡ Vádadhánas,§ Ábhíras⁴ and and which has been elsewhere conjectured to be in Mysore. (Calcutta Annual Register, 1822.) There is, also, a Māhishmati on the road to the south (Mahábhárata, Udyoga Parvan), which is commonly identified with Chulli Maheśwara,† on the Narmadā.

1 Also Kishikás;‡ people placed, by the Ráma, both in the north and in the south. § Arjuna visits the former, and extracts from them eight horses: Dig-vijaya.

2 Also read Bahlkás, ¶ which we may here prefer, as the Bahlkás are subsequently named. ** The former are described in the Mahábhárata, Karúna Parvan, †† with some detail, and compare...

* Chapter V., p. 48. Professor Wilson, annotating Captain Fell’s translation of Sahadeva’s Digvijaya, from the Mahábhárata, Sabha-parvan, 1105—1183, there remarks: “Máhishmati should be, here, Mysore; the latter being only another form of the same word, implying the country of Maheśa, either a demon so called, or the buffalo.”
† The Mhysir of Sir John Malcolm; according to whom—Memoir of Central India, Vol. II., p. 503—“formerly Cholee was the head of the district.”

Colonel Wilford—Asiatic Researches, Vol. IX., p. 105—writes Chalimahéswara. I ascertained, on the spot, that the place is now invariably called Mähéswar simply.

‡ Near the Rishiká? See p. 154, supra, Translator’s fifth foot-note.
§ In the Bengal recension of the Rámáyána, the Northern Kishikás and the Southern are named in the Kishkindh-kádi, XLIV., 13, and XLI., 16, respectively. The real Rámáyána has no mention of the former, or of any people corresponding to them, and, as to the latter, reads—Kishkindh-kádi, XLI., 10—Kishikás in their stead.

In the Márk-pur., LVIII, 27, the Kishikás are assigned to the south. || Mahábhárata, Sabha-parvan, 1033—1036.

Takwa is a synonym of Bahlka in the Haima-kosa, IV., 25. But see M. V. de Saint-Martin’s Mémoire Analytique, etc., p. 79, foot-note.
** Vide p. 175, infra, text and notes.
†† See the passage translated by Professor Wilson in the Asiatic Researches, Vol. XV., pp. 108, 109. Also see Lassen’s De Pentapotamia Indica, pp. 73, et seq.
Kálagoshakas,5* Aparántas,6 Parántas, Pahnavaș,7

hend the different nations of the Punjab, from the Sutlej to the Indus.
3 These are included amongst the northern nations: Váyu, &c. But, in Nakula’s Dig-vijaya, they are in the west.†

4 The Ábhiras,‡ according to the Puráñas, are also in the north;§ in the Rámáyañá1 and Mahábhárata, Sahó Parvan,¶ they are in the west. The fact seems to be, that the people along the Indus, from the Surat to the Himálaya, are often regarded as either western or northern nations, according to the topographical position of the writer. In either case, the same tribes are intended.

5 The MSS. read Kálatoyakas; a people placed, by the Puráñas, in the north.

6 The Váyu reads Aparítas, a northern nation. There are Aparitas in Herodotus, classed with a people bordering on India, the Gandarri. The term in the text signifies also ‘borderers,’ and is, probably, correct, as opposed to the following word, Parántas; the latter signifying those beyond, and the former, those not beyond the borders.** The latter has, for Parántas, Parítas; and the Mátseya, Páradas.††

7 Also Pahlavaș, a northern or north-western nation, often mentioned in Hindu writings, in Manu;‡‡ the Rámáyañá,|| the

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* For some rather hazardous speculations about this word, see M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 103.
† See the Mahábhárata, Sahó-parvan, 1190.
‡ Vide p. 133, supra, and my first note there; also p. 184, infra, text and notes.
§ The Márkanda-śay-śay-śay, LVII., 47, and LVIII., 22, locates Ábhiras in Southern India.
|| Only in the Bengal recension: Kishkinthá-ká winds, XLIIL., 5.
¶ Śloka 1192.
** On the meaning of this term, see Goldstücker’s Sanskrit Dictionary, p. 170, where it is is shown that by Parántas “the inhabitants of the western borders” are probably here intended.
†† See my third note at p. 183, infra. ‡‡ X., 44.
||| Bengal recension only, Kishkinthá-ká, XLIIL., 21. The Pahlavaș are there named as dwelling in the western region.
sea-shore, and the Andhas 1 and many (tribes) residing within and without the hills; the Malajas, 2 * Mágadhás, Mánavarjakas; 3 * those north of the Mahí (Máhyutíras), the Právrísheyas, Bhárgavas, 4 Puúdras, 5 Bhar-

The form is equally applicable to people dwelling in districts contiguous to water and in marshy spots, and denotes the province still called Cutch.

1 Also read Adhyas, Antyas, and Andhras.† The latter is the name of Telingana; the Andhri of districts: Rajshahi, Dinajpoor, and Rungpoor; Nadiya, Beerbhoom, Bhadrak, part of Midnapoor, and the Jungle Mahals; Ramgarh,

† The Calcutta text has बालिकीकृतम्, the meaning of which may be 'transmontane Angas and Malajas.'

‡ See the Rámacāndra, Kishkíndhá-káśi, XLI., 12.

§ In the Aitareya-bráhmaṇa, VII., 16, it is said that the elder sons of Víśvámitra were cursed to become progenitors of most abject races, such as Andhras, Puúdras, Saharas, Puúndras, and Múdábas. See Dr. R. Roth's Zur Literatur und Geschichte des Veda, p. 238, 299.

¶ The Maladas are taken to be the Molindae of Pliny, by M. V. de Saint-Martin, in his Étude sur la Géog. Grecque, &c., p. 298, 299.

† The Maladas and the Karushas are named together in the Rámacāndra, Ílóla-káśi, XXIV., 18. In the corresponding passage of the Bengal recension of that poem, viz., Adhi-káśi, XXVII., 16, the reading is Malajas and Karushás. And see pp. 133, 134, supra; also p. 157, my third note; p. 158; and p. 166, note 1.

|| Mahábhárata, Sabhá-parvan, 1082. In the Drona-parvan, 183, they are placed in the north. The Mākaídega-puráñita, LVII., 43, —where the Calcutta edition has Mánadas—locates them in the east of India.

¶ Some inconclusive dissertation on the abode of the Bhárgavas will he found in M. V. de Saint-Martin's Géographie du Veda, pp. 158—159.

** In the Rámacāndra, Kishkíndhá-káśi, XLI., 12, Puúdrá is a southern country. Also see my third note in this page.

FROM THE MAHÁBHÁRATA.

gas, 1 Kirátas, Sudeshás; and the people on the Yámuná* (Yámunas), Śákas, Nishádás, 2 Nishadhas, 3 Ánartas; 4 and those in the south-west (Nairitíras), the Pachete, Palamow, and part of Chunar. See an account of Puúdrá, translated from what is said to be part of the Brahmánda section of the Bhavishyat Puráñá. Quarterly Oriental Magazine, December, 1824.

1 There is considerable variety in this term: Lárga, Márja, Samuttara, and Samantara. Probably, neither is correct. Bhargas are amongst the people subdued in the east by Bhima.†

2 These are foresters and barbarians in general.

3 Notwithstanding the celebrity of this country, as the kingdom of Nala, it does not appear exactly where it was situated: We may conclude it was not far from Vídarábha (Berar); as that was the country of Damayanti. From the directions given by Nala to Damayanti, it is near the Víndhya mountain and Pa­yośhí river; and roads lead from it across the Ríksha mountain to A­vánti and the south, as well as to Vídarbha and to Ko­sála.§ Nalopákhyána, Sec. 9.

4 These are always placed in the west.|| They are fabled to

* The people on or about Mount Yámuná? This mountain is named in the Rámacāndra, Kishkíndhá-káśi, XLI., 21. It is in the east.

† Mahábhárata, Sabhá-parvan, 1085.

‡ Colonel Tod,—Annals of Rajasthan, Vol. I., p. 89,—following oral tradition, locates Nala at Núrwur, in Bundelkhand, where stands a celebrated stronghold. Col. R. W. Ellis has brought to light, from that vicinity, an inscription, dated Samvat 1177, or A. D. 1190, in which the fortress of Nala is mentioned. That of Núrwur is, probably, thereby intended; but what Nala was he of Nalapura? See Journal of the Archaeological Society of Delhi, Jan., 1853, pp. 42—46.

For the tradition connecting Núrwur with a Rájá Nala, also see Mr. M. Martin's Eastern India, Vol. II., p. 458.

§ See, for the original—with a literal translation—of what is here abstracted, my note at pp. 144—146, supra. The only inference to be drawn from the passage in question, as to Nala's locality, is, that it was to the north of A­vánti. If by A­vánti we are to understand Oojín, he could not have been very near to Vídarbha; and he may have been a long way from it.

|| As by the Rámacāndra, Bengal recension, Kishkíndhá-káśi, XLI., 13. Whether

in conclusion,
Durgalas, Pratimāyas, Kuntalas, Kuśalas, Tiragra-
be the descendants of Ánarta, the son of Śaryáti, who founded the capital Kuśasthali, afterwards Dwārakā, on the sea-shore in Gujarat.

1 Also Pratimāyas; those opposite or adjacent to the Matsyas.
2 Also Kuśajñas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Kāśikosāla above.

The same is alluded to in the Durgalas, Kusálas, and the country of Vindhya; and it itself called Kusasthali. It is a synonym of Knirvāti, or Kuśikosāla. Its capital was Dūrvaraka.

The latter is, probably, correct; as the name does not occur in any other form than that of Kāśikosāla above.

The same is alluded to in the Durgalas, Kusálas, and the country of Vindhya; and it itself called Kusasthali. It is a synonym of Knirvāti, or Kuśikosāla. Its capital was Dūrvaraka.

Also Kusajas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Kāśikosāla above.

The same is alluded to in the Durgalas, Kusálas, and the country of Vindhya; and it itself called Kusasthali. It is a synonym of Knirvāti, or Kuśikosāla. Its capital was Dūrvaraka.

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Also Kusajas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Kāśikosāla above.
One of the chief tribes engaged in the war of the Mahābhārata. The Rāmāyaṇa places them in the west; the Purāṇas, in the north. The term Śindhu shows their position to have been upon the Indus, apparently in the Punjab.

These are, also, a people of the north-west, found both on the west of the Indus and in the Punjab, and well known, to classical authors, as the Gandārii and Gandarīdī. Asiatic Researches, Vol. XV., p. 103; also Journal of the Royal Asiatic Society; Account of the Foe-kiie-ki.

From the context, this should, probably, be Darvākas; the people of a district usually specified in connexion with the succeeding.

These are the inhabitants of the country bordering on Kashmir, to the south and west; known, to the Greeks, as the kingdom of Abyssines. It often occurs in composition with Dārva, as Dārvābhisāra. Asiatic Researches, Vol. XV., p. 115.

Also read Ulūlas and Kulūlas. The Rāmāyaṇa has Ko-lūkas or Kaulūkas amongst the western tribes.

* Bengal recension, Kishkindhā-kāda, XLIII., 11.
† As in the Mārkandeya, LVII., 36: also see LVIII., 30. There were Sauvīras in the east: Mahābhārata, Droha-parvan, 184. And see pp. 133, 134, supra. Sauvīra = Kumālaka: Haima-kosha, IV., 96.
‡ Vol. V., p. 117. The paper was written by Professor Wilson.
|| See Professor Wilson’s Ariana Antiqua, p. 190.
¶ See Lassen’s Indische Alterthumskunde, Vol. II., Appendix, pp. XXXIX. and XL.; Mahābhārata, Droha-parvan, 3360; Kārīna-parvan, 3652.
§§ See the Translator’s third note in the next page.
†† The Kūlūtas—not Kulūtas—are a real people. See Professor Wilson’s Hindu Theatre, Vol. II., p. 165; M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 81–84; and his Étude sur la Géog. Grecque, &c., pp. 300–303.

** Bengal recension, Kishkindhā-kāda, XLIII., 8.

From the Mahābhārata.

Śaivālas,1 and Bahlukas;2 the people of Darvī,3 * the Vānavas, Darvas,† Vātajamārathoragas,‡ Bāhubādhas,§ Kauravyas, Sudāmans,5 Sumallikas, Badhnas, Karisha-

* Also with the short vowel, Śaivalas.

† The Vāhlikas or Bahlukas§ are always associated with the people of the north,|| west, ¶ and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified, in the Mahābhārata, Udyoga Parvan, as famous for its horses; a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and, in Arjuna’s Dig-vijaya, ** it is said to be difficult of approach.

‡ These are, probably, intended for the neighbours of the Abhisāras.†† They are found in the north by Arjuna, Dig-vijaya; and are there termed also Kshatriyas.

§ Also read Bahuvádya and Bahurada.

¶ The name occurs, in the Rāmāyaṇa, as that of a mountain in the Punjab, or in the Bhāhika country. II., 53. §§

* This is to translate द्वरी, which, however, cannot be a plural. Moreover, where was “Darvi”? I would read, not द्वरी (च), but द्वरीच, Darvichas. Have we, in द्वरीच, a Sanskritization of दरवाच, dervish? But I suspect corruption in the lection. Some MSS. have द्वरीच.
† What is the relation between the Darvas and the Dārvas? But should not we here read Vānavadavas?
‡ I assume that Professor Wilson’s “Vātajamārathoragas” was only an inadvertence. Further, may not Vātjamas and Rathoragas be preferable?
§ For the Bahlukas, see p. 167, Translator’s second foot-note, supra.
|| Bengal recension of the Rāmāyaṇa, Kishkindhā-kāda, XLIV., 12.
¶ Rāmāyaṇa, Kishkindhā-kāda, XLII., 6; XLIII., 5, in the Bengal recension.

** Mahābhārata, Sabhā-parvan, 1030.
†† See the Translator’s fourth note in the last page; also, Lassen’s Indische Alterthumskunde, Vol. II., p. 138, foot-note.

The Dārvas are supposed to be the Aevnias of Ctesias.

*** Mahābhārata, Sabhā-parvan, 1026.

 §§ See Lassen’s De Tentapotamia Indica, p. 12, second foot-note.
Vaidehas, Támraliptakas, Audras, Pauñdras, dwellers in sandy tracts (Saśīkatas*), and in mountains (Pārvatīyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidas, Ke-

* The MSS. agree in reading this Vántyana or Vannayus, a people in the north-west, also famous for horses.

† A better reading is Daśapárśwa; as we have had Daśária before.

‡ Also Ropans: quere, Romans?

§ Also Gachchhas and Kachchhas: the last is the best reading, although it has occurred before.

¶ Also Gopálakachchhas. They are amongst the eastern tribes, in Bhima's Dig-vijaga.§

|| Or Páŋga,||

† Kurujángals, the or the people of the forests in the upper part of the Doab. It is also read Paravallabhas.

* The analogy to 'barbarians' is not in sound only; but, in all the authorities, these are classed with borderers and foreigners, and nations not Hindu. **

1 Also Dāhas, in which we should have a resemblance to the Scythian Dāhe.

2 Or Tāmaliptas, or Dāmaliptas; the people at the western mouth of the Ganges, in Midnapore and Tamlook. Tāmalipti was a celebrated sea-port, in the fourth century, (Acc. of the Pocks-kē-ki,) and retained its character in the ninth and twelfth. Daśa Kumāra Charitraś and Bhiṣat Kāthā;|| also J. R. As. Soc.†

† The people of Orīsa or Orissa. **

‡ The inhabitants of Pauñdra: see note 5 at p. 170, supra. ††

§ The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken.:

* The Calcutta edition has Sāniskatas. Neither reading is Sanskrit.

† See Burnouf's Commentaire sur le Vouca, pp. c.—cii.; also M. V. de Saint-Martin's Étude sur la Géog. Grecque, &c., p. 65, third foot-note.†

‡ See Professor Wilson's Essays, Analytical, &c., Vol. II., p. 242. The Dānālipa there spoken of is said to be a city of Shāma.

|| Professor Wilson means Kāthā-satrī-śāgara. See his Essays, Analytical, &c., Vol. I., pp. 216, et seq.¶


¶ To translate आइसहत्तका: कृत्तकेतास, people of the Kuru thickets.

† Kurujángala and its inhabitants are frequently mentioned in the Mahābhārata, as in the Adi-parv., 3739, 4337, et al. Also see p. 156, supra, my second note.

** Thus, in the Rāmāyana, Bengal recension, Kishk índha-kūsā, XLIV., 14, we read of the Chinas, Aparachinas, Tukhāras, Barbaras, and Kāmpoajas, in the north.

FROM THE MAHĀBHĀRATA.

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ralas, Práchyas, Múshikas, and Vanavásakas; the Karrántakas, Máhishakas, Vikalyas and Múshakas, Jílikas, Kuntalas, Sauhrísas, Nakánanas, Kaukútakas, Cholas, Kaunkañas, Málavánakas, Sámangas, Karakas, Kukkurás, Angáras, Dhwa-

1 The people of Malabar proper.
2 Also Práyas. Práchyas properly means the people of the east; the Prási of the Greeks, cast of the Ganges.
3 Múshika is the southernmost part of the Malabar coast; Cochin and Travancore.
4 Also Vánavásis and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sandu.
5 The people of the centre of the Peninsula, the proper Kar-náta or Carnatic.
6 The people of Mysore: see note 8 at p. 166, supra.
7 Also Vikalpas.
8 Also Pushkalas.
9 Also Karrikas.
10 Read Kuntikas.
11 Variously read Nalakálaka, Nabhakánana, and Tilakaníja.
12 Kaukundaka and Kaukuntaka.
13 The inhabitants of the lower part of the Coromandel coast; so called, after them—Cholamáinda.
14 People of the Concan. According to some statements, there are seven districts so named.§
15 Malavánara and Sálaúvánaka.
16 These two words are sometimes compounded as Kukkurángára. It is also read Kanurájada.

* They are again mentioned in the Mahábhárata, Sahá-parvan, 1872. The Trikáda-keśa, II., I, 10, makes them the same as the Daúrásas. The Bengúl recension of the Rámáyaña, Káshikindá-báhú, XII., 14, names the Eákurus, immediately after the Daúrásas, as a southern people. Should we there read Kukururas and Daúrásas? Vide pp. 159, 176, supra.
† The Calcutta edition of the Mahábhárata here adds, by an almost indubitable blunder, the Máriñas. ‡ See the Rúja-taranguí, IV., 159. Professor Wilson had previously written: "The seven Konkarásas are, indeed, known in the Deccan still, and comprehend the whole of the Paráu Ráma Káhetas, or the greater part of the Malabar coast. They are named Karka (Malabar), Tullunga or Tulluá, Govarásá (or Goa), Konkána proper, Karatáha, Varalatta, and Bárbara." Asiatic Researches, Vol. XV., p. 47, foot-note.
§ In the Calcutta edition of the Mahábhárata the reading is Bakas.
¶ Vide p. 159, supra, note 1, and my annotation on it.
† Mahábhárata, Sahá-parvan, 1025. But the word there is Utsavasanketa. It was a broken ṣ in the original, as printed in the Calcutta edition of the Mahábhárata, that seems to have given rise to "Utsavamanketa".
|| As in the Sahá-parvan, 1026. In the Márkañátya-púrāva, LVII., 57, the Trigartas are reckoned among mountain-tribes.
¶ From V., 144, it only appears that it lay between Cashmere and Gujerat. The Haima-koše, IV., 23, gives Jándhura and Trigarta as synonyms. "Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotob, which is still called, by the people, Trigarti kó màlk."
Professor Wilson, in Prof. Johnson's Selections from the Mahábhárata, p. 64, eighth foot-note.
†† Márkañátya-púrāva, LVII., 33.

FROM THE MAHÁBHÁRATA.

jinyutsavasanketas, Trigartas, Sálwasenis, Śakas, Kokarakas, Proshthas, Samavegavasas. There are also the Vindhyachulukas, Pulindas and Kalka-
las, 1 Mālavas, 2* Mallavas, 3 Aparavallabhas, Kulindas, 4 Kālavas, 5 Kuṇāthakas, 6 Karatas, 7 Mūshakas, Tanabālas, 8 Sanīyas, 9 Ghafasrīnjayas, 10 Alindas, 11† Pāśivātas, 12 Ta-

the foot of Vindhya, are named, in the Paurāṇik lists; 1 amongst the southern tribes.

1 Balwala and Valkaja.
2 Also Mālaka and Mājaya.
3 Also Vālabbhas, which, from the succeeding word, may be conjectured to be correct. A city named Vālabhī makes a great figure in the traditions of Rajputana. See Tod's Rajasthan. §
4 One of the tribes in the west, or north-west, subdued by Arjuna. ||
5 Kālada and Dohada.
6 Kuṇāda, Karantha, and Mālākā. The latter 6 occurs, in the Rāmāyana, ** amongst the eastern nations.
7 Kurāta, Kunaka.
8 Stanabāla.
9 Satīrtha, Satīya, Nāriya.
10 The Śrīnjayas are a people from the north-west, amongst the warriors of the Mahābhārata. The reading may be incorrect. It occurs also Pūtīsraṇjaya.
11 Also Aninda.
12 Also Sivata, Sirāla, Syuvaka.

* Vide pp. 133, 134, supra. There were Mālavas in the north: Mahābhārata, Droīa-parvan, 183. The Rāmāyāna, Kishkindhā-kāśīda, XL, 23, places them in the east. The Bengal recension does not know of them.
† Formerly printed “Alindayas”,—by oversight, I suppose.
‡ In the Mārkandeya-purāṇa, LVII, 47, I find Vindhyamauleyas.
§ Also see Indische Alterthumskunde, Vol. III., p. 501, et seq.
|| Mahābhārata, Saṁkīrṇa-parvan, 997. Professor Wilson—in Prof. Johnson’s Selections from the Mahābhārata, p. 65—says that the Kulindas, “as appears from the context, are mountaineers. They were, probably, neighbours of the Traigartas.” Also see Indische Alterthumskunde, Vol. I., p. 547.
¶ Of which Mānduka is a variant recognized by the commentator.
** In one MS. of the Bengal recension of this poem, Kishkindhā-kāśīda, XL, after stanza 24, is a half-stanza which registers, as eastern peoples, the Draiśitas, Malivas (sic), Madras, Pattanas, and Mālākas. See Signor Gorresti’s edition of the Rāmāyana, Vol. VIII., p. 333, note 40.

nayas, 1 Sunayas, 2 Daśāvidarbhās, 3 Kāntikas, 4 Tanganās, 5 Paratanganās, northern and other fierce barbarians (Mlechchhas), Yavanās, 6 Chinas, 7 Kāmbo-

1 Tanapa, Stanapa, Sutapa.
2 Pallipanjaka and Vidarbha.
3 Daśāvidarbhā; but three copies have Ḫīshika. Great variety, and, no doubt, great inaccuracy, prevails in the MSS., in several of the names here given. They are not found elsewhere.
4 The reading of three copies is Kākas. There is a tribe so called on the banks of the Indus, as it leaves the mountains.
5 These and the following are mountaineers in the north-west. The former are placed, by the Purāṇas, * in the north; and the Vāyu includes them also amongst the mountain tribes. The Rāmāyana † has Tankānas in the north.
6 The term Yavanās, although, in later times, applied to the Mohammedans, designated, formerly, the Greeks, as observed in the valuable notes on the translation; of the Birth of Umā, from the Kumāra Saṁbhava. (Journal As. Soc. of Bengal, July, 1833, p. 336.) The Greeks were known, throughout Western Asia, by the term Yavan; or Ion, Ḫion; the Yavana, यवन, of the Hindus; or, as it occurs in its Prakrit form, in the very curious inscription deciphered by Mr. Princep, (Journal As. Soc. of Bengal, Feb., 1838, p. 159,) Yona: the term Yona: the term Yona was probably, from their position and relations with India, but from their being usually named in concurrence with the north-western tribes, Kāmbojas, Daradas, Paradas, Bāhlikas, Śaṅkas, &c., in the Rāmāyana, Mahābhārata, Purāṇas, Manus, and in various poems and plays.
7 Chinas, or Chinese, or, rather, the people of Chinese Tar-

* As by the Mārkandeya, LVII, 41, in MSS.: only the Calcutta edition reads Tanganas. The same Purāṇa, LVII, 56, has, in MSS., Tanganas amongst the mountain-tribes; for which the Calcutta edition exhibits Gurganas.
† Bengal recension, Kishkindhā-kāśīda, XLIV., 20.
‡ By the late Rev. Dr. W. H. Mill.
jas;* ferocious and uncivilized races, Saksidgrahas,*
Kalatthis,* Hinas,* and Parasikas;* also Ram-
tary, are named in the Rامयasya† and Manu;‡ as well as in
the Puranzas.§ If the designation China was derived from the
Tsin dynasty, which commenced B.C. 260, this forms a limit of
antiquity for the works in question. The same word, however,
or Tsin, was the ancient appellation of the northern province of
Shen-ay; and it may have reached the Hindus, from thence, at
an earlier period.[]

* These Wilford ‡ regards as the people of Arachosia.
They are always mentioned together with the north-western tribes,
Yavanas, Sakas, and the like.** They are also famous for their
horses; †† and, in the Rамyaña,‡‡ they are said to be covered
with golden lotoses:

Kapayes: कम्बीशायि कामिज्ञानि संवतसार

What is meant is doubtful; probably, some ornament or emble-
ishment of their dress. We have part of the name, or Kambi,
Kshatrivas, and Parasikas, 3

3 Also Sakridwaha or Sakridguha.
Also Kula-Cchhas and Kunta-Las. The Puranzas|| have Ku-
pathas amongst the mountain tribes.

4 Also Paratakas. The first is not a common form in the Pu-

|| See my second note at p. 124, supra. † See my seventh note at p. 176, supra.
X, 44. § As in the नक्सिन्देया, LVII, 39.
|| See Indische Alterthumskunde, Vol. I., p. 857; and the Translator's
last note on Book IV., Chap III. of this work.
** They are thus associated in the महाभारतa, Vana-parvan, 12839,
12940; and in the Dróha-parvan, 182.
†† See the महाभारतa, Dróha-parvan, 182.
‡‡ Bengal recension, Kishkindhá-kátiída, XLIV., 14. There they are
not named with the Yavanas and Sakas; but they are so named in the
corresponding passage of the true Ráma-yaña, Kish-kátiída, XLIII., 12.
§§ For the Kambojas, see Original Sanskrit Texts, Part II., pp. 368—370.
||| As the नक्सिन्देया, LVII, 56, in some MSS. The Calcutta ed. reads Kurus-

From the Mahābhārata. 183

These, although it is in poetical writings;† denoting, no doubt,
the Persians, or people of Fars or Pers. The latter, also read
Páradás, ‡ may imply the same, as beyond (pára) the Indus.

1 We have Ráma-ñas in Nakula's Dig-vijaya, § and in the
Váyu and Matsya.
2 Dasámánas and Dešamánikas, in the north: Váyu and Matsya.

3 The passage occurs in the Váyu and Márkanádeyi Puranzas,
as well as in the Mahābhārata; but the purport is not very dis-

†† The people here spoken of are 'those who wear the garb of the off-

spring of Kshattriya mothers, and tribes of Vaiśyas and Śúdras.'
The latter páda is the same in all: the former, in a fourth copy, is चचियोपरिप्रेशन। In two copies of the Váyu, it is चचियो-परिप्रेशन। None of these are intelligible; and the Márkaṇḍeya furnishes the reading followed, चचियो-परिप्रेशन। Modern geographers have supposed the Cauha, Cathari, and Chatrazi of the ancients, in the lower parts of the Punjab, to mean a people of Kshattriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant; and it may be intended as an epithet of those which follow, or of Vaisya (agricultural) and Sudra (servile or low) tribes, living either near to, or after the manner of, Kshattriyas. In that case, a better reading would be:

चचियोपरिप्रेशन वैश्वरुपशुलामि।

According to Manu, various northern tribes, the Kámbojas, Sakas, Páradas, Pahlavas, Kiráts, Daradas, and Khasas, and even the Chinas and Yavanas, are degraded Kshattriyas, in consequence of neglecting religious rites: X. 43, 44.* According to the Paurániíik legend, they were overcome in war by Sagaras, and degraded from their original caste. See Book IV. §

* Here we have a people called Sudras by all the authorities, and placed in the west or north-west, towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,† to be the Oxydraces; for Sudraka is equally correct with Sudras, and in place of 'Oxydráaca, various MSS. of Strabo, as quoted by Siebenkees, read Σιδράκας and Σωδράκας. The latter is precisely the Sanskrit appellation. Pliny also has Sudraki for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydrace.

† These are always conjoined with the Sudras, as if conterminous. Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.†

The reading Andras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andhras.

† On the subject of southern tribes considered as degraded, see Original Sanskrit Texts, Part I., p. 177; Part II., pp. 268, 439, 440.

§ Chapter III., ad finem.

|| See the Mahābhārata, Drohā-parvan, 183.

receive the Bhārata, after the precedent of M. Langlois, has here fused together the Sudras and the Abhiras.

In the book and chapter just referred to, stanza 5, the Bhadras and the Abhiras occur side by side.


‡ We read of the Daradas in the Bengal recession of the Rāmāyana, Kishkindhā-kīṭāda, XLIV., 15. The corresponding passage in the real Rāmāyana, viz., Kishkindhā-kīṭāda, XLIII., 12, has, instead, Varadas.
vas, and dwellers in mountain caves (Girigahwa-
the Himálaya, just before it descends to India; a position which
might well be taken for its head.*
* Also read Paśus, 'brutes'. If the term might be altered to
Palli, it would imply 'village or pastoral tribes'.
Also Khaśikas and Khaśákas. The first of these is,
probably, most correct; being equivalent to Khaśás, barbarians
named, along with the Śakas and Daradas, by Manu; &c.; traces
of whom may be sought amongst the barbarous tribes on the
north-east of Bengal, the Khasíyas. Or it has been thought that
they may be referred to the situation of Kashgar. Two copies
have, in place of this, Tukháras; and the same occurs in the Rá-
máyaña.§ The Váyu has Tusháras; but the Márkaṇḍéya|| Tukhá-
ras.¶ These are, probably, the Tochari, Tachari, or Thogari;
a tribe of the Śakas, by whom Bactria was taken from the
Greeks, and from whom Tocharestan derives the name it still
bears.**

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‡ See the Translator's third note at p. 183, supra.
§ Bengal recension only. See my seventh note at p. 176, supra.
In the same recension of the Rámáyaña, Ádi-kátha, LV., 3, the Tusháras, or Tukháras, or, perhaps, Buhkháras, are spoken of, in company with the Kirátkas. See Signor Gorresio's edition of the Rámáyaña, Vol. I., p. 214, and Vol. VI., pp. 433, 444. The real Rámáyaña exhibits, in the corresponding passage, namely, Bala-káthá, LV., 3, not Tusháras, but Háritás.
¶ LVII., 39. Plainly there is here an error in the Calcutta edition.
** See Indische Alterthumskunde, Vol. I., pp. 852, 853; also M. V. de Saint-Martin's Mémoire Analytique, &c., p. 35.
(many) other nations, dwelling in the east and in
the north, can be only thus briefly noticed.

from the lists referred to, in the Váyu, Matsya, and Máikaideya

of a country, patronymic bases—and, as Kátâyana, IV., 1, 168, vārtt. 2,
adds, bases meaning a king of such countries—are derived. This is done
by means of the so-called त्र्यस्य affixes.—(IV., 1, 174) त (technically,
चन, चन), च (techn., चन, चन), त (techn., चन), which require
vidhika in the first syllable of the base. Thus, from Panchála—the
name of a Kshattriya, being also that of a country—would come, in the sense
of an individual belonging to or of a king of, that country, Panchála,
&c. (IV., 1, 169); and, in the same sense, from Gandhára, Gandhára, &c.
(IV., 1, 169); from Magadha, Magadha, &c. (IV., 1, 170); from Kosala,
Kausalya, &c. (IV., 1, 171); from Kuru, Kauravya, &c. (IV., 1, 172);
from Pratyagrátha, Pratyagrátha, &c. (IV., 1, 173).—In śūtra II., 4, 69,
however, Páśíni says that, if such names are used in the plural, except
in the persons of the feminine, the affixes taught in IV., 1, 168—173—
together with the effect they would have on the base—are dropped. Thus,
though an individual, or king, of the country Anga is, in the sing. (nom.),
Angal, the Kshattriyas—or the people—of that country are, in the plur.
(nom.), Angál; and, similarly, the people of Kalinga are called Kalingá,
though an individual belonging to it would be Kalingá. According to
the restriction named, women of those countries, however, would be
called Ángalí, Kalingalí. Several vārtikas are appended to this rule
by Kátâyana; but some of them have no bearing on the formation of bases
implying names of individuals, or kings, of countries, whereas others
appear superfluous. Thus, it scarcely required an additional rule to
teach that, for instance, many people to whom one individual of the
Vangad country is dear—पियो वाङ एपार—or are called विस्वविन्दुः:
—not विस्वविन्दुः—or, on the other hand, that, for instance, 'one man
who has passed beyond the people of Anga'—पितांनाथो विस्वविन्दुः—
is called अंकुक:—not अंकुक:;—for, in the former case, the base
Vangı implies the singular, and, in the latter, the base Anga, the plural,
number.—In śūtra IV., 2, 67, Páśíni teaches that places (देश)
may be derived from nominal bases in the sense that the object ex-
pressed by the latter exists, or may be found, in such a place; e. g.,
that, from udumbara, 'fig-tree,' may be derived udumbardka, in the sense
of a country in which there are such trees; in IV., 2, 68, that other
such names may be formed in the sense that the place was founded by
the person implied by the original base; e. g., Kaukámbi, the city so

called, from Kuśāmba, the name of its founder; in IV., 2, 69, that other
such names may be derived from bases in the sense that the object ex-
pressed by the latter lives in the place; e. g., नुस्त्रा, 'a place where
camels live,' from nusťra; and, in IV., 2, 70, that such names may be
likewise formed in the sense that the place is not far from that which
is expressed by the original base; e. g., हुमावुता, 'the country not far
from Himavat.' Again, in IV., 2, 81, Páśíni teaches that, if, however,
such a name, formed to yield any of the four meanings just mentioned,
is that of a country (अन्ध), there is a loss (चुप) of the affix which
would be required to effect the formation of any of these bases,—together
with the effect which that affix would have on the base; and, in I., 2, 51,
he says that, if such a loss (चुप) of the affix has occurred, the gender
and number of the word whose base has undergone such a loss would
be the same as those of the word containing the original base. Hence,
according to these last rules—IV., 1, 82, and I., 2, 51 combined,—the
country inhabited by Panchála is called वद्याताः; and, similarly,
the country of the Kuru, Matsya, &c., कुरता; माक्षिका, र्रहः, वर्करः,
कण्डक; मुक्ता; प्रवत्ता; &c. The Kátká, which supplies these in-
stances, adds that the loss of the affix—and the consequent use of the
plural—does not apply to expressions like चौद्वारको अन्ध;—वैद्यि
अन्ध; since these are not names of countries: दुकम कात्स्रात्रभिति।
चौद्वारको अन्धस्याँ। चौद्वारको अन्धपि: वैद्यि अन्धपि; यसीरी
तत्त्वाच्यतिः (IV., 2, 67) वतीत। व चाच सुकन्तेन देवनामधे भवन।
"In the foregoing references, वेति is to be understood as denoting
space in general, as, for instance, a village, town, district, country;
whereas जनापदा is the strict term for country."

The inference to be drawn from these remarks is, that, as many
Hindu compositions ordinarily reputed to be of great age, as the Ma-
hábhárata, Rámáyana, Mánava-dharma-sútra, &c., deviate, in their mode
of naming the inhabitants of countries, from the criterion accepted even
by Kátâyana, a grammarian so much later than Páśíni, they must appertain,
at least in the form in which we know them, to a stage of the Sanskrit
language with which, being subsequent to his time, he was unac-
quainted.

As to the age of Kátâyana, it is the opinion of Professor Goldsücke,
as expressed in an essay read before the Royal Asiatic Society in 1864,
but not yet published, that, as contemporary with Patanjali, he flourished
about B. C. 140—120. See, on the time of Patanjali, Páśíni: His Place
in Sanskrit Literature, p. 234.
the place, however, to exhaust the subject; and it has been prosecuted too far, perhaps, already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander's expedition. That more cannot be identified is owing, in a great measure, to incomplete research; and a more extensive examination of the authorities would, no doubt, discover passages where circumstances as well as names are given by which the places would be recognized.

It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company;* all very excellent copies, but, manifestly, erroneous, in many respects, in their nomenclature of places, and, particularly, of those which are least known. No assistance is to be had from any commentary; as the subject is one of little interest in native estimation.

* Professor Wilson should seem, however, to have followed the readings in the Calcutta edition of the Mahābhārata very closely. A noticeably different result of text has been elicited in that constructed, from a collation of the Paris and London MSS., by Mr. B. Rosen. See his posthumous contribution to the Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin, New Series, Vol. V., (1848), pp. 38–42.

My annotations on the episode here concluded, far from professing to be exhaustive, are but a meagre indication that the subject of ancient Indian geography is one which admits of much more thorough treatment than it has yet received. But, as indispensably preliminary to the feasibility of such treatment, we must possess critical editions, specifying and discussing various readings, of— not to name other works—the chief Purāṇas and of the entire Mahābhārata and Rāmāyana. To what extent the true Rāmāyana, as contrasted with the modern deprivation of that poem, published and translated by Signor Gorresio, deserves reliance, for geographical purposes, must be sufficiently palpable from my numerous comparative references. As to the Brihat-saṃhitā of Varāhamihira, if I have declined to make use of it in my notes, the reason is, that I wanted access to Dr. Kern's edition, and was unwilling to reproduce the unauthoritative extracts to be found in the pages of Colonel Wilford and elsewhere.

CHAPTER IV.


PARĀŚARA.—In the same manner as Jambu-dwipa is girt round about by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambudwipa.*

Medhatithi, who was made sovereign of Plaksha, had seven sons: Śāntabhaya, Śiśira, Sukhodaya, Ananda,† Siva, Kshemaka, and Dhruva. And the Dwipa was divided amongst them; and each division was named after the prince to whom it was subject. The several kingdoms were bounded by as many ranges of mountains, named, severally, Gomeda, Chandrā, Narada, Dundubhi, Somaka,§ Sumanas, and Vaibhāra.|| In these mountains the sinless inhabitants

* The original is as follows:

जाम्बूद्वीप विनाशाय: गुम्भारथस्मिति:।

स एव दिव्यस्मि वन्यविजयी चउद्यान:॥

'The diameter of Jambudwipa measures a hundred thousand yojanas: this Plakshadwipa is pronounced, Brahman, to be twice as many in diameter.'

Compare the end of the last chapter, at p. 138, supra.

† One MS. has Ananta

§ We here have an abridgment of the original, which specifies the names of the divisions. Sukhodaya's was called Sukhada.

|| I find Vaibhāra—an objectionable reading—in a single MS.
ever dwell, along with celestial spirits* and gods. In them are many holy places; and the people there live for a long period, exempt from care and pain, and enjoying uninterrupted felicity. There are, also, in the seven divisions of Plaksha, seven rivers, flowing to the sea, whose names alone are sufficient to take away sin. They are the Anuaptá, Siñhi,† Vipásá,‡ Tridivá, Kramu, Amritá, and Sukritá. These are the chief rivers and mountains of Plaksha-dwīpa, which I have enumerated to you; but there are thousands of others, of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy: and there is neither decrease nor increase amongst them;¹ neither are the revolutions of the four ages known in these Varshas. The character of the time is, there, uniformly, that of the Tretá (or silver) age. In the (five) Dwīpas, worthy Brahman, from Plaksha to

² So the commentator explains the terms Avasarpīi and Utsarpīi: Avasarpīi prajasvākha; Utsarpīi svākha. § But these words most commonly designate divisions of time peculiar to the Jainas;|| during the former of which, men are supposed to decline from extreme felicity to extreme distress, and, in the latter, to ascend from misery to happiness. The author of the text had, possibly, the Jaina use of these terms in view, and, if so, wrote after their system was promulgated.

* Gandharva.
† In one MS. is Siñhi.
‡ The reading of four MSS. is Vipáṣá.
§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpīi, but Apsarpīi, as do several of my MSS. of the text. Still I cannot but look upon Apsarpīi as very likely to be wrong.

Sáka, the length of life is* five thousand years; and religious merit is divided amongst the several castes and orders of the people. The castes are called Aranyak, Kuru,† Viviśa; and Bhārīv; corresponding, severally, with Brahman, Kshatriya, Vaiśya, and Śūdra.§ In this Dwīpa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dwīpa; and this Dwīpa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is wor­shipped, in this continent, in the form of Soma (the moon). Plaksha-dwīpa is surrounded, as by a disc, by the sea of molasses,|| of the same extent as the land. Such, Maitreya, is a brief description of Plaksha­dwīpa.*

The hero Vapushmat was king of the next, or Śálama-dwīpa, whose seven sons also gave designations to seven Varshas or divisions. Their names were Śvéta, Harita,** Jumīta, Rohita, Vaidyuta, Mánasa,

* In my MSS., अन जीवनाचामयः, ‘people live in health’.
† Two MSS. have Kurura.
‡ The reading of eight MSS. Others have Viviśa, by omission of a letter, probably, for Viviśa; two, Viviśa; and one, Vivaśa. Professor Wilson had “Vivās”, which I take to have been a printer’s inadvertence for the mutilation last mentioned.
§ See Original Sanskrit Texts, Part I., p. 190.
|| Ibharasoda.
¶ In the Bhagavata-purāṇa, V., XX., 2—4, the king of Plakshadwīpa is Iñhajhīwa, son of Priyavrata; his sons, after whom their several realms were named, are Śiva, Yavayasa, Subhadra, Śāhata, Keema, Amīra, Abhaya; the mountains are Mañikūśa, Vajrakūta, Indrasena, Jyotishmat, Supahria, Hirañyashthiva, Meghamāla; the rivers are Arunā, Nimañā, Angrīsa, Sāvitrī, Suprabhāṭa, Śivanabharā; and the four classes of inhabitants are called Hañnas, Patangas, Urdbhāyana, and Satyàngas. The divinity of Plakshadwīpa is the Sun.
** Professor Wilson had “Hārīta”, for which I find no authority.

II.
and Suprabha. The Ikshu sea is encompassed by the continent of Śálmalas, which is twice its extent. There are seven (principal) mountain-ranges, abounding in precious gems, and dividing the Varshas from each other; and there are, also, seven chief rivers. The mountains are called Kumuda, Unnata, Baláhaka, Droña, fertile in medicinal herbs, Kanka, Mahisha, and Kakudmat. The rivers are Yoní, Toýá, Vítrishná, Chandrá, Suklá, Vimochaná, and Nivritti; all whose waters cleanse away sins.\(^{**}\) The Brahmans, Kshattriyas, Vaisyas, and Sudras of this Dwipa, called, severally, Kapilas, Arunas, Pitas, and Rohitas,\(^{†}\) (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishnű, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods.\(^{\dagger}\) A large Śálmalá (silk-cotton) tree grows in this Dwipa, and gives it its name. The Dwipa is, however, the most ordinary lection.

\(^*\) Ikshurasodaka.

\(^†\) In two MSS., Muhisha.

\(^‡\) “Kakkudwat” stands in the original edition. All my MSS. have as above.

\(^§\) Two MSS. have Yonítá. Only it seems that there must be seven rivers, one for each mountain. The Translator’s “Yauni” I find no authority for. One MS. has Śróná.

\(^\|\) Śukrá in three MSS.; Muktá, in as many; and Śuktá, in two. Śuktá is, however, the most ordinary lection.

** Here follow, in the original, two stanzas which, apparently, as repeating what has gone before, it was not thought necessary to translate:

> स्त्रीति च हि क्यों क्यों मानसं तथा !
> जीतृतिरः रूपहिं स्वपनं चारत्तिरः न्यासमम् \(^{\|}\)
> स्वर्गानं तृ यथाय यन्त्रुपक्ष्युस्यामि नी !
> पाश्चायं च तु वशोश्व वन्याच्यं महामुने \(^{\|}\)

The first of these stanzas differs very materially, as read in some MSS., from what is here given.

\(^\dagger\) I do not find this reading. Most of my MSS. have Krishás; the rest, Víshkhas.

\(^\ddagger\) See Original Sanskrit Texts, Part I., p. 191.

is surrounded by the Surá sea (sea of wine), of the same extent as itself.\(^*\)

The Surá sea is entirely encircled by Kuša-dwipa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Veñumát, Swairatha,\(^{†}\) Lambana, Dhriti, Prabhákara, and Kapila, after whom the seven portions or Varshas of the island were called Udbhida, &c. There reside mankind, along with Daityas and Dánavas, as well as with spirits of heaven & gods. The four castes, assiduously devoted to their respective duties, are termed Dámis, Śushmins, Snehas, and Mandevas; who, in order to be relieved of the obligations imposed upon them in the discharge of their several functions, worship Janárdana, in the form of Brahmá, and thus get rid of the unpleasant duties which lead to temporal rewards.\(^\ddagger\) The seven principal

\(^\*\) In the Bhagavata-puráṇa, V., XX., 9—11, the king of Śálmaṇadwípa is Yajnahánu, son of Priyavrata. His sons, and so their kingdoms, are called Srochana, Saumanasya, Ramsnáka, Devavára, Páribhadra, Ápyánya, Abhirjná: the mountains are Swaraś, Sántárí, Váma, Kunda, Kalá, Pushprásha, Saahasrántá; and the rivers, Anumati, Sinívála, Saraswáti, Kuhí, Rájání, Nándá, Ráká. The inhabitants are termed Srutadhras, Víryadhras, Yásvaras, and Ishandhras. They are worshippers of thepersonified Soma-plant.

\(^†\) Vairátha is the reading of three of my MSS.

\(^\ddagger\) Thus read all my MSS. Professor Wilson put “Lavána”, which I take to have originated from the omission, in his copies of the original, of the anamadára in स्त्रीति, a slovenly substitute for लवणा. Lavána is a most unlikely word for a proper name. Lavána would not altogether have surprised one.

\(^\ddagger\) Abridged from the original, which speaks of ‘Gandharvas, Yakshás, Kúśipurás, &c.”

\(^\|\) The Translator had “Dámis”, i.e., Dámis, a reading which occurs in but one of my MSS., that accompanied by the smaller commentary.

\(^\ddagger\) See Original Sanskrit Texts, Part I., p. 192.
mountains in this Dwipa are named Vidruma, Hema-
śaila,* Dyutimat, Pushpavat, Kuśēsaya, Hari,† and
Manadara. And the seven rivers are Dhūṭapāpa; Śīvā,
Pavitrā, Samāmati,§ Viduyardhombhas, Mahāvanyā, Sarva-
pāpaharā.|| Besides these, there are numerous rivers
and mountains of less importance. Kuśa-dwipa is so
named from a clump of Kuśa grass (Poa) growing

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* In one MS., Haimasaila.  † Dara, in one of my MSS.
‡ One MS. has Dhūṭapāpa.  § I find, in one MS., Sangati.
‖ All my MSS. but one—which has विद्युत्दाम्भा—here read as follows:

Professor Wilson put "Viduydamabhā", which is not impossible, but
for which it is safe to substitute, as above, Viduyardhombhas. The meaning
of the word is 'possessing water like lightning', for swiftness, brilliancy,
or heat.

In one of the MSS. I have consulted, and which was used by the
Translator, the words मही चायन्या सवेयापपरहासिम्मां:—

The original expression which answers to "Sarvapāpaharā" is an epi-
thet—one of the commonest occurrence in the Purāṇas—in the plural.
It imports 'purging away all sin', and refers to the rivers just before
enumerated.

These rivers are said to be seven. How, then, is this number to be
brought out? Vidyut, 'lightning', may, just possibly, be the designation
of a stream; but then Ambhas, or Ambhā, is, on so many grounds,
scarely to be thought of, that we may much more securely accept the
compound, Viduyardhombhas. As I have pointed out above, one of my
copies of the text allows us to read, optionally, Viduyadshūha, 'hot as
lightning', or Viduyat and Usbāh.

Whether it be, or not, that we are to look, in what next follows, for
two rivers, one, at least, is mentioned there; and that is, undoubtedly,
the Mahī: a name for which see p. 155, supra. If there be a second,
and if it be the Anyā, the name, in respect of its significan, is
strangely colourless. As अ and अ are, in many old MSS., the same
as in inscriptions, scarcely distinguishable, it is obvious to suggest that
the ancient reading may have been Vānīya, a word which yields a sense,
though none intelligibly apt in this place. Better still, जलभा may have
been corrupted from चायन्या; and we should then have the Alpā.

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* According to the Bhīṣmā-purāṇa, V., XX., 14—16, Kuśadwipa
was at first dominated by Hirasāyaretas, son of Priyavrata. The seven
present rulers and their realms are called Vasu, Vasudāna, Drīḍharuchi,
Nābhigupta, Stūtavrata, Viviktanāman, Divarāmāna; the mountains are
Chakra, Chaturśringa, Kapila, Chitrakūṭa, Devānāka, Urdhwaroman, Dra-
vīna; the rivers, Rasakūṭya, Madhūkulya, Mitraṇvīda, Śrītavindā, Deva-
garbha, Ghītachyutā, Mantramālā; and the inhabitants are Kuśals,
Kovīdas, Abhīyuktas, and Kulākas. The object of worship is Jātave-
das, Fire.

† A large majority of my MSS. have Manuga; and one has Mandaga.
‡ Two of my MSS. seem to give Uschchhra.
§ In one MS., Gandalhakaraka.
|| Gandharva.
¶ One MS. reads Divāva. Another here interposes Chittra, in which
case—as only seven mountains are taken account of—"Mahāśāla", i.e.,
'the great mountain', must be understood to qualify Dandubhi.
** According to three of my MSS., the word appears to be Tishmas.

See Original Sanskrit Texts, Part I., p. 192.
cipal are denominated Gaurí, Kumudavati, Sandhyá, Rátri, Manojavá, Kshánti,* and Puñárdiká. The divine Víshnú, the protector of mankind,† is worshipped, there, by the people, with holy rites, in the form of Rudra: Krauncha is surrounded by the sea of curds,§ of a similar extent; and that, again, is encompassed by Ratri, Manojava, Kshanti, Vishnu, king of Kralancha Dwipa was among the countries were Udayagiri, Jaládha, Vatuobhadra; Rupavati and Pavitravati, written. It This expression is to translate jandrdana, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon. More than two-thirds of my MSS. give Vaivatka.† Almost all my MSS. here add either Mount Asta—asto giri—or else Astagiri, a compound having the same sense, and to be compared with Udayagiri, occurring a little before. One copy exhibits Ambhogiri. On any of these readings, the epithet represented in the text by "Ramya" will belong to Kesari. * Professor Wilson had, instead of Maóiváka—the same as Maóiva, i.e., Maóivá—"Maóivaka", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dáminas" and "Mahávánýá", noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra. ** Professor Wilson had, instead of Maóiváka—the same as Maóiva, i.e., Maóivá—"Maóivaka", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dáminas" and "Mahávánýá", noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra. ¶ Jaládha is the lection of one MS. but a large majority of them have Reóuká, and two have Veóuká. See the note after the next. ¶ One MS. appears to read Iksha. * Three of my MSS. give this lection, while one gives Madhuká, and all the rest, a large proportion of the whole, give Dhenuká. See my note before the last. †† In one MS. I find Bharati; and one seems to have Garbhashti. The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands: *§§ The translation is here abridged; or the name of the Brahman in Śakadwipa would appear twice. Only three of my MSS. have Míga;

...vataka, Śyáma, Ḍambikeya, Ramya, and Kesarín. There grows a large Śaka (Teak) tree, frequented by the Siddhas and Gandharvas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumári, Kumári, Nalíní, Dhenuká, Ikshu, Veóuká, and Gabhastí. There are also hundreds and thousands of minor streams and mountains: in this Dwipa. And the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra's heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no deviation from rectitude. The caste of Mríga is that of the Brahman;
the Mágadha, of the Kshatriya; the Mánasa, of the Vaiśya; and the Mandaga, of the Śūdra: and by these Vishnu is devoutly worshipped, as the sun, with appropriate ceremonies. Śaka-dwipa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces.†

† The Kúrma is the only Purána in which the white island (Śweta-dwipa), the abode of Vishnu, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Uttara Kñúda of the Padma Purána (Asian Researches, Vol. XI, pp. 99, 101); and it is in this, and in the

and these have it in both places: two have Mánga and Maga, in the first place and in the second, respectively: the remainder, a preponderant number, have, in both places, Maga.


† The Bhágavata-púrāna, V., XX., 25—28, states that the sovereign of Śakadwipa was Mabháthi, son of Priyavrata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavanás, Dhúmanaka, Chitra-repha, Bhumípá, and Viśwadhára. The mountains are Iána, Uru­śínga, Balabhadra, Satakasa, Sabhasrrotas, Dévapála, Mahánasa; and the rivers are Anaghá, Áyurdá, Ubbhayaspráthi, Aparájita, Panchapadi, Sahasrastuti, Níjadhíti. The world in question is peopled by Ritavratas, Satyavratas, Minga, Chitrarepha, Bahurupa, and these have it in both places: the remainder, a preponderant number, have, in both places, Maga.

† "In the northern parts of the Taradādibhi, or sea of fresh water, in Śweta-dwipa, the Sansukdákas went to see Bhagvat or Vishnu. Their names are Sanaka, Sananda, Sañátana, Sansukumára, Jála, Voáló, Pan­chashírka, all children of Brahmá; and these, with many others, reside there, near Árai. The White Island is like the subdránta, or mild beams of a thousand moons; like shining jewels. Many maháyoginis, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Párijáta and Chandana trees. There is the city Vairávati or Vairámáti, beautiful and full of jewels. The consorts of the gods reside there, in houses shining like the morning sun. Its greatest ornament is a divine maitáda, or house, made of precious stones and amber (karpúra), and adorned with flowers. The Apsarasas reside there; and there is a throne, supported by lions and resplendent like fire, brilliant like the sun, &c. It consists of eight portions, like so many moons, placed like the petals of a flower. In the centre, within the calix, Janárdana, or the devourer of souls, is seated, with his insignia in human shapes.

The Kshira ocean (or sea of milk) is encompassed by (the seventh Dwípa, or) Pushkara, which is twice the size of Śáka-dwípa. Savana, who was made its sovereign, had but two sons, Mahávira* and Dhátaki,† after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mánasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwípa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahávira-varsha is exterior to the circumference of Mánasottara, and Dhátaki lies within the circle; and both are frequented by heavenly spirits: and gods. There are no other mountains in Pushkara, neither are there any rivers.† Men in this

Brahma Vaivarta, that allusions to it are most frequent and copious.

† A slight alteration has been here made in the order of the description.

His clothes are like the foam of the White Sea, when it is churned; and Devi, with a divine countenance, is on his left. Devout prayers and religious rites are the only means to obtain admission among the servants of Vishnu, and a seat at Vishnu-paṇḍa, (at the feet of Vishnu), called also Parama-paṇḍa, (or at the place of the most excellent feet)."

* Here again the translation is an abridgment; the original naming the sons of Savana, and then the names of their varshas. A large proportion of my MSS.—all but three—call the first son Mahávira, and so his dominion; in the three just referred to, both are termed Mahávira; and, according to two, the former is Mahávira, and the latter, Maháváti.

† But for the abridging mentioned in the last note, it would have been seen, at once, that Dhátaki ruled over Dhátaki, as appears a little further on. Professor Wilson put "Dhátaki", i.e. Dhátakin, for the ruler.

‡ According to the Sanskrit, 'Daityas and the like.'
Dwīpa live a thousand* years, free from sickness and sorrow, and unruffled by anger or affection. There is neither virtue nor vice, killer nor slain; there is no jealousy, envy, fear, hatred, covetousness, nor any moral defect; neither is there truth or falsehood. Food is spontaneously produced there; and all the inhabitants feed upon viands of every† flavour.† Men there are, indeed, of the same nature with gods, and of the same form and habits. There is no distinction of caste or order; there are no fixed institutes; nor are rites performed for the sake of advantage. The three Vedas, the Purāṇas,§ ethics and polity,‖ and the laws of service, are unknown. Pushkara is, in fact, in both its divisions, a terrestrial paradise, where time yields happiness to all its inhabitants, who are exempt from sickness and decay.¶ A Nyagrodha-tree (ficus Indica) grows on this Dwīpa, which is the especial abode of Brahmā; and he resides in it, adored by the gods and demons.** Pushara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.

In this manner the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it. In all the oceans the water* remains, at all times, the same in quantity, and

Linga, and Matsya contain no details. The Bhāgavata and Padma follow the same order as the Vishnū, &c., but alter all the names and many of the measurements. The account of the Mahābhārata† is very irregular and confused. The variations throw no additional light upon the geographical system of the Purāṇas. Some traces of this appear discoverable in the west; and the seven Dwīpas, with their surrounding seas, may have some connexion with the notion of the seven climates, as Colonel Wilford has supposed. That learned but fanciful writer bestowed great pains upon the verification of these fictions, and imagined the different Dwīpas to represent actual divisions of the globe: Jambu being India; Kuśa, the Kush of Scripture, or the countries between Mesopotamia and India; Plaksha being Asia Minor; Śālma, Eastern Europe; Kraunca, Germany; Śāka, the British Isles; and Pushkara, Iceland. The white or silver island, or island of the moon, was, also, according to him, the island of Great Britain. Whatever may be thought of his conclusions, his essays on these subjects, particularly in the eighth, tenth, and eleventh volumes of the Asiatic Researches, contain much curious and interesting matter.

karadwīpa originally had Viṭihotra, son of Priyavrata, to govern it. His sons are Ramaśaka and Dhiśatki; but the names of their kingdoms are not specified. The height of Mount Mānasottara is only ten thousand yojanas; and its breadth is the same. In Pushkarakadwīpa, devotion is paid to Brahmā.

* This word is to render payas, which I should rather take to mean, in this place, 'fluid'; the seas containing, severally, salt water, cane-juice, ardent spirits, liquid butter, whey, milk, and fresh water.

† Bhishma-parvan, 401—494.
never increases or diminishes; but, like the water in a caldron, which, in consequence of its combination with heat, expands, so the waters of the ocean swell with the increase of the moon. The waters, although really neither more nor less, dilate, or contract, as the moon increases, or wanes, in the light and dark fortnights. The rise and fall of the waters of the different seas is five hundred and ten inches.1

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extends the Lokáloka mountain, which is ten thousand Yojanas in breadth, and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is, again, encompassed by the shell of the egg.2

1 Although the Hindus seem to have had a notion of the cause of the tides, they were not very accurate observers of the effect. The extreme rise of the tide in the Hoogly river has never exceeded twenty feet; and its average is about fifteen. (Asiatic Researches, Vol. XVIII., Kyd on the Tides in the river Hoogly.)

2 The Añdakafáha (चन्द्रछटाण). The Kaśa is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhagavata:

Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

thus describes these portions of the world: "Beyond the sea of fresh water is the mountain-belt called Lokáloka, the circular boundary between the world and void space. The interval between Meru and Mánasottara is the land of living beings. Beyond the fresh-water sea is the region of gold, which shines like the bright surface of a mirror, but from which no sensible object presented to it is ever reflected; and, consequently, it is avoided by living creatures. The mountain-range by which it is encircled is termed Lokáloka, because the world is separated, by it, from that which is not world; for which purpose it was placed, by Iswara, on the limit of the three worlds; and its height and breadth are such that the rays of the heavenly luminaries, from the sun to the polar star, which spread over the regions within the mountain, cannot penetrate beyond it." According to Colonel

1 V., XX., 34—37. The original is as follows:

2 Burnouf translates this passage in these words:

"Au delà de la mer d'eau douce est la montagne nommée Lokáloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas. "Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mánasottara. Tout objet quelconque qu'on y dépose ne se revoit plus; aussi n'a-t-il jamais eu aucun habitant.

"L'expression composée de Lokáloka vient de ce que les régions éclairées par le soleil, et celles qui ne le sont pas, sont distinguées par cette chaîne qui les sépare.

"Elle a été posée par le Seigneur sur la limite des trois mondes qu'elle entoure, pour que les rayons de la toupie des astres que précède le soleil et que termine Dhrúva, en éclairant les trois mondes placés en dedans de cette enceinte, ne puissent jamais se porter au delà, tant est grande sa hauteur et sa largeur."
crores (five hundred millions) of Yojanas in extent.†

It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.†

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnu abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 14.) The Mohammedan legends of Koh Kaf, ‘the stony girdle that surrounds the world,’ are, evidently, connected with the Lokaloka of the Hindus. According to the Siva Tantra, the El Dorado at the foot of the Lokaloka mountains is the play-ground of the gods: इसमयी भूमिदेवी वानां दीपाधियुः.

1 This comprises the planetary spheres; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it—amounts to but two crores and fifty-four lakhs. The golden land is twice the diameter of Pushkara, or two crores and fifty-six lakhs; and the Lokaloka is but ten thousand Yojanas. So that the whole is five crores, ten lakhs, and ten thousand (5.10.10.000). According to the Siva Tantra, the golden land is ten crores of Yojanas; making, with the seven continents, one fourth of the whole measurement. Other calculations occur, the incompatibility of which is said, by the commentators on our text, and on that of Kalpas; and they quote the same stanza to this effect:

||

*Vistāra, ‘diameter’.
† श्रेयं धारी विभाषी च सर्वप्रभुपुण्यचिल्ला।

जयेरामरूपे लंबे सदैव श्रेयं जयाताम्बिति।

‘This is the mother and nurse,—augmented with all creatures and their qualities,—the comprehender, Maitreya, of all the worlds.’

† “The chasm in the mountains surrounding the world, with the abode of the great spirit beyond them, among waters, is, also, a singular feature in this delineation of the countries toward the north-west quarter of the old continent, and which will be fully illustrated hereafter.”

*Whenever any contradictions in different Purānas are observed, they are ascribed, by the pious, to differences of Kalpas and the like.”*
Above them goes the sun when situated at the equinoxes: they have neither equinoctial shadow nor elevation of the pole (akshonnati).

In both directions from Meru are two pole-stars (dhruvatara), fixed in the midst of the sky; to those who are situated in places of no latitude (niraksaha), both these have their place in the horizon.

Hence there is, in those cities, no elevation of the pole, the two pole-stars being situated in their horizon; but their degrees of colatitude (lambaka) are ninety: at Meru the degrees of latitude (aksaha) are of the same number.

Professor Whitney appends to this an interesting comment, in the course of which he observes: "In these verses we have so much of geography as the author of the chapter has seen fit to connect with his astronomical explanations. For a Hindu account of the earth, it is wonderfully moderate and free from falsehood. The absurd fictions which the Puranas put forth as geography are here, for the most part, ignored; only two or three of the features of their description being retained, and those in an altered form." And again: "The patalas, or interterrestrial cavities, spoken of, are also, an important feature of the Puranic geography. If our author has not had the good sense to reject them, along with the insular continents, he at least passes them by with the briefest possible notice. In the Puranas they are declared to be, each of them, 10,000 yojanas in depth; and their divisions, inhabitants, and productions are described with the same ridiculous detail as those of the continents on the earth's surface."

CHAPTER V.

Of the seven regions of Pâtâla, below the earth. Nârada's praises of Pâtâla. Account of the serpent Šesha. First teacher of astronomy and astrology.

Parâsara.—The extent of (the surface of) the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas; each of the seven regions of Pâtâla extending downwards ten thousand. These seven, worthy Muni, are called Atala, Vitala, Nitala, Gabhastimatl, Mahâtala, Sumtala, and Pâtâla. Their soil is, severally, white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dânava, Dáitya, Yaksha, and great snake-gods. The Muni Nârada, after his return from those regions to the skies, declared,
amongst the celestials, that Pátála was much more delightful than Indra’s heaven. “What,” exclaimed the sage, “can be compared to Pátála, where the Nágas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?” Who will not delight in Pátála, where the lovely daughters of the Daityas and Dánava wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines, by night, for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves, and streams, and lakes where the lotos blows; and the skies are resonant with the Kokila’s song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute, and pipe, and tabor; these and many other enjoyments are the common portion of the Dánava, Daitya, and snake-gods, who inhabit the regions of Pátála.”

There is no very copious description of Pátála in any of the Puránas. The most circumstantial are those of the Váyu and Bhágavata.† The latter has been repeated, with some additions, in the first chapters of the Pátála Khanda of the Padma Purána. The Mahábhárata and these two Puránas assign different divisions to the Dánava, Daitya, and Nágas; placing Vásuki and the other Nágas in the lowest. But the Váyu has the cities of the principal Daityas and Nágas in each; as, in the first, those of the Daitya Namuchi and serpent Káliya; in the second, of Hayagriva and Takshaka; in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Hirañyáksha and Kirmíra; and, in the sixth, of Pulomat and Vásuki; besides others. Bali the Daitya is the sovereign of Pátála, according to this authority. The Mahábhárata places Vásuki in Rasáta, and calls his capital Bhogavati. The regions of Pátála, and their inhabitants, are often the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nágakañyás or serpent-nymphs. A considerable section of the Bhráhat Kathá, the Súryaprabha Lambaka, consists of adventures and events in this subterraneous world.

1 Sesha is commonly described as being in this situation. He is the great serpent on which Vishnu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puránas, making him one with Balarama or Sahkarshana, who is an impersonation or incarnation of Sesha, blend the attributes of the serpent and the demigod in their description.

2 With the Swastika, a particular diagram used in mystical ceremonies.

† Udgoga-parvan, 3797.
‡ The eighth book of what is more correctly called the Kathá-sarit-ságara.
and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment, and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomous fire that, impersonated as Rudra, who is one with Balarama,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pātālas rest.|| His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple § dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and

mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kuținaras, Uragas, and Chāraṭias are unequal to hymn his praises; and, therefore, he is called the infinite (Ananta), the imperishable. The sandal-paste that is ground by the wives of the snake-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga,¹ having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens.*

The earth, sustained upon the head of this sovereign serpent, supports, in its turn, the garland of the spheres, along with (their inhabitants,) men, demons, and gods.

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¹ One of the oldest writers on astronomy amongst the Hindus. According to Mr. Bentley, his Sanihitū dates 548 B.C. (Ancient Astronomy of the Hindus, p. 59.)

* In my MSS.:

‘स्वराज्य पुराणं धर्ममुद्गं ब्रह्मणिषि तत्ततः’

‘ब्रह्माण्डकसं धैर निमित्तप्रविषत फलम’

‘Having propitiated whom, the ancient sage Garga came to know, with accuracy, the heavenly luminaries, and all the consequences read in omens."

Knowledge of the heavenly luminaries is here meant to connote both astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of various parts of the body, &c.

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* Phana, ‘hood’; and so in the next paragraph.
† Nila.
‡ Here supply the epithet madotšāka, ‘elevated with wine.’
§ Substituted, by the Translator, for Sankarshana.

‘शेषा, पद्मकश्यामस्वरूप: देवी जिम्मितप्रविषत फलम’

‘Śesha, adored by all the gods, stationed under the base of Pātāla, supports the whole circle of the earth, become his diadem.’

§ Aruda.
CHAPTER VI.

Of the different hells, or divisions of Naraka, below Pātāla: the crimes punished in them, respectively: efficacy of expiation: meditation on Viśu the most effective expiation.

Pārāśara.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters, and into which sinners are finally sent.

The names of the different Narakas are as follows:

Ramāva, Emkara, Rodha, Tala, Viśasana, Mahājwala, Taptakumbha, Lavaṇa, Viśalana, Rudhirandha, Vaitarai, Kṛimīśa, Kṛimibhojana, Asipatravana, Kṛimibhojanas, Ramāva, Śūkara, Lalabhaksha, Daruna, Puyavaha, Papa, Vahnijvāla, Adhaṁśiras, Sandāṇaśa, Kālasutra, Tamas, Avichi, Śvabhohjana, Apratishtha, and another Avichi. These and many other fearful hells are the awful pro-

1 Some of these names are the same that are given by Manu, b. IV., v. 88—90.] Kullūka Bhaṭṭa refers to the Mārkandeya Purāṇa for a description of the twenty-one divisions of hell: but the account there given is not more ample than that of our text. The Bhāgavata enumerates twenty-eight; but many of the names differ from the above. In the last instance, the term Avichi is either inaccurately repeated, or the adjective Apara (~cftfq To~:) is intended to distinguish it from the previous Avichi. In Manu, Mahāvichi occurs.

* Sūkara is an equally common reading; and one of my MSS. has Sankara.
† In two MSS. I find Boḍha.
‡ One MS. has Viśasana.
§ The more ordinary lection is Savana; and I find Śabala also.
¶ Viśhīta closely competes, for frequency, with this reading.
‖ A single MS. has Rudhiramhhas.
** It imports 'lord of worms'. Kṛimīśa occurs in several of my MSS. and seems to be preferable, as yielding a more appropriate meaning, namely,—after the analogy of the explanations given of Girīśa,—'possessing worms', or 'lying on worms'.
†† V., XXVI., 5.
‡‡ This is from the smaller commentary.
vinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted, when alive, to sinful practices. 1

The man who bears false witness, through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town, * kills a cow, or strangles a man, goes to the Rodha† hell (or that of obstruction). The murderer of a Brahman, stealer of gold, † a gaoler, or a horse-dealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law, or a daughter, is cast into the Mahājvāla hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive (to his betters), who reviles the Vedas, or who sells them, † who associates with women in a prohibited degree, into the Lavāna (salt) hell. A thief, and a contemner of prescribed observances, § falls into Vimohā (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Krimibhaksha hell (where worms are his food); and he who practises magic rites for the harm of others, || in the hell called Krimiśa (that of insects). The vile

1 The Padma Purāṇa (Kriyā Yoga Sāra) and the Śiva Dharma, which appears to be a section of the Skanda Purāṇa, contain a number of interesting circumstances previous to the infliction of punishment. It appears, also, from them, that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have putrabhānti, implying one that kills his son.
† Three of my MSS., instead of naming this hell, qualify it as ghora, ‘dreadful.’
‡ Swarāṇa: not vaguely gold, according to the larger commentary, but the amount of eighty raktis thereof, likewise known as swarāṇa. Moreover, to incur the penalty denounced, the thief must steal the swarāṇa from a Brahman. Compare Kulliāka on the Laws of the Mānavas, XI., 49; also the Middeshāra on the Viṣṇuvalīga-dharma-kāstra, II., 209.
§ While one of my MSS. reads Kāla, several of them have no name

† ‘Who teaches the Vedas for hire.’ This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.
wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lálábhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances, swords, and other weapons, to the dreadful hell called Visasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars (for the prediction of events). He who eats by himself sweetmeats mixed with his rice, and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Puyavaha; as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers, fishermens, the follower of one born in adultery, an informer, one who lives by his wife’s prostitution, one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.), an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias (used in sacrifices), go to the Rudhiran-dha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitaraní hell. He who causes impotence, trespasses on others’ lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Krishña. He who wantonly cuts down trees goes to the Asipatrarvana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell ter-

1. ‘Thereby,’ observes the commentator, ‘defrauding or disappointing children.’

2. Rangopajivin (रङ्गोपजीविन). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

* Karrkîna: a sort of arrow difficult of extraction, agreeably to the larger commentary.

† Nakshatra-nācaka; explained, in the larger commentary, nakshatra-ganañējīva, ‘one who earns a livelihood by astrology’.

‡ “Sweetmeats mixed with rice” is to render miśati-śānna, which Dr. Aufrecht—in his edition of Hālayudha’s Abhidhdna-ratna-mālā, p. 310,—explains to mean “savoury food, a dainty dish.” It is not necessary to take anna as signifying, restrictively, ‘rice’.

§ In some MSS., including that which contains the smaller commentary, this hell is here called Krimipuyavaha, ‘flowing with worms and pus’; in one other, Vagipuyavaha, ‘carrying on pus impetuous as a torrent.’

‖ Kusññējīva. Several Commentaries give two explanations of this word. The first is ‘one who eats the quantity of a kudda’; this being defined as a measure of capacity equal to four prasthas. The second explanation is ‘one who eats the food of a person born of an adulteress’.

* Sākuni. The commentators give the second place to ‘ornithomancer’ as the signification of this word. Their first explanation is ‘one that gets his living by birds’;—pakshi-jīvīn.

† Madhahan = मध्यापोषण धातुक, according to the larger commentary.

† Rāma-paññādikṣāntar; in all my MSS.

§ Kusññējīva. The smaller commentary says that this hell is the same as the Kālasūtra.

¶ In both the Commentaries, and primarily, ‘one who lives by buffaloes’ is propounded as the interpretation here of māhishaka.

** The author of the larger Commentary writes: परवगामिनिः पाठे परवग खीरामाइः.
ed Vahnijvāla (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandāṁśa (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are instructed in sacred literature by their children, receive punishment in the hell called Śwabhohana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished;* and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.†

1 An account of Naraka is found in only a few of the Purāṇas, and in less detail than in the text. The Bhāgavata; and Vāyu have similar descriptions of them. The Mārkandeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivarta Purāṇas, and in the Kāśi Khaṇḍa of the Skanda Purāṇa. The fullest descriptions, however, are those mentioned in a previous note, as being in the Śiva Dharma of the Skanda, and Kriyā Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tantrik than Paurāṇik literature.

† The commentator observes that the sight of heavenly bliss is given to the damned, in order to exacerbate their torments; whilst the inflictions of hell are exhibited to the gods, to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

‡ That is, when punishment, or reward, in hell, or heaven, proportioned to the sin, or virtue, of the individual, has been received,
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go to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined, by the great sages, for every kind of crime. Arduous penances for great sins, trifling ones for minor offences, have been propounded by Swáyámbhúva and others. But reliance upon Krishña is far better than any such expiatory acts as religious austerity or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari. By addressing he must be born again, as a stone, or plant, and gradually migrate through the several inferior conditions, until he is once more born a man. His future state is then in his own power.

1 Manu is here especially intended, as the commentator observes.

2 This remembrance (संयासरण) of Vishnu is the frequent reiteration of any or all of his names. Hence the lower orders of Hindus procure a starling, or parrot, that, in the act of teaching it to cry Ráma, or Krishña, or Rádhá, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishú Dharma Tantra:

चक्रापुष्कर नामांि सदा सर्वं कींद्रियं।
नाग्रीवमीति तस्क स पविच्छरीय चतं।
इस्तिनिं पापाति इत्स्थितिः चतुः।
वनिक्ष्यायाय संस्कृतीं दृष्टेऽहि रावणं।

Let a man ever and everywhere repeat the names of the discus-armed (Vishnu); for its repetition, even by one who is im-

1 Anusmarana.

† These verses are quoted in both the commentaries. They are referred to the Vishnu-dharma; but that work is not particularized as being a Tantra.

his thoughts to Náráyaña at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt. The whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment to felicity), obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt offering, or adoration, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishnu day and night, goes not to Naraka, after death; for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain. Hence, vice is called hell; virtue is called heaven. The selfsame thing is applicable to the production of pleasure, pure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons; as fire burns one by whom it is unwillingly approached.

† The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient and, therefore, unreal effects, are, themselves, unrealities. There is nothing real but faith in Vishnu.

• वासुदेवः मनो वश कामोमार्जनादिः।
मन्दिहिरायो मविच्छीदे वसुक्तलाहिः।

'To him whose heart, while he is engaged in silent prayer—which counts for burnt sacrifice—and in adoration, &c., is fixed on Vásudeva, such a result as the lordship of the gods, and the like, is a hindrance, Maitreya, to the attainment of his end.'
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or pain, of malice, or of anger. Whence, then, can it be considered as essentially the same with either? That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth* is wisdom. But wisdom may be the cause of confinement to existence: for all this universe is wisdom; there is nothing different from it; and, consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.1

I have thus described to you the orb of the earth; the (regions below its surface, or) Pātálas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

1 Text and comment are, here, somewhat obscure: but the purport of the former seems to be the explanation of the existence of Jnána, wisdom, both as a genus and a species. In the former case, it is all that is; and, in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and, therefore, the cause of confinement to existence; the former dissipating the belief of self, and being, therefore, the cause of liberation from bodily being: चविषयाईं-कारादिर्गण्यत्र प्रलो ज्ञान बन्धायेति विवाततिरंगित ज्ञान मो-चारीयति।†

* श्रं ब्रह्म, 'supreme Brahma'.
† This seems to be compiled from both the commentaries at my command.

CHAPTER VII.

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

MAITREYA.—The sphere of the whole earth has been described to me, by you, excellent Brahman; and I am now desirous to hear an account of the other spheres (above the world),—the Bhuvar-loka and the rest,—and the situation and the dimensions of the celestial luminaries.

PARÁŚARA.—The sphere of the earth (or Bhúr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvar-loka) spreads above it (as far upwards as to the planetary sphere, or Swar-loka).1 The solar orb is situated a hundred thousand leagues from the earth; and that of the moon, an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions; Śukra* (Venus) is at the same distance from

1 Bhúr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvar-loka or atmospheric sphere; and from the sun to Dhrúva is the Swar-loka or heaven: as subsequently explained in the text, and in other Puráñas.

* Uśanas, in the original.

II.
Mercury; Angáraka (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter), as far from Mars; whilst Saturn (Sani*) is two hundred and fifty thousand leagues beyond Jupiter.† The sphere of the seven Rishis (Ursa Major) is a hundred thousand leagues above Saturn; and, at a similar height above the seven Rishis, is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhūr, Bhūvar, Swar) which form the region of the consequences of works.‡ The region of works is here (or in the land of Bharata).¹

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints (or Mahar-loka), the inhabitants of which dwell in it throughout a Kalpa (or day of Brahmā). At twice that distance is situated Janaloka, where Sanandana and other pure-minded sons of Brahmā reside. At four times the distance between the two last lies the Tapo-loka (the sphere of penance), inhabited by the deities called Vairājās, who are unconsumable by fire. At six times the distance (or twelve Crores,—a hundred and twenty millions of leagues)§ is situated Satya-loka, (the sphere of truth), the inhabitants of which never again know death.†

¹ An account of these Lokas is met with only in a few of the Purānas, and is not much more detailed, in them, than in our text. The Vāyu is most circumstantial. According to that authority, Mahar, which is so called from a mystical term, Maha, is the abode of the Gañadevas—the Yāmas and others,—who are the

* 'And beyond Janaloka, at fourfold the aforesaid altitude, is the world known as Tapas':

† The commentaries have it that the distance is forty-eight kotis or 480,000,000 of yojanas; i.e., six times as far as Tapaloka lies from Janaloka. Subjoined are the words of the smaller commentary: जनलो-कापेच्छन् महायेन दुःस्थोऽवर्तेज्ये तपोलोकानां स्यादि:। यथा तपोलोकापेच्छन्ति मनवसम। तथा सब्जलारिश्वनुच्छव्य-लेन प्राप्तेः तस्याचारायाभावात।

‡ The original here adds that Satyaloka has another designation, that of Brahmaloka: प्राप्तेः तस्याचारायाभावात।

§ Chapter XC:

महर्षिः चायातन्त्रिः महालोकानां भवति।

महर्षिः परमात्माः महालोकानां भवति।

यावमयो गणः तथे महालोकानां भवतः।

The probability is, that, by a common Paurānik and Epic licence,—which, for instance, converts य दृष्टि into वैदिति, & c., —महर्षिः, in the first of the preceding lines, represents महर्षिः, i.e., महर्षिः, where महर्षिः would be the nominative of महर्षिः, 'a festival', 'a solemnity'.

The other statements from the Vāyu-purāṇa given in the note here annotated occur not far below the foregoing extracts.

†

* * * * *

All my MSS. have Sauri.

† सूर्यं देवताम् सार्वभूताः श्रवणामि:।

So, to every purpose of this note, read all the MSS. to which I have access; and we are thus told that Saturn is only two hundred thousand yojanas beyond Jupiter. Professor Wilson must have read ब्रह्म-स्यें: सर्वोत्तप्ति:।

See, further, my second note at p. 230, infra.

‡ Here, and in the sentence following, this word represents 'yajna, 'sacrifice'.

§ V., XXII.
Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the regents or rulers of the Kalpa, the Kalpadhikárins. They are so designated also in the Kūrma.* The Káśi Khaṇḍā † refers the name to Mahas, 'light'; the sphere being invested with radiance (सप्तास्रोत). Its inhabitants are also called lords of the Kalpa. But the commentator explains this to denote Bhṛigu and the other patriarchs, whose lives endure for a day of Brahmá.‡ The different accounts agree in stating, that, when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the next sphere, or Jana-loka. Jana-loka, according to the Vayu, is the residence of the Rishis and demigods during the night of Brahmá, and is termed Jana, because the patriarchs are the progenitors of mankind. The Káśi Khaṇḍā§ agrees with the Vishnú in peopling it with Sanandana and the other ascetic sons of Brahmá, and with Yogins like themselves. These are placed, by the Vayu, in the Tapo-loka; and they, and the other sages, and the demigods, after repeated appearances in the world, become, at last, Vairájas in the Brahma or Satya-loka. After many divine ages of residence there with Brahmá, they are, along with him, absorbed, at the end of his existence, into the indiscrete:

* Part I., Chapter XLIV., 1:

† XXII., 3:

‡ The MS. that I have used of the Kāśikhaṇḍa speaks,—XXII., 6—not of "lords of the Kalpa", but of those who live for a kalpa:

§ XXII., 8, 9:

The commentator on the Kāśi Khaṇḍā explains Vairája to mean 'relating to, or derived from, Brahmá or Viráj':

The Vairájas are, there, as in the Vishnú Puráṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorites, and penitents, who have completed a course of rigorous austerities:

It may be doubted, however, if the Puráṇiks have very precise notions regarding these spheres and their inhabitants. The Puráṇas of a decidedly sectarial character add other and higher worlds to the series. Thus, the Kúrma§ identifies Brahma-loka

* Literally, 'produced by Hiranyagarbha'.
† Rāmānátha, in his commentary on the Kāśikhaṇḍa, the Kāśikhaṇḍa-dīpikā, explains the Vairájas to be those who are freed from rajoguna:

§ Part I., XLIV., 8–14:

The meaning of which, according to a marginal gloss, is
sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere,* which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand† leagues, is called, with Vishnu-loka, and has a Rudra-loka above it. The Siva places Vishnu-loka above Brahma-loka, and Rudra-loka above that. In the Kási Khánda we have, instead of those two, Vaikuntha and Kailása, as the lofty worlds of Vishnu and Siva; whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Krishna. These are, all, evidently, additions to the original system of seven worlds, in which we have, probably, some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspands; of

<table>
<thead>
<tr>
<th>Intervals</th>
<th>Distances in gojanas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Sun to Moon</td>
<td>100,000.</td>
</tr>
<tr>
<td>From Moon to Asterisms</td>
<td>100,000.</td>
</tr>
<tr>
<td>From Asterisms to Mercury</td>
<td>200,000.</td>
</tr>
<tr>
<td>From Mercury to Venus</td>
<td>200,000.</td>
</tr>
<tr>
<td>From Venus to Mars</td>
<td>200,000.</td>
</tr>
<tr>
<td>From Mars to Jupiter</td>
<td>200,000.</td>
</tr>
<tr>
<td>From Jupiter to Saturn</td>
<td>200,000.</td>
</tr>
<tr>
<td>From Saturn to Ursa Major</td>
<td>100,000.</td>
</tr>
<tr>
<td>From Ursa Major to Pole-star</td>
<td>100,000.</td>
</tr>
<tr>
<td>Total</td>
<td>1,400,000.</td>
</tr>
</tbody>
</table>

And so the correction is confirmed which I have made in my second note at p. 226, supra. See, further, the Bhagavata-purāna, V., XXII., 16, where Saturn is said to be two hundred thousand gojanas beyond Jupiter.

* "Celestial beings" is to render muni; and Bhuvoloka is represented by "atmospheric sphere".

† Niyuta. This distance is brought out as follows:

by those who are acquainted with the system of the universe, the heavenly sphere.* These three spheres are termed transitory. The three highest,—Janas, Tapas, and Satya,—are styled durable.† Mahar-loka, as situated between the two, has, also, a mixed character; for, although it is deserted at the end of the Kalpa, it is not destroyed.† These seven spheres, together with the Pátásals, forming the extent of the whole world,† I have, thus, Maitreya, explained to you.

The world is encompassed on every side, and above, and below, by the shell of the egg§ (of Brahmá), in the same manner as the seed of the wood-apple² is

the Párisis. Seven—suggested, originally, perhaps, by the seven planets,—seems to have been a favourite number with various nations of antiquity. Amongst the Hindus, it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Nálaka. Ráma is described, there, as piercing seven palm-trees with an arrow, on which other groups of seven take fright; as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods:

<table>
<thead>
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<th>Interval</th>
<th>Distances in gojanas.</th>
<th>Total</th>
<th>1,400,000.</th>
</tr>
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<tbody>
<tr>
<td>From Sun to Moon</td>
<td>100,000.</td>
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<td></td>
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<td>From Moon to Asterisms</td>
<td>100,000.</td>
<td>1,400,000.</td>
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</tr>
<tr>
<td>From Asterisms to Mercury</td>
<td>200,000.</td>
<td>1,400,000.</td>
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<tr>
<td>From Mercury to Venus</td>
<td>200,000.</td>
<td>1,400,000.</td>
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<tr>
<td>From Venus to Mars</td>
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<td>1,400,000.</td>
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<td>1,400,000.</td>
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</tr>
<tr>
<td>From Jupiter to Saturn</td>
<td>200,000.</td>
<td>1,400,000.</td>
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</tr>
<tr>
<td>From Saturn to Ursa Major</td>
<td>100,000.</td>
<td>1,400,000.</td>
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<tr>
<td>From Ursa Major to Pole-star</td>
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<td>1,400,000.</td>
<td></td>
</tr>
</tbody>
</table>

Káitaka and Akritaka, literally, 'made and unmade'; the former being renewed every Kalpa, the latter perishing only at the end of Brahmá's life.¶

² Of the Kapitthaka (Feronia Elephantum).

* Swarólok.

† Káitaka and Akritaka, literally, 'made and unmade'; the former being renewed every Kalpa, the latter perishing only at the end of Brahmá's life. ¶

† I have not been able to verify this half-stanza.

§ Adhakatthaka.

|| I have not been able to verify this half-stanza.

¶ From the larger commentary: वैदिकः चतुर्वत्तर्म द्वारा भाषा च जनन्याधिक तत्त्विपरीतम्। The smaller commentary remarks to the same effect.
involved (by its rind). Around (the outer surface of) the shell flows water, for a space equal to ten times (the diameter of the world). The waters, again, are encompassed, exteriorly, by fire; fire, by air; and air, by ether; ether, by the origin of the elements: (Ahamkára); and that, by Intellect. Each of these extends ten times the breadth of that which it encloses; and the last is encircled by (the chief Principle,) Pradhána, which is infinite, and its extent cannot be enumerated. It is, therefore, called the boundless and illimitable cause of all existing things, supreme (nature, or) Prakriti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.§

1 See before the order in which the elements are evolved (Vol. I., pp. 29, &c.)

2 The followers of Anaximander and Democritus taught "an áṃśeÅ′ra kósmour, 'an infinity of worlds;' and that not only successive, in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space." Intellect, System, Book I., III., 33.

§ See Original Sanskrit Text, Part I., p. 195.

* Nábhas. Professor Wilson had "Mind" in the text, which I have changed, unhesitatingly, as above. In taking nábhas to mean ikásta, ordinarily rendered "ether," I have assumed that the Vishnu-puráña, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.

† Bhútádhi, here rendered rightly. See Vol. I., pp. 33, 34, and 169, where the term is interpreted "rudimental," "elementary," and "the first element." Ahamkára as stagnant—támásas—is here intended.

§ Hreṣumásthákṣë khátya: परसा सून। 
खण्डाना तु सहसू क्षणा सहसूर्मूलानि च। 
ईश्वरानाः तथा तत्व कोटिकोटिग्नाति च॥

Within Pradhána resides Soul, diffusive, conscious, and self-irradiating; as fire (is inherent) in flint, or sesamum oil in its seed. Nature (Pradhána) and soul (Puruṣas) are, both, of the character of dependants, and are encompassed by the energy of Vishnu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature, at the period of dissolution), of their aggregation (in the continuance of things), and of their combination at the season of creation. * In the same manner as the wind

1 Literally, 'in wood'; the attrition of two pieces of which does not create, but develops, their latent heat and flame.

2 Thus, in Scipio's Dream, the divinity is made the external limit of the universe: "Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est celestis extimus, qui reliquis compositur omnis, summis ipse deus arcens et continens ceteros:"

'Supreme prakrti, Sage, became cause of all,—of thousands of mundane eggs: and of such there are thousands and tens of thousands, and so, there, hundreds of hundred billions.'

* प्रभुनि च पुरुषां च सहस्रोक्तमस्तमया।
विश्वालक्ष्या सहजुपुरुषो च संस्थाप्तिमस्ती।
ततः: इश्वरा पुरुषचारण संख्यकु च।
होमभक्तमुनिता च सर्वकाले सहसू।

'Pradhána and spirit, most wise one, are enveloped—i.e. governed—by the energy of Vishnu, which is the soul of all beings: they have the property of resorting to one another. And this energy is the cause of their becoming separated, and of their resorting to one another; and it is the cause, great Sage, of their commotion at the time of creation.'

On these stanzas the smaller commentary remarks as follows: तथात- 
रथि परस्तराधिकारित्वम्। प्रभुनि परिश्रीमान्य विश्वालक्ष्या।
प्रभुनि परिश्रीमान्य च। विश्वालक्ष्या च। संस्थाप्तिमस्ती।
संस्तवप्रकाशयेन विश्वाद्रिपिता।
इश्वरानाः सहसू। ततः: प्रभुनि पुरुषो च। 
होमभक्तमुनि। होमभक्तमुनि। इश्वरानाः सहसू।
ruffles the surface of the water in a hundred bubbles, *(which, of themselves, are inert)*, so the energy of Vishnu influences the world, consisting of (inert) nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees, analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature or Pradhana) spring Mahat (Intellect) and the other rudiments of things. From them proceed the grosser elements, and, from them, men and gods, who are succeeded by sons and the sons of sons.* In the growth

which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending, as well as creating, all things, and being regarded as the soul of the world: "Quod virtutes omnes, quae illam primae omnipotentiam summatis sequuntur, aut ipse faciat, aut ipse continet. Ipsum denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip., c. XVII.

* Professor Wilson should seem to have followed this lection:

'As the wind carries powerless a hundred particles *that are* in the water.'

On this line, and its various readings, the smaller commentary remarks:

'As all the parts of the future plant, existing in the seed of rice,—or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear,—spontaneously evolve, when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts†), become manifested only in their full growth, through the influence of the energy of Vishnu.'

† The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhana: 'As, however, he is the source of Prakriti, he must be considered the material as well as immaterial cause of being.'

§ This is from the smaller commentary, and means: 'Hari's material causativity is through the instrumentality of prakriti, and is not in his own essence. Such is the import.'
VISHṆU PURĀṆA.

This Vishṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists,* and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishṇu, which is the essence of all that is visible or invisible, with which all that is is identical, and whence all animate and inanimate existence is derived.† He is primary nature; he, in a perceptible form, is the world; and in him all finally melts: through him all things endure. He is the performer of the rites of devotion; he is the rite; he is the fruit which it bestows; he is the implements by which it is performed. There is nothing besides the illimitable Hari.

CHAPTER VIII.

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

Pārāśara.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

The chariot of the sun is nine thousand leagues in length; and the pole* is of twice that longitude;† the axle is fifteen millions and seven hundred thousand leagues long;‡ on which is fixed a wheel— with three

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* And in whom this world subsists: च चिदम्ब.
† स्वच्छ तत्वरं धर्म सदस्यतरमं पदम।

Bhārgava, Bhāgavata Purana says, 'He is that Brahma which the Vedas establish. His is that supreme effulgence; for he is the supreme abode of the existent and of the non-existent. He it is by whose non-difference from Brahma this entire universe, moveable and immovable, has its being.'

Such is the explanation of the smaller commentary.

‡ Rather, 'and he is the sacrifice that is offered': स च रूपन्ति कथा.

---

1 The sun's car is 10,000 Yojanas broad, and as many deep, according to the Vāyu; and Matsya. The Bhāgavata§ makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

2 There is no great difference in this number, in other accounts. The length of this axle, which extends from Meru to Mānasā, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Purāṇa, is 18,900,000 Yojanas.

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* Inhākalida.

‡ चक्रावृत्तिः भागन्तता युर्म्: खल्लेन्न मस्यातः।

---

§ व्, नन्त्र: 15.
naves,* five spokes, and six peripheries—consisting of the ever-during year: the whole constituting the circle or wheel of time. 1 The chariot has another axle, which is forty-five thousand, five hundred leagues long. 2 The two halves of the yoke are of the same length, respectively, as the two axles (the longer and the shorter). The short axle, with the (short) yoke, is

1 The three naves are the three divisions of the day, — morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhágavata † explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Váyu, Matsya, and Bhavishya Puránas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Káma, the pins of the yoke and axle; night is its fender; Nimeshás form its floor; a moment is the axle-tree; an instant, the pole; minutes are its attendants; and hours, its harness. 2 This shorter axle is, according to the Bhágavata, § one fourth of the longer.

BOOK II., CHAP. VIII.

 supported by the pole-star: the end of the (longer) axle, to which the wheel of the car is attached, moves on the Mánasa mountain. 18 The seven † horses of the sun’s car are the metres of the Vedas: Gáyatrí, Bríhati, Ushníh, Jagátí, Trishítubh, Anushítubh, and Pankti. The city of Indra§ is situated on the eastern side of the Mánasottara mountain; that of Yama, on the southern face; that of Varuña, on the west; and that

1 We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun’s southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain, on Pushkara-dwipa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mánasottara mountain is but 50,000 leagues high, and Meru, 84,000, whilst Dhruva is 1,500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car.

* Rather, a triple nave, or three naves in one.
† Not the Bhágavata, but Sridhara’s commentary thereon, V., XXI., 13.
§ V., XXI., 14.

1 In the Linga,† the city of Indra is called Amaravati; and, in it and the Vāyu,‡ that of Varuṇa is termed Sukhā.§

* Corrected from "Vaswokasara". This is called, in the original, the city of Śakra, a name of Indra.
† Prior Section, LIV., 1–3:
‡ The following extract is from the Vāyu-purāna:

Here the four cities referred to bear the appellations of Amaravati, Sañyaman, Sukhā and Vibhā.

In the sequel to these verses, Vibhavari is also called Vibha; and some MSS. consulted by me give, there, Amaravati as convertible with Vaswaukasaras. Mukhya is, further, interchanged, in several MSS., with Sukhā, the city of Varuṇa.

In the Matyā-purāṇa there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Purāṇa, also, we find Vibhavari and Vibhā,—synonymous terms, importing 'bright',—and likewise both Vaswaukasaras and Amaravati.

‡ The Bhūgavata-purāṇa, V., XXI., 7, calls the city of Indra, Devadhāni, and that of Varuṇa, Nimlochanī. As to Yama’s and Soma’s cities, it agrees with our text.

The glorious sun, Maitreya, darts, like an arrow, on his southern course, attended by the constellations of the Zodiac. He causes the difference between* day and night, and is the divine vehicle and path of the sages who have overcome the infictions of the world. Whilst the sun, who is the discriminator of all hours, shines, in one continent, in midday, in the opposite Dwipas, Maitreya, it will be midnight. Rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is, in truth, neither rising nor setting of the sun; for he is always: and these terms merely imply his presence and his disappearance.†
When the sun (at midday) passes over either of the cities of the gods (on the Manasottara mountain—at the cardinal points), his light extends to three cities and two intermediate points: when situated in an intermediate point, he illuminates two of the cities and three intermediate points (in either case, one hemisphere). From the period of his rise, the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place).

The east and west quarters are so called from the sun’s rising and setting there. As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals; for, when his rays reach the court of Brahma, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

1 This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Vāyu, Matya, Linga, Kūrma, and Bhāgavata.† The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises, Meru must be always on the north; and, as the sun’s rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: सेवेप्रदेविसुध्धविन सुधे व यह परवनीति ति तेना प्राची तेनां च वातावरण एव शीः। धर्मं सर्वेऽन्नर्य नेत्रेषु मेहेष्ठर्थम्। एव। दृष्टिशयां च चोकाशयांपरिचयां।: वक्तुत्तरस्य विक्षित स्त्राह राजचित्त्विक्षां च सदर्थदन्तस:। It was,

† This is from the smaller commentary, which adds, by way of a second explanation: भारताण्डवः परिक्षां संस्कृतैः सूर्यः सुधवनां परस्मातः तथ्यतं दिशित वातावरण मनोरिक्त: सदव औद्योगतव इत्यद्वितीय रा- जचित्त्विक्षां च सदर्थदन्तिवेष्ठादुकुम्भवतः।
The radiance of the solar orb, when the sun has set, is accumulated in fire; and hence fire is visible at a greater distance by night (than by day). During the latter, a fourth of the rays of fire blend with those of the sun; and, from their union, the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light.† It is from this cause that the waters look dark by day, because night is within them; and they look white by night, because, at the setting of the sun, the light of day takes refuge in their bosom.\(^1\)

When the sun has travelled in the centre of Pushkara a thirtieth part of the circumference of the globe, his course is equal, in time, to one Muhūrta;\(^2\) and, whirling round, like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aquac.....

\(^1\) Similar notions are contained in the Vāyu.†

\(^2\) The sun travels at the rate of one-thirtieth of the earth's circumference in a Muhūrta—or 31.5000 Yojanas; making the

* All my MSS. read thus:

\[ \text{तेजसी मान्यमन्यी प्राकोशलोकपिष्ठी।} \]

\[ \text{पर्वततन्त्रविशालयाध्यायः।} \]

'The two lustres—that of the sun and that of fire—consisting of light and heat, owing to mutual penetration, become intensified during the day and during the night, respectively.'

† द्विधोषोत्सरणोमुद्धोमूर्वितिई भक्ष्ये।

\[ \text{चिह्नहरू विश्लेषणम:प्राकारकारिन्यत्।} \]

'When the sun is present in the southern hemisphere, or in the northern, day and night enter the water, possessed, respectively, of the nature of light and of that of darkness.'

So the commentators, and rightly, in obedience to a law of Sanskrit grammar. See Pāṇini, II., II., 34.
Vishnu Purana.

...thence to Pisces; going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his declension to the south. As the circumference of a potter's wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a great distance in a short time.* In twelve Muhurtras he passes through thirteen lunar asterisms and a half during the day; and, during the night, he passes through the same distance, only in eighteen Muhurtras.† As the centre of the potter's wheel revolves more slowly (than the circumference), so the sun, in his northern path, again revolves with less rapidity, and moves over a less space of the earth in a longer time; until, at the end of his northern route, the day is again eighteen Muhurtras, and the night, twelve; the sun passing through half the lunar mansions, by day and by night, in those periods, respectively: As the lump of clay on the centre of the potter's wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily; and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

Some MSS. have, however, instead of च पुरस्च स्योऽि : युक्तरसंधैन.

* [Translation]: From having the impetus and power of wind, he moves with exceeding swiftness through time, i.e., space. He traverses, therefore, an immense interval in a short time.' I follow the smaller commentary in explaining kala, 'time', by 'space'.

† [Translation]: From this it appears—which is unnoticed in the translation—that the sun is spoken of when on his 'southern path'...
The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon. In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and, in that in which he moves quick by night, he travels slowly by day.† The extent of his journey is, in either case, the same; for, in the course of the day and night, he passes through all the signs of the Zodiac, or six by night, and the same number by day. The length and shortness of the day are measured by the extent of the signs; and the duration of day and night, by the period which the sun takes to pass through them.†

1 This passage, which is somewhat at variance with the general doctrine that the length of the day depends upon the velocity of the sun's course, and which has not been noticed in any other Paurāśik text, is defended, by the commentator, upon the authority of the Jyotilīśastra or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent: Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio, longer still; and the remaining four, the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is,

राष्ट्रभाषाज्ञानितार्थे शंकस्यतो दिन दिन ।
तथा निम्नामा राशिनां प्राणास्पदज्ञानितार्था ॥

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In his northern declination, the sun moves quickest by night, and slowest by day; in his southern declination, the reverse is the case.

The night is called Ushā, and the day is designated Vyushții, and the interval between them is called Sandhyā.* On the occurrence of the awful Sandhyā, the terrific fiend† termed Mandehas attempt to devour the sun: for Brahmā denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night); and, therefore, a fierce contest occurs (daily) between them and the

The apparent contradiction may, however, be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

* That is, Ushā is a part of the night; Vyushtii, of the day.

† तथा राशि: समक्षातः सुशिक्ष्यते दिनम्।
"Vyusht'i च तथा संध्या उषायुष्योथ्युक्त ॥"

† तथा राशि: समक्षातः सुशिक्ष्यते दिनम्।
But the compound in the latter half of the stanza seems to show that we are to read Ushā, not Ushtas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. *Ushovyshtiiyokh, which yields Ushtas, is, however, a lection found in parallel passages of other Purāṇas.

The Translator's "Vyushtii", which I have altered, is here impossible, unless we assume that we have, in some MSS., that and Vyushťi—the word embedded in the compound—in the same stanza.

The ensuing gloss on Ushtas is taken from Professor Wilson's Translation of the Rīg-veda, Vol. I., p. 78, second footnote:

"The dawn; daughter of the personified heaven, or its deity, Dvulek-method. Rosen translates the name Aurora; but it seems preferable to keep the original denomination; as, except in regard to time, there is nothing in common between the two. In the Vīshnu-purāṇa, indeed, Ushtas is called night; and the dawn in Vyushtii [sic: for Vyushťi]. Several passages seem to indicate that Ushā or Ushtas is the time immediately preceding daybreak."  

† Rākshasa.

† In the original, Prajaśyati.
sun. At this season, pious Brahmans scatter water, purified by the mystical Oṃkāra, and consecrated by the Gāyatri; and by this water, as by a thunderbolt,

The same story occurs in the Vāyu,† with the addition that the Mandehas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Purāṇas.

The sacred syllable Oṃ has been already described (Vol. I., p. 1, note). The Gāyatri, or holiest verse of the Vedas, not to be uttered to ears profane, is a short prayer to the sun, identified as the supreme, and occurs in the tenth hymn of the fourth section of the third Ashāka of the Śamhitā of the Ṛg-veda:

The last member may be also rendered, 'who may animate or enlighten our intellects.' The verse occurs in the Yajus, III., 35, and in the Śiśunā, Ill., 8, 12. Both commentators are agreed to understand, by savītī, the soul, as one with the soul of the world, Brahma: but various meanings are also given. Thus, Śāyana has, we meditate on the light which is one with Brahma, his own light, which, from its consuming influence on ignorance and its consequences, is termed bhargas; and is that which is desirable, from its being known or worshipped by all (tarcinya); the property of the supreme being (paramasvarā), the creator of the world, and the animator, impeller, or urger (savitī), through the internally abiding spirit (antaryamin) of all creatures. Again, yāh, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhargas; that light which animates all (dhiyakh) acts (karmāni), or illumines all understandings (buddhiḥ). Again, devasya savituk may mean, of the bright or radiant sun, as the progenitor of all, sarvanyā prasavi; and bhargās may be understood as the sphere or orb of light, the consumer of sins, pāpañās tayekeśau tejo-māndalaṃ. Again, bhargas may be interpreted food; and the prayer may be implored in the sun to provide sustenance: tasya prasādīd annadatu-lakshakānā phalānā dhi-mahi, tasyādhi-hāra-bhūtā bhavema, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him. Mahāthara in his comment on the same text in the Yajus, notices similar varieties of interpretation.

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The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and, especially, those of the Vedānta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma.
clouded splendour.† Oûkára is Vishńú the mighty, † the substance of the three Vedas, the lord of speech; and, by its enunciation, those Rákshasas are destroyed. The sun is a principal part of Vishńú; and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om.‡ Light effused by (the utterance of) Oûkára becomes radiant, and burns up entirely the Rákshasas called Mandehas. The performance of the Sandhya (the morning) sacrifice

able; &c. The whole prayer is given in Colebrooke’s Account of the Religious Ceremonies of the Hindus: Asiatic Researches, Vol. V., p. 351.**

must never, therefore, be delayed; for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the (pigmy sages called) Válikhíyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Káshithá; thirty Káshthás, a Kalá; thirty Kalás, a Muhúrta (forty-eight minutes); and thirty Muhúrtas, a day and night. The portions of the day are longer or shorter, as has been explained; but the Sandhya is always the same in increase or decrease, being only one Muhúrta. From the period that a line may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhúrtas (two hours and twenty-four minutes), that interval is called Prátáli* (morning), forming a fifth portion of the day. The next portion, or three Muhúrtas from morning, is termed Śangava (forenoon); the three next Muhúrtas constitute mid-day; the afternoon comprises the next three Muhúrtas; the three Muhúrtas following are considered as the

† But this comprehends the two Sandhyás, ‘morning and evening twilight.’ Two Nádas, or half a Muhúrta, before sunrise, constitute the morning Sandhya; and the same interval after sunset, the evening. Sandhya, meaning ‘junction,’ is so termed, as it is the juncture or interval between darkness and light; as in the Váyu and Mátayā:

* Vákitana is a variant of several of my MSS.
† This is the reading of the Matyá-puráña. The Váyu-puráña has:
evening: and the fifteen Muhūrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrtas only at the equinoxes; increasing or diminishing, in number, in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern, when he enters Cancer (the summer solstice).

Fifteen days of thirty Muhūrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons, a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months, are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga (or cycle). The years are, severally, called Saṁvatsara.

Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.¹

¹ The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malamāsas or intercalary months as may be necessary to complete the period, according to Viśuddha Garga. The cycle comprehends, therefore, sixty solar-sidereal months of 1900 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Colonel Warren, in his Kāla Sankalita, considers these years to be, severally, cycles. “In the cycle of sixty,” he observes, “are contained five cycles of twelve years, each supposed equal to one year of the planet [Jupiter]. I only mention this cycle because I found it mentioned in some books; but I know of no nation or tribe that reckons time after that account. The names of the five cycles, or Yugas, are as follows: 1. Saṁvatsara, 2. Parivatsara, 3. Idwatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nakshatra in which Bṛhaspati sets and rises heliacally; and they follow in the order of the lunar months.” Kāla Sankalita, pp. 212, 213. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Bṛhaspati may be the multiplication of the former by the latter (5 x 12), so as to form the cycle of sixty years; a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks: “The astronomers of this period [1181 B. C.] *** framed a cycle of five years, for civil and religious purposes.” Ancient and Modern Hindu Astronomy. It is, in fact, as Mr. Colebrooke states, the cycle of the Vedas, described in the Jyotishā or astronomical sections, and specified, in the institutes of Pārāśara, as the basis

* Compare with this paragraph, Vol. I., pp. 47, etc.

† सौरसौर्य तु विश्वम साध्वं साध्वं तथा !
The mountain-range that lies most to the north* (in Bharata-varsha) is called Śringavat (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre. The last is called the equinoctial; for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūtras each. When the sun, most excellent sage, is in the first degree of Gittika, and the moon is in the fourth of Visakha, or when the sun is in the third degree of Visakha, and the moon is in the head of Gittika, (these positions being contemporary with the equinoxes), that equinoctial season is holy† (and is styled of calculation for larger cycles. Asiatic Researches, Vol. VIII., pp. 470, 471.)

† Reference is here made, apparently, though indistinctly, to those positions of the planets which indicate, according to Bent-ley, the formation of the lunar mansions, by Hindu astronomers, about 1424 B.C. Historical View of the Hindu Astronomy, pp. 3, 4. The Vāyu and Linga Purāṇas specify the positions of the

* Literally, "to the north of Śweta";


‡ Prior Section, LXI, 40—48:

The Substance of these lines shall recur to presently.

† This parenthesis is taken from the commentaries. I have corrected the Translator's "Mahāvishubha".
of the Chākshusha Manwantara. At that time the sun was in

manes, and gifts are to be made to the Brahmans, by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor; and day and night, seconds, minutes, and hours,* intercalary months,† the day of

same origin assigned them in the current Patriarchate, the Vaivasvata, as in that which came immediately before it, the Chākshusha. The Sun sprung from Aditi; the Moon, from Dharma; Śūrja, from Bṛhaṇi; Bṛhaṇi or Bṛhattējas, from Anugra; Budha, from an unnamed Rishi; Lohita or Lohitaḥ (Angaraka), from the will of some Prajāpati; and Svarbhāna (Rāhu), from Śīrṣāhī. Budha is unnoticed in the first extract; and Śūrja (Śūrja), in the second.

Supplementarily to these particulars, the Linga-purāṇa, as adduced in my third note in p. 256, specifies Soma as sire of Budha, makes Vikesī mother of Lohitārchi (Angaraka), names the Sun and Sanjña as the parents of Sāri (Śūrja), and calls Śīkhin (Ketu) son of Mītyu.

* These three terms are to represent संयोगाधिशार्यः.
† Adhikārda. In two MSS. I find ardhamasa, ‘half month’, ‘fortnight’.
‡ I find what looks like its older name, Tīshya, save in one MS. of the Linga-purāṇa.
§ Read Purvashāhalī. There are two Ashāhās, as there are two Bāhādradās, and two Phālagnis.
|| For the original Śūrja or Sūri of the Vāyu-purāṇa and the Linga, respectively.
¶ Substituted, by the Translator, for the less usual Śīkhin, the word in the Linga-purāṇa.

** Professor Whitney, presuming the Chākshusha Manwantara, observes: ‘There is something unaccountably strange in the Puranic definition of the positions of Mercury and Venus at this important epoch. How Mercury can be, even by a Hindu cosmogonist, placed in Svarṣīghā when Venus is put in Pushya, at least 140° 40' distant from him; or how either can receive such location when the sun is made to stand in Viśākhā, at least 93° 20' from Venus, and at least 80° from Mercury, it is hard enough to see. The furthest distance from the sun actually attained by Venus is about 48°; by Mercury, 29°; so that they can

Comparing these two extracts, we learn that the sun, &c. have the
full moon (Paurīṇamāsī), the day of conjunction (Amā-
vāsya), when the moon rises invisible, the day when it
is first seen (Sinīvālī), the day when it first disap-

are differences between some of these and the positions cited by
Bentley; but most of them are the same. He considers them to
have been observations of the occultations of the moon by the
planets, in the respective lunar mansions, 1424-5 B. C. According
to the Vāyu, these positions or origins of the planets are from
the Vedas:

 svmāév avayu svayam riṣṭi śruti! 

The Linga, less accurately, perhaps, reads riṣṭi śruṣi; referring
it to the works of law.†

never actually be more than 77° apart: nor are the greatest elongations
of the two planets, as determined by the modern Hindu astronomy, very
different from these. It looks as if the defined positions of the planets
at the Great Equinox were mere guess-work, and the work, too, of a
very unlearned and blundering guesser, rather than found by retrospec-
tive calculation. The putting of the moon’s modes, also, in Bharāni and
Āśleha—or, at the utmost, only 106° 40′ apart—is a yet greater error
of the same character.” Journal of the American Oriental Society, Vol. VIII.,
p. 90, foot-note.

* For the reading, in my MSS., of this line,—hypermelical, and also
aburd, as here presented,—see the extract, p. 258, supra, note, from the
Vāyu-purāṇa. The position of Mars, and that only, seems to be there
credited to the Sruti; as, in the Linga-purāṇa,—p. 257, supra, note,—
to the śruti.

† Mr. Bentley writes: “For determining the time of the formation of
the Lunar Mansions, we have other observations to mention that will
be found to be still more accurate, as they can be depended on to the
very year; and these are of the planets. (Then follows a legend.) The ob-
servations here alluded to are supposed to have been occultations of the
planets by the Moon, in the respective Lunar Mansions from which they
are named: they refer us to the year 1424—5 B. C.,” &c. &c. A Histori-

Professor Max Müller asserts that “the coincidence between the legend
pears (Kuhū), * the day when the moon is quite round
(Rākā), and the day when one digit is deficient (Anu-
mati), are, all, seasons when gifts are meritorious.

The sun is in his northern declination in the months
Tapas, Tapasya, Madhu, Mādhava, Śukra, and Śuchi;
and in his southern, in those of Nabhas, Nabhasya,
Isha, Urja, Sahas, Sahasya.†

On the Lokaloka mountain, which I have formerly
described to you, reside the four holy protectors of
the world, or Sudhāman and Śankhapād,‡ (the two

1 These are the names of the months which occur in the Ve-
das, and belong to a system now obsolete, as was noticed by Sir
to the classification of the text, they correspond, severally, with
the lunar months Māgha, Phālguna, Chaitra, Vaśākha, Jyaśāthna,
Āśādha, or from December to June; and with Śrāvāṇa, Bhādra-
pada, Āśvina, Kārttiṅka, Āgrāhaṛīna, and Pañcha, from July to
December. From this order of the two series of the months, as
occurring in the Vedas, Mr. Colebrooke infers, upon astronomical
computations, their date to be about fourteen centuries prior to
the Christian era.† Asiatic Researches, Vol. VII., p. 283.§

lution and tradition in support of the birth of the planets in the Nakha-

Mr. Hind’s calculations, here referred to, if construed, as by Professor
Whitney, with a discerning eye, will be seen, far from supporting Mr. Bentley’s
explanation of the planetary names, to explode it past all rehabilitating.

* See Goldschmied’s Sanskrit Dictionary, under श्रमावाष्या.

† This name is read, in several of my MSS., Śankhapā.

‡ On the age of the Vedas, as derivable from astronomical data,
see Archbishop Pratt, Journal of the Asiatic Society of Bengal, 1862,
pp. 49, 50; Professor Max Müller, Rāg-veda, Vol. IV., Preface, pp. xiv—xxix;
and, particularly, for a masterly treatment of the subject, a paper by
Professor Whitney, some extracts from which will be found at the end
of the present chapter.

§ Or Miscellaneous Essays, Vol. I, pp. 200—202; with which compare
idem, pp. 107—110.
sons of Kardama), and Hiraṇyaroman, and Ketumāt.

1 The Vāyu* has the same names, but ascribes a different descent to the first, making Sudhāman† the son of Viraja: Sankha-

† विरजायामको विरजायामको नाम विन्वति:।

Sankhapā and Hiranyaroman are, thus, the readings which I find; and yet the passages from the Vāyu-purāṇa quoted in notes‡, and § to p. 263, infra, have Sankhapād and Hiranyaroman.

‡ विरजायामको विरजायामको नाम विन्वति:।

Sudhāman is here called son of Viraja and Gauri, and Lokapāla of the eastern quarter.

Elsewhere, self-consistently, the Vāyu-purāṇa expresses itself as follows, regarding the paternity of Sudhāman and Ketumāt:

अजाप्तिविरजायामको नाम विन्वति:।

At p. 86, supra, I have changed Professor Wilson’s “Viraja” to Vairaja. But the father of the Lokapāla Sudhanwan is there spoken of; and none of my MSS. gives any reading but Sudhanwan. Here, then, unless it is to be supposed that Vairaja and Sudhanwan are, both of them, textual depravations, we have an irreconcilable discrepancy. In one place, the Lokapāla of the east is Sudhanwan, son of Vairaja—and Vairaja is Sudhāman, according to the Vāyu-purāṇa; but, in another place, the corresponding Lokapāla is Sudhāman, of whose origin the Vaiśhū-purāṇa gives no information.

The passage of p. 86, just referred to, is thus worded:

पुरैष्टिको विरजायामको नाम विन्वति:।

On this the larger commentary observes:

विरजायामको नाम विन्वति:।

So read all my MSS.; and, if they are not corrupt, the second Lokapāla is here said to be Kardama.

\* Nājaparigrāha is the original expression.

† Ajayūthi.

‡ क्रेमसंह सूति: पारिवारिध्वंजयसुतुष्या।

Pūrṇa श्राब्द्विच रावण काम्या काम्या तबेव च।।

Śankhapād is here said to be son of Kardama and Śruti. He had a sister Kāmyā. His mother was daughter of Atri.

§ विरजायामको विरजायामको नाम विन्वति:।

Hiraṇyaromah is here spoken of as having Parjanya and Mārichi for his parents.

† राजसो चाच जनयवाचकारिको यवश्लयिः।

प्रतियो दिशि राजवन राजसो चाचकारिको यवश्लयिः।

Here Ketumāt is described as son of Rejas and Mārkaṇḍeyi, and as Prājapati of the occidental region.

‡ The Mātṛga-purāṇa declares:

लोकपालको लोकपालिको नाम विन्वति:।

On the larger commentary observes:

लोकपालको लोकपालिको नाम विन्वति:।

So read all my MSS.; and, if they are not corrupt, the second Lokapāla is here said to be Kardama.
road of the Pītris. There dwell the great Rishis, the

\[\text{\textsuperscript{1}}\text{ Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still, in some respects, a confused and partly inaccurate, account is given in the Matsya Purāṇa;}\text{\textsuperscript{2}}\text{ but a more satisfactory}

\[\text{\textsuperscript{2}}\text{ Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4—6, which two of them omit,—at least in placing Nāgavīthi in the south as well as in the north, to the exclusion of Ajavīthi. It can scarcely be doubted that lines 4—6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavīthi, in the south, from the two Ashādhas, with Mūla, and give Abhijit, Pūrvajā (Asvini?), and Śvāti as the asterisms of Nāgavīthi. Abhijit, whose presence here, as an integral asterism, is noticeable, “in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other nakṣatras, but is carved out of the contiguous divisions.” Colebrooke’s Miscellaneous Essays, Vol. II., p. 341.}

\[\text{\textsuperscript{3}}\text{ On the assumption that Nāgavīthi, where inserted the second time, is an error for Ajavīthi, the further contents of the passage just quoted may be thus represented:}

\[\text{\textsuperscript{4}}\text{ Nāgavīthi, &c., Árshabhi, &c., and Ajavīthi, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Āravāta, Jārdgava, and Vaiśavānara. The Proshthapadas are the Bhadrapadas; Vārṇā is Satabhishaj; Maitra, Anuradhā; and Ajendra, Yēshāthā. The word Punarvasū, implied in the ninth line of the Sanskrit extract, deserves passing notice. The special plural inflection there given to the compound of which it forms the last member shows that the word must have been regarded, by the writer of the Purāṇa, as feminine. One may suggest, therefore, that he mistook the Vāidik Punarvasū, a masculine dual, for a feminine singular.}

\[\text{\textsuperscript{5}}\text{ See, further, the second note at the end of the present chapter.}

\[\text{\textsuperscript{6}}\text{ Where Śridhara expounds V., XXI., 7: and the same passage, with}

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<tr>
<th>vernacular</th>
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<td>Rohihit</td>
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<td>Gajavīthi</td>
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<td>Airavāti</td>
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<td>Jārdgavi</td>
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<td>Pūrvā sphādhā</td>
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<td>Uttarā sphādhā</td>
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\[\text{\textsuperscript{2} but a more satisfactory}

\[\text{\textsuperscript{3} Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4—6, which two of them omit,—at least in placing Nāgavīthi in the south as well as in the north, to the exclusion of Ajavīthi. It can scarcely be doubted that lines 4—6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavīthi, in the south, from the two Ashādhas, with Mūla, and give Abhijit, Pūrvajā (Asvini?), and Śvāti as the asterisms of Nāgavīthi. Abhijit, whose presence here, as an integral asterism, is noticeable, “in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other nakṣatras, but is carved out of the contiguous divisions.” Colebrooke’s Miscellaneous Essays, Vol. II., p. 341.}

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\[\text{\textsuperscript{6} See, further, the second note at the end of the present chapter.}
after whose injunctions creation commenced, and who were discharging the duties of ministerial priests.*

from the Vāyu, but not found in the copies consulted on the present occasion. According to those details, the path (Mārga) of variations, is adduced in both the commentaries on the *Vīṣṇu-puṛāṇa*:

"वर्षभवाणां छीत्वें खानानि द्वितस्तमः।
खानां जारात्म संद तथोपतत्सुमः।
धृष्टानं दुष्किस्तो मित्रिकसिसं ततः।
रिति। तद्विषद मध्यस्तुरद्विषांस्मेयं प्रलंबद्वीयाचेय चिद्य मिल
वति नितिकसिसितिवादकर्मविधः।।
नग्वेशी गयेशी देवानी देवानां वीयोधयमः।
अर्ध्वाणी नग्वेशी जारात्म चति दृवृत्वे निश्चितमां वीयोधयमः।
अन्वेशी मूनवेशी धृष्टानां चति दृविशयाणां वीयोधयमः। तद्रूप्ते तद्विषद।

अस्विनी डूळिका वास्ता नागवेशीत्व शिवदिता।
**रोमिकार्वा मुग्धिरु गजवानामित्वादिनयः।**
पृथ्वियानि तथा दिबला वीय चेताव्री सुचितः।
एतत्सु वीयवासिस उत्तरो गायं उवच्यः।
तथा है चाप फालूणां संद वीयवर्ती सतः।
हस्तिः तथा लातो वीयविशेष तु श्रद्धिः।
योऽि विन्यासाराधार वीय देवानां सतः।
एतत्सु वीयवासिस सम्यग्यं गायं उवच्यः।
मुलायाप्रेक्षाराध गजवानामित्वादिनयः।
अवश्य च धन्ताय च माणि शतमित्वादिनयः।
धृष्टानां बाध्यम रूपानि वीय वीय कौन्तिः।
एतत्सु वीष्मवासिस द्विशयो गायं उवच्यः।

Śrīdhara explains that Yāmāya is Bharāṇi, that Ādityā is Punarvasu, and that Mārgi is the same as Mīgavīthī. The Translator preferred the commentator’s synonyms.

* I should read: ‘lauding the section of the Veda which sets forth the origin of creatures; undertaking as sacrificial priests, in the intervals between the yugas, when the ordinary performance of sacrifice is interrupted.’

The entire stanza is subjoined, and the explanation given in the smaller commentary:

तावसायें सहायां खूपणि दृविशिवयः।
भूतार्थाभ्यं तां धृष्टा गायं दृविशिवयः।
भूतार्थम्: प्राक्तोपायं दत्तं कहति: कार्य चतुर्त्र ध्वस्म: प्रुषः

For, as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the in-

the sun and other planets amongst the lunar asterisms is divided into three portions or Avasthānās, northern, southern, and central, called, severally, Airāvata, Jāradgava *) (Ajagava,† Matsya Purāṇa), and Vaiśvānara. Each of these, again, is divided into three parts or Vithis: those of the northern portion are termed Nāgavīthī, Gajavīthī, and Airāvati; those of the centre are Ārshabhī, Govīthī, and Jāradgāvī; and those of the south are named Ajavīthī, Mīgavīthī, and Vaiśvānārī. Each of these Vithis comprises three asterisms:

| Nāgavīthī | Aświnī | Bharāṇī |
| Gajavīthī | Mīgāśīras | Kṛitikā |
| Airāvati | Puṇarvasu | Rohiṇi |
| Ārshabhī | Pūrṇapālguṇi | Ādrā |
| Govīthī | Uttarapālguṇi | Pūrṇapālguṇi |
| Jāradgāvī | Hasta | Vaiśākha |
| | Swātī | Jyeṣṭhā |

* Jāradgāvī is the central portion, and Vaiśvānārī is the southern. See the Sanskrit.
† I find Jāradgāvī in my five manuscripts of the *Matsya-purāṇa*.
interrupted ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races,—along with their posterity, devout practices and instituted observances,—residing to the south of the solar orb, as long as the moon and stars endure. 1

Ajāvithi

<table>
<thead>
<tr>
<th>Mūla</th>
<th>Purvāshādháhá†</th>
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<td></td>
<td>Uttarāshādháhá</td>
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<td>Śravāna</td>
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Mrīgavithi

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<th>Dhanishháhá</th>
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<tr>
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<td>Púrva Bhāḍrapádá</td>
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Vaiśvánari

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<tr>
<th>Uttara Bhāḍrapádá</th>
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<td>Revati</td>
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</table>

See, also, Asiatic Researches, Vol. IX., Table of Nakšatras, p. 346. § Agastya is Canopus; and the line of the goat, or Ajāvithi, comprises asterisms which contain stars in Scorpio and Sagittarius.

1 A marginal note in one MS. explains the phrase of the text, "चा चन्द्रतार्केः," to signify as far as to the moon and stars; चचु.

* This passage is not closely rendered; and yet, as it is of no special import, it may suffice to give only the original of it:

प्रारंभिते तु च जीवाधिप्यां पवय: स दृष्टिः।
चनिन्ते तुं पुण्येऽस्य नामयोऽनुवं युष्मेऽयुष्मे। ॥
संस्कर्ता तपसा वेय स्वयंदेविः स्वयं च।
ज्ञातमानसव: पुर्वव: च परिसमानम् मनुष्य च।
परिवधिः पूर्वव: च जायस्य निर्धीस्येवहः।
एवमाश्वतेवानाचिन्तिर्मा निहितां नित्यन्त:।
सबवितर्चिताः मां नित्याः स्वधात्रसारस्य ॥
† The original has Ashādhá simply, but meaning Purvāshādháhá.
‡ So the original. Professor Wilson had "Śatabbhisajá".
§ Or Colebrooke's Miscellaneous Essays, Vol. II., opposite p. 322.

The path of the gods lies to the north of the solar sphere, north of the Nāgavithi, 1 and south of the seven Rishis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and, therefore, victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings; and detecting the unreality of the properties of elementary matter. 1 By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from reiterated death. 2 The consequences of acts of iniquity or
piety, such as Brahmanicide or an Aśwamedha, endure (for a similar period, or) until the end of a Kalpa, when all within the interval between Dhrūva and the earth is destroyed.*

The space between the seven Rishis and Dhrūva, the third region of the sky, is the splendid celestial path of Viṣṇu (Viṣṇu-pūṇa), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Viṣṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of (the consequences of) piety or iniquity, and where they never sorrow more. There abide Dharma, Dhrūva, and other spectators of the world, radiant with the superhuman faculties of Viṣṇu, acquired through religious meditation; § and

* That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.

† From Ursa Major to the polar star.

There are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Viṣṇu is contemplated by the wisdom of the Yogins, identified with supreme light, as the radiant eye of heaven. In this portion of the heavens the splendid Dhrūva is stationed, and serves for the pivot (of the atmosphere). On Dhrūva rest the seven great planets; and on them depend the clouds. The rains are suspended in the clouds; and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, (the gods,) who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Viṣṇu, therefore, is the support of the three worlds, as it is the source of rain.

From that (third region of the atmosphere, or seat of Viṣṇu,) proceeds the stream that washes away all sin, the river Gangā, embrowned with the unguents of the nymphs of heaven (who have sported in her
VISHNU PURANA.

Having her source in the nail of the great toe of Vishnu's left foot, Dhrúva receives her, and sustains her, day and night, devoutly on his head; and thence the seven Rishis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Śita, Alakananda, Chakshu, and Bhadrá are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakananda was borne affectionately by Mahādeva upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes. The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors, in faith, for three years, yield to the latter rarely attainable gratification. Men of the twice-born orders who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Kṛśava, acquire, thereby, final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred leagues, exclaim “Ganga, Ganga”, atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishnu.

* The popular notion is, that Śiva or Mahadeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishnavas at least, to the descent of the Alakananda, or Ganges of India, not to the celestial Ganges.

2 Or, in other words, flows into the sea. The legend here alluded to is more fully detailed in a subsequent book. **

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** I have supplied the marks of parenthesis in this sentence, in order to show that the sense of the original has been supplemented.
† Frāśāyāma. See p. 89, supra.
‡ All my MSS. read Śita. See my second note at p. 120, supra.
§ Insert ‘southern’, dakshika.
|| Here called, in the original, Sarva.
\[ The Sanskrit is rather fuller: \]

** See Book IV., Chapter IV.

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At the source of the Ganges of heaven identifies it with the milky way.

2 Apūra, ‘repositively efficacious’. For a full explanation of this technicality, see my translation of Pandit Nehemiah Nilakantha Śastria’s Rational Refutation of the Hindu Philosophical Systems, pp. 149—151.
† I should say ‘on’. The river-side, it seems likely, is intended.
‡ Supply ‘drunk’, pīta.
§ The original has ‘hundreds of leagues’; योजनाणां प्रतेकचिमि।
|| Literally, ‘Bhagavat’s third supreme station’. The stanza runs thus:
सूर्यो नन्दे नन्दे मोन्दे।
सूर्यो नन्दे नन्दे मोन्दे।

Note referred to at p. 261, supra.

The subjoined extracts are taken from a most interesting and valuable paper, by Professor Whitney, entitled: On the Jyotistha Observation of the Place of the Cultures, and the Date Derivable from it.

“* The conclusion to which we seem necessarily led by the arguments II.
and considerations here presented may be summed up as follows:—
First, it is impossible for us to determine, more nearly than within a few degrees, what point upon the ecliptic is meant by any designation of its place with reference to the asterisms which is given us by Hindu authorities of older date than the establishment of the modern astronomical system; second, we have no reason for ascribing to the ancient Hindus any pretence to such exact knowledge, or any attempt at such precision of statement, as should give real significance to an implied difference of a quarter of an asterism in the location of the colures by two different authorities; third, even if we chose to attribute intended precision to the statement of the Jyotisha, the difficulty of the observation, and the weakness of the Hindus as practical astronomers, would forbid us to suppose that they can have made other than a rude approximation to the true place of the solstices: and hence, finally, it is utterly in vain for us to attempt to assign a definite date to the observation here in question; a period of a thousand years is rather too little than too great to allow for all the enumerated sources of doubt and error. He who declares in favour of any one of the centuries between the eighth and the eighteenth before Christ, as the probable epoch of the Jyotisha observation, does so at his peril, and must be prepared to support his opinion by more pertinent arguments than have yet been brought forward in defence of such a claim.

"The possibility that the observation which we have been discussing may require to be yet more totally divorced from connexion with any assignable period in Hindu literary history, as having been made elsewhere than in India itself, is worth a passing reference, although it does not require to be urged. Some recent authors have shown an unnecessary degree of sensitiveness to any suggestion of the importation of astronomical knowledge into India in early times. Such importation, of course, is not to be credited as a fact, without satisfactory evidence; but it is, also, not to be rejected as a possibility, upon insufficient a priori grounds. To Müller's erroneous assumption (Preface, p. xxxviii.), that 'none of the sacrifices enjoined in the Brāhmaṇas could be conceived' without 'the division of the heavens into twenty-seven sections', I have referred elsewhere (Journ. Am. Or. Soc., Vol. VIII., p. 74); claiming that, on the contrary, the concern of the nakṣatras with these sacrifices is, for the most part, a matter of nomenclature merely. It is true, for instance, that one cannot obey an injunction to perform a certain sacrifice 'on the first of Chitra'; without a system of asterisms: but the reason why such a sacrifice had been enjoined was not that the moon was to be full fifteen days later in the neighbourhood of Spica Virginis, rather than of some other star; the ceremony was established for a certain new moon of spring, to which the star only gives a name: it may, for aught we know, have been religiously observed long before the month got its present title. The asterism Chitāra does not furnish the occasion of the sacrifice, immediately or mediatelv; it simply denominates the natural period at the beginning of which the sacrifice is to be performed. And so in other like cases. certain influence and importance of their own, as regards the reasons of in regulating some of its details; but all this, like the astrological in-growth of an institution originally intended for other purposes. To claim to settle the vexed and difficult question of the ultimate origin of the asterismatic system, possessed in common by the Hindus, the Chinese, and the Arabs, by the simple consideration of its importance to the at the confident conclusion that the system must be indigenous to China: he finds it too thoroughly interwoven with the sacred and political institutions of that country to be able to conceive of its ever having been the same grounds, advance the same claim in behalf of Arabia. It is, in controlling importance: the question of origin, if it ever finds its sati legitimate character."

"Let me not be misunderstood as attributing to the Hindus special incapacity for astronomy, or special awkwardness in the management of their calendar. They did all that could be expected of them, with their means and their habits of mind, towards reconciling and adjusting the trying differences of solar and lunar time; and with all the success which was needful for their purposes. I am only protesting against the misconceptions of those who would ascribe to them wants and desires, and to look for an exact observation of the place of the colures in the equable increase and decrease of the length of the day from solstice an observation is but to repeat, in another form, the worst errors of Baily and Bentley." Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 326—328, and 331.

Note referred to at p. 265, supra.

Bhaffa Utpala, commenting on Varāhamihira's Brīhatsaṁhitā, IX., 1—3, adduces, with other passages, those which are transcribed below.
Devala is cited as writing:

That is to say, the *vithis* are declared to have been called, by the ancients, sons of Bhīṣaṇa.

In the ensuing stanzas, which are attributed to Kāśyapa, we have the same filiation of the *vithis*:

Here the *vithis* are denominated Nāgarāthi, Gajā, Rishabhā, Go, Jārādgāvi, Māgavāthi, Ajavāthi, and Dāhana. But Māgavāthi consists of Māla, &c.; and Ajavāthi, of Śravaṇa, &c. In other words, the sequence of the asterisms, so far as indicated, is that observed in the extract, given at p. 266, supra, professedly from the *Vāyu-purāṇa.*

Aditya is Punarvasu; Vīśhū, Śravaṇa; and Aja, Pūrvabhadrapāda. Aditi—whence the patronymic Aditya—is the presiding deity of Punarvasu; Vīśhū, of Śravaṇa; and Aja,—here substituted for his asterism—of Pūrvabhadrapāda.

The subjoined question is credited to Garga:

According to this, we have:

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<tr>
<th>Nāgarāthi</th>
<th>Bharāṇī</th>
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<td>Kṛttikā</td>
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<td></td>
<td>Swātī</td>
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<tr>
<td>Gajā or</td>
<td>Rohiṇī and</td>
</tr>
<tr>
<td>Gajavāthi</td>
<td>two other asterisms</td>
</tr>
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</table>
CHAPTER IX.

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

PA RA S A R A. — The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars* to turn round, also; and the lunar asterisms follow in its circular path: for all the celestial luminaries are, in fact, bound to the polar star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nárayána, who himself, in planetary radiance, is seated in its heart;† whilst the son of Uttánapáda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise.1 The upholder of the porpoise-shaped sphere is the sovereign of all, Janárdana. This sphere is the supporter of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner (the world depends upon the sun), be attentive, and you shall hear.

During eight months of the year, the sun attracts the waters, which are the essence of (all) fluids, and then pours them upon earth, (during the other four months), as rain:1 from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are, therefore, called Abhras, because their contents are not dispersed.2 When, however, they are broken to pieces

1 Consequently, the Linga Puráña* observes, there is no waste of water in the universe, as it is in constant circulation:


2 The theory of the clouds is more fully detailed in the Váyu, Linga, and Matsya Puráñas.† It is the same in its general tenour, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Ágneya, originating from fire or heat, or, in other words, evaporation: they are charged with wind and rain, and are of various orders, amongst which are those called Jimúta, from their supporting life;


2 Brahmatá, born from the breath of Brahmatá: these are the clouds whence thunder and lightning proceed: and 3. Pakshaja,
by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time.* The sun, Maitreya, exhales watery fluids from four sources—seas, rivers, the earth, and living creatures.† The water that the sun has drawn up from the Gangá of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Krittiká and the other asterisms counted by odd numbers, (as the third, fifth, &c.,) the water, although that of the Gangá of the sky, is scattered by the elephants of the quarters, (not by the rays of the sun): it is only when such rain falls, and the sun is

* According to the Váyu,† the water scattered by the elephants of the quarters is termed Pushkárvartakas. It is also read Pushkárvartakas.

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in the even asterisms, that it is distributed by his beams.
The water which the clouds shed upon earth is, in truth, the ambrosia of living beings; for it gives fertility to the plants which are the support of their existence.* By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and, through them, give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which phants of the quarters is, in summer, dew, and, in winter, snow; or the latter is brought, by the winds, from a city called Puṇḍra, which lies between the Himavat and Hemakūta mountains, and falls down upon the former.

In like manner, also, as heat radiates from the sun, so cold radiates from the moon:

सूर्याभियोत्सरते मौसाद्धितत श्रवणात् ।

* All my MSS. read as follows:

वधु भङ्गः समुलुष्य दारी तत्प्रान्नम द्वितः ।

पुष्काराविवेच्यं स्वयं जीवनंयामर्गं हि तत्र ॥

'As to the water discharged by the clouds, regenerate one, it develops all annuals, for the behalf of living creatures: it is, indeed, nectar to existence.'

Note the affectation of archaism in चीवचवं: as accusative plural.

† From the Vāyu-purāṇa; but some pages before the passage last extracted.
CHAPTER X.

Names of the twelve Adityas. Names of the Rishis, Gandharvas, Apsarasas, Yakshas, Uragas, and Rakshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

Parāśara.—Between the extreme northern and southern points, the sun has to traverse, in a year, one hundred and eighty degrees, ascending and descending. His car is presided over by divine Adityas, Rishis, heavenly singers and nymphs, Yakshas, serpents, and Rakshasas; (one of each being placed in it in every month). The Aditya Dhatfi, the sage Pūlastya, the Gandharva Tumburu, the nymph Kratū, the Yaksha Rathakrit, the serpent Vāsuki, and the Rakshasa Heti, always reside in the sun's car, in

* Four MSS. have Kītasthā; three, Kītasthāli.
† The mythological figures named in this sentence are not characterized in the original, Rathakrit excepted, who is there called a Grāmaṇi, i.e., Yaksha.

In the Sanskrit of our text, no uniform order is observed in registering the appellations of the Sun's attendants during each of the twelve months; these appellations being disposed, in the main, to satisfy metrical exigencies. Professor Wilson's arrangement of the Adityas, &c., according to the subordination indicated above, admits of amendment; and the Professor, as I show in other notes to this chapter, would probably, have taken a different view of some of them, had he scrutinized the commentaries more closely. The personages in question may be tabulated as follows:

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<th>In the months Adityas.</th>
<th>Rishis.</th>
<th>Gandharvas.</th>
<th>Apsarasas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Dhatī</td>
<td>Pulastya</td>
<td>Tumburu</td>
</tr>
<tr>
<td>Mādhaba</td>
<td>Aryaman</td>
<td>Pūlaha</td>
<td>Nārada</td>
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<tr>
<td>Jyaiśhīya</td>
<td>Mītra</td>
<td>Atri</td>
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<td>Āśādēha</td>
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</tr>
<tr>
<td>Nābhās</td>
<td>Indra</td>
<td>Angrīs</td>
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<tr>
<td>Bhādrapada</td>
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The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.

* Strictly, 'divine beings, namely, Adityas.'
† In the original, Gandharvas, Apsarasas, and Grāmaṇis.
‡ The Sun's attendants are said, in the Bhāgavata-purāṇa, V., XXI., 18, to be Rishis, Gandharvas, Apsarasas, Nāgas, Grāmaṇis, Yātudhānas, and Devas.
§ One of my MSS. gives Tumburu.

Bhāgavata-purāṇa 283.1.33

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the month of Madhu or Chaitra, as its seven guardians. In (Vaisākhā or) Mādhava the seven are Aryaman, Pulaha, Nárada, Punjikasthāli, Rathaujas, Kachchhavar, and Praheti. In Śuchi (or Jyaishtha) they are Mitra, Atri, Hāhā, Menakā, Rathaswana, Takshaka, and Paurusheya.** In the month of Madhu or Chaitra, as its seven guardians, the Apsarases, pp. infra.

For the Adityas, see p. 27, supra, and Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 51—140; for the Rishis, Vol. I. of this work, pp. 100—103; for the Gandharvas, pp. 75—77, supra; for the Apsaras, pp. 75 and 80—84, supra; for the Grāmanis or Yaksas, the Sarpas or Serpents, and the Rākshasan, pp. 74, 75, supra.

* Corrected from "Āryamāt", and again in the note at the end of this chapter. See p. 37, supra, where the Translator had "Āryaman".

† All my MSS. but one have Punjikasthāli.

‡ In emendation of "Kachchhivar").

§ See the note on Śukra, a little below.

|| One of my MSS. exhibits the elongated form Hāhāka.

¶ Professor Wilson put the short form, "Menā", for which I find no authority in this place.

** Called, in the original, a Rakshas.

†† Jyaishtha, just above, is supplied by the Translator; his Āshāhā is in the original. Śukra, according to the Medini-kosa, designates the one and the other of these months; but I nowhere find that Śuchi stands except for Āshāhā.

†‡ Instead of the lection Śuchi, yielding 'in Śukra', some MSS. have, simply, Tni, 'in the month',—of Āshāhā, to-wit. Śuchi, 'in Śuchi', would suit the metre equally well.

The commentators remark on the names here discussed, but neither mention other readings, nor support, by adducing external authorities, the tenability of the text which they accept.

†† Also read Hāhā, Hūhā, and Hubhū.

§§ Did Kālidāsa invent his own mythology, or did he follow an earlier than that of the Purāṇas, in making Chitralekha wait on the Sun through thachitra, Nāga, and Budha.† In the month Nabhas (or Śrāvaṇa) they are Indra, Angiras, Viśvāvasu, Pramlochā; Śrotas,§ and Elāpatra (the name of both serpent and Rākshasa).|| In the month Bhādrapada they the hot season, that is to say, during Jyaishtha and Āshāhā? See the Vikramoravah, Act III.

* The order of these names, in the original, is: Varnā, Vaisākhā, Nāga, Sahajanyā, Huhū, Budha, Rathachitra. One of my MSS. has the reading Nāga; but all the rest exhibit Rambhā. The Apsaras so called is appointed, below, for Pālguṇa; and the smaller commentary is disposed to take the view that, under the name Sahajanyā, she here serves during the first of two months. Rathachitra is, then, to be taken as the name of the Yaksā, and also as that of the serpent. The reading Nāga, in preclusion of the necessity of such speculation, is, however, mentioned:

राक्षस सहजायिति पार्वत, पाठारुणिणिः मयः प्राज्ञानराशिः तथा विद्वानशास्त्राध्यायेन सहजायिति संचालने तथा विद्वानोऽस्मात् नामो नामस्य सहजायिति पार्वताः नामस्य

in the larger commentary we read:

राक्षस सहजायिति पार्वत तथा विद्वानशास्त्राध्यायेन सहजायिति संचालने तथा विद्वानोऽस्मात् नामो नामस्य सहजायिति पार्वताः नामस्य

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In the month of Pausha, Bhaga, Kritajit, Urmayu, and Vidyut. In the month of Pashcchani, Chapa, Karkotaka, for Karkotaka; Kashmanira, for Kashmanka. The original mentions him as a Rakshas.

All my MSS. have, wrongly, चापि, 'and also,' the reading preferred by the commentators. Had the authors of the commentaries but looked into the Purāṇas which I quote in a subsequent note to this chapter, they would have seen that चापि is, doubtless, to give place to चापि. To say what I can for the commentators, it is not forbidden to suppose that both चापि राजस: and चापि राजस: instead of चापि राजस: may be the offspring of meddlesome transcription. ‘Apsa’—an outgrowth of ap—is a rare word for ‘Water.’ The Rākhsha of the month preceding Kārttika, it will be observed, is Vāla, ‘Wind’.

In five MSS. I find Kāśyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.

§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rākhsha. But it also notices the reading Chāpā: नान्दी-लक्ष्मी चरराजसः। सुनिधान र ति पाँउ चापि राजसः। The larger commentary has these identical words, with the important difference of reading चापि राजसः: ‘Ap is the Rākhsha’.

The Rakshas is the lection of two MSS.

This is, perhaps, a corruption of Arniya, or of Varunā.

The more usual designation of the month Āśwayuṇa, named in the original.

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occurs in the Vāyu, &c. For Yaksas the generic term there employed is Grāmānis; but the individuals are the same. The

* The enumeration contained in the Vāyu-purāṇa is as follows, according to my collation of five manuscripts:

<table>
<thead>
<tr>
<th>Rishis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
<th>Madhu</th>
<th>Mādhyama</th>
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<td>Tumburu</td>
<td>Kratusthala</td>
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<tr>
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<td>Aryan</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthala</td>
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<td>Atri</td>
<td>Hāhā</td>
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<tr>
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<td>Vasishtha</td>
<td>Bhūḥ</td>
<td>Sahajānāya</td>
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<td>Brīṅgu</td>
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<tr>
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<td>Ugraśena</td>
<td>Anumahā</td>
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<td>Bhradwaja</td>
<td>Surabhi</td>
<td>Ghritachārya</td>
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<tr>
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<td>Gautama</td>
<td>Suvārachya</td>
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<tr>
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<td>Kratu</td>
<td>Urvāhi</td>
<td>Viprachittī</td>
<td></td>
</tr>
<tr>
<td>The two</td>
<td>Twashṭṛi</td>
<td>Jamadagni</td>
<td>Dhiśitarāṣṭra</td>
<td>Tilottama</td>
<td></td>
</tr>
</tbody>
</table>

Here we have the Adityas and the rest told off in pairs, to do duty for bimonthly periods, as below:

<table>
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<tr>
<th>During</th>
<th>Adityas</th>
<th>Rishis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
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<tr>
<td>Madhu</td>
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<td>Pulastya</td>
<td>Tumburu</td>
<td>Kratusthala</td>
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<tr>
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<td>Nārada</td>
<td>Punjikasthala</td>
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<tr>
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<td>Mītra</td>
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<tr>
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</tr>
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<tr>
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<td>Tilottama</td>
</tr>
</tbody>
</table>

BOOK II., CHAP. X.

Kārma and Bhavisya refer the twelve Ādityas to different months:
---|---|---|---
Madhu and Rathakrit Vásuki Heti
Mādhava| Rathanașa Kaukānika Praheti
Šukra and Subāhùa Takṣhaka Pauruṣeṣa
Śuchi Rathachitra Rambha Vadh
Nabhas and Varnā Elapata Sarpā
Nabhaya Rathaswana Śankhāpala Vyāghra
Isha and Rathachitra Dhānanjaya Ap
Urja Susheṇa Airāvata Vāṭa
Saha and Mahāpādua Mahāpādua Vidyut
Sahasya Karkofaka Sphoṛja
The two Kambala Brahmapeta
frosty months | Aśwatara Yogaṇa

Add, where I have left blanks, Senajit and Tārkṣhya, sendnis. Are they the chiefs of the Grámaánis? Variants are: Tumburu, for Tumburu; Nimlocḥa, for Anumlocḥa; Urjas, for Urja; Śrotas, for Prātaṇi; Ápuṇḍa, for Arūṇa; Tārkṣya, for Tārkṣya; Kratujit, for Rūtaṇ; Sankirnara, for Sankirnara; Ap, for Apas. In several manuscripts, moreover, there are traces of the names Rakhohā and Niśwadba, as against the elsewhere explicit Heti and Praheti.

The terms Yātudhana and Rākṣasa are used in the Purānas, synonymously. Anciently, however, the Yātudhana appears to have been a goblin with hoofs, and so far comparable with the Devil of our pious ancestors. See Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I. p. 96, first-foot note.

In the Lōga-purāṇa, Prior Section, L.V., 17—65, the names of the Sun's attendants are catalogued twice, at full length:

---|---|---|---|---
Madhu und | Dhātra Pulastya Tumburu Kītasthālā
Mādhava | Aryaman Pulaha Nārada Punjikasthālā

Here, as before, Senajit and Tārkṣhya figure as sendnis. Variants are: Tumburu, for Tumburu; Mitrasa, for Chitrasa; Rathabhik, for Rathakrit; Rathamitra, for Rathachitra; Nāga, for Rambha; Itāvat, for Airāvata. In one of the two enumerations above spoken of occurs Rathaswana; in the other, Prātaṇi.

The Kūrṇa-purāṇa—Part I., Chapter XXLI., 2—16—coincides with the Lōga-purāṇa, except as regards the particulars about to be specified. It gives Šukra and Kaṇḍika, the synonyms of Indra and Viśvāmitra: it has Aṁśu, for Aṁśu; Varchaṇa, for Parāvatsa; Subāhùa, for Subāhùa; Sarpapunaga, for Rambha; and it transposes Subāhùa and Rathachitra, Varnā and Rathaswana, Senajit and Susheṇa, Dhānanjaya and Airāvata. Its variants, in my MSS., are: Jayatesa, for Ugrasena; Tushār, for Tumburu; Prakṣhikā, for Prāmaḥci; Aṁṣhā, for Anumlocḥa; Kaṃ kita and Ranganila, for Kaṇḍika; Āḍya for Ap; Bālā, for Vāṭa.

These details—and they might be largely supplemented—were worth going into, if only to show, that in order to arrive at even an approximation to the correct reading of a proper name met with in a Purāṇa, one cannot consult too many works of the same class, or too many copies of each work.
The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishnu: his functions.

Maitreya.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold. You have, also, described to me their individual functions, sustained by the energy of Vishnu. But you have not told me the duty of the sun himself; for, if, as you say, the seven beings (in his sphere) are the causes of heat, cold, and rain, how can it be also true, (as you have before mentioned,) that rain proceeds from the sun? Or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

Parasara.—I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings in his orb, is distinct from them, as their chief. The entire and mighty energy of Vishnu, which is called the three Vedas, or Rich, Yajus, and Saman, is that which enlightens the world, and destroys its iniquity. It is that, also, which, during the continuance of things, is present as Vishnu, actively engaged in the preservation of the universe, and abiding, as the three Vedas, within the sun. The solar luminary that appears in every month is nothing else than that very supreme energy of Vishnu which is composed of the three Vedas, influencing the motions (of the planet): for the Richas (the hymns of the Rigveda) shine in the morning; the prayers of the Yajus, at noon; and the Brhadrahatantra and other portions of the Saman, in the afternoon. This triple impersonation of Vishnu, distinguished by the titles of the three Vedas, is the energy of Vishnu, which influences the positions of the sun.

But this triple energy of Vishnu is not limited to the sun alone; for Brahma, Purusha (Vishnu), and Rudra

---

1 This mysticism originates, in part, apparently, from a misapprehension of metaphorical texts of the Vedas, such as "that triple knowledge (the Vedas) shines", and "the hymns of the Rich shine," and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gayaatri. P. 250, note 2. To these are to be added the sectarian notions of the Vaishnavas.

1 Just as, in the class of seven, the great sun, by virtue of its superiority, is unmatched, so stands supreme the whole or aggregated power of Vishnu, denominated Rich, Yajus, and Saman. It is this same triad of Vedas that burns and destroys the sin of the world: The smaller commentary takes tapati, which I render 'burns', to signify, apparently, 'warms', and to be without regimen.

2 Purvadhana, 'forenoon'.

† That is, Rathantara qualified as bhith, 'great'. See Vol. I, p. 84.

† These passages are quoted in the commentaries. The verb tap, as occurring in them, seems to mean 'to warm'. See my third note in the preceding page.
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1 This mysticism originates, in part, apparently, from a misapprehension of metaphorical texts of the Vedas,—such as स्वयं च विश्वविद्या तपस्वी, that triple knowledge (the Vedas) shines; and रूपान्तरित, the hymns of the Rich shine,—and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gāyatrī. P. 250, note 2. To these are to be added the sectarian notions of the Vaishnavas.

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* Bhūnām... गणः: संविचो रेवः।
† Gaṇa, ‘classes of beings.’ And so read, instead of “beings”, above, and also below.
* चण्ड प्राध्येष्यमिचिचि रेवः।
† That is, Rathantara qualified as bhīt, ‘great’. See Vol. I., p. 84.
* Pīrādhāra, ‘forenoon’.
† These passages are quoted in the commentaries. The verb tap, as occurring in them, seems to mean ‘to warm’. See my third note in the preceding page.
are, also, made up of the same triform essence. In creation, it is Brahmá, consisting of the Rig-veda; in preservation, it is Vishnú, composed of the Yajur-veda; and, in destruction, Rudra, formed of the Sáma-veda, the utterance of which is, consequently, inauspicious.\(^1\)

Thus, the energy of Vishnú, made up of the three Vedas, and derived from the property of goodness,\(^1\) presides in the sun, along with the seven beings belonging to it; and, through the presence of this power, the planet shines with intense radiance, dispersing, with his beams, the darkness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits\(^1\) attend upon his path. Vishnú, in the form of his active energy, never either rises or sets, and is, at once, the sevenfold sun and distinct from it.

In the same manner as a man, approaching a mirror, placed upon a stand, beholds, in it, his own image, so the energy (or reflection) of the formulæ of the Sáma-veda are not to be used, along with those of the Rich and Yajus, at sacrifices in general.

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\(^{1}\) The Váyu, Línga,\(^{†}\) and Mātsyá Puráṇas specify several of the seven chief rays: Sushumña, Harikesa, Visvatryarchas, Sonnadāna, Sarvavasu, and Swaraj. Variants are: Harikesa, for Harik-da; Sambhanda, for Sannaddha; and Sarvaśiva, for Sarvavasu.


\(^{\star}\) According to the Nirukta, II., 6, it is one ray of the sun (that named Sushumña) which lights up the moon; and it is in respect to that that its light is derived from the sun. The Puráṇas have adopted the doctrine of the Vedas. ***-\(^{1}\) Ch. 33, 19-25:

Here the seven chief rays are: Sushumña, Harikèsa, Viśvaksarman, Viśwatryarchas, Sannaddha, Sarvåvasu, and Swaraj. Variants are: Harikesa, for Harikèsa; Sainyama, for Sannaddha; Arvåvasu, for Sarvåvasu.

The Commentator explains दुष्टिर्वाचा च रितिस्वार्धायायै तत्र: as in ll. 3, चन्द्रकुर्माम.

In my copies of the Váyu and Mātsyá I have found Sushumña alone mentioned.
(to the full, in the fortnight of its growth); and, in the
fortnight of its wane, the ambrosia of its substance is
perpetually drunk by the immortals, (until the last day
of the half month), when the two remaining digits are
drunk by the progenitors: hence these two orders of
beings are nourished by the sun. The moisture of the
earth, which the sun attracts by his rays, he again
parts with, for the fertilization of the grain and the
nutriment of (all terrestrial) creatures; and, conse­
quently, the sun is the source of subsistence to every
class of living things,—to gods, progenitors, mankind,
and the rest. The sun, Maitreya, satisfies the wants
of the gods for a fortnight (at a time); those of the
progenitors, once a month; and those of men and other
animals, daily.

the rays of the sun from amongst the many thousands which they
say proceed from him. Of these, seven are principal, termed
Sushumña, Harikësa, Viśwakarman, Viśwakárya, Sampadwasu,
Arvavasu, and Swaráj, supplying heat, severally, to the moon,
the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

CHAPTER XII.

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

Parásara.—The chariot of the moon has three
wheels, and is drawn by ten horses,* of the whiteness
of the Jasmine, five on the right half (of the yoke),
five on the left. It moves along the asterisms, divided
into ranges, as before described; and, in like manner
as the sun, is upheld by Dhruva; the cords that fasten
it being tightened or relaxed in the same way, as it
proceeds on its course.† The horses of the moon,
sprung from the bosom of the waters,¹ drag the car

¹ So is the car, according to the Váyu: चरणं गृहंसुमुद्रतः रथः.

* Their names are given in the Váyu-puráña:

युक्तिविद्याधिकृत चूँकै वर्षो चक्षो वलो हयः।
चब्रो वासुकिर्मय इत्यं जोभी भूमयाया॥

They are, thus, called Yayu, Chitramanas, Víśáha, Rájin, Bala, Váma,
Turańya, Bańsa, Výomín, Míga.

† रघुक्षेत्रः सौम्यं कुञ्जमालार्थानादि: ॥

वामद्विषद्वधीश्येऽवस्य रघुक्षेत्रस्य चर्मदेशी॥

वीरोदत्वाः अर्थवास्तवां भूमयाया भूमीस्य वेनिना ॥

‘The chariot of the Moon is three-wheeled; and ten horses, resembling
the jasmine in colour, are yoked to it on the right and on the left.
With that rapid car, upstayed by the pole-star, he, the Moon, travels
through the asterisms, located in the vikha. The successive shortening
and lengthening of the cords bound to his chariot are as in the case of
the sun.’

Compare the beginning of Chapter IX., at p. 278, supra.
ray called Amá; whence the period is termed Amávásyá.* In that orbit, the moon is immersed, for a day and night, in the water;† thence it enters the branches and shoots of the trees, and thence goes to the sun. Consequently, any one who cuts off a branch, or casts down a leaf, when the moon is in the trees, (the day of its rising invisible), is guilty of Brahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon, and drink the last portion, that sacred Kalá which is composed of ambrosia; and contained in the two digits of the form of the moon.¹

¹ There is some indistinctness in this account, from a confusion between the division of the moon’s surface into sixteen Kalás or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalás or digits, corresponding to the fifteen lunations, on the fourteen of which, during the wane, the gods drink the Amrita, and on the fifteenth of which the Pitris exhaust the remaining portion. The correspondence of the two distinctions appears to be intended by the text, which terms the remaining digit or Kalá, composed of Amrita, the form or superflcies of the two Kalás:

पिनिल विकलारिश्वट तथा कला भवा |
सुधा मुदतमलि पुष्क माण्डलि | पित्तरो भूरसे ॥ ॥

* For other etymologies of amávásyá, from the Satapatha-brähmaṇa, Maitreya-purāṇa, &c., see Goldstücker’s Sanskrit Dictionary, pp. 364, 365, sub voce समवास्या.
† ‘First, the moon remains in the water during that day and night, namely, the day and night which constitute amávásyá:’

चङ्गु तृतीयोद्धरं पूर्व वस्ती चुर्स्या: ॥

* Sudhānirūṭamaya. See my first note in the preceding page.
§ This is the reading adopted in the smaller commentary; and the larger commentary, though not adopting it, pronounces it to be ‘clear’, spashṭa.
Having drunk the nectar effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These (progenitors or Pitris) are of three classes, termed

This, the commentator observes, is the fifteenth, not the sixteenth: पित्रेण या कला तम फिराम: पित्रेण न तु पिद्रेण।† The commentator on our text observes, also, that the passage is sometimes read दिमलयानाराम; Lava meaning 'a moment,' 'a short period'. The Matsya and Vayu express the parallel passage so as to avoid all perplexity, by specifying the two Kalas as referring to time, and leaving the number of nectareous Kalas undefined:

पिवलि दिकलं कालं दिमलयानं कालेषु या:।§

'They, the Pitris, drink the remaining Kalas in two Kalas of time.' Colonel Warren explains Kal, or, as he writes it, Calé, in one of its acceptations, 'the Phases of the Moon, of which the Hindus count sixteen;' Kala Sankalita, p. 359. So the Bhágavata terms the moon पाहस्त्रम: पुरासः। And the Vayu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take place in the sixteenth phase, at the beginning of each fortnight:

वुद्धिवद्धिक च पवासः पाहस्त्रां शरीराः सुवानिः।

1 The Vayu and Matsya** add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwattas, with the seasons; and the Barhishads, with the months.

1 Corrected from "Varhishadas".
†† According to Kulluka on the Laws of the Manavas, III., 196, the Agnishwattas were sons of Marichi; and they are so derived in the Hari-vatshika, 983, 954.

** Amritanuga.

§ एवं च सम्बन्धिते पवेच्छषणस्य तथा पिवुनः।

वौषधंकुलमुन्नतिः पवित्रायपरमाभिमुः।

वौषधिसमिविधिनिष्ठा मुखवपाथाहितकान्।

चान्तायनं परितत्त्वं: प्राप्ता: चायदेव।

|| The same words are found in the Linga-purāṇa, Prior Section, LVI., 18.

|| The three Purāṇas here adduced speak of only a single nectareous kāla.

* Sudhāmrīta, as before.
† This is from the smaller commentary.
‡ Mention is also made, in the smaller commentary, of the reading दिमलयानाराम, which occurs in two of my manuscripts, and which is followed in the larger commentary.
§ This is the reading of the Matsya-purāṇa; but I find, in the Vāyu:

पिवलि दिकलं कालं दिमलयानं तथा या।

The Linga-purāṇa, Prior Section, LVI., 15, has:

पिवलि दिकलं कालं दिमलयानं तथा या।

Precisely the same words are found in the Kurma-purāṇa, XLIII., 37.

The three Purāṇas here adduced speak of only a single nectareous kāla.

|| V., XXII., 10.

Saumyas, Barhishads,* and Agnishwattas.† In this manner, the moon, with its cooling rays, nourishes the gods in the light fortnight; the Pitris, in the dark fortnight; vegetables, with the cool nectary: aqueous atoms it sheds upon them; and, through their development, it sustains men, animals, and insects; at the same time gratifying them by its radiance.§
The chariot of the son of Chandra (Budha or Mercury) is composed of the elementary substances air and fire, and is drawn by eight bay horses, of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses, is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhāuma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Bihsapati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Sani (Saturn) moves slowly along, in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Rāhu, and, once harnessed, are attached to it for ever. On the Parvans (the nodes, or lunar and solar eclipses), Rāhu directs his course from the sun to the moon, and back again from the moon to the sun. The eight horses of the chariot of Ketu are of the dusky red colour of lac, or of the smoke of burning straw.

I have thus described to you, Maitrey, the chariots of the nine planets, all which are fastened to Dhrūva by aerial cords. The orbs of all the planets, asterisms, and stars are attached to Dhrūva, and travel, accordingly, in their proper orbits, being kept in their places by their respective bands of air. As many as are the stars, so many are the chains of air that secure them to Dhrūva; and, as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre. The air which is called Pravaha is so termed because

1 The Vāyu makes the horses ten in number, each of a different colour.

* According to some of my MSS., 'water and fire', वाचिप्रहृत्व, instead of याचिप्रहृत्व.
† Pātanga.
‡ Rather, 'with a quiver', sūpasaṅga.
§ Śanāśāhara, in the original.
¶ Śakala. The horses in question are additionally described as 'ether-born', ākāśa-rājsthana.
** Bhṛingāṅkha, 'in colour like the black bee.'
*** Substituted for Svarbhānu, the name in the Sanskrit.
†† अर्नववर त्रय: स्वर्मप्रिनया वृजसंति: योः
पृथिवीसंस्त्राहस्यलग्नोऽध्योऽत्यतः:।
कृत: भ्रेन्द्र: सारदा चिन्ताम: पीतो विकृतिः:।
क्षेत्र इतरत्र युग्त: पृथिवीप न।
देयभिषेकामायतरुपंसंविरः॥

1 The Mataya, Linga, and Vāyu add the circumstance of Rāhu's taking up, on these occasions, the circular shadow of the earth:
चूङ्ख पारिक्ष्क क्षाया भिन्निताम मघालातातमः॥

* Supply the epithet 'swift as wind', vata-rañihās.
† "Dusky red" is to render aruṇa.
‡ So the commentaries explain the word dhishīya in this place.
§ अगम्यचित्तवचिरेऽनविचित्वतुरस्मः।
|| नैवातानुव युग्त: च अभ्यन्त्यां भास्यतानि।
तथा अभमान्यो नानात्वात्तिथातिथिः सर्वेः॥

'As oil-expressers, themselves going round, cause the wheel of the oil-mill to go round, so the heavenly bodies go round, everywhere urged on by the wind.'

¶ Such is the reading of the Mataya-purāṇa, with which that of the Linga-purāṇa - Prior Section, LVII., 12 - is nearly identical.

Il.
it bears along the planets, which turn round, like a
disc of fire, driven by the aerial wheel.¹

The celestial porpoise, in which Dhrúva is fixed,
has been mentioned: but you shall hear its constituent
parts in more detail; as it is of great efficacy.² For
the view of it at night expiates whatever sin has been
committed during the day; and those who behold it
live as many years as there are stars in it, in the sky,
or even more. Uttánapáda is to be considered as its
upper jaw; Sacrifice, as its lower. Dharma is situated
on its brow; Náráyaṇa, in its heart. The Āświns are
its two fore feet; and Varuṇa and Aryaman, its two
hinder legs. Sāṁvatśara is its sexual organ; Mitra,
its organ of excretion. Agni, Mahendra, Kaśyapa, and
Dhrúva, in succession, are placed in its tail; which four
stars in this constellation never set.²

¹ The different bands of air attached to Dhrúva are, according
to the commentator, varieties of the Pravaha wind. But the
Kúrma and Línkas enumerate seven principal winds which perform
this function, of which the Pravaha is one.

² The four last are, therefore, stars in the circle of perpetual
apparition. One of these is the pole-star; and in Kaśyapa we
have a verbal affinity to Cassiopeia. The Śúsumára, or porpoise,
is rather a singular symbol for the celestial sphere; but it is not
more preposterous than many of the constellations of classical

fiction. The component parts of it are much more fully detailed
in the Bhágavata,³ whence it has been translated by Sir William

* V., XXIII. In preference to Sir William Jones’s translation, I
transcribe that of Burnouf:

“Cuka dit: Treize cent mille Yódjanas au delà est le lieu qu’on nomme
la demeure suprême de Vichítu, où le grand serviteur de Bhágavat, Dhrúva,
filS d’Uttánapáda, honoré par Agni, Indra, le PradjaPati Kaśyapa et Dharma,
associés tous pour une durée parfaite et marchant autour de lui avec
respect en le laissant à leur droit, réside encore aujourd’hui, pour tout
le temps du Kalpa, terme de son existence; sa grandeur a été décrite
dans ce poème.

“Placé par le Seigneur comme le poteau solide, autour duquel les
troupes des astres, planètes et Nakchatras, tournent entraînées par le
Temps divin dont l’œil ne se ferme jamais et dont la course est insen-
sible, il resplendit éternellement; comme les bœufs marchant autour du
poteau de l’air auquel ils sont attachés, les astres parcourent, chacun
suivant leur position, les degrés du cercle céleste, pendant l’espace de
temps que forment les trois divisions du jour.

“C’est ainsi que les troupes des astres, planètes et astres, attachées
par un lien intérieur et extérieur au cercle du Temps, tournent jusqu’à
la fin du Kalpa, poussées par le vent, autour de Dhrúva auxquelles elles
sont suspendues. De même que les nuages et les oiseaux se meuvent
dans le ciel, ceux-là par l’action du vent, ceux-ci sous la direction de
leurs œuvres, ainsi les astres, soutenus par l’union de la Nature et de
l’Esprit, et suivant la voie tracée par leurs œuvres, ne tombent pas sur
la terre.

“Quelques-uns décrivent cette armée des astres sous la figure de Çi-
çumára (la Tortue), symbole sous lequel on se représente par la médita-
tion du Yóg a le bienheureux Vásudeva.

“À l’extrémité de la queue de cet animal, dont la tête se dirige vers
le sud et dont le corps est courbé en forme d’anneau, est placé Dhrúva;
le long de sa queue sont le PradjaPati, Agni, Indra, Dharma, et à la
racine, DhiKáti et Yísháki; sur ses reins sont les sept Riehis. Sur le
côté droit de son corps, ainsi courbé vers le sud, on place les Nakcha-
tras qui se trouvent sur la route septentrionale [du soleil], et sur le côté
gauche, ceux de la route méridionale; de sorte que les deux côtés de la
Tortue, dont le corps a la forme d’un anneau, sont composés d’un nombre

* In my MSS. there is nothing answering to the words “as it is of
great efficacy”.

† Murdhán, ‘head’.
‡ Corrected from “Áryamat”.
§ Saktí.
|| Ápána.
earth and of the stars;* of the insular zones, with their oceans and mountains, their Varshas (or regions),†

Jones. Asiatic Researches, Vol. II., pp. 402, 403. The Bhágavata, however, mystifies the description, and says it is nothing more than the Dhárañá or symbol by which Vishńu, identified with the starry firmament, is to be impressed upon the mind, in meditation. The account of the planetary system is, as usual, fullest in the Váyu, with which the Linga und Matsya nearly
egal de parties; sur son dos est Adjavitbi, et de son ventre sort le Gange céleste.

"Les Nakchatras Punarvasu et Puchya sont sur ses flancs, l’un à droite, l’autre à gauche; Āḍrā et Āḍchā sont sur les deux pieds de derrière, l’un à droite, l’autre à gauche; Abhidiśi et Uttarachāhāh sont l’un dans la narine droite, l’autre dans la gauche; Čravānā et Pārvachāh sont l’un dans l’œil droit, l’autre dans l’œil gauche; Dhanīchāh et Mūla, l’un dans l’oreille droite, l’autre dans la gauche. Les huit Nakchatras du sud, en commençant par Magha, doivent être placés sur les côtes de gauche; et de même Mīragīrcha et les sept autres constellations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Çatabhīchāt et Dījēchāh sont sur l’épaule droite et sur l’épaule gauche.

"Agastya est dans la mâchoire supérieure, Yama dans celle de dessous, Angāraka dans la bouche, la planète à la marche lente dans l’anus, Bihāsapi sur le dessus du col, le soleil dans la poitrine, Nārāyana dans le cœur, la lune dans le Manas, Uçanas dans le nombril, les deux Ayāris dans les mamelles, Budha dans le souffle inspiré et expiré, Rāhu (l’éclipse) dans la gorge, les Kēta (les météores) dans tous les membres, et la totalité des êtôles dans les poils.

"Que l’homme chaque jour, au Sandhyā, contemplant, attentif et silencieux, cette forme du bienheureux Vichńu, qui se compose de toutes les Divinités, l’honneur avec cette prière: ‘Adresses notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahápurusha.’ Celui qui honorerait ainsi, ou qui se rappellerait trois fois dans le Temps, qui embrasse les planètes, les constellations, les êtôles, qui est le plus élevé des Dieux et qui enlève les péchés de ceux qui récitent ce Mantra, verrait bien vite disparaitre les fautes qu’il aurait pu commettre pendant ce temps.”

* Jyotis, ‘heavenly luminaries.’
† The original adds ‘rivers’, nadi.

and their inhabitants. Their nature has, also, been explained; but it may be briefly recapitulated.

From the waters, which are the body of Vishńu, was produced the lotos-shaped earth, with its seas and mountains. The stars* are Vishńu; the worlds are Vishńu; forests, mountains, regions,† rivers, oceans, are Vishńu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance.‡ You must conceive, therefore, mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter.§ For what is substance?

agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kurma, Brahama, Garuda, and Vámána, descriptions occur which enter into less detail than the Vishńu, and often use its

* Jyotis, as just above.
† Dit.
‡ Vastubhuta.

§ यद्रां तु युवं नित्तीक्ष्यि सर्थेन
कर्मचर्य द्वारामपावलेरस।
तद्र ति सम्बन्धाति: प्रज्ञाति
भवलि नो वशीयू वशेष्टेरः "

‘When, on the perishing of emancipation-impelling works, the whole universe presents itself to us as absolute, and in its proper character, and when, consequently, our knowledge is freed from every illusional and other defect, then, indeed, the distinctions between objects—the fruitage of the tree of phantasy—are seen in objects no longer.’

BOOK II., CHAP. XII.
Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and re-assumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality, though it be so understood by man, whose self-knowledge is impeded by his own acts? Hence, Brahman, except discriminative knowledge, there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various consequences of our own acts. Knowledge, perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge, single and eternal—is the supreme Vāsudeva, besides whom there is nothing. The truth has been, thus, communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has, also, been imparted to you. The sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas; but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vāsudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them;1 as, thereby, he enters into the deity. *

1 Only, however, as far as they are intended to propitiate Vishnu, and not for any other purpose.

* Literally, Vāsudeva.
In the original of the last paragraph of this chapter, there are many expressions of which a different view may be taken from that of the Translator.
CHAPTER XIII.

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

MAITREYA.—Reverend sir, all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Vishnu is the stay. The great end of life has, also, been expounded by you, and the preeminence of holy knowledge.* It now remains that you fulfil the promise you made, (some time since), of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Salagrama, and engaged in devotion, with his mind ever applied to Vasudeva, should have failed, through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman; and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

PARASARA.—The illustrious monarch of the earth resided, Maitreya, for a considerable period, at Salagrama, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind.† The Raja was ever repeating the names Yajneśa, Achyuta, Govinda, Madhava, Ananta, Kesava, Krishna, Vishnu, Hirshikesa: nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

On one occasion, he went to the Mahanadi,¹ for the

¹ The Mahanadi: is, properly, a river in Orissa: but the name is applicable to any great stream; and its connexion with Salagrama Tirtha makes it probable that it is intended for the Gañádákí or Gañánaka,§ in which the Salagráma or Ammonite is most abundantly found. It may be here noticed, that Salagráma is named amongst the Tirthas in the Mahábhárata: see p. 102, n. 3.

² See page 106, supra.

³ It may be here noticed, that Salagráma is named amongst the Tirthas in the Mahábhárata; see p. 102, n. 3.

‡ For the Mahanadi, see my seventh note at p. 154, supra.

§ Vide p. 146, supra.

One copy addresses Parasara, Bhagavan sarvabhuṭēśa, 'Sacred sovereign, lord of all creatures,' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Sañiyag akhyatam, 'All has been thoroughly explained.'

See page 106, supra.

The commentators twist 'divine knowledge, preeminently' into 'preeminent divine knowledge.' But this seems contrary to any natural interpretation of the text.

And the supreme object of human thought has been explained by thee, just as divine knowledge, preeminently.'
purpose of ablution. He bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard, on a sudden, the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal; and she lay down, and died; which being observed by the royal ascetic, he took the fawn (in his arms), and returned, with it, to his hermitage. There he fed it and tended it every day; and it throve and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and, whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

Whilst the deer was, thus, the inmate of his hermitage, the mind of the king was ever anxious about the animal, now wandering away, and now returning to his side; and he was unable to think of anything else. He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. “The earth,” he would exclaim, “is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be, if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda.”

Thus the Muni meditated, whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure, as he stood by his side. His abstraction was interrupted; the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince’s mind became unsteady, and wandered with the wanderings of the young deer. In the course of time, the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

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* The applicability of this simile is not explained by the commentator. It refers, possibly, to the cropped or shaven heads of the religious students.

† Samādhi.
In consequence of this predominant feeling at such a season, he was born again, in the Jambúmárga forest, as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to (the holy place) Śalágráma. Subsisting, there, upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and, upon his death, he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from* matter (Prakṛiti). Imbued with knowledge of self, he beheld the gods and all other beings as, in reality, the same. It did not happen to him to undergo investiture with the Brahmanical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently, and in ungrammatical and unpolished speech. His person was unclean; and he was clad in dirty garments. Saliva dribbled from his mouth; and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions. Let, therefore, a holy man pursue the path of the righteous, without murmuring, and, though men contemn him, avoid association with mankind.*

This, the counsel of Hirǎiyagarbha, did the Brahman call to mind, and, hence, assumed the appearance of a crazy idiot, in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary but temporary infliction. Upon his father's death, he was set to work, in the fields, by his brothers and his nephews, and fed, by them, with vile food; and, as he was firm and stout of make, and a simpleton...
in (outward) act, he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.*

The head-servant† of the king of Sauvitra, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master's service, to assist in carrying the palankin).

The king, having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikshumati river,1 to consult the sage,—to whom the virtues leading to liberation were known,—what was most desirable in a world abounding with care and sorrow. Amongst those who, by order of his head-servant, had been compelled gratuitously to carry the litter, was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burthen as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unequally, called out: "Ho, bearers! What is this? Keep equal pace together." Still it proceeded unsteadily; and the Raja again exclaimed: "What is this? How irregularly are you going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king: "It is this man, who lags in his pace." "How is this?" said the prince to the Brahman. "Are you weary? You have carried your burthen but a little way. Are you unable to bear fatigue? And yet you look robust." The Brahman answered and said: "It is not I who am robust; nor is it by me that your palankin is carried. I am not wearied, prince; nor am I incapable of fatigue." The king replied: "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burthen is wearisome to all persons." "First tell me," said the Brahman, "what it is of me that you have clearly seen;1 and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; and the king, feeling the litter carried unequally, called out: "Ho, bearers! What is this? Keep equal pace together." Still it proceeded unsteadily; and the Raja again exclaimed: "What is this? How irregularly are you

1 A river in the north of India.‡

† Kshattri.

‡ See my first note in p. 155, supra.

That is: "What have you discerned of me, my body, life, or soul?"
are dependent upon acts; and acts, accumulated in ignorance, influence the condition of all beings.¹ The pure, imperishable soul, tranquil, void of qualities, pre-eminent over nature (Prakṛti), is one, without increase or diminution, in all bodies. But, if it be equally exempt from increase or diminution, then with what propriety can you say to me, ‘I see that thou art robust?’ If the palankin rests on the shoulders, and they on the body, the body on the feet, and the feet on the earth, then is the burden borne as much by you as by me.² When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you, and me, and

¹ The condition—that is, the personal individuality—of any one is the consequence of his acts; but the same living principle animates him, which is common to all living things.

² The body is not the individual; therefore, it is not the individual, but the body, or, eventually, the earth, which bears the burden.

All my MSS. here give this stanza, omitted in the translation:

‘Who thou art, what is thy purpose, and what is the cause of thy coming,—let all this, Sage, be told, by thee, to me, desirous to hear it.’

The two commentaries agree in explaining nisūlta and kārāda by prayaṇa and hetu.

II.
can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detri-
ment to one's-self from applying to it the word \(I\).” The Brahman said: “It is true that there is no wrong
done to that which is one's-self, by the application, to
it, of the word \(I\); but the term is characteristic of
error, of conceiving that to be the self (or soul) which
is not self or soul. The tongue articulates the word \(I\),
aided by the lips, the teeth, and the palate; and these
are the origin of the expression, as they are the causes
of the production of speech. If, by these instruments,
speech is able to utter the word \(I\), it is, nevertheless,
improper to assert that speech itself is \(I\). The body
of a man, characterized by hands, feet, and the like, is
made up of various parts. To which of these can I
properly apply the denomination \(I\)? If another being
is different, specifically, from me, most excellent
monarch, then it may be said that \(this\) is \(I\), that is the
other: but, when one only soul is dispersed in all
bodies, it is, then, idle to say Who are you? Who am
I? Thou art a king; this is a palankin; these are the
bearers; these, the running footmen; this is thy retinue.
Yet it is untrue that all these are said to be thine. The
palankin on which thou sittest is made of timber de-
volved from a tree. What, then? Is it denominated
either timber or a tree? People do not say that the
king is perched upon a tree, nor that he is seated upon
a piece of wood, when you have mounted your palan-
kin. The vehicle is an assemblage of pieces of timber,

1 That is, speech, or any or all of the faculties or senses, is
not soul.
to thee? Thou art, O king, distinct, in thy nature, from all thy members! Now, then, rightly understanding the question, think who I am, and how it is possible for me, after the truth is ascertained (of the identity of all), to recognize any distinction, or to speak of my own individuality by the expression I."

CHAPTER XIV.

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

PARÁŚARA.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: "What you have said is, no doubt, the truth; but, in listening to it, my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature;* but the assertions—‘I do not bear the palankin’, ‘The palankin does not rest upon me’, ‘The body, by which the vehicle is conveyed, is different from me’, ‘The conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action’;—what sort of positions are these? Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Rishi, to inquire of him what, in this life, was the most desirable object; but, now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Rishi Kapila is a portion of the mighty and universal Vishnu, who has come down upon earth to dissipate delusion; and, surely, it is he who, in kindness to me, has thus mani-

* "Plastic nature" here renders prakṛti.
fested himself to me, in all that you have said. To me, thus suppliant, then, explain what is the best (of all things); for thou art an ocean overflowing with the waters of (divine) wisdom.” The Brahman replied to the king: “You, again, ask me what is the best of all things, not what is the great end of life: but there are many things which are considered best, as well as those which are the great ends (or truths) of life.* To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is, respectively, best. Best is the rite, or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is, to them, the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life; for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of desire.* If a son were final truth, that would be equally applicable to a different source; for the son that is, to one, the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world; as, in all these cases, those objects which are so denominated are the effects of causes, and, consequently, are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sama Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists, itself, of clay: so, any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must, itself, be of but temporary efficacy. The great end of life (or truth) is considered, by the wise, to be eternal: but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so: for such acts are the means of obtaining liber-

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1 You ask what is Śreyas (श्रेयस्), not what is Paramārtha (परमार्थ). The first means, literally, ‘best’, ‘most excellent’, and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

* श्रेयः पुर्वसि कि श्रेयः परमार्थ न पुर्वसि। ।
श्रेयः परमार्थानि अश्रेयः च मूपते ॥

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The Sanskrit scholar will perceive that the translation of these stanzas is not very strict. Many passages somewhat similarly rendered have been passed by, unannotated, in the last fifty pages of this volume.
VISHNU PURĀNA.

Meditation on self, again, is said to be for the sake of supreme truth: but the object of this is, to establish distinctions (between soul and body); and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all: but this is false; for one substance cannot become, substantially, another. Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul—one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge,* independent,† and unconnected with unrealities, with name, species,‡ and the rest,§ in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and

1 But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jivatman) and the supreme spirit (Paramātman), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for, if they are distinct, essentially, they cannot combine; if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.

* Parajñānamaya.
† Nirguñña; rendered "void of qualities", at p. 320, supra.
‡ Jāti, 'genus.'
§ See my note, at the end of the volume, on p. 59, l. 8.
CHAPTER XV.

Bharata relates the story of Ribhu and Nidagha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.

Parásara continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince", he proceeded, "to what was formerly uttered by Ribhu,* imparting holy knowledge to the Brahman Nidagha. Ribhu was a son of the supreme† Brahma, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidagha, the son of Pulastya, was his disciple; and to him Ribhu communicated, willingly, perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.‡

"The residence of Pulastya was at Vranaagara, a large handsome city on the banks of the Devika.§ river. In a beautiful grove, adjoining to the stream, the pupil of Ribhu, Nidagh, a from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidagha, the son of Pulastya, was his disciple; and to him Ribhu communicated, willingly, perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.‡

"The residence of Pulastya was at Vranaagara, a large handsome city on the banks of the Devika.§ river. In a beautiful grove, adjoining to the stream, the pupil of Ribhu, Nidagha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ribhu went to the city (of Pulastya), to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśwadevas,‖ he was seen by his scholar, who hastened to present him the usual offering (or Arghya), and conducted him into the house; and, when his hands and feet were washed, and he was seated, Nidagha invited him, respectfully, to eat (when the following dialogue ensued):—

"Ribhu. 'Tell me, illustrious Brahman, what food there is in your house; for I am not fond of indifferent viands.'

"Nidagha. 'There are cakes of meal, rice, barley, and pulse, in the house. Partake, venerable sir, of whichever best pleases you.'

"Ribhu. 'None of these do I like. Give me rice boiled with sugar,* wheaten cakes, and milk with curds and molasses.'

"Nidagha. 'Ho! dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.'

"Having thus spoken, the wife of Nidagha, in obedience to her husband's commands, prepared sweet and savoury food,† and set it before the Brahman; and Nidagha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:—

"Nidagha. 'Have you eaten sufficiently, and with pleasure, great Brahman? And has your mind received contentment from your food? Where is your (present) residence? Whither do you purpose going? And whence, holy sir, have you now come?'

"Ribhu. 'A hungry man, Brahman, must needs be

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* Some of my MSS. have Bhigu. † Parameshthin.
| ब्रह्मांत्विताः स न तत्काव्याभासानम्।
| स नामुस्वरूपशामास निद्राधोण चरित्रे।

§ Vide p. 144, supra, text and note 4; also p. 147, notes 2 and †. || Vaiśvadeva is the original of "a sacrifice", &c.

* To render mishtam annam, Vide p. 218, supra, note †.
† Also to represent mishtam annam.
satisfied, when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced, when the moisture (of the body) has been absorbed (by internal or digestive heat). Hunger and thirst are the functions* of the body; and satisfaction must always be afforded me by that by which they are removed: for, when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect? Ask their condition of the mind, then; for man† is not affected by them. For your three other questions, ‘Where I dwell,’ ‘Whither I go,’ and ‘Whence I come,’ hear this reply: Man (the soul of man) goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whither thou goest? I neither am going nor coming; nor is my dwelling in any one place; nor art thou thou; nor are others others; nor am I I. If you wonder what reply I should make to your inquiry, why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is, really, sweet, or not sweet, to one eating a meal? That which is sweet is no longer so, when it occasions the sense of repletion; and that which is not sweet becomes sweet, when a man (being very hungry) fancies that it is so. What food is there that, first, middle, and last, is equally grateful? As a house built of clay is strengthened by fresh plaster, so is this earthly body (supported) by

* Dharma.
† Puhti.

earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like are (composed of) atoms of earth. This, therefore, is to be understood by you; that the mind which properly judges of what is, or is not, sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.

"Having heard these words, conveying the substance of ultimate truth, Nidāgha fell at the feet of his visitor, and said: ‘Show favour unto me, (illustrious) Brahman; and tell me who it is that, for my good, has come hither, and by whose words the infatuation of my mind is dissipated.’ To this, Ribhu answered: ‘I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and, having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.’ Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Ribhu went his way."
CHAPTER XVI.

Ribhu returns to his disciple, and perfects him in divine knowledge.

The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

"After the expiration of (another) thousand years, Ribhu (again) repaired to the city where Nidāgha dwelt, to instruct him further in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidāgha, standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ribhu approached him, and, saluting him reverentially (as if he was a stranger), demanded why he was standing in such a retired spot. Nidāgha replied: 'There is a great crowd of people attending the entrance of the king into the town; and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Ribhu, 'for I believe that thou art wise,—which is here, the king, and which is any other man.' 'The king,' answered Nidāgha, 'is he who is seated on the fierce and stately elephant, vast as a mountain-peak; the others are his attendants.' 'You have shown me,' observed Ribhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? For I am desirous to know which is, here, the elephant, which is the king.' 'The elephant,' answered Nidāgha, 'is underneath; the king is above him. Who is not aware, Brahman, of the relation between that which bears and that which is borne?' To this Ribhu rejoined: 'Still, explain to me, according to what I know of it, this matter. What is it that is meant by the word underneath, and what is it that is termed above?' As soon as he had uttered this, Nidāgha jumped upon Ribhu, and said: 'Here is my answer to the question you have asked: I am above, like the Raja; you are underneath, like the elephant. This example, Brahman, is intended for your information.' 'Very well,' said Ribhu; 'you, it seems, are, as it were, the Raja, and I am like the elephant. But, come now, do you tell me which of us two is you, which is I.'

"When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said: 'Of a surety, thou art my saintly preceptor, Ribhu. The mind of no other person is so fully imbued with the doctrines of unity as that of thy teacher; and, hence, I know that thou art he.' To this, Ribhu replied: 'I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidāgha, to give him instruction. For this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.' Having thus spoken to Nidāgha, the Brahman Ribhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity.† He beheld all beings (thenceforth) as

† Bhagavat.

† भागवत उत्तरः।
एवमुक्त्व चतो विद्याविद्धाय व बश्यूर्वः।
निदार्शत्वाच युपेश्व तेनात्ति सत्यमेवः।
भवय।
the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, O king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world." Even as the same sky is, apparently, diversified as white or blue, so Soul, which is, in truth, but one, appears, to erroneous vision, distinct in different persons. That One, which here is all things, is Achyuta (Vishnu), than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

Párasára resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence; whilst the Brahman, who, through the recollection of his former lives, had acquired perfect knowledge, obtained, now, exemption from future birth: Whoever narrates or listens to the lessons inculcated in the dialogue between Bharata and the king has his mind enlightened, mistakes not the nature of individuality, and, in the course of his migrations, becomes fitted for ultimate emancipation."

1 This legend is a good specimen of a sectarian graft upon a Pauránsk stem. It is, in a great measure, peculiar to the Vishnu Purana; as, although it occurs also in the Bhágavata, it is narrated, there, in a much more concise manner, and in a strain that looks like an abridgment of our text.

§ Insert ‘devoutly’, bhaktiyukt. || My MSS, have bhaktiyogya, ‘qualified for quietism.’
For Šanakhapada read Šankhapādā; and see note i in p. 262, particularly its end.

The second note is wrongly numbered.

His third portion is time,

I subjoin, for illustration, Dr. Muir's translation—without his appended notes—of two interesting hymns from the Atharva-veda; XIX., 53, and X., 54:—

"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.

"2. Thus Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god.

A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him the father, he became their son. There is no other power superior to him.

Time generated the sky and these earths. Set in motion by him intelligent sages mount: that [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy supports Parameshthiu.

That is he who drew forth the worlds, and encircled them. Being the father, he became their son. There is no other power superior to him.

Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.

Time is lord of all things, he who was the father of Prajāpati, the self-born Kañyapa sprang from Time; and from Time [sprang] rigorous abstraction (tapas).

From the waters were produced, together with divine knowledge (brahma), tapas, and the regions. Through Time the sun rises, and again sets.

Through Time the wind blows (lit., purifies); through Time the earth is vast. The great sky is embraced in Time.

Through Time the hymn (mantra) formerly produced both the past and the future. From Time sprang the Rik verses. The Yajus was produced from Time.

Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsaras, on Time the worlds, are supported.

Through Time this Angiras and Atharvan rule over the sky. Having, through divine knowledge (brahma), conquered both this world, and the highest world, and the holy worlds, and the holy ordinances (vadhārah), yes, all worlds, Time moves onward, as the supreme god.
and very much

P. 140, note 1. General Cunningham, and with apparent good reason, has lately shifted the site of Kausâmbi from the side of the Ganges to that of the Jamna. See Journal As. Soc. Bengal, 1865, Part I., pp. 223-234.

In General Cunningham’s Report to which I here refer, Harsha-vardhana is synchronized with a certain king of Gujarat, it is suggested that he is identifiable with the Harsha of the Rânavâli, &c., precisely as if these things had not been in print, if the Preface to the VSnavâlatâ, and also—most of them—in the Journal to which General Cunningham contributes his Report inasmuch as he is capable of taking akshayavatâ to signify “shadowless Banian tree”; it is somewhat remarkable that, at variance with M. Julien, he should write Bajavardhana.

P. 159, note 1. For supra read infra.


P. 165, note 3 Referring to this note—in the Preface to Mr. Molesworth’s Marâthi Dictionary, p. xxii. Dr. John Wilson, with his far too usual inaccuracy, says that “Maharatâ [read Mararatha] is the Pâli form of Mahârâshtra, which, with the variant reading Mûllarâshtra, appears in several of the Purânas, as the Vîshûn.” Where does the Vîshûn-purâna mention Mahârâshtra? And what Purâna has the variant which he speaks of?

P. 174, note 4 Kerala is mentioned in p. 177. The country of Kerala is said to be called Mûrala, also. See Journal of the American Oriental Society, Vol. VI., p. 237, note 12.

P. 165, note 5 On Videhâ, Mitilâ, and Tirbhoot, see M. V. de Saint-Martin’s Mémorie Analytique, &c., p. 116, 117.

P. 172, note 1. Since Professor Wilson found Kûsajas and Kûsalas, it is obvious to suggest that the true readings may, possibly, be Kûsajas and Kûsalas, unless the Kûsajas were so called from a person named Kûsa.

P. 173, l. 1. Sûrasenas in the north are spoken of in the Mahâbhârata, Droha-parvan, sl. 183. Also see p. 156, note 2.

P. 173, l. 2 and note 1. Mûdhunâta looks as if it might be connected with Madhumusti. One river of this name is an affluent of the Sindhu in Central India. See the Mûlati-mûdhavana, p. 145.

P. 175, l. 3. For “Kauravyas” good MSS. exhibit कौरवस्, a vocative case, denoting, here, Dhîtarâshtra.

P. 176, note 8 In the Râvâ-nâMahâtya we read of the rivers Barbarâ and Barbari. They should seem to be derived from the name of a country, as Mûrala from Mûrala, &c.

P. 177, l. 2 and note 1. The प्रवृत्तः of some MSS. is, at all events, Sanskrit. But who were the Śalvas and Aindras?

P. 179, note 4. Read Kâkabakas.

P. 180, note 5. M. V. de Saint Martin—Mémorie Analytique, &c., p. 116, 117—thinks that the northern Mûlavas were intended by the classical Malli. Also see p. 165, supra, notes 3 and 5.
is unjustifiable, indeed; but it is very common in the best MSS. of the Purāṇas. Another such specimen occurs in p. 297, notes, l. 15.

P. 268, notes, l. 14. Read "acchumāraṁkāh".

P. 271, note 1. As मृत means not only ‘what was’ but ‘what is’, we may translate: ‘whether existent, with’, &c. Neither of the commentaries touches on this passage.

P. 271, note 1. The words दिवोत्सव च पृयुर्वरात्तम are in the Ṛig-veda, I., XXII., 20; and it was thence that they were derived to the Viśhū-purāṇa. Professor Wilson—in his Translation, Vol. I., p. 54—renders them “as the eye ranges over the sky.” Dr. Muir—Original Sanskrit Texts, Part IV., p. 55—has “like an eye fixed in the sky.” The eye spoken of, alike in the Ṛig-veda and in the Viśhū-purāṇa, is the sun.

P. 276. The first line of the passage here quoted from Devala, and the first of that from Garga, are added, and as theirs, by Aparādītya, commenting on the Yājnavalkya-smrīti, III., 187.

P. 277, last line. Place a semicolon after “Krīttikā.”

P. 291, notes, l. 17. Read अवभावकालमायकाव्यामाराम.

P. 296, notes, l. 12 ab infra. Read “Medini-kola”.

P. 297, notes, l. 17 ab infra. For “Linga-purāṇa” read “most of my MSS. of the Linga-purāṇa”.

P. 298. 11, 8, 10. For Tārkahya—or Tārka—and Arishanāmi, see p. 28, note 2; also, Professor Wilson’s Translation of the Ṛig-veda, Vol. I., p. 229, note a.

P. 228, note 5, near the end. There is also, a proper name Āpa. Vide p. 23, l. 5.

P. 291, notes, l. 3, ab infra. Read Urdha. See, p. 298, note 3. and note 4. Strike out all the note but the reference at its end. The text should be corrected to “Urdhā and Bālathāna.” For two passages of the Ṛig-veda—VI., XLVI., 1, 9, and VII., XXXII., 22, 23,—so denominated, as imported into the Sīmā-purāṇa, see the Aitareya-brāhmaṇa, passim. See, further, the Ṛig-veda, I., II., 9, and I., OLXIV., 25.

P. 295, notes, l. 8. For in read though in.

P. 299, l. 6. Similarly, the car of the Nāṣṭyas or Aświns has three wheels. See the Ṛig-veda, I., XXXIV., 9, &c. &c.


P. 303, note 1. The Agraishvāttas are mentioned in the Ṛig-veda, X., XV., 11.

P. 313, note 1. For my read the Translator’s.

P. 315, note 1. Read the seventh. Also see, for the Mahānanda river, p. 142, note 3.

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