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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 PURĀṆAS,

BY THE LATE

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VISHṆU PURĀṆA.

BOOK I. (continued).

CHAPTER XV.

The world overrun with trees: they are destroyed by the Prachetasas. Soma pacifies them, and gives them Märishá to wife: her story: the daughter of the nymph Pramlócha. Legend of Kañdu. Märishá's former history. Daksha the son of the Prachetasas: his different characters: his sons: his daughters: their marriages and progeny: allusion to Prahláda, his descendant.

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 Márisihá, and is, assuredly, the offspring of the trees. She shall be your bride, and the multiplier of the race of Dhruva. 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 Kaúdu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatí 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 Sandhyá 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 damsels, 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.' Pramlocha 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 Pramlocha 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 reviled 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 penance by thy fascinations. I will not reduce thee to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous: but thou and I have dwelt together.' And, in truth, what fault hast

1 Or, 'immersed in the six Urmis' (अर्मिचुद). explained hunger, thirst, sorrow, stupefaction, decay, and death.
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!"

"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 became the lovely girl named Márishá. The trees will give her to you, Prachetasas. Let your indignation be appeased. She is the progeny of Kaúdu, the child of Pramlochá, the nursling of the trees, the daughter of the wind and the moon. The holy Kaúdu, after the interruption of his pious exercises, went, excellent princes, to the region of Vishúu, termed Purushottama, * 

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

1 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.

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

पारं परं विषुर्पारपरारः
परं वर्द्धमः रामार्थहृदः
स च चन्द्रपारः पर्यार्थ्युतः
परः पराशारसिप पारपारः

Para means ‘supreme, infinite’; and Pára, ‘the further bank or limit’, the point that is to be attained by crossing a river or sea, or, figuratively, the world or existence. Vishnú, then, is Paramí, that which nothing surpasses; and Páramí, the end or object of existence: he is Apárapára’l, the furthest bound of that which is illimitable, or space and time: he is Paramí parebhyah, above or beyond the highest, being beyond or superior to all the elements: he is Paramáartharúpi, or identical with final truth, or knowledge of soul: he is Brahmapárah, the object or essence of spiritual wisdom. Parapárabhútah is said to imply the further limit (Pára) of rudimental matter (Para). He is Parah, or chief, Paráánám, of those objects which are beyond the senses: and he is Parapárah, or the boundary of boundaries; that is, he is the comprehensive

* The MSS. which I have examined exhibit, without exception, परः परिशः.
The Prachetasas said: "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious K醠du propitiated Kes醙a." On which Soma repeated as follows: "Vishúu 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 eulogium, the essence of divine truth, and propitiating Kes醙a, K醠du obtained final emancipation.*

"Who Marishá 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 Vishúu; 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.'* Hṛiṣiṇikṣa, 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 Máriṣhá, who is given to you for a wife."¹

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

* ॥ सूपसंपत्तमायुज्या सर्वसं प्रियदर्श्या ।
इयोनिजा च जायिष्य लभ्यान्ताद्धीचरङ ॥

† ॥ पुत्रं च सुमहामानमतित्वं पराज्ञमस ।
प्रजापतिगुणं पुत्रं लभाव्ययासु शोभिने ॥

Máriṣhá was, thus, promised a son "endowed with the attributes of a patriarch."

‡ Ayonija.
Soma having concluded, the Prachetasas took Márishá, as he had enjoined them, righteously to wife, relinquishing their indignation against the trees; and upon her they begot the eminent patriarch Daksha, who had (in a former life) been born as the son of Brahmá.¹

whole story of Márishá's birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhágavata, Matsya, Padma, Váyu, and Brahma Puráñas; and allusion is briefly made to Márishá's birth. Her origin from Kaúdū and Pramlocha is narrated in a different place in the Brahma Puráña, where the austerities of Kaúdū, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chézy, 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 Puráñas in a similar manner. It is, perhaps, the original legend; for Daksha seems to be an irregular adjunct to the Prajápati or mind-born sons of Brahmá (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 Mahábhárata; although the existence of two Dakshas is especially remarked there (Moksha Dharma):

तस्माहु नामगी लोके द्वचः क इति चोच्चित।* 

In the Ádi Parvan, which seems to be the freest from subsequent improvements, the Daksha noticed is the son of the Prachetasas. The incompatibility of the two accounts is reconciled by referring the two Dakshas to different Manwantaras; the Daksha who proceeded from Brahmá as a Prajápati being born in the first, or Swáyańbhuva, and the son of the Prachetasas, in the Cháksha-sha, Manwantara. The latter, however, as descended from Uttánapáda, should belong to the first period also. It is evident that great confusion has been made, by the Puráñas, in Daksha's history.

* Mahábhárata, Sánti-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. Of these, the gods, the Titans, ‡ the snake-gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, § and other beings, were born. From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated,—by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.

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 Prachetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Márishá, was the grandson of Soma, could be also his father-in-law.

Paráśara.—Birth and death are constant in all creatures. Rishis and sages, possessing divine vision,

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

* The Sanskrit has avara 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.
§ Dánava.
†† See Original Sanskrit Texts, Part I., p. 27.
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" (निष्ठायिते), which the commentator explains by सुसंस्थवक्तीयिते 'are absorbed, as if they were fast asleep.' But, in every age or Yuga, according to the text,—in every Manwantara, 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 Prachetasas, in another. So Soma, in the Swáyambhuva Manwantara, was born as the son of Atri; in the Chakshusha, he was produced by churning the ocean. The words of our text occur in the Hari Vaśisha, with an unimportant variation:

उत्तरात्मिक निरोधयो निहं भूतेपु पार्थिव ।
ऋषयोऽच न मुख्यलि ववदासैव व जनाः॥

'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 Vaśisha, 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: निरोधी निलामसपीत्तामुदद्धिति नियमः 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: प्रजापतिष्ठि सतुदिितििरस्मथाधायदिविति युनि: 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.

* Stanza 111.
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 Asiknί, the daughter of the patriarch Víráńa,¹ a damsel addicted to devout practices, the eminent

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

\[ \text{दु:चः प्राचितसन्ताः कन्यायां जनयत्रभुः;} \]
\[ \text{देहार्धयोगविधिनां कन्या: पद्यनिभानन:;} \]

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

* कानिष्टेष मेघसमण्यां पूवः नामोद्धृजोत्तमम्
तप एव गरीयोः मृतभावश्चे वाकर्षम्

See Original Sanskrit Texts, Part I., p. 27.
† Dánava.
‡ Rakshas.
§ Gandharva.
|| Asura.
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. Nārada, the divine Rishi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: “Illustrious Haryāśwas, 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, 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 Nārada, the sons

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1 भुवः नर्तक्षध्व स्वत: चालोध्वध्वमध एव च।

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

भुवः प्रमाणं सर्वं च चालोध्वध्वमध एव च।

* नारदु उवाच।

हे हर्यथा सहावर्यां: प्रजा यूयं करिष्यं।

ईदूषी लख्ये भावो भवतां यूयतामित्स।

वालिषा वत्य यूयं वै नाखा जानीत वै भुवः।

चन्त्रध्वध्वध्वं करं सच्चच वै प्रजा:।

अयो निर्यायध्वं यदाप्नविहता गति:।

तद्दा कस्मायुधी नालं संवेद्य च।

वालिषा:॥

The larger commentary remarks as follows, on the last two of these stanzas: वालिषा वतिवादिरवं वालवीर्यं। नल्लानानान्तरिक्षां प्रजासुधादिरुः वदर्शं दह्वतति संवाधनम। चहो यूयं वालिषा च रजा यत्स्व यूयं भुवं समारापनचेत्त्र विउङ्क्ष्यरिस्कङ्क उपकायम।

न जर्गमवसानम। चन्त्रध्वं च न जानीत। चतो मोच्यमन्नरात्या कथं विकर्षित प्रजा:। सच्चच वर्षम।

तस्सात्त्त्वः च चालोध्वध्वमध एव। जर्गमवसानम। चहुरु: उपस्ते: पूर्वमवस्तमेव।
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 Víraña, a thousand other sons. They, who were named Śabālāśwas, were desirous of engendering posterity, but were dissuaded, by Nárada, 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-

¹ Nárada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahábhárata (Ádi Parvan p. 113) notices only one set of sons, who, it is said, obtained Moksha or liberation through Nárada's teaching them the Sánkhya philosophy. The Brahmana, Matsya, Váyu, Liṅga, Padma, Agni, and Bhágavata Puránas 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 Nárada, 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:'

उत्थि घातकहास्त्रस्य व्याख्यायें यथा तथा। तिर्यङ्को मृध्वेश्वरंगमिति विन्धारि श्रववं गतितिर्यंद्व। क्रृपतिहाता। क्रसंभावनादिरांहता। ब्राह्मकारिलाम्बः कहार्दुवो विन्डवरीरस्याः निविधाधिकाः न दृश्यं तत्स्थानं यथं किं न क्षुष्ठिठ्ठयःः।
appears, through ignorance of the products of the first

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

"Çaka dit: Le puissant Pradjahati, dont la Mâyâ de Vichún augmentait
les forces, eut de sa femme, fille de l'antchadjana, dix mille fils, nommés
les Haryaçvas.

"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 Sindhu et de l'océan, est le vaste étang de Nā-
rayaunasaras, qui est fréquenté par les solitaires et par les Siddhas.

"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 Ríchi des Dévas les vit, pendant qu'ils faisaient tous
leurs efforts pour multiplier les créatures.

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

"Vous ne connaîssez 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,
i ni l'homme qui est le mari de la courtisane,

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

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

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

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

"L'homme unique est le Seigneur suprême, qui est Bhagavat, 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 Kûrma 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 a 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 roule 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 enviré 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 pures, quel besoin a-t-on d'œuvres impuissantes?

"La roue qui tourne, c'est celle du Temps, roue tranchante qui enleve 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 confiance qu'il accorde aux qualités, marcher selon ses enseignements?

"Les Haryacvas unanimes dans leurs pensées étant arrivés à cette conviction, tournèrent 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 Hfichikêça que manifeste le Vêda, 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 pénétré 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 Pantchadjana des milliers de fils nommés les Çabalâcvas.
that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.

varta, Nárada is cursed by Brahmá, 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, fermes dans leurs desseins, se rendirent à l'étang de Náráyaña, où leurs frères ainés étaient parvenus à la perfection.

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

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

"'Oui! Adressons notre adoration à Náráyaña, qui est Purucha 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 tracée ses frères, est un ami de la vertu qui obtient de jouir du bonheur avec les Maruts.

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

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

"En ce temps-là le Pradjapati voyant de nombreux prodiges, apprit que la mort de ses enfants était, comme celle de leurs ainés, 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 au Richi.

"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 acquitté 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

books. But the Bhágavata, VI., 7., has the reverse of this
legend, and makes him, first, a Gandharva, then a Śúdra, then
the son of Brahmá. The Brahma Puráña, and, after it, the Hari
Vanúśa, and the Váyu Puráña, have a different, and not very in-
telligible, story. Daksha, being about to pronounce an impreca-
tion upon Nárada, was appeased by Brahmá and the Rishis; and
it was agreed, between them, that Nárada 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 Vanúśa,* may be thus rendered: "The smooth-speaking

"Et cependant, homme sans pitié, toi qui te plaît à troubler l'esprit
des enfants, tu te montres avec impudence au milieu des serviteurs de
Hari dont tu détruis la gloire.

"Certes ils éprouvent une constante sollicitude pour tous les êtres,
les serviteurs de Bhagavat, toi excepté, toi l'ennemi de la bienveillance,
qui fais du mal à ceux qui ne t'en veulent pas.

"Non, quoique tu penses de la quiétude qui tranche le lien de l'affection,
tes conseils, ô toi qui n'as que l'apparence trompèse du sage, ne con-
duiront jamais les hommes au détachement.

"Il ne sait rien, l'homme qui n'a pas éprouvé l'impression cuisante
des objets; mais une fois qu'il la ressentie, il se dégoûte lui-même du
monde, bien mieux que celui dont des êtres supérieurs rompent les
desseins.

"Quoique tu nous aies fait un mal intolérable, à nous qui sommes
vonés aux œuvres et qui vivons en maîtres de maison vertueux, nous
savons supporter ta mauvaise action.

"Mais parce qu'en interrompant ma descendance tu m'as fait du mal
à deux reprises, à cause de cela, ô insensé, je te condamne à errer à
travers les mondes, sans pouvoir t'arrêter nulle part.

"Çuka dit: Ainsi soit-il, répondit Nárada qui est estimé des gens de
bien; car le langage de Dakcha était si sage, qu'İçvara lui-même l'eût
enduré."

* The account there given—122-129—is, as edited, in these words:

\[ त्रुणार्य: प्रियसंवादो नारद्: प्राणवीरिः ||

नामशाय वचन तेषां शापार्यीवात्सि: शया ||

यं कार्य: सुतं वीं परदेषीत्र वण्जोजन ||


down to us, being anxious to people the world, created

Nárada 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 Parameshthiṁ (Brahmá): and the excellent sage Kaśyapa next begot him, as if he were his father, on Asiknī, the daughter of Viraña. 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 Nárada, the son of Brahmá, should be born of a daughter of Daksha. Consequently, Daksha gave his daughter to Parameshthiṁ; and, by her, was Nárada born.” Now, several difficulties occur here. Asiknī 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 Nárada mentioned as the son of either of them, or as the son of Kaśyapa. Daksha, too, gives his daughter, not to Kaśyapa, but to Parameshthiṁ or Brahmá. The commentator on the Hari Vaṁśa solves this by saying he gives
sixty daughters of the daughter of Viraña;\(^1\) ten of whom he gave to Dharma, thirteen to Kaśyapa, and

her to Brahmá, for Kaśyapa. The same bargain is noticed in the Váyu; but Nárrada is also said, there, to be adopted by Kaśyapa: स विरं कामपश्चिमत्र ब्रह्म। Again, however, it gives Daksha’s imprecation in the same words as the Hari Vaṁśa; a passage, by the way, omitted in the Brahamā:

\[\text{नारद् नाशेःहृति गर्भवासं चैसित च।}^*\]

‘Nárrada, 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 Vaṁśa\(^\dagger\) can scarcely be admitted as correct. Assuredly

\[\text{अस्मःकामथ वैरखा भूयो देवर्षिष्टतमः।}^*\]
\[\text{तं भूयो जन्यामास पितेव सुनिपुजुम्॥}^*\]

is not ‘le Dévarchi Dakcha, époux d’Asikni, fille de Viraña, fut l’aïeul de cet illustre Mouni, ainsi régénéré.’\(^\ddagger\) देवर्षिष्टतमः is, more consistently, said, by the commentator, to mean Kaśyapa. The Váyu Puráṇa, in another part,—a description of the different orders of Rishis,—states that the Devarshis Parvata and Nárrada were sons of Kaśyapa:

\[\text{पर्वतो नारदैवं कामपश्चाविशाम्भो म।}^*\]

In the account of Kártavírya, in the Brahma Puráṇa and Hari Vaṁśa, Nárrada is introduced as a Gandharva, the son of Vairvájasa; being the same, according to the commentator on the latter, as the Gandharva elsewhere called Upabarhána.

\(^1\) The prior specification (p. 10) was fifty. The Mahábhárata, (Ádi Parvan, 113, and, again, Moksha Dharma), has the same number. The Bhágavata, Kúrma, Padma, Linga, and Váyu Puráṇás state sixty. The former is, perhaps, the original; as the fullest and most consistent details relate to them and their posterity.

\(^*\) Harivámśa, 140.

\(^\dagger\) Stanza 125.

twenty-seven to Soma, four to Arishiánemí, two to Bahuputra, two to Angiras, and two to Krisáswa. I will tell you their names. Arundhatí, Vasu, Yámi, Lambá, Bhánu, Marutwati, Sankalpá, Muhúrtá, Sádhyá, and Viśwá were the ten wives of Dharma, and bore him the following progeny. The sons of Viśwá were

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1 This is the usual list of Dharma’s wives. The Bhágavata substitutes Kakubh for Arundhatí. The Padma Puráña, Matsya Puráña, and Hari Vaníša 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>
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<tbody>
<tr>
<td>Lakshmi</td>
<td>Lakshmi</td>
<td>Lakshmi</td>
</tr>
<tr>
<td>Sarawati</td>
<td>Kirti</td>
<td>Sarawati</td>
</tr>
<tr>
<td>Gangá</td>
<td>Sádhyá</td>
<td>Sádhyá</td>
</tr>
<tr>
<td>Viśweśá</td>
<td>Viśwá</td>
<td>Viśweśá</td>
</tr>
<tr>
<td>Sávitri</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 Káma was the son of Lakshmi; the Sádhyas, of Sádhyá; the Viśwadevas, of Viśwá; the Maruts, of Marutwati; and the Vasus, of Deví, who may be either the Saraswati, or Sávitri, of the previous enumeration.

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* According to the Bhágavata-puráña, VI., 6, 2, these sixty daughters were bestowed away as follows: Dharma had ten; Prajápati, twelve; Indu, twenty-seven; Bhúta, Angiras, and Krisáswa, two each; and Tárksha, the rest, namely, five. By Prajápati and Tárksha are meant Kaśyapa, 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 Sādhyá. The Marutwats* were the children of Marutwatí; the Vasus, of Vasu; the Bhánum (or suns), of Bhánu; and the deities presiding over moments,† of Muḥúrtá. Ghosha was the son of Lambá (an are of the heavens); Nágavíthí (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 Puráñas, as the Váyu and Matsya: the former specifying ten; the latter, twelve.||

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

**Sáthya Nam Mahábhága Kandaṣa Yathábhága**:

**Śaṁe Mahábhára**: II

The same work names twelve, which are, all, names of sacrifices and formulae; as: Darśa, Paurúnamása, Brijhadaśwa, Rathantara, &c. The Matsya Purána, Padma Purána, and Hari Varúša have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, İśa, Aruúti, &c.*

* Professor Wilson had “Maruts 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, Mníurtajas. The Bhágavata-puráña, VI., 6, 9, calls them Mauhirútkas.

†† The larger commentary observes: नागवीथि। ययातकस्त्रेण कृष्णमित्याधिकारिणी देवता तु: शब्दानक्षवियाहारिनां- मष्ठानां संयहः।

§ सायं लघुस्य विद्धिष्ठ सर्वमात्रं विद्धिष्ठ हरित।

वैष्णविनं हि नामीतत्सायं प्रात्तविभिषीति**

|| The Mákāndeya-puráña, I., 7, 62, speaks of only five.

"It would seem that, in Sáyaña's day, the purport of the designation Sádhyá had become uncertain. They are named amongst the minor divinities, in the Amara-kośa; and from Bharatamalla we learn that they were twelve in number, but no other peculiarity is specified." Professor Wilson's Translation of the *Rig-veda*, Vol. II., p. 144, note.
of Yámi* (night). The divisions of the earth were born of Arundhati; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpá. The deities called Vasus,—because, preceded by fire, they abound in splendour and might,1—are, severally, named Ápa, Dhruva, Soma, Dhara† (fire†), Anila (wind), Anala (fire), Pratyúsha (day-break), and Prabhása (light). The four sons of Ápa were Vaitaúdya, Śrama (weariness), Śránta (fatigue), and Dhur.§ (burthen). Kála (time), the cherisher of the world, was the son of Dhruva. The son of Soma was Varchas (light), who was the father of Varchaswin (radiance). Dhara had, by his wife Manohará (loveliness), Draviña, Hutahavyavaha, Śisíra, Práña, and Ramaña. The two sons of Anila (wind), by his wife Śivá, were Manojava (swift as thought) and Avijnátagati (untraceable motion). The son of Agni (fire), Kumára, was born in a clump of Sara reeds: his sons were Śákha, Viśákha, Naigameya, and Príshthaja. The offspring of the Kéttikás was named Kárttikeya. The son of Pratyúsha was the Rishi named Devala, who had two philosophic and

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

च्योतिष्पायां तु च देवा वापका: सर्वतो दिशम्।
वसवले समायाता: ||§

* Here this word occurs with the last syllable short; as in the Bhá-

gavata-puráňa, VI., 6, 4 and 6.
† For “Dhava” in the former edition,—a typographical error.
‡?§ Nowhere do I find this reading, but Dhuni, Bhuri, Dwani, and Dhuri.
Varáña and Ravaña are variants.
§ Professor Wilson has since defined them as “the personified solar rays.” Translation of the Rig-veda, Vol. II., p. 122, note.
intelligent sons.¹ The sister of Váchaspati,* lovely and virtuous, Yogasiddhá, who pervades the whole world, without being devoted to it, was the wife of Prabhása, the eighth of the Vasus, and bore to him the patriarch Viśvakarman, 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. Ajáikapád, Ahirvradhna,† and the wise Rudra Twashéri, were born: and the self-born son of Twashéri was also the celebrated Viśwarúpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurúpa, Tryambaka, Aparájita, Viśhákapi, Šámbhu, Kapardin, Raivata, Mígavyádha, Šárva, and Kapálin.² But there are

¹ The Váyu supplies their names, Kshamávarta (patient) and Manaswín (wise).

² The passage is:

चर्चापादह्विंध्रस्त्वाध्या चत्र्यावुद्हिमान ।
लूहुंवारायामिज: पुनेव वियुध्यो महायशा: ॥

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, Twashéri:’ लघुपनजिध्य चत्रेकभकार- दश्या विभागम। We have, however, an unusual variety of reading, here, in two copies of the comment:‡ ‘The eleven Rudras, in whom the family of Twashéri (a synonym, it may be observed, sometimes, of Viśvakarman) is included, were born. The enumeration of the Rudras ends with Aparájita, of whom Tryambaka is the epithet:” चर्चापादाद्यशेकादश्य चत्रा जाचिरे

* The original has Brihaspati.
† 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 apppellations of the immeasurably mighty Rudras.¹

Accordingly, the three last names in all the other copies of the text are omitted in these two; their places being supplied by the three first, two of whom are always named in the lists of the Rudras. According to the Váyu and Brahma Puráñas, the Rudras are the children of Kaśyapa by Surabhi: the Bhágavata makes them the progeny of Bhúta and Sarúpá: the Matsya, Padma, and Hari Vaúśa, in the second series, the offspring of Surabhi by Brahmá. The names, in three of the Pauráńik authorities, run thus:

<table>
<thead>
<tr>
<th>Váyu</th>
<th>Matsya</th>
<th>Bhágavata.²</th>
</tr>
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<tbody>
<tr>
<td>Ajaïkapád</td>
<td>Ajaïkapád</td>
<td>Ajaïkapád</td>
</tr>
<tr>
<td>Ahirvradhna</td>
<td>Ahirvradhna</td>
<td>Ahirvradhna</td>
</tr>
<tr>
<td>Hara</td>
<td>Hara</td>
<td>Ugra</td>
</tr>
<tr>
<td>Niróti</td>
<td>Niróti</td>
<td>Bhíma</td>
</tr>
<tr>
<td>Íśvara</td>
<td>Pingala</td>
<td>Váma</td>
</tr>
<tr>
<td>Bhuvana</td>
<td>Dahana</td>
<td>Mahat</td>
</tr>
<tr>
<td>Angárika</td>
<td>Aparájíta</td>
<td>Bahurúpa.</td>
</tr>
<tr>
<td>Ardhaketu</td>
<td>Mrígavyádha</td>
<td>Vrishákapi</td>
</tr>
<tr>
<td>Mrítyu</td>
<td>Senáni</td>
<td>Aja</td>
</tr>
<tr>
<td>Sarpa</td>
<td>Sajja</td>
<td>Bhava.</td>
</tr>
<tr>
<td>Kapálín</td>
<td>Kapálín</td>
<td>Raivata.</td>
</tr>
</tbody>
</table>

The Brahma (or Hari Vaúśa), the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jñáadhara, they are Ajaïkapád, Ahirvradhna, Virúpáksha, Súreśwara, Jayanta, Bahurúpaka, Tryambaka, Aparájíta, Vaivaswata, Sávitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different apppellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga Puráña.

¹ The posterity of Daksha’s daughters by Dharma are, clearly,

* VI, 6, 17 and 18. And here too I find Ahirbudhnya.
The daughters of Daksha who were married to Kāśyapa were Aditi, Diti, Danu, Arishṭā, Surasā, Khasā, Surabhi, Vinatā, Tāmrā, Krodhāvāsā, Idā, Kadrū, and Muni; whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, 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, Kāshīṭhā, and Timi, the parents, severally, of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinatā, Khasā, and Kadrū; disposing of the first and last differently. The Vāyu has Pravā, in place of Arishṭā, and Anáyus (or Danáyus) for Surasā. The Padma Purāṇa, second series, substitutes Kālā, Anáyus, Sināhikā, Piśáchā, Vāch, for Arishṭā, Surasā, Surabhi, Tāmrā, and Muni; and omits Idā and Khasā. In the Uttara Khaṇḍa of the same, Kāśyapa’s wives are said to be but four: Aditi, Diti, Kadrū, and Vinatā.

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 Swārochisha Manwantara. 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 Manwantara, till the seventh. They were, accordingly, in the several successive Manwantaras, Ajitas, Tushitas, Satyas, Haris, Vai-

* Some MSS. here insert Kalā.
† 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 Idā, it has Ilā.
period, or in the reign of the last Manu, Chákshusha, assembled, and said to one another: "Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manwantara: for, thereby, we shall again enjoy the rank of gods." And, accordingly, they were born the sons of Kaśyapa, the son of Marícī, by Aditi, the daughter of Daksha; thence named the twelve Ádityas; whose appellations were, respectively, Vishúu, Śakra, Aryaman, Dhátrī*, Twashthī, Púshan, Vivaswat, Savitṛī, Mitra, Varuṇa, Aūśa, † and Bhaga. These, who, in the Chákshusha Manwantara, were the gods called Tushitas, were called the twelve Ádityas; in the Manwantara of Vaivaswata.

kuñías, Sádhyas, and Ádityas. Our authority, and some others, as the Brāhma, have, apparently, intended to refer to this account, but have confused the order of the series.

1 The Puráńas that contain this genealogy agree tolerably well in these names. The Bhágavata adds many details regarding some of the Ádityas and their descendants.

* The first edition had "Dhúti", an error of the press.
† One MS. has Aūśu.
‡ Professor Wilson appends the following note to the mention, in the Rig-veda, II., 27, 1, of five Ádityas, namely, Mitra, Aryaman, Bhaga, Varuṇa, and Aūśa: "The Ádityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the Taittirīya for eight; adding Dhátrī, Indra, and Vivasvat to those in the text, and adding Aūśa for Aūśa. The Pauránik enumeration is, universally, twelve; Vishúu, Púshan, Twashthī, and Savitṛī being added to the eight of the Taittirīya." 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 Áditya, Daksha.

For a full discussion of the Ádityas, 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.\(^1\) The wives of Arishťanemi bore him sixteen children.\(^2\) The daughters of Bahuputra were the four lightnings.\(^3\) 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 Arishťanemi’s progeny. In the Mahábhrátrata, this is said to be another name of Kaśyapa:

\begin{quote}
\begin{center}
मरीचि: कश्यप: पुत्रलिख्य दे नामनी सूति।
अरिष्टनेमिरिक्कं कश्यपेन्यं विदु: \(\|\)
\end{center}
\end{quote}

The Bhágavata* substitutes Tárksha for this personage, said, by the commentator, to be, likewise, another name of Kaśyapa. His wives are Kadrú, Vinátá, Patangí, and Yámini, 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:

\begin{quote}
\begin{center}
तार्केऽविनता कद्रुः पतंगी यामिनी दृति।
पतंगयुत्त पतगान्यामिनी शलभानथ \(\|\)
सुपर्णायुत्त गुहुर्द साताय चप्पाहानम् \(\|\)
सुवर्णस्युतमनूष च कद्रुगागाननेकशः \(\|\)
\end{center}
\end{quote}

Burnouf translates these verses as follows:

“Tárkcha eut pour femmes Vinatá, Kadrú, Patangí et Yámini; Patangí donna le jour aux Patagas (les oiseaux), et Yámini aux Çalabhas (les sauterelles).

“Snáparú (Vinatá aux belles ailes) mit au monde Garuđa, celui qui est connu pour être la monture du Dieu chef du sacrifice; et Kadrú donna le jour à Anúrn (Aruńa qui est privé de jambes) le cocher du soleil, ainsi qu’à la multitude des Nágas.”
giras, descended from the holy sage; and the deified weapons of the gods were the progeny of Kṛiśāśwa. These classes of thirty-three divinities are born again at the end of a thousand ages, according to their own pleasure; and their appearance and disappearance is here spoken of as birth and death. But, Maitreya, these divine personages exists age after age, in the same manner as the sun sets and rises again.

1 The Řichas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirāsas. The Bhāgavata* calls the wives of Angiras, Swadhā and Sati, and makes them the mothers of the Pitris and the Atharva-veda, severally.

2 The Šastradevatas, 'gods of the divine weapons'. A hundred are enumerated in the Rāmāyaṇa; and they are there termed the sons of Kṛiśāśwa by Jayā and Vijayā, daughters of the Prajāpati, that is, of Daksha. The Bhāgavata† terms the two wives of Kṛiśāśwa, Archis (flame) and Dhishaṇā. The former is the mother of Dhumrakesa; the latter, of four sages; Vedasira, 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 Prajāpati (either Brahmā or Daksha) and Vashatkarā,§ 'deified oblation.' अष्टो वसव एकादश कुट्रा द्वादशादि: प्रजापिरिप्य- द्वाराइतिय यस्यतः:। They have the epithet Chhandaja, as born, in different Manvantaras, of their own will: कन्द्र्त स्वातो जायल रति चन्द्र्जः।

* VI., 6., 19.
† VI., 6., 20.
‡ Professor Wilson had "Dhumaketu."
§ "Utterance of the word vashat, 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 Hiraṇyáksha. She had also a daughter, Siṁhiká, the wife of Viprachitti. Hiraṇyakaśipu was the father of four mighty sons: Anuhláda, Hláda, the wise Prahláda, and the heroic Siṁhláda. The augmentors of the Daitya race. Amongst these, the illustrious Prahláda, looking on all things with indifference, devoted his whole faith to Janárdana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vásudeva 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 Daitya 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 Vishnú; and the recollection of the deity was his armour of proof. Hurlèd from on high by the king of the Daityas, residing in Swarga, earth received him

1 The Puráṇas generally concur in this genealogy, reading, sometimes, Anuhráda, Hráda, &c., for Anuhláda and the rest. Although placed second in the order of Kaśyapa’s descendants, the Daityas are, in fact, the elder branch. Thus, the Mahábhárata, Moksha Dharma, calls Diti the senior wife of Kaśyapa: तासां चेष्टाभवति: | and the Váyu terms Hiraṇyakaśipu and Hiraṇyáksha the eldest of all the sons of that patriarch:

कष्ठपश्वास्त्रो तो हि संवेश्य: पूर्वजों स्मृतो।

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

* With a single exception, all the MSS. that I have seen read Anuhráda, Hráda, Prahráda, and Siṁhráda.
unharmed. The wind, sent into his body to wither him up, was, itself, annihilated by him, in whom Madhusúdana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda; 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.
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 Vishúu, 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 Vishúu, 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 by the enemies of the gods? 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 Vishńu? 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 Vishńu. You can explain to me for what reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishńu, 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 Prahláda. Hirańyakașípu the sovereign of the universe: the gods dispersed, or in servitude to him: Prahláda, his son, remains devoted to Vishńu: questioned by his father, he praises Vishńu: Hirańyakașípu orders him to be put to death, but in vain: his repeated deliverance: he teaches his companions to adore Vishńu.

Parásara.—Listen, Maitreya, to the story of the wise and magnanimous Prahláda, whose adventures are ever interesting and instructive. Hirańyakașípu, the son of Diti, had formerly brought the three worlds under his authority; confiding in a boon bestowed upon him by Brahmá. 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 Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever

1 The boon, according to the Váyu Puráña, was, that he should not be slain by any created being: the Kúrma adds, except by Vishńu. The Bhágavata has a similar boon as the Váyu, and, therefore, says the commentator, Vishńu assumed the form of the Nrisiůňha, as being that of neither a man nor an animal.

* Yama, in the Sanskrit.
he desired. The Siddhas, the Gandharvas, and the snake-gods all attended upon the mighty Hiranyakasipu, 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 Daitya king, Prahláda, 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. Hiranyakasipu 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 Prahláda, 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 Daityas, 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 Daityas”, 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.”
“By whom, then”, said Hirañyakaśipu to the lad, “by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him.” “Vishńu, father”, answered Prahláda, “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 Vishńu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?” “The glory of Vishńu”, replied Prahláda, “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 any one, whilst I survive?” “Vishńu, who is Brahma”, said Prahláda, “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?” Hirañyakaśipu 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 Prahláda, “has Vishńu entered, but he pervades all the regions of the universe, and, by his omnipresence, influences the conduct of all beings, mine, father, and thine.”1 “Away with the wretch”, cried the king:

1 The Puráñas 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: अन्त: प्रविष्टः शास्ता जनानां सर्वात्मा। ‘Universal soul, entering into men, governs their conduct.’ Incongruities,
“take him to his preceptor’s mansion. By whom could he have been instigated to repeat the lying praises of my foe?

According to the commands of his father, Prahláda was conducted, by the Daityas, back to the house of his Guru, where, assiduous in attendance on his preceptor, he constantly improved in wisdom. After a considerable time had elapsed, the sovereign of the Asuras sent for him again, and, on his arrival in his presence, desired him to recite some poetical composition. Prahláda immediately began: “May he from whom matter and soul* originate, from whom all that moves or is unconscious proceeds, he who is the cause of all this creation, Vishňu, be favourable unto us!” On hearing which, Hiranýakaśipu exclaimed: “Kill the wretch. He is not fit to live, who is a traitor to his friends, a burning brand to his own race.” And his attendants, obedient to his orders, snatched up their weapons, and rushed, in crowds, upon Prahláda, to destroy him. The prince calmly looked upon them, and said: “Daityas, as truly as Vishňu is present in your weapons, and in my body, so truly shall those weapons fail to harm me.” And, accordingly, although struck, heavily and repeatedly, by hundreds of the Daityas, the prince felt not the least pain; and his strength was ever renewed. His father then endeavoured to

however, are as frequent in the Vedas as in the Puráñas. 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, pradhána and purusha.
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.

Hiranyakaśipu, 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 Krishńa, 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 is 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 Janañárdana 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 Díti”, 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.¹ This vile body is a compound of

¹ This is the purport of the sentence, apparently, and is that which the comment in part confirms.* Literally it is: 'A blow is the pleasure of those whose eyes are darkened by ignorance, whose limbs, exceedingly benumbed, desire pleasure by exercise.' The commentator divides the sentence, however, and reads it: 'As fatigue would be like pleasure to paralysed limbs; and a blow is enjoyment to those who are blinded by delusion, that is, by love: for, to them, a slap, or even a kick, from a mistress would be a favour.' It is, not improbably, an allusion to some such venerable pastime as blindman’s buff. This interpretation,

* The remarks of the larger commentary are subjoined: चतुर्विंशि-ताज्ञानां सर्वत्रा नाम । औषधिमिन सहस्रसादिना । सुखविचृतां प्राहारो मुखार्दिपत: । सुखायति सुखमिहितकृत्तीयैं प्राहाः । प्रशायकृपितस्विचिरणावधातोर्जए सुखायति ।
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:

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

**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:**
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

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.

* मा जानीत वयं बाला देही देहसं शाख्यः।
 जरायणवजन्माया धर्मो देहसं नात्मनः॥

"Do not suppose that you cannot judge of this, because you are children: for spirit is eternal in bodies", &c.

The fuller comment is as follows: वालानामसान्ततो नात्तिकारि
इति श्रवं 'थायामाहि भा। मा जानीति। यथा परिमाणेदिन भिन्निः
देहसं देहिनसंतद्वश्चाद्वादुत्रितिलकमेवं जनालोरे देहववाप देही।
एकः शाख्यतो निष्ठः। इति जरायण धर्मः देहसं नात्मनः। तथा च
देहीहाविवेकरुषार्योऽवि नात्तिकारि। अभावामात्तिविविकवतां विरङ्काः
तु भवतान्त्रिकारि एविति भावः॥

† I find no Sanskrit, in my MSS., for this sentence.
‡ See, for the original, my first note in this page.
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.\textsuperscript{1} 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 Vishnú, 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.\textsuperscript{2} What wise man would feel

\textsuperscript{1} पिपासित्: I Alluding, says the commentator, to the fable of a washerman, who, whilst washing his clothes in the Ganges, proposed, daily, to drink of its waters, but forgot his purpose in his occupation; or of a boy, who proposed the same, as he pursued fish after fish, and never accomplished his intention, being engrossed by his sport. Both died without drinking.

\textsuperscript{2} The three kinds of affliction of the Sānkhya philosophy: internal, as bodily or mental distress; external, as injuries from men, animals, &c.; and superhuman, or afflictions by gods or demons. See Sānkhya 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. 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 Vishnu, 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,† of the regent of the sea;‡ which shall be unmolested by spirits of air

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

चथ भद्राणि भूतानि हिन्नशक्तिरं परम ।
मुदं तथापि कूबीत हानिविषयवलं यतः ॥

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

चतो द्विपथ्य हानिरिव फलम् ।  "Whence (from feeling pleasure) the abandonment of enmity is, verily, the consequence."

* See Original Sanskrit Texts, Part III., p. 224.
† Parjanya, in the Sanskrit.
‡ The Translator's definition of Varuṇa.
or earth;* by Yakshas, Daityas, or their chiefs; by the serpent-gods, or monstrous demigods of Swarga;† 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 Vishṇu, 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 original rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, &c.; The whole of these defects are the individuals of the three species of pain alluded to before.

* The original has Siddhas and Rákshasas.
† “Monstrous demigods of Swarga” is to render Kińnaras.
‡ जराचिरोगातीसारसोहुम्बादिकैलया
CHAPTER XVIII.

Hiranyakaśipu’s reiterated attempts to destroy his son: their being always frustrated.

The Dānavas, observing the conduct of Prahláda, 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 Prahláda, as his father had commanded them. Prahláda, 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, by him, 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 Prahláda, 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 Hirañyakaśipu, the king of the Daityas. Why shouldst 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.” Prahláda replied to them: “Illustrious Brahmans, 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:

हल्ला चैवचतुर्यते हल्लु हत्येभवथत हृतम् ।
उभो तौ न विज्ञानीसो नायं हल्लि न हल्लयती ॥

“We do not recognize either the doctrine that supposes the slayer

* प्रह्लाद उवाच ।

कः केन हल्लयते जनार्जनानुः कः केन रच्यते ।
हल्लि रच्यति चैवानम् व्यस्तसाधु समाचरन् ॥
Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations, by which a female form, enwreathed with fiery flame, was engendered. She was of fearful aspect; and the earth was parched beneath her tread, as she approached Prahláda, and smote him, with a fiery trident,* on the breast. In vain; for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbolt would be shivered: much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahláda, beholding them perish, hastily appealed to

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 Gítá:†

\[ \text{Nām छिन्दुनि शस्त्राणि नैं दुहिति पावकः।} \\
\text{चैन छेद्यन्यायो न शोपयानि मात्रत:।} \]

'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 aquæ; 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.

* Śūla, a pike.
† II., 23.
Kṛṣṇa, the eternal, for succour, and said: “O Janār-dana, who art everywhere, the creator and substance of the world, preserve these Brahmans from this magical and insupportable fire. As thou art Vishūu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishūu, 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 Prahlāda, 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 Prahláda and his father: he is cast from the top of the palace, unhurt; baffles the incantations of Śambara: he is thrown, fettered, into the sea: he praises Vīshnú.

When Hirańyakaśipu 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. "Prahláda," 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?" Prahláda, 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 Aĉhuta 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 Keśava 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 Keśava, the protector of the world.

Beholding him uninjured by the fall, and sound in every bone, Hiraṇyakaśipu addressed himself to Śambara, 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." Śambara 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 Śambara practised subtile wiles for the extermination of the firm-minded Prahláda. But he, with a tranquil heart, and void of malice towards Śambara, 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 Śambara 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 Śambara 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 Uśanas, 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 Prahláda was thoroughly conversant with the rules of government, as laid down by the descendant of Bhrigu. Hiraṇyakasipu 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, Prahláda, 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 dis-
sension are the means of securing friends (or over-
coming foes). ¹ 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 Vishnú 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 libera-
tion. 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

¹ These are the four Upáyas, 'means of success', specified in
the Amara-kośa:

भेदी दण्डः साम द्वारमितयुपायचतुष्ठयम्।

* विवादाबुद्धिरविवाधयामञ्जरानान्तत्र जायते।
वालोपिं किं न खयोतमसुरैश्र मन्यते॥

† II., 8, 1, 20.
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 govern-
ment 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, assu-
ming 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, Hirañyakaśipu 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 Rāhu! ho Bali!"  

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* Celebrated Daityas. Viprachitti is one of the chief Dānavas,
or sons of Danu, and appointed king over them by Brahmā.
Rāhu was the son of Sinhihika, more known as the dragon's head,
or ascending node; being a chief agent in eclipses. Bali was
bind him with strong bands, and cast him into the ocean; or all the regions, the Daityas and Dānavas, 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-rañyakaśipu 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 Dāna-

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

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

*Nāgabandhana.

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

तिदेः तोषधावः समाकाराण्यं महीधरः।
नित्यलक्ष्म्यहस्मानं प्राणान्हाङ्कितं दुर्महिः॥
was 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 Vishńu, lying at the bottom of the sea, under the mountain-heap. "Glory to thee, god of the lotos-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 Krishña, 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 Kalpa, takest the form of Rudra; 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

* Puṇḍarikáksha.
† Purushottama.
‡ Brahmáhyadeva.
§ त्र्य यज्ञासुरा: सिद्धा नागा गन्धर्वकिंचिनरः।
पिर्याच्या राजसाधिव मनुष्यः पश्वकिंचितः॥
परिमः स्नावरामिव पिपोलिकसरीसुपः।
भूवापोः प्रिनेभो वायुः शब्दकेस्वरः रसः॥
हृपे गन्धो मनो वुहिरात्ता कालस्वरः गुणः।
एतेऽस्य परमाध्यं च सर्वभित्तमच्युतः॥
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

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 Pitris.

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, ॐ परा श्रिः that is, to Pradhana.

* विवाहिभि भवान्स्वपमस्वं लं विषाबृति।
प्रवृत्तं च निवृत्तं च कर्म वेदोप्रितं भवान्॥
† There is nothing, in the original, answering to “holy” and “pious”.
‡ Pitris.
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 Vāsudeva; 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 Vishnū, the universal witness, who, seated internally, beholds the good and ill of all. Glory to that Vishnū, 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

* कृपया महते यत्रसमस्य विश्वं
  तत्तथं सूचनं जगदि-विद्वेशं।
  कृपाणि सर्वविष्णु च भूतं भंगिता-
    संध्यं वर्षवर्षमयीतीसंसूतं।
  ततःतत् सूचनं विश्वसनमानि-ः
    मनोचारी यत्तत्वमात्ररूपं।
    किमथायतन्तु तत्र कृपाणि
    तत् किमस्ते पुष्पयोक्तमायं।
    सर्वमूलतं सर्वव्यस्तं भक्तिं-परं
    गुणाक्षेत्रं नमस्ते भाज्यकारं सुरी-शिरं।
    वातीमगचारा वाचां मनसां चारिविशेषणा।
    ज्ञानिज्ञानपरिमृया तत्र वल्ले चैवियन्तं पराम।

† नमस्तके नमस्तके नमस्तके महाब्रजे।
  नाम कृपया न यहींको योधिस्तितिनीयलस्य।

‡ Paraś 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 undecayable, 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':

यथौतमित्तप्रोतं च विश्वमरमवयम्।
उत meaning 'woven by the long threads', and प्रोत, 'by the cross threads.'
CHAPTER XX.

Vishúu appears to Prahláda. Hiraúyakaśípu relents, and is reconciled to his son: he is put to death by Vismúu as the Nrí-síniha. Prahláda becomes king of the Daityas: his posterity: fruit of hearing his story.

Thus meditating upon Vishúu, as identical with his own spirit, Prahláda 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 Vishúu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation,* Prahláda had become one with Vishúu, 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 Prahláda. 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 Vishnú, he thus pronounced his praises, the divinity, clad in yellow robes,
suddenly appeared before him. Startled at the sight, with hesitating speech, Prahlāda 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, Prahlāda, whatever thou desirnest.” Prahlāda 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, already, devotion unto me, and ever shalt have it. Now choose some boon, whatever is in thy wish.” Prahlāda then said: “I have been hated for that I assiduously proclaimed thy praise. Do thou, 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

To परमार्थार्य the commentator prefers परमार्थाय; and he remarks: परमार्थाय मोच्छपाय। परमार्थार्थार्थ्य पाठे हे परमार्थार्थ्यान्धकार। Instead of गुरुक्षर, he reads परस्य, and, for काराल साम्याभावन, कारालक्षण साम्याध्य।

* Achyuta. There is a pun here.
thou, therefore, free my father from this iniquity." To this application Vishńu replied: "All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura." Prahláda 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 world." Vishńu said: "Since thy heart is filled, immovably, with trust in me, thou shalt, through my blessing, attain freedom from existence." Thus saying, Vishńu vanished from his sight: and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead,¹ 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 Prahláda, 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 Vishńu, in the form of the man-lion,² Prahláda 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 Puráña. The man-lion Avatára is referred to in several of the Puráñas; but I have met with the story in detail only in the Bhágavata. It is there said that Hiraśyakaśipu asks his son, why, if Vishńu 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, Vishńu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hirñiyakaśipu's being torn to pieces. Even this account, therefore, is not, in all particulars, the same as the popular version of the story.

* Bhágavata-puráña, VII., 8, 12-30. Burnouf's translation of it is as follows:

"Hirñiyakaśipu dit: Oui, tu veux certainement mourir, toi qui te vantes ainsi outre 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 séparerai la tête du corps: qu'il te protège donc en ce jour ce Hari qui est ton appui désiré.

"Nárada 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'élança 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'œuf du monde, 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 fier 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'élança devant lui, terrible, ayant des yeux rouges comme l'or bruni au feu, un visage dont une crinière épaisse et hérissée augmentait l'ampleur,

"De larges défenses, une langue tranchante qui s'agitaient comme un poignard, des sourcils froncés qui rendaient son visage effrayant,
upon his piety, exercised extensive sway, and was

oreilles raides et dressées, une bouche d'une profondeur merveilleuse et semblable à une caverne, des narines élargies et des mâchoires qui s'entreouvriraient 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 développaient autour de lui comme cent bataillons; ses ongles étaient de véritables armes.

"Tel se montrait le Dieu, inabordable et chassant devant lui les Daityyas et les Dānava 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 Daityyas armé de sa massue 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 massue.

"Pendant qu'il combattait en brave avec sa massue, le Dieu qui porte aussi cette arme le saisit comme l'oiseau fils de Tārkcha ferait d'un grand serpent; mais l'Asura lui échappa des mains, pareil au reptile glissant entre [les serres de] Garuda qui se joue.

"Tous les immortels habitants des cieux, chassés de leurs demeures et cachés derrière les nuages, désapprouvèrent cette action; mais le grand Asura s'imprimant que Nṛhari, aux mains duquel il venait d'échapper, redoutait sa vigueur, saisit son bouclier et son poignard, et l'attaqua de nouveau avec une activité infatigable.

"Au moment où, impétueux comme le vantour, il s'élançait dans les voies de la 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 fermaït 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 déchira en se jouant avec ses ongles cette peau impénétrable à la foudre, comme Garuda déchire un serpent venimeux.

"Roulant des yeux dont la fureur qui l'animait rendait l'aspect intolérable, échiant de sa langue les coins de sa large bouche, Hari, avec sa tête entourée d'une crinière rugie 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 Prahláda, the wise and faithful worshipper of Vishúu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahláda 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 Prahláda. The perusal of this history on the day of full moon, of new moon, or on the eighth or twelfth day of the lunation,¹ shall yield fruit equal to tho donation of a cow.² As Vishúu

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 Vaishnávas, as appears from the text. The eighth maintains its character, in a great degree, from the eighth of Bhádra being the birth-day of Késhúa; but the eleventh, in more recent Vaishnáva works, as the Brahma Váivarta Paráña, 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 levaien par milliers de toutes parts à la suite de leur maitre."

* ततो राजायुति प्राप्य कर्मारूढ़िकरों द्विः।
पुरात्तात्त्व से वहनवापृष्ठक के च॥
† There is nothing, in the MSS. at my disposal, answering to the words "which was the reward of his meritorious acts".

5*
protected Prahláda in all the calamities to which he
was exposed, so shall the deity protect him who listens
constantly to the tale.¹

¹ The legend of Prahláda is inserted, in detail, in the Bhágā-
vata and Náradiya Puráñas, and in the Uttara Khanda of the
Padma. It is adverted to, more briefly, in the Váyu, Linga,
Kúrma, &c., in the Moksha Dharma of the Mahábháráta, and in
the Hari Váñsa.
CHAPTER XXI.

Families of the Daityas. Descendants of Kasyapa by Danu.
Children of Kasyapa by his other wives. Birth of the Maruts, the sons of Diti.

The sons of Saúhraldae,* (the son of Hirańyakaśipu), were Áyushmat, Śibi, and Bášhkalal.† Prahláda had a son named Virochana; whose son was Bali; who had a hundred sons, of whom Bána was the eldest.²

Hirańyáksha also had many sons, all of whom were Daityas of great prowess:‡ Jharjharal, § Sañkunil, Bhú-²

1 The Padma Puráňa 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 Hláda; making them the celebrated demons Ilvala and Vátápi. The Váyu refers to Hláda other Daityas, famous in Pauránik legend; making his son, Nisunda, and his sons, Sunda and Upasunda: the former, the father of Marichá and Táraká; the latter, of Múka.

2 The Padma Puráňa 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, Pútaná and Sañkunil.

* In p. 30, supra, the Translator prefers to call him Saúhláda. See the two notes there.
† According to the Bhágavata-puráña, VI., 18, 15, Báśhkalal—who had a brother, Mahisha—was son of Anuhráda and Súrmyá.
‡ द्विर्क्षाचषुताच्यासनस्य एव महावलः।
§ Variants of this name are Urjhará, Bhúrbhúra, Bhúrbhúva, Karkara, and Pútaná.
∥ At VI., 18, 13 and 14, it speaks of one son of Saúhráda, Panchajana, with Krítí for his mother; and of Vátápi and Ilvala, sons of Hráda, by Dhamani.
tasantápana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti.¹

The children of Kaśyapa, by Danu, were Dwímúrdhan, Śankara.² Ayomukha, Śankusíras, Kapila, Šambara, Ekachakra, and another mighty Táraka, Swarbhánu, Vrishaparvan, Puloman, and the powerful Viprachitti. These were the renowned Dānavas or sons of Danu.³

Swarbhánu had a daughter named Prabhá;⁴ and Śarmishthá⁵ was the daughter of Vrishaparvan, as were Upadánáví and Hayásíras.

¹ The descendants of Hirańyáksha are said, in the Padma Puráña, to have extended to seventy-seven crores, or seven hundred and seventy millions. Some copies, for Táraka, read Kálanábha.⁶

² The Padma and Váyu Puráñas furnish a much longer list of names: but those of most note are the same as in the text, with which also the Bhágavata,§ for the most part, agrees.

³ The Bhágavata makes Prabhá the wife of Namuchi. According to the Váyu, she is the mother of Nahusha.

⁴ Married to Yayáti, as will be related.

⁵ The text might be understood to imply that the latter two

* In two MSS. inspected the reading is Śankura.

† 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 Táraka, but of two Kálanábhás.

‡ Only in the text accompanying what I have called the smaller commentary do I find Táraka. Elsewhere the reading is Kálanábha.

§ At VI., 6, 29 and 50, it names Dwímúrdhan, Šambara, Arishta, Hayagriva, Víbhávasu, Ayomukha, Šankusíras, Swarbhánu, Kapila, Arúna, Puloman, Vrishaparvan, Ekachakra, Anútpápana, Dhúmrakeśa, Vírúpáksha, and Viprachitti. Many of these names occur again at VIII., 10, 19-22.

VI., 6, 31. The reading which I find is Suprabhá.

* In Book IV., Chapter X. And see the Bhágavata-puráña, VI., 6, 31.
Vaiśwānara\(^\dagger\) had two daughters, Pulomā and Kālakā;\(^*\) who were both married to Kaśyapa,\(^\ddagger\) and bore him sixty thousand distinguished Dānavas, called Pau- lomas and Kālakanjas,\(\dagger\) who were powerful, ferocious, and cruel.

The sons of Viprachitti, by Sīṁhikā, (the sister of Hirānyakāśipu), were Vyāṁśa, Śalya the strong, Nabha the powerful, Vātápi, Namuchi, Ilvala,\(\ddagger\) Khasṛima, Anjaka,\(\S\) Naraka, and Kālanábha, the valiant Swar-

were the daughters of Vaiśwānara;\(\dagger\) and the Bhāgavata\(\ddagger\) has:

"The four lovely daughters of Vaiśwānara were Upadānāvi, Hayaśirā, Pulomā, and Kālakā." The Padma substitutes Vajrā and Sundari for the two former names. The Vāyu specifies only Pulomā and Kālakā as the daughters of Vaiśwānara, as does our text. Upadānāvi, according to the Bhāgavata,\(\ddagger\) is the wife of Hirānyāksha; and Hayaśirā, of Kratu.

\(^1\) Though not specified, by the text, as one of the Dānavas, he is included in the catalogue of the Vāyu: and the commentator on the Bhāgavata calls him a son of Danu.

\(^2\) The word is also read Kūlakas and Kālakeyas.\(\dagger\dagger\) The Maḥābhārata, I., 643, has Kālakanjas.

\(\dagger\) Professor Wilson had "Kālikā", for which I have discovered no warrant. And see the Bhāgavata-purāṇa, VI., 6, 32, et seq.

\(\ddagger\) The original gives Mārīchi.

\(\ddagger\dagger\) Variants are Ilvana, Ibana, and Itthana.

\(\S\) It appears that this name is as often written Anjika.

\(\|\) It is scarcely so, if I may confide in my MSS.; the text being as follows:

\[\text{स्वभावोस्त्र प्रभा कन्या शर्मिःशा वार्षेपर्वर्णी} \parallel\]
\[\text{उपदानवी हयशिरा: प्रक्षाता वरकन्यका:} \parallel\]
\[\text{वेखानरसुते चोभे पुलोमा कालका तथा} \parallel\]

\(\|\) VI., 6, 32.

\(\ddagger\ddagger\) VI., 6, 33.

\(\dagger\dagger\) The most ordinary reading is, apparently, Kālakanjas, as against Kālakanjas. One MS. seen by me has Kālikeyas.
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 Nivātakavachas were born, whose spirits were purified by rigid austerity.

Tāmā (the wife of Kaśyapa) had six illustrious

1 The text omits the two most celebrated of the Saivrhikeyas or sons of Siṁbikā, 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 Paraśurāma.

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

3 The Bhāgavata says the Paulomas were killed by Arjuna, who, therefore, the commentator observes, were the same as the Nivātakavachas. But the Mahābhārata describes the destruction of the Nivātakavachas, and of the Paulomas and Kālakeyas, as the successive exploits of Arjuna. Vana Parvan, 8:1, 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 Nivātakavachas were Dānavas, to the number of thirty millions, residing in the depths of the sea; and the Paulomas and Kālakanjjas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

† The Bhāgavata-purāṇa, VI., 6, 35, speaks of Rāhu as being the eldest-born of the Ketus, who were a hundred in number.
daughters, named Śukí, Šyení, Bhásí, Sugríví, Šuchi, and Gridhriká. Śukí gave birth to parrots, owls, and crows; Šyení, to hawks; Bhásí, to kites; Gridhriká, to vultures; Šuchi, to water-fowl; Sugríví, to horses, camels, and asses. Such were the progeny of Támrá.

Vinatá bore to Kaśyapa two celebrated sons, Garuđa and Aruná. The former, also called Suparñía, was the king of the feathered tribes, and the remorseless enemy of the serpent race.

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

1 All the copies read

which should be, 'Śukí bore parrots; and Ulúkí, the several sorts of owls.' But Ulúkí is nowhere named as one of the daughters of Támrá: and the reading may be Ulúkí

† 'Owls and birds opposed to owls', i. e., crows. The authorities generally concur with our text. But the Váyu has a somewhat different account, or: Śukí, married to Garuđa, the mother of parrots; Šyení, married to Aruná, mother of Sañpáti and Jatáyu; Bhásí, the mother of jays, owls, crows, peacocks, pigeons, and fowls; Kraunchí, the parent of curlews, herons, cranes; and Dhútra-ráshtri, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuđá.

2 Most of the Puráñás agree in this account. But the Bhága-
vata makes Vinatá the wife of Tárksha, and, in this place, sub-
stitutes Saramá, the mother of wild animals. The Váyu adds the metres of the Vedas, as the daughters of Vinatá; and the Padma gives her one daughter, Saudámíni.

3 The dragons of modern fable. Anáyus (or Danáyus) is

* Professor Wilson put "Gridhriká".
† This reading actually occurs in two MSS. that I have examined.
‡ Tárksha is a name of Kaśyapa; and Garuđa is said—in the Bhá-
gavata-puráña, VI, 6, 22—to be his son by Suparñía. Vide supra, p. 28, note 2, and my extract, there given, from the Bhága-
vata-puráña.
The progeny of Kadrú were a thousand powerful many-headed serpents, of immeasurable might, subject to Garúda;* the chief amongst whom were Śesha, Vásuki, Takshaka, Śankha, Śweta, Mahápadma, Kambala, Áswatara, Elápatra, Nága, Karkófaka, Dhananjaya, and many other fierce and venomous serpents.¹

The family of Krodhavaśá were, all, sharp-toothed monsters,² whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.³†

 substituted for Suráṣá, in the Váyu, and in one of the accounts of the Padma.‡ The Bhágavata says§ Rákshasas were her offspring. The Matsya has both Suráṣá and Anáyus; making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

¹ The Váyu names forty; the most noted amongst whom, in addition to those of the text, are Airávata, Dhritaráshtra, Maháníla, Baláhaka, Anjana, Pushpadaríshtra, Durmukha, Káliya, Puúdaráika, Kapila, Náhusha, and Maúi.

² By Daúshístin (दास्तिन) some understand serpents; some, Rákshasas: but, by the context, carnivorous animals, birds, and fishes seem intended. The Váyu makes Krodhavaśá the mother of twelve daughters, Mrígí and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhútas and Piśáchas, or goblins, sprang.

³ One copy only inserts a half-stanza here: “Krodhá was

* Suparíá, in the original.
† All the MSS, accessible to me read as follows:

गणं कृधवणं विन्दं तथा: सचेच च द्विप्रणः।
खलना: पञ्चणोऽन्यं द्रास्त्यं: पिश्चिताश्ना:॥

"Know thus her irascible brood", &c.

It is Kadrú that is referred to; and there is no mention of “Krodhavaśá”.
‡ Vide supra, p. 26, note 1.
§ It says—VI., 6, 28—Yátudhánas. These are a sort of goblins (?).
† According to the Bhágavata-puráña, VI., 6, 27, the serpents and other reptiles were offspring of Krodhavaśá.
Surabhi was the mother of cows and buffaloes:¹ Irá,* of trees, and creeping plants, and shrubs, and every kind of grass; Khasá, of the Yakshas² and Rákshasas; Muni, of the Apsarasas;³ and Arishá, of the illustrious Gandharvas.

the mother of the Piśáchas”;† which is an interpolation, apparently, from the Matsya or Hari Vamsa. The Padma Puráña, second legend, makes Krodhá the mother of the Bhútas; and Piśáchá, of the Piśáchas.

¹ The Bhágavata‡ says, of animals with cloven hoofs. The Váyu has, of the eleven Rudras, of the bull of Śiva, and of two daughters, Rohini and Gandharvi; from the former of whom descended horned cattle, and, from the latter, horses.

² According to the Váyu, Khasá had two sons, Yaksha and Rákshas, severally the progenitors of those beings.

³ The Padma, second series, makes Vách the mother of both Apsarasas and Gandharvas. The Váyu has long lists of the names of both classes, as well as of Vidyádharas and Kimnaras. The Apsarasas are distinguished as of two kinds, Laukika, ‘worldly’, of whom thirty-four are specified; and Daivika or ‘divine’, ten in number. The latter furnish the individuals most frequently engaged in the interruption of the penances of holy sages, such as Menaká, Sahajanyá, Ghrítáchí, Pramlochá, Viśwáchí, and Púrvachitti. Urvasí is of a different order to both, being the daughter of Náráyaána. Rambahá, Tilottamá, Miśrakeší, are included amongst the Laukika nymphs. There are also fourteen Gañás or troops of Apsarasas, bearing peculiar designations, as Áhútás, Śobhayantis, Vegavatis, &c.§

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* See my third note in p 26, supra.
† I find it in several MSS.; and it occurs in the text as recognized by the smaller commentary. It is in these words:

क्रोधा तु जनयामास पिशाचांच्य महावलान।

But three copies have, instead of क्रोधा तु, गासु व।

‡ VI., 6, 26.
§ See the note at the end of this chapter.
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) Swárochisha Manwantara. In the (present or) Vaivaswata Manwantara, Brahmá 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 Ṛṣis, who were, formerly, mind-engendered, and was, himself, the grandsire of the Gandharvas, serpents, gods, and Dānavas.

1 The Kúrma, Matsya, Brahma, Linga, Agni, Padma, and Váyu Puráṇas agree, generally, with our text, in the description of Kaśyapa’s wives and progeny. The Váyu 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 Vaṅga, 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 ‘Brahmá, the grandsire of the Gandharvas, &c., appointed the seven Ṛṣis, 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:’ बुधगः वार्तवात्मकत्वायामः गद्यवाची जीवितात्मकधिकारिकाः कल्पयामाः. In the other it is said, ‘Brahmá, the grandsire of the Gandharvas, &c., appointed the seven Ṛṣis, 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:’ वाक्यान्तरसंस्कृतस्तव्यं तव वद्यवाच ब्रह्मापुत्रं वाक्यात्मकोऽत्मकारिकाः कल्पयामाः. Instead of “putratve”, ‘in the state of sons’, the reading is, sometimes, “pitratve”, ‘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 Ṛṣis. The other explanation agrees with the preceding, in ascribing the birth of
Diti, having lost her children, propitiated Kasyapa:

all creatures to the intermediate agency of the seven Rishis, but calls them the actual sons of Brahma, begotten, at the sacrifice of Varuna, in the sacrificial fire: एवं कथा तत्र ऋषिः वापृतेन व्रज्ञो द्विवकन्यादशर्शमस्त्वे स्वरतत्स्याः उत्ते जाताः: साप्तयाः पुत्रैले कालपता विरोधः। The authority for the story is not given, beyond its being in other Purånas, पुराणानां पुराणाने। It has the air of a modern mystification. The latter member of the passage is separated altogether from the foregoing, and carried on to what follows; thus: “In the war of the Gandharvas, serpents, gods, and demons, Diti having lost her children”, &c.; the word ‘virodha’ being understood, it is said: विरोध इति श्रीपि। This is defended by the authority of the Hari Varhasa, where the passage occurs, word for word, except in the last half-stanza, which, instead of

गन्धर्वभोगित्वानं द्रानवानं च सत्तम ।

occurs

ततो विरोधे द्रानवानं द्रानवानं च भारत ।

The parallel passages are thus rendered by M. Langlois: जे Le

* The first Sanskrit extract, in this note, is from the smaller commentary; this one, from the larger.

The passage annotated is as follows:

एवं मन्वन्ते तात सर्गः व्रज्ञार्न्यिच्छिपि स्वतः।
वेवस्यते च महति वालणेन चित्ते ऋषिः॥
जुज्ञानस्य व्रज्ञो वै प्रजासार्गे इत्योचति।
पूवं च तु सम्पूर्णुनुम्न्या नानसाधः॥
पुत्र्ले कल्याणमास ग्यामेव विपामहः।
गन्धर्वभोगित्वानं द्रानवानं च सत्तम ॥

† Harivamśa, 238. But the Calcutta edition has, in place of द्रानवानं च, द्रानवानं च.||

‡ Vol. I., pp. 22 and 23. The original — Harivamśa, 236 and 237— is as follows:

एवं मन्वन्ते तात सर्ग: स्वरोच्चिपि स्वतः।
वेवस्यते तु महति वालणेन चित्ते ऋषिः॥
जुज्ञानस्य व्रज्ञो वै प्रजासार्गे इत्योचति।
पूवं च तु श्रीवर्षोनुम्न्या नानसाधः॥
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, Kasyapa 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;

Manou Śwārotchicha avait cessé de régner, quand cette création eut lieu: c'était sous l'empire du Manou Vēvaswata, le sacrifice de Varouña avait commencé. La première création fut celle de Brahmā, quand il jugea qu'il était temps de procéder à son sacrifice, et que, souverain aïeul du monde, il forma lui-même dans sa pensée et enfanta les sept Brahmarshis.*

* In the original, Śakra.
† Here the Sanskrit inserts the name of Maghavat.
‡ चङ्कला याद्योऽः श्राच द्रिति: शयनमाविष्ट :।
चिद्रां चाहारयासमास तथा: कृति प्रविष्ठ सं: ॥
च्छ्रारणयम्हाखें चिर्चेद्याय संस्था।
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 rodíḥ, 'weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunder-bolt.‡

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

* Śakra, in the Sanskrit.
† The original has Maghavat.
‡ Since the publication of his Vishnū-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,—involving an obvious allegory,—the Maruts, or Winds, who are naturally associated with the firmament. We have, indeed, a god of the wind, in Váyu; 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 Vṛitra, and aiding and encouraging his exertions. They are called the sons of Pṛiśnī, 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 scholiast endeavours to connect the history of their origin with that narrated in the Puránas,
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 (ma) weep (rodīḥ),"—which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested." Translation of the Rīg-veda, Vol. I., Introduction, pp. XXXII and XXXIII.

"The scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yāsaka, Nir., 11, 13. They sound (ruvantī, from ru), having attained mid-heaven (mitam); or, They sound without measure (awnitaṃ); or, They shine (from ruch) in the clouds made (mitaṃ) by themselves; or, They hasten (dravantī) 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'. Sāyaṇa also cites the Paurāṇik 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 Pūrāṇas, they were beheld in deep affliction by Śiva and Pārvatī, as they were passing sportively along. The latter said to the former: If you love me, transform these lumps of flesh into boys. Mahēṣa accordingly made them boys of like form, like age, and similarly accoutred, and gave them to Pārvatī, as her sons; whence they are called the sons of Rudra.' The Nīti-manjari adds other legends; one, that Pārvatī, hearing the lamentations of Diti, entreated Śiva to give the shapeless births forms; telling them not to weep (ma ādiḥ); another, that he actually begot them, in the form of a bull, on Prithivī, the 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 passagas 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 Apsaras is taken from Goldstücker's Sanskrit Dictionary, pp. 222 and 223:

"The Sāma-veda makes no mention of them; the Rīg-veda names, as such, Urvaśī, (the Anukram. of the Rīg-v., two Apsarasas Śikhaṃdinī, as
authoresses of a hymn); in the Vājasan.-s. of the Yajur-veda there occur five pairs of Apsarases,—Punjikasthālā and Kratusthālā, Menakā and Sahajanyā, Pramlochānti and Anamlochānti, Viśwāchī and Ghṛitáchī, Urvaśī and Pūrvachittī; in the Satapatha-br., Sakuntalā and Urvaśī; in the Atharva-veda, Ugrampaśyā, Ugrajit, and Rāshibrabhūt. In the Ādi-
parvan of the Mahābhārata, several of these divinities are enumerated under two heads, the first comprising Anúchānā (v. l. Anúnā, another MS., Anúnā), Anavadyā, Guúamukhyā (v. l. Priyamukhyā), Guúávarā (v. l. Gaúávarā), Adrikā (v. l. Aṭṭikā), Somā (v. l. Sāchā), Miśrakeśī, Alambushā, Maricī, Śuchikā (v. l. Ishukā), Vidyutparā, Tilottamā (v. l. Tulā and Anagāhā), Ambikā, Lakshaṇā, Kshemā, Devī, Rambhā, Manorāmā [v. l. Manoharā: or devī ‘divine’ and manorāmā (or manoharā) ‘beautiful’ are, perhaps, epithets of Rambhā], Asitā, Subāhū, Supriyā, Vapus (v. l. Suvapus), Puṇḍarikā, Sugandhā, Surasā (v. l. Surathā), Pramāthīni, Kāmyā, and Śāradwati; the second comprising the following eleven: Menakā, Sahajanyā, Karūkā (v. l. Parūnī), Punjikasthālā, Ritusthālā (v. l. Kratusthālā), Ghṛitáchī, Viśwāchī, Pūrvachittī (v. l. Viprachittī), Umlochā, Pramlochā (v. l. Pramlā), and Urvaśī. (Hemachandra mentions two Apsarases, Saudāmini and Chitrā. Other names, too, will occur in the following.)

“As regards their origin, the Rāmāyaṇa makes them arise from the Ocean, when it was churned, by the gods, for obtaining the Amrīta; Menu represents them as one of the creations of the seven Manus, themselves created by the seven Prajāpatis, Maricī, Atri, &c.; in the later mythology, they are daughters of Kaśyapa by Muni (e. g., according to the Viṣhū and Bhāgav.-pur.), or by Vāch (according to the Padma-p.), or some by Muni, some by Prādhā; while a third class is created by the mere will of Kaśyapa. Thus, according to the Harivaṇṣa, the daughters of K. and Prādhā are Anavadyā, Anukā, Anúnā (v. l. Arunā), Aruṇāpriyā, Anugā, Subhaṅgā, (two names seem omitted); of K. and Muni, Alambushā, Miśrakeśī, Puṇḍarikā, Tilottamā, Surūpā, Lakṣhmaṇā, Kshemā, Rambhā, Manorāmā (or ‘the beautiful Rambhā’), Asitā, Subāhū, Suvrītā, Sumukhī, Supriyā, Sugandhā, Surasā (v. l. Suramā), Pramāthīni, Kāmyā (v. l. Kaśyā), and Śāradwati. Those created by the will of the Prajāpati, and called the Vaidik Apsarases, are Menakā, Sahajanyā, Parūnī (v. l. Parūnā), Punjikasthālā, Ghṛitasthālā, Ghṛitáchī, Viśwāchī, Urvaśī, Anumlochā, Pramlochā, and Manovatī. The two Śīkhaṇḍinis of the Anukṛ. of the Rīg-v. are also daughters of K.). Another and more elaborate list is that of the Viṣṇu-purāṇa. [It is omitted in two E. I. H. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severely, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśī instead of Mitrakeśī, Punjikasthālā for Punjakastanā, Kratusthālā for Vṛtastanā, &c., the correction appeared safe; in others, it was preferable to give the doubtful reading.] This Purāṇa mentions, in the first place,
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, names): Antachārā, Daśavadyā (?), Priyasishyā, Surottmā, Miśrakṣēṣi, Śachi, Piṣūṇī (v. l. Parūni), Alambushā, Mārichi, Śuchikā, Vidyudwarāṇā, Tilottmā, Adrikā, Lakshaṇā (?), Devi, Rambhā, Manoramā (or, the divine, beautiful Rambhā), Sucharā, Subhāṅā, Sūrītā (?), Sūnītā (?), Supratishthitā, Piṣūrākā, Akṣagandhā (?), Sudantā, Subrasā, Hemā, Sāradwatī, Suvrītā, Kamalāchayā, Subhajā, Haṁsapādā; these are called the laukī or worldly Apsarases; then six daughters of Gandharvas: Suyaśā, Gāndharvi, Vidyāvati, Asvavati, Sumukhī, Varāṇaṇā; and four daughters of Suyāśa, also called Apsarases: Lauheyyi, Bharatā, Kṛiṣṭāngī (v. l. Kṛiṣṭāṅgi), and Viśāla; then eight daughters of Kaśyapa, by Arishṭā: Anavadyā, Anavaṣā, Atyantamadanaṇiprī, Surūpā, Subhagā, Bhāṣi, Manovatī, and Sukeśi; then the daivatī or divine Apsarases: Vedākā (sic, but v. l. Menakā), Sahajanyā, Pārāṇī, Punjikasthīla, Kratu-
sthīla, Ghrītāchī, Viśāchī, Purvavatī, Purnochattī, Anumlochanti, to whom are added Urvasī, born from the thigh of Nārāyaṇa, and Menakā, the daughter of Brahmā. Besides these, the Viṣyup-ṃ, mentions fourteen gaṇas or classes of Apsarases: 1. The Śobhayantyas, produced by the mind (manas) of Brahmā, 2. the Vegavatyaś, born in heaven (? the MSS. 

कृष्णन: ), 3. the Uṛyās, (? or, perhaps Uṛjas, cf. Vājīas., 18, 41), pro-
duced by Agni (cf. Vājīas., 18, 38), 4. the Āyuvatīyas, by the Sun (cf. Vājīas., 18, 39), 5. the Subhancharās, by Wind (cf. Vājīas., 18, 41), 6. the Kuravās (?), by the Moon (MSS.: ...) समझ द्वियानि कुरव: सुभा: ; perhaps their name is Bhekurayas, as occurring also in another passage of one MS.; cf. Vājīas., 18, 40), 7. the Śubhās (?), by Sacriiuce (¿ or, perhaps, Stāvās, cf. Vājīas., 18, 42), 8. the Vahṇayās (? or, perhaps, Eshṇayas, cf. Vājīas., 18, 43), by the Rīch and Sāman-verses, 9. the Amiṭās, by Amiṭā, 10. the Mudas, by Water; (three MSS. have 

वायुपन्य: , and one MS., वायूपन्य:, which, however, must be corrected to 

वायुपन्य: , since वायुजन: occurs under 5; cf. Vājīas., 18, 38), 11. the Bhavās (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhiravās, by Death (cf. Vājīas., 24, 37), and 14. the Śoshayantyas, by Love: (this list is, probably, meant by the author of the Kādambari, who—ed. Calc., p. 122—prefers to give fourteen classes of Apsaras, but, in fact, names only thirteen; fathering, moreover, one class on Da-ksha). The Harīvaṇāśa (v. 6798) speaks of seven gaṇas of Apsaras, but without naming them. Vyādi, as quoted in a comm. on Hema-chandra, 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, Sulochanā, from Yama, Urvasī, from the left thigh of Vīṣṇu, Rambhā, from the mouth of Brahmā, Chitralekha, from his hand, and, from his head, Mahāchittā, Kākalikā, Mārichi, Śuchikā, Vi-
dyutparíñī, Tilottamá, Adriká, Lakshañá, Kshema, the divine and beautiful Rámá (or Dívýá, Ráma, Manorámá), Iémá, Súgañdhá, Suvásn, Subáñú, Svavatá, Asitá, Sáradwati, Puúdariká, Surasá, Súñírá, Suvátá, Kámalá, Hamsapadí, Sumukhi, Menaká, Sahajanyá, Parini, Punjikasthalá, Kítsa-thálá, Ghrítáchi, and Viśwáchi.

"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 Ríg-veda where mention is made of them. At a subsequent period, when the Gandharva of the Ríg-veda,—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 Yajur-veda, 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; Rich and Sáman hymns, the A. of the G. Manas (creating will). In another passage of the Vájas., Fire is connected (Mahídharà, in the two months of Vasantá or spring) with the two Apsarases, Punjikasthalá and Krátusthalá (considered, by the comm., as personifications of a principal and an intermediate point of the compass), Wind (Viśwakarman), with Menaká and Sahajanyá (comm., in the two months of Gríshma or the hot season), Sun (Viśwavyachas), with Pramlochantí and Anumlochantí (comm., in the two months of Varshá or the rainy season), Sacrifice (Samyadwasu), with Viśváchi and Ghrítáchi (comm., in the two months of Śarad or the sultry season), Parjanya (Arvágwasu), with Urvasí and Púrvachíti (comm., in the two months of Hemanta or the cold season). This latter idea becomes, then, more systematized in the Puráñas, where a description is given of the genii that attend the chariot of the Sun in its yearly course. Thus, the Bhágavatap. mentions that, besides the Kishis, Gandharvas, &c., also one gañá or troop of Apsarases pays adoration to the Sun every month; and the Visñūp., that, among the genii who preside each in every month over the chariot of the Sun, Krátusthalá performs this function in the month Madhu, Punjikasthalá, in the month Mādhava, Mená, in Śuchi, Sahajanyá, in Śukra, Pramlochá, in Nábas, Anumlochá, in Bhádrapada, Ghrítáchi, in Áświni, Viśváchí, in Kárttiká, Urvasí, in Agra-háyaña, Púrvachíti, in Pausha, Tilottamá, in Mágha, Rambhá, in Phálguna. An analogous description is given in the Váyu-p., with the only difference that Víprachíti takes the place of Púrvachíti, apparently with less correctness; as this account is a strict development of the quoted passage of the Yajur-veda (Vájas., 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 Apsaras, 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 Vishńu. Four varieties of spiritual contemplation. Two conditions of spirit. The perceptible attributes of Vishńu types of his imperceptible properties. Vishńu everything. Merit of hearing the first book of the Vishńu Puráńa.

Paráśara.—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. Vaiśravaṇa was made king over kings, and Varuña, over the waters. Vishńu was the chief of the Ádityas; Pávaka, of the Vasus; Daksha, of the patriarchs; Vásava, 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; Garuḍa, of birds; Indra,§ of the gods. Uchcháiśravas was the chief of horses; Vrīshabha, of kine. Śesha became the snake-king; the lion, the monarch of the beasts: and the sovereign of the trees was the

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* यदाभिषितः स पूषुः पूषः राज्यः महारिषिः।
ततः कः मेणि राज्यायि दृढ़ी लोकपितामहः॥

† Virudh.
‡ Marut.
§ Vásava, in the original.
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holy fig-tree.¹ Having thus fixed the limits of each authority, the great progenitor* Brahmá stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairája,† the regent of the east; Šankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumáta, the son of Rajas, regent of the west; and Hiraýyaroma, the son of the patriarch Parjanya, regent of the north.² 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 Vishńu, as instruments for the preservation of the world;‡ all the

¹ These are similarly enumerated in the Váyu, Brahma, Padma, Bhágavata, &c.,§ with some additions; as, Agni, king of the Pitris; Váyu, of the Gandharvas; Śúlapáu (Śiva), of the Bhútas; Kubera, of riches and of the Yakshas; Vásuki, of the Nágas; Takshaka, of serpents; Chitraratha, of the Gandharvas; Kámadeva, of the Apsarasas; Viprachitti, of the Dánavas; Ráhu, of meteors; Parjanya, of clouds; Saúvatsara, of times and seasons; Samudra, of rivers; Himavat, of mountains, &c.

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

* Prajápatipati. † Professor Wilson had “Viraja”.

§ Also see the Bhagavad-gitá, X., 21-37; the Íswara-gitá, from the Kúrma-puráña, 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.
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 Dánavas, 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 Janárdana operate in creation, preservation, and destruction. In one portion, as Brahmá, the invisible assumes a visible form; in another portion, he, as Maríchi 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

* Piśitásū.
† The original is रजःसत्वा दिसंग्रहः।
‡ मरीचिमिश्रः पतवः प्रजानामन्यभागः।
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.*

Brahma, Daksha,† time, and all creatures are the four energies of Hari which are the causes of creation. Vishnu, Manu and the rest, time, and all creatures are the four energies of Vishnu which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janardana 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 Brahman,‡ the patriarchs,§ and living animals. Brahma creates, in the beginning, Then the patriarchs beget progeny; and then animals incessantly multiply their kinds. But Brahma 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 Janardana, as Rudra. Thus, Janardana is the creator, the preserver, and the destroyer of the whole

* विभागकल्पना ब्रह्मेऽकथित सार्वकालिकी।
† The Sanskrit is दृढ़ताप, “Daksha and the like”.
‡ Dhátri, in the original.
§ Here, and in the following sentence, “patriarchs” represents “Marichi and the like.”
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. ¹

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 Yogi who is desirous of liberation, as suppression of breath ₂ 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 Yogi, is discriminative knowledge: and this is the first variety of the condition of Brahma. ³ The second sort is the

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¹ Vibhūti, † superhuman or divine power or dignity.

² The question, according to the commentator, implies a doubt how the supreme being, who is without qualities, can be subject to specific variety, or to existence in divided and different conditions.

³ Of Brahmabhūta (ब्रह्मभूत); of him who, or that which, becomes identified with the supreme spirit, which is the same, respectively, with absolute wisdom, Jñāna (ज्ञान), and discriminative

* Prānāyāma.
† The original is परम पद्म, 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 Vishňu, 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 unequalled; 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

wisdom, Vijnána (विज्ञान); leading to felicity, or the condition of Brahma, expressed by the words Sach chid ánandam (सचि-द्रानन्दम्),† ‘entire tranquillity of mind,’ or ‘internal enjoyment’; the same, also, with the combination of wisdom and tranquillity, which the devotee believes to exist in Advaïta, ‘non-duality,’ or unity of god and himself; and, finally, the same with the aggregate of these three processes, or the conviction that spirit is one, universal, and the same.

The epithets of Jnána, ‘wisdom,’ here employed, are taken from the Yoga philosophy. ‘Requires no exercise’, Nirvyápaéra

* साधनाल्मिकं ज्ञानं मुक्तं योगिनो हि तत् । 
स बेदः प्रथमलक्ष्य ब्रह्मभूतस्य वै सुने ॥ 
युक्तं: भेवःसुत्कल्यं साध्यं यद्वैयोगिन: । 
तदाल्मिकविज्ञानं द्वितीयं शो महामुनि ॥

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

† The words of the commentary are सचि-द्रानन्दम्; “Brahma—existence, intellect, and felicity.”
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 Vishnu,—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

(निवृत्यपर), is explained, 'without the practice of abstract contemplation', &c. (धानादिगुण्य). 'Not to be taught', Anákhyeya (अनाक्षेय); 'not capable of being enjoined' (त्रिशासनह). 'Internally diffused', Vyáptimátra (व्याप्तिमात्र), means 'mental identification of individual with universal spirit' (सन्नात्रहाकारतामात्रायुक्तम्). The phrase चालसभोधितिः is translated 'the object of which is self-illumination', is explained स्वप्रकाशः. 'Simply existent' (सत्तात्म) is said to mean, 'being unmodified by the accidents of happiness', &c. (आनन्दादिविशिष्यति) consequently it is not to be defined (अलचन). So the Yoga Pradípa explains Samádhi or contemplation to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (सन्नात्रस्वभवत्य आनन्दाकारतया स्विनितिः संप्रभात्तात्माशी समाधिरिहिताः). 'Tranquil', Praśánta (प्रशांत), is 'being void of passion', &c., (रागादिगुण्य). 'Fearless'; not dreading agitation or perplexity by ideas of duality (द्वृत्तवेत्तरभयम्). 'Pure'; undisturbed by external objects (निविन्यय). 'Not the theme of reasoning' (दुर्विन्यय); that is, 'not to be ascertained by logical deduction' (अविनितक्यो). 'Stands in no need of support' (असंयतन्त्रय); not resting or depending upon perceptible objects (निविन्ययलाद्रात्युत्पूणयम्).

* एवंप्रकारसमस्यन निवृत्य वापकमचयम्।
  समसाहेयरिहितं विभव्यख्यं परमं पद्म॥
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 feebleter, 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, Vishúu, and Śiva are the most powerful energies of god. Next to them are the inferior deities; then, the attendant spirits;† then, men; then, animals;‡ birds, insects,§ vegetables:∥ each becoming more and more feeble, as they are further from their primitive source. In this way, illustrious Brahman, 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 Vishúu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which

* The original has Brahma for "being".
† For "attendant spirits" the Sanskrit has "Daksha and the like".
‡ Insert "wild beasts", mṛiga.
§ Sarisṛipa.
∥ This represents वृक्षगुल्लादच्, "trees, shrubs, and the like".
is accompanied by suitable elements, is effected\(^1\) 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, com-
posed 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 Vishńu bears
the whole world, abiding in his nature, characterized
by ornaments and weapons.

Parásara.—Having offered salutation to the mighty
and indescribable Vishńu, I repeat to you what was
formerly related to me by Vasishśtha. The glorious

\(^1\) The great Yoga is produced (महायोगः न न न न यायते).
This great Yoga or union is to have its relation or dependence
(सालम्बन), which is Vishńu (वैष्णव); and its seed (सवीचा),
or mystical ejaculations; and to be accompanied with Mantras
and silent repetitions or Japa (सम्बद्धपाठिसहित).†

* सर्वसंति:भयो विष्णुः हस्तवं व्रज्ञव्यः परस्मः ॥
सूर्यो विद्विगति: पूर्वं योगानग्न्य चित्त्वति:।
सालम्बनो महायोगः सवीचा व च संस्कृतः ॥
मनुष्यवाहीति सम्म्युक्ततां जायति सुने।
स पर: परम्परीयो व्रज्ञव्यः समन्तरः ॥
सूर्यात्मव्यं महाभाग सर्वात्मकाम्यो हरिः ॥
तत्र सर्विन्द्र प्रोतम्यं विन्दवीविन्दवालं जगत् ॥
ततो जग्म्य विनिन्दविन्दवालं सुने।
चहन्तरमतयो विष्णुविभवेश्वरीय: ॥
पुष्पाव्यक्तमयं भुव्याभस्तवश्चयवः ॥

† 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 (Pradhána) is seated on the eternal, as the Śrívasta mark. Intellect abides in Mádhava, in the form of his mace. The lord (Īswara) supports egotism (Ahamkára) in its twofold division into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishúu holds, in the form of his discus, the mind, whose thoughts (like the weapon), fly swifter than the winds. The necklace of the deity, Vaijayantí, composed of five precious gems,¹ is the aggregate of the five elemental rudiments.* Janárdana 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 Hrishikéśa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind.²; Puídaríkáksha, the lord of all, assumes

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

* पञ्च्राश्या तु या माला वैजयन्ती महामृत्:।
 सा भूतेश्वरसंघातो भूतमाला च वै द्विज॥

† Asi-ratna.

‡ अश्वभूपशसंघानस्यहृद्यें हृद्वजितः ।
 विभवति मायाहृद्यो श्रीस्ये प्राणिनां हरि:॥


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 Vedánta, as the Rich, Yajus, Sáman, 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;¹ 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 Yogin here says to himself: “I meditate upon the jewel on Vishúu’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 Ákhyánáni (आख्यानानि) is said to denote the Puráñas, and Anuváda (ञ्जुवाद), the Kalpa Sútra, and similar works containing directions for supplementary rites.

* कलाकाष्ठानिमित्तयादिदृश्यन्त्यज्ञानिन्यानि: ।
बालस्येक्ष्यी भगवान्पारो हरिरवयः ॥
भूवलोकं य भुवलोकं: खलोकं मुनिसत्तमं ।
महाजेनस्तयः सवय: सप्प लोकं दृमते विशुः: ॥
is said or sung; are the body of the mighty Vishnú, assuming the form of sound.* All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnú. I am Hari. All that I behold is Jñárdana. 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 Puráña been duly revealed to you; listening to which expiates all offences. The man who hears this Puráña obtains the fruit of bathing in the Pushkara lake† for twelve years, in the month of Kárttika.‡ The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.‡

* The celebrated lake Pokher, in Ajmere.

† “At the full of the moon in Kárttika”, kárttikyáṃ.
‡ The original, in the MSS. at my command, is as follows:

देवर्षिपितुःगर्भयङ्कार्दीवा च संभवम्
भवनि गुह्यते: पुंसो देवाया वरदा मुनि

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

Descendants of Priyavrata, the eldest son of Swáyamíbhuvá Manú: his ten sons: three adopt a religious life; the others become kings of the seven Dwípas or isles of the earth. Agnídhra, king of Jambú-dwípa, divides it into nine portions, which he distributes amongst his sons. Nábhi, king of the south, succeeded by Rishabha, and he, by Bharata: India named, after him, Bhárata: his descendants reign during the Swáyamíbhuvá Manwantara.

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 Uttánápáda were the sons of Swáyamíbhuvá (Manú): and you repeated the story of Dhruva, the son of Uttánápáda. 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.

PARÁŚARA.—Priyavrata married Kámyá, the daughter of the patriarch Kardama,¹ and had, by her, two

¹ The text reads Kanyá:

कर्दमस्माब्रजां कन्यामुपविवे प्रियवर्तः।

and the commentator has: 'He married the daughter of Kardama,
daughters, Saumrāj and Kukshi, and ten sons, wise, valiant, modest, and dutiful,* named Agnidhra, Agnibāhu, Vapushmat, Dyutimāt, Medhas, Medhātithi, Bhavya, Savana,† Putra: and the tenth was Jyotishmat,¹ illustrious by nature, as by name. These were

whose name was Kanyā? कन्यां कन्यासंज्ञामिति। The copies agree in the reading; and the Vāyu has the same name, Kanyā. But the Mārkaṇḍeya, 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 Vauṇśa (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 Vauṇśa states: ‘Another Kāmyā is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata’ प्रियत्रत्य भाया कर्त्सपुजी काम्याचेत्याह। The name Kanyā is, therefore, most probably, an error of the copyists. The Bhāgavata§ calls the wife of Priyavrata, Barhishmati, the daughter of Viśwakarman.

¹ 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: Ágnidhra, Idhmajihwa, Yajnabāhu, Mahāvīra, Hiraūyaretas, Gṛhitaprīshīha, Savana, Medhātithi, Vīthotra, and Kavi; with one daughter, Úrjaswati. It also calls the Manus, Uttama, Tāmasa, and Rai-vata, the sons of Priyavrata, by another wife.

* In my MSS., daiyta, “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: आत्मानी क्षाम | क्षामासंज्ञामिति वा। 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: आत्मानी क्षाम | क्षामानामीति वा।
§ V., 1, 24.
¶ V., 1, 24, 25, and 28.
the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha, * Agnibáhu, 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 Agnídhra; he gave Jambu-dwípa; to Mdhatithi he gave Plaksha-dwípa; he installed Vapushmat in the sovereignty over the Dwípa of Sálmali,§ and made Jyotishmat king of Kuśa-dwípa; he appointed Dyutimát to rule over Krauncha-dwípa, Bhavya, to reign over Śáka-dwípa; and Savana he nominated the monarch of the Dwípa of Pushkara.

Agnídhra, the king of Jambu-dwípa, had nine sons,

According to the Bhágavata, ‖ he drove his chariot seven times round the earth; and the ruts left by the wheels became the beds of the oceans, separating it into seven Dwípas.

* A corruption of Medhas, just above. For kindred deprivations, see my third note at p. 107, infra.
† प्रयत्नति दृढः तत्या स्मानां सुनिस्ततम्।
विभृत्य सप्त द्वीपानि मित्राय सुमहादानाम।
‡ The original is:
जम्बुद्वीप महाभागः सोऽ यीध्राय दृढः पिता।

And it is determined, thus, that the Viṣhṇu-puráṇa reads Agnidhra, not Ágnidhra. No other passage is decisive of this point.
§ All the MSS. within my reach here have Śálmala. Both forms are used, however. See the first page of the next chapter.
‖ V., 16, 2: तत्त्वापि प्रयत्नतरथचरणपरिश्राित: समभिः सप्त सिद्धव उपकृम:। यत एतत्सः सम्भृपििर्षिष्ठविकल्पस्त्वः भगवन्वन्ति नूचितः। And see the same work, V., 1, 31.
equal, in splendour, to the patriarchs. They were named Nabhi, Kinñpurusha, Harivarsha, Ilávrita, Ramya, Hiraúvat, Kuru, Bhadráswa, and Ketumála, who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnídhra apportioned Jambu-dwípa amongst his nine sons. He gave to Nabhi the country* called Hima, south (of the Himavat, or snowy mountains). The country of Hema-kúta he gave to Kinñpurusha, and, to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Ilávrita, and, to Ramya, the countries lying between it and the Nila mountain. To Hiraúvat 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 Śrīnagavat range he gave to Kuru. The countries on the east of Meru he assigned to Bhadráswa; and Gandhamádana, (which lay west of it), he gave to Ketumála. Having installed his sons sovereigns in these several regions, the pious king Agnídhra retired to a life of penance at the holy place of pilgrimage, Śálagráma.

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1 Even the Bhágavata† concurs with the other Puráñas 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

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* Varsha.

† V., 2. 19. But it has Ramyaka and Hiraúmaya instead of Ramya and Hiraúvat.
The eight Varshas or countries, Kīmpurūsha 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 anchoret, 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 Vishnū, 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 Śālagrāma 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.

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* यानि किंपुरुषाद्वितीय वर्षांस्यां् महामुनि ||
तेषां खाभाविको सिद्धि सुखमयाय द्यायतः ||
विपर्ययो न तेष्विति जरामुखभयं न च ||
धर्मेनिन्नान्ते तेषाः नोप्रभामतमस्थमाः ||
न तेष्विति युगावस्य सत्त्वसस्व सर्वदा ||

See Original Sanskrit Texts, Part 1., p. 186.

† The Translator inadvertently put "Himāhwa", a word which—p. 102, l. 7, supra,—he has rendered by "called Hima".

‡ 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.\(^1\) The

\[\text{\textsuperscript{1}} \text{‘The great road’, or ‘road of heroes’ (महाध्वानि or वी-रखान). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata;\(^2\) adverts to the same circumstance: बापि वृत्तारमकवलः। 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, Venkaṭa, Kuṭaka, and southern Karnāṭaka, or the western part of the Peninsula; and the adoption of the Jaina belief by the people of those countries. Thus, it is said: \(\text{‘A king of the Konkas, Venkaṭas,\(^\S\) and Kuṭakas, 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}\]

\[* \text{वानप्रस्थविधानिन तत्रापि कृतानिशयः। तपस्ये यथायायामियाज छ सहीपति:॥ तपसा काष्ठोऽभर्षं कशो धमनिसनतः। नपो वीटां मृते द्वारः वीराश्वानं ततो गतः॥} \]

The strange word \textit{vita}, in the last line, the larger commentary thus defines: \textit{वीटा कल्लुक: शिलामयः।} The smaller commentary says: \textit{वीटां कल्लुकस्तुर्शमस्रमकवलम्।}

\[\text{\textsuperscript{\dunderline{1}}} \text{This term is used, by the commentators, in elucidation of the original, which is महाध्वानम, or, more usually, वीराध्वानम. In the larger commentary the former reading is preferred: the smaller follows the latter.}\]

\[\text{\textsuperscript{\dunderline{2}}} V., 6, 8.}\]

\[\text{\textsuperscript{\dunderline{\S}}} \text{Venka is the only reading I have found.}\]
country was termed Bhárata from the time that it was
from ablutions, mouth-washings, and purifications, and will pluck
out the hair of the head, and will revile the world, the deity,
sacrifices, Brahmans, 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 Jaina, Rishabha is the name of the first, and Sumati, of the
fifth, Tirthakara or Jaina saint of the present era. There can be
no doubt, therefore, that the Bhágavata intends this sect; and, as
the Jaina system was not matured until a comparatively modern
date, this composition is determined to be also recent. The

* Bhágavata-puráña, V., 6, 10 and 11:

† Bhágavata-puráña, V., 15, 1:

Burnouf's rendering of this passage is as follows:

"C'est Ríchabha dont les préceptes égareront fatalement Arhat, roi
des Kó̄k̄gas, des Végk̄as et des Kútakas, qui apprendra son histoire,
lorsque, l'injustice dominant dans l'âge Kali, ce prince, après avoir
abandonné la voie sûre de son devoir, prêtera le secours de son intelli-
gence trompée à la mauvaise doctrine et aux fausses croyances.

"C'est par ses efforts que dans l'âge Kali, égarés par la divine Māyā,
les derniers des hommes, méconnaissant les devoirs de leur loi et les
règles de la pureté, adopteront suivant leur caprice des pratiques in-
jurieuses pour les Dévas, comme celles de négliger les bains, les abluc-
tions, les purifications, ou de s'arracher les cheveux; et que troublés par
l'injustice toujours croissante de cet âge, ils outrageront le Védâ, les
Bráhmânes, le sacrifice et le monde de Purucha."

Bhágavata-puráña, V., 15, 1:

भरतेशाख्यः: सुमतिनारामभिर्हिततो यमु ह वाच कौचियाखण्डन
चङ्घमपेद्वीमुखवर्त्तमान चानाया प्रवेदसमाचारां दैवतां व्यानीयाया
पापीयः कलो कल्पिति।
relinquished to Bharata by his father, on his retiring to the woods.¹

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 Śālagrāma.* 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 Indradyumna. His son was Parameshthīn. His son was Pratihārā, who had a celebrated son, named Pratihartrī. His son was Bhava; † who begot Udgītha; who begot Prastā-

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.:†

¹ This etymology is given in other Purāṇas: but the Matsya and Vāyu have a different one, deriving it from the Manu called Bharata, or the cherisher, one who rears or cherishes progeny:

भरणायच प्रजानां वै मनुभरत द्विफळयते।
नित्सङ्गवचनालीव वर्षं तद्भारतं स्मृतम्॥

The Vāyu has, in another place, the more common explanation also:

हिमालं दृचिणवर्षं तस्य (भरतस्य) नामा बिद्वन्द्वधा:।

* 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 Bhuva. One MS. has Drhuvā.
‡ See Vol. I. of Professor Wilson’s collected writings, p. 328.
§ This verse, in its second half, is hypercatalectic. 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.
ra, whose son was Prithu. The son of Prithu was Nakta. His son was Gaya. His son was Nara; whose son was Viraj. The valiant son of Viraj was Dhimat; who begot Mahanta; whose son was Manasyu; whose son was Twashtri. His son was Viraja. His son was Raja. His son was Satajit; who had a hundred sons, of whom Vishwagjyotis was the eldest. Under these princes, Bhárata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country § for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Swáyaníbhuva (Manu), by

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

Prayávat várnam vibhajyam samudrásiddha: ।
Akróreónam kítya viṣṇu: sriprasāram āyaka ॥

* Prastáva likewise occurs: and the smaller commentary has Prástávi.
† Mahátman is a variant.
‡ lādhāra āradhā vibhají rajásukhárayámostu: ।
aññañjñārjusákññ jāti puruṣànta purna: ॥

Raja and Viraja, 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.

§ Bháratí, in the Sanskrit.

|| At V., 15, the Bhágavata-paráña traces Satajit as follows: Sumati, Devatájí, Devadúnya, Parameshtin, Pratiha, Pratihartí, Bhúman, Udgháta, Prástáva, Vibhú, Príthusheñá, Nakta, Gaya, Chitraratha, Samráj, Marichi, Bindumát, Madhu, Viravrata, Manthu, Bhuuvána, Twashtri, Viraja, Satajit.

|| V., 15, 14.
which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varāha.¹

¹ The descendants of Priyavrata were the kings of the earth in the first or Swáyanbhuva Manwantara. Those of Uttánapáda, his brother, are placed, rather incongruously, in the second or Swárochisha Manwantara; whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivaswata 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 Dwīpas and seven seas. 
Jambu-dwīpa. Mount Meru: its extent and boundaries. Extent 
of Ilāvītā. Groves, lakes, and branches, of Meru. Cities of the 
gods. Rivers. The forms of Vishṇu worshipped in different 
Varshas.

Maitreyā.—You have related to me, Brahman, the 
creation of Swāyamībhuva. 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.

Parāśāra.—You shall hear, Maitreyā, a brief ac-
count 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 
(Ikṣhu), of wine (Surā), of clarified butter (Sarpis), of 
curds (Dadhī), of milk (Dugdhā), and of fresh water 
(Jala).¹

¹ The geography of the Purāṇas occurs in most of these works, 
and, in all the main features,—the seven Dwīpas, seven seas, 
the divisions of Jambu-dwīpa, the situation and extend 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, Mārkaṇḍeya, and Vāyu present many

* Two MSS. which I have consulted give Śālmala.
Jambu-dwīpa is in the centre of all these. And in the centre of this (continent) is the golden mountain passages common to them and the Vishnū, or to one another. The Vāyu, as usual, enters most fully into particulars. The Bhāgavata 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 Mahābhārata, Bhīshma Parvan, has an account essentially the same; and many of the stanzas are common to it and different Purāṇas. It does not follow the same order, and has some peculiarities; one of which is, calling Jambu-dwīpa Sudarśana; such being the name of the Jambu-tree. It is said, also, to consist of two portions, called Pippala and Śaśa, which are reflected in the lunar orb, as in a mirror.*

*Bhāskara Āchārya, writing in the middle of the eleventh century, gives an abstract, avowedly drawn from the Purāṇas, 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 Paurāṇik statements. His words are as follows:

"Venerable teachers have stated that Jambūdīvpa embraces the whole northern hemisphere lying to the north of the salt sea, and that the other six Dwīpas, 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] Śrī, and where the omnipresent Vāsudeva, to whose lotos-feet Brahmā 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 Vaḍavānala. The Pātalalokas [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 Śāka, Śālmala, Kauśa, Krauncha, Gomedaka, and Pushkara [Dwīpas] are situated [in the intervals of the above-mentioned seas] in
Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below (the surface of the earth)

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 Hemakúṭa [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 Śrīngavat, Śukla, 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 Bhāratavarsha. To the north of it lies Kiṃnaravarsha, and, beyond it, again, Harivarsha. And know that to the north of Siddhapura in like manner are situated the Kuru, Hirāumaya, and Ramyaka Varshas.

"To the north of Yamakoti-pattana lies the Mālyavat [mountain], and, to the north of Romaka-[pattana], the Gandhamádana [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 Mālyavat [mountain] and the sea is called Bhadraturaga by the learned; and geographers have denominated the country between the Gandha mountain and the sea, Ketumālaka.

"Ilavrita, which is bounded by the Nishadha, Nila, Sugandha, and Sumālyaka [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. Expounders of the Purāṇas have further described this [Meru] to be the pericarp of the earth-lotus, whence Brahmá had his birth.

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

"From the clear juice which flows from the fruit of the Jambú springs the Jāmbūnādī. From contact with this juice, earth becomes gold; and it is from this fact that gold is called jāmbūnāda. [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: Chaitráratha, of varied brilliancy [sacred to
is sixteen (thousand). Its diameter, at the summit, is thirty-two (thousand Yojanas), and, at its base, sixteen

Kubera], Nandana, which is the delight of the Apsarasas, Dhriti, which gives refreshment to the gods, and the resplendent Vaibhāraja.

"And in these gardens are beautified four reservoirs, viz., the Arunā, the Mānasa, the Mahāhrada, and the Śvetajala, in due order: and these are the lakes in the waters of which the celestial spirits, when fatigued with their dalliance with the fair goddesses, love to disport themselves.

"Meru divided itself into three peaks, upon which are situated the three cities sacred to Murāri, Ka, and Purāri [denominated Vaikuṭha, Brahmapura, and Kailāsa]; and beneath them are the eight cities sacred to Śatyanaka, Iwalana, Antaka, Rakshas, Ambupā, Aulīa, Śaśin, and Iśā [i.e., the regents of the eight directions (or directions), viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairīta, the west, sacred to Varunā, the north-west, sacred to Vāyu, the north, sacred to Kubera, and the north-east, sacred to Śiva].

"The sacred Ganges, springing from the foot of Vishṇu, falls upon [mount] Meru, and, thence separating itself into four streams, descends, through the heavens, down upon the four vishkambhas [or buttress-hills], and thus falls into the four reservoirs [above described].

"[Of the four streams above mentioned], the first, called Sitā, went to Bhadrāśwa, the second, called Alakanandā, to Bhāratavarsha, the third, called Chakshu, to Ketumāla, and the fourth, called Bhadrā, to Uttarakuru [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 Bhāratavarsha are embraced the following nine khaṇḍas [portions], viz., Aindra, Kaśeru, Tāmraparīṇa, Gabhastimat, Kumārikā, Nāga, Saumya, Vāruṇa, and, lastly, Gāndharva.

"In the Kumaśikā alone is found the subdivision of men into castes. In the remaining khaṇḍas are found all the tribes of antyajas [or out-caste tribes of men]. In this region [Bhāratavarsha] are also seven
thousand; so that this mountain is like the seed-cup of the lotos of the earth.¹

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 Paurāṇiks. The Padma compares its form 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 Bhrigu, a thousand. Sāvarna calls it octagonal; Bhāguri, quadrangular; and Varsháyani says it has a thousand angles. Gálava 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 Matsya has the same colours as the Vāyu, and both contain this line;

चतुर्वर्ष्णं सुर्वनसतुर्णम् समुदिच्छन्।

'Four-coloured, golden, four-cornered, lofty!' But the Vāyu

kulāchala, viz., the Māhendra, Śukti, 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 bhulea-[loka]; and Meru [the third] is called the swar-[loka]. Next is the mahar-[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 Yamakotipūri [90° east of Lankā], sunset at Siddhapura, and midnight at Romaka-pattana."

Bibliotheca Indica, Translation of the Golādhyāya of the Siddhánta-sīromāni, III., 21-44. I have introduced some alterations.

The Gomeda continent, in place of the Plaksha, is mentioned in the Matsya-parānī also. See Dr. Aufrecht's Catalog. Cod. Manuscript., &c., p 41.

See, further, the editor's last note on the fourth chapter of the present book.

II. 8
The boundary mountains (of the earth) are Himavat, Hemakúta, and Nishadha, which lie south (of Meru); and Níla, Svèta, and Sringin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Níla) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas, as it lies more remote from the centre). They are two thousand (Yojanas) in height, and as many in breadth. The Varshas (or countries between these ranges) are: Bhárata (India), south of the Himavat mountains; next, Kûnpurusha, between Himavat and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Níla compares its summit, in one place, to a saucer, and observes that its circumference must be thrice its diameter:

विस्तारात्तिगुण्याखान परिशाहः समनतः।
The Matsya, also, rather incompatibly, says the measurement is that of a circular form, but it is considered quadrangular:

वृत्ताकृतिप्रमाणायं चतुरस्तः समाहितः।

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 Brahmáúda, which is the same, exactly, as that in the Váyn, 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 This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwípa; as the mountain ranges recede from the centre.
or blue mountains to the Śweta (or white) mountains; Hiraṁmaya lies between the Śweta and Śringin ranges; and Uttarakuru is beyond the latter, following the same direction as Bhārata. Each of these is nine thousand (Yojanas) in extent. Ilavṛīta is of similar dimensions; but in the centre of it is the golden mountain Meru: and the country extends nine thousand (Yojanas) in each direction from the four sides of the mountain. There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation. That on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárswa. On each of

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-dwīpa has been said to be 100000 Yojanas. This is thus divided from north to south: Ilavṛīta, 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, Supárswa, and Kumuda.

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

ভারতল প্রথমে বর্ধ তত্ত কিংসুক মুতম।
হিন্দে তথ্যায় মুরুই হিতিন।
রস্মকে চোত্তরে বর্ধ তথ্যায় হিরনময়।
उत्तरा: कुরवद्विव यथा व भारतं तथा।

† V., 16, 12.
these stands, severally, a Kadamba-tree, a Jambu-tree, a Pippala, and a Vaţa;¹ each spreading over eleven hundred (Yojanas, and towering aloft like) banners on the mountains. From the Jambu-tree the insular continent Jambu-dwīpa 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 Jámbunáda, (of which) the ornaments of the Siddhas (are fabricated).

The country of Bhadráswa lies on the east of Meru; and Ketunála, on the west: and between these two is the region of Ilávrita. On the east (of the same) is the forest Chaitrarātha; the Gandhamádana (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

¹ Nauclea Kadamba, Eugenia, Jambu, Ficus religiosa, and Ficus Indica. The Bhágavata substitutes a mango-tree for the Pippala; placing it on Maṇḍara, the Jambu, on Merumandara, the Kadamba, on Supársqa, and the Vaţa, ‡ on Kumuda.

* Phala.
† Compare the Bhágavata-purāña, V., 16, 20.
‡ The original—V., 16, 13—is nyagrodha.
are partaken of by the gods, called Arunoda, Mahábhadra, Ásitoda, * and Mánasa.  

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotos, are, on the east, Sítánta, Mukunda, † Kurará, ‡ Mályavat, and Vaikanka; on the south, Trikúta, Síśira, Patanga, Ruchaka, and Nishadha; on the west, Síkhi-vásas, Vaidúrya, Kapila, Gandhamádana, and Járudhi; and on the north, Sánkhákúta, § Kíshabha, Haṁsa, Nága, and Kálanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.  

1 The Bhágavatapery substitutes Sarvatobhadra for the Gandhamádana forest, and calls the lakes lakes of milk, honey, treacle, and sweet water.  

2 The Váyu 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.)

* Professor Wilson had "Sítoda". In all the MSS. within my reach, the four lakes are enumerated as follows:

अष्टादशोऽ पञ्जाबधक्षेत्रसिताद्रिस्मिताऽ समानसम्।

† Kramunja seems to be the more ordinary lection.  
‡ Kurara is in one of my MSS. It is the reading of the Bhágavatapuráña, V., 16, 27.  
§ One of my MSS. reads Sánkha and Kúfa. The Bhágavatapuráña, V., 16, 27, has Sánkha.  
|| In my MSS., the original of this passage follows immediately the mention of the Járudhi, and is as follows:

मेठोरनवलरेण्य जटराद्रिप्रविष्टविष्टित।

On this the larger commentary observes:

मेठोरनवलरेण्य जटराद्रिप्रविष्टित | पद्धातिपिति शेषपरत्वत्स्मातास्मातं संगविष्टित। अननतरेण्य- 

विष्टित। समिपिष्टित। भग्रत |एवं जटराद्रिय इव्व पूवद्भिः |पिति |क्षिलमात्र | 

तिलाज्ञातराद्रियो च तेषचिकार्यः।

| V., 16, 14 and 15. |
On the summit of Meru is the vast city of Brahmá, 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.\(^1\)

\(^1\) The Lokapálas, or eight deities in that character: Indra, Yama, Varuña, Kubera, Vivasvat, Soma, Agni, and Váyu.* Other cities of the gods are placed upon the spurs, or filament-mountains, by the Váyu; or that of Brahmá on Hemaśringa, of Śankara, on Kálanjara, of Garuḍa, on Vaikanka, and of Kubera, on Kailása. Himavat is also specified, by the same work, as the scene of Śiva's penance, and marriage with Umá; of his assuming the form of a Kiráta or forester; of the birth of Kárttikeya, 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 Váyu\(^\dagger\)], in the forest of Śankha, was born Shadánana, or Kárttikeya, 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:

\begin{quote}

tat śravasya nām yat tataḥ āchāraṃ\padaṃ: 1

tyat śātvat śrīvatsāh: śrīvidyānvarāṇa prati 2

tvattamānivānusākṣa śrīśadbhūtāṃ girīrātī 3

dēvaśārākṣadān: sāndeḥ yat śaktimuptavān 4
\end{quote}

\(*\) See note at the foot of p. 112, supra.

\(\dagger\) It seems to be from the Brahmánda-puráṇa that Colonel Wilford here professes to translate. See the As. Res., Vol. VIII., p. 360.
capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishńu, and washing the lunar orb, falls, here, from the skies,¹ and, after

The legend here alluded to is told, at length, in the Vámana Puráña. Mahishásura, flying from the battle in which Táráka had been slain by Kárttīkeśa, took refuge in a cave in the Krauncha mountain. A dispute arising between Kárttīkeśa 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, who untruly decided in favour of Indra. Kárttīkeśa, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced, at once, it and the demon Mahisha:

एवं द्रुवन्तः क्रौङ्छ सः (कार्तिकीयः) कौधात्रस्फुरिताधरः।
विभेद शतया कौटिक्यव्राहिपिण समं तथा ॥

Another division of Krauncha is ascribed to Paraśuráma. Megha Dúta, v. 59.² Krauncha is, also, sometimes considered to be the name of an Asura killed by Kárttīkeśa. But this is, perhaps, some misapprehension of the Pauránik legend by the grammarians, springing out of the synonyms of Kárttīkeśa, Kraunchári, Kraunchchadáraúña, &c., implying the foe or destroyer of Krauncha, occurring in the Amara and other Kośas.

¹ The Bhágavata† is more circumstantial. The river flowed over the great toe of Vishńu'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 Váyu merely brings it from the lunar orb, and takes no notice of Vishńu's interposition. In a different passage, it describes the detention of Gangá amidst the tresses 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 Mahábhárata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.


† V., 17, 1.
encircling the city, divides into four mighty rivers, flowing in opposite directions.* These rivers are the Śitā,† the Alakanandā, the Chakṣu,‡ 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) Bhārata, and, dividing into seven rivers on the way, falls into the sea. The Chakṣu 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 Uttarākurus, 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, Hládini, and Pávani, going to the east; the Chakṣu, Śitā, and Sindhu, to the west; and the Bhágirathī, to the south.|| The

* सा तच परिता दिशु चतुर्धि प्रतिपरि।
† Nearly all the MSS. examined by me have Śitā; and this is the reading of the Bhāgavata-purāṇa, V., 17, 6. In both the commentaries, however, Śitā seems to be preferred.
‡ Variants of this name, apparently, are Vanju, Vanchu, and Vankshu.
§ पूवेश श्रीलात्सीता तु श्रील यायात्सारिचग।
नरस्ष पूवेशेष भद्राद्रितत साक्षिमस।
|| In a much more venerable work than any Purāṇa we read, much to the same effect:

विस्वसर्ज ततो गंगां हरो विद्वूसरः प्रति।
तत्स्या विस्मयभावायां सम्प्रवारांसि चक्षिर॥
गंगा ब्राह्मणं च नलिनी च तथेऽव च।
तिस्य: प्राची दिशं ग्रहुभङ्ग: श्वरजला: गुभा:॥
सुचुचुधिव सीता च सिरस्वीव महानदी।
तिस्येता दिशं जरमु: सतीन्ति तु दिशं गुभा:॥
Meru, then, is confined between the mountains Nila

Mahábhárata* calls them Vaswokasára, Naliní, Pávání, Jambú-nadí, Sítá, Gangá, and Sindhu. The more usual legend, however, is the first; and it offers some trace of actual geography.† Mr.

The commentator Nagarjuna, who adopts the reading सप्तमि at the end of the second verse, asserts that Páváni and Saraswati are one name only, i. e., the purifying Saraswati. His words are: पावनी सरसवती-लिखा।

The commentator Arjuna Míśra, who is silent on this point, adopts the reading सप्तमः, in place of सप्तमि, and explains it as denoting that the Sindhu is “the seventh division”, namely, of the Ganges: एवमपि सन्धुः सप्तमः। सप्तमि मेदः।

I have changed, in the note to which these remarks are appended, the order in which Professor Wilson named the rivers in question. That order will be seen in the quotation which I make immediately below.

† Professor Wilson has since written as follows: “According to one Puránik legend, the Ganges divided, on its descent, into seven streams, termed the Nalini, Páváni, and Hládini, going to the east; the Chakshu, Sítá, and Sindhu, to the west; and the Bhágirathi or Ganges proper, to the south. In one place in the Mahábhárata, the seven rivers are termed Vaswokasára, Naliní, Páváni, Gangá, Sítá, Sindhu, and Jambúnadi; in another, Gangá, Yamuná, Plakshagá, Rathasthá, Saryu, Gomáti, and Gandaki. In a text quoted and commented on by Yáaska, we have ten rivers, named Gangá, Yamuná, Saraswati, Sútudra, Parushú, Asíkni, Marudvídáha, Vitastá, Árjikiyá, and Sushomá. Of these, the Parushú is identified with the Iravati, the Árjikiyá, with the Vipáś, and the Sushomá, with the Sindhu. Núr., III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Puránas.” Translation of the Rig-veda, Vol. I., p. 88, note.

The text above referred to, as quoted by Yáaska, 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 Hāvṛita, 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 Himālaya, and the high lands north of that range, towards the cardinal points: the Bhadrā, to the north, representing the Oby of Siberia; and the Śitā, the river of China, or Hoangho. The Alakanandā 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:

केतुमालं महाद्वीपं नानार्थिस्त्रका०णयुतम्।

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 Hāvṛita, connecting the Nila 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 Hāvṛita on each side of it, or, together, 18000. A similar range, that of Mālyavat, bounds Hāvṛita 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, Meruman-dara, * the southern forest, Sarvatobhadra, † and the filament-

* Vide supra, p. 115, note 3.
† Vide supra, p. 117, note 1.
It lies between them, like the pericarp of a lotos. The countries of Bhárata, Ketumála, Bhadráswa, and Uttarakuru* lie, like leaves of the lotos of the world, exterior to the boundary mountains. Jathara and Devakúṭa are two mountain ranges, † running north and south, and connecting the two chains of Nila and Nishadha. Gandhamádana and Kailása extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Páriyátra‡ are the limitative mountains on the west, stretching, like those on the east, between the Nila and Nishadha ranges. And the mountains Triśringa and Járudhi are the northern limits (of Meru), extending, east and west, between the two seas. ¹ Thus

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

¹ These eight mountains are similarly enumerated in the Bhágavata and Váyu. But no mention is made, in them, of any seas (न्यायान्तर्वाहस्यगत); and it is clear that the eastern and western oceans cannot be intended, as the mountains Mályavat and Gandhamádana intervene. The commentator would seem to understand ‘Ariáava’ as signifying ‘mountain’; as he says, ‘Between the seas means within Mályavat and Gandhamádana’: मायत्रहध्रायांन्यायोंमयाक्षराधर्मस्वायत्वर्त्तमायत्रह। The Bhágavata 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

* My MSS. have Kuru.
† सर्यादापर्वत, which, four lines lower, is rendered “limitative mountains”; and, further on, “boundary mountains”.
‡ Páriyátra appears to be the more usual reading.
§ It is not altogether evident that the Bhágavata-puráña, V., 16, 27, though it omits Gandhamádana, intends to substitute Haṁsa in its stead.
|| This is from the smaller commentary on the Vishnú-puráña.
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 Cháráñaśas. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmi, Vishńu, 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 Hávētā. The names of these mountains, according to the Bhágavata,‡ are Jaíhara and Devakúśa on the east, Pavana and Páriyātra on the west, Trisśinga 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.)

* Kinnaras, in the original.
† Gandharvas is here to be inserted.
‡ V., 16, 28.
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) Bhadráswa, Vishúu resides as Hayasiras (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 Kríta, 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 Mahábhárata, Bhágavata, Padma, Váyu, Kúrma, Linga, Matsya, and Márkaúdeya Puráñas: 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 lotos; the people subsist upon the fruit of the Panasa or jack-tree, and live for ten thousand years, exempt from sorrow or sickness. Seven Kula 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

* Deva, in the original.
† Compare p. 103, supra.
‡ Kaláchala.
with any actually existing, except, perhaps, the great river the Suchakshu, the Amu or Oxus. According to the Bhágavata, * Vishúu is worshipped as Kámadeva, in Ketumála. The Váyu says the object of adoration there is Íswara, the son of Brahmá. Similar circumstances are asserted of the other Varshas. See, also, As. Res., Vol. VIII., p. 354.†

* V., 18, 15.
† "It is said, in the Brahma-puráña, that, in the Bhadráswa, or China, Vishúu resides with the countenance and head of a horse. In Bhárata, he has the countenance of a tortoise. In Kutumála, 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, varáhapa, or the chief of the varáhas, or boars; a word to be pronounced, according to the idiom of the spoken dialects, varápá. In Kuru, he has the countenance of a matsya, or fish; and, of course, he is, there, śíro-matsya, or with the head or countenance of a fish."
CHAPTER III.

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

Parāśara.—The country that lies north of the ocean, and south of the snowy mountains,* is called Bhārata: for there dwelt the descendants of Bharata. It is nine thousand leagues in extent,¹ and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhārata are Mahendra, Malaya, Sahya, Śuktimata, Riksha, Vindhya, and Pāripātra.²†

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

² These are called the Kulaparvatas, 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 Mahindra Malei, or hills of Mahindra. Malaya is the southern

* Himādri, i. e., the Himālaya.
† This mountain-range is not to be confounded with that named in connexion with the Nishadha, at p. 123, supra.
‡ The Mahendraparvata 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. Šuktimat 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. Řiksha 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 Váyu, it is the part south of the Narmada, or the Sátpúdá range. Páripátra (as frequently written Páriyátra) 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 Rájasthán); but the Chambal and other rivers of Málwa, which are said to flow from the Páriyátra 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 Adisathrus and Uxentus agree, nearly, in position with the Páriyátra and Řiksha. The Apocope, Sardonyx, Bittigo, † and Orudii must be left for consideration. The Bhágavata, Váyu, Padma, and Márkaúdeya add a list of inferior mountains to these seven.

* ऋतः संप्रायिते स्वगी मुक्तिमम्मतयानि वै।
विष्णुकं नरकं चापि चालयतः पुज्या मुनि॥

ऋतः स्वगी मोचयथ मयं चालय गयते।
न खल्लयच मध्योनां कर्मं मूर्मो विधीयते॥

† For Professor Lassen’s speculations as to the situation of these mountains, see Indische Alterthumskunde, Vol. III., pp. 121, 123, and 163.
The Varsha of Bhárata is divided into nine portions, which I will name to you. They are Indra-dwipa, Kaśerumati,* Tánmavariña, † Gabhastimati, Naga-dwipa, Saunyä, Gándharya, and Váruña. The last or ninth Dwípa is surrounded by the ocean, and is a thousand Yojanas from north to south.¹

On the east of Bhárata dwell the Kirátas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kšatriyas, Vaiśyas, and Śúdras, occupied

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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 Kumáriká. § No description is anywhere attempted of the other divisions. To these the Váyu adds six minor Dwípas, which are situated beyond sea, and are islands: Anga-dwípa, Yama-dwípa, Matsya-dwípa, Kumuda or Kuśa-dwípa, Varáha-dwípa, and Śankha-dwípa; peopled, for the most part, by Mlechchhas, but who worship Hindu divinities. The Bhágavata and Padma name eight such islands: Swár̄niaprastha, Chandráśukla, Ávatrama, Ramańaka, Mandahára, Páñchajanya, Simhalá, and Lanká. Colonel Wilford has endeavoured to verify the first series of Upadwípas, making Varáha, Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca; Yama is undetermined; and, by Anga, he says, they understand China. How all this may be is more than doubtful; for, in the three Puráṇas in which mention is made of them, very little more is said upon the subject.

* Variants are Kaśeru and Kasetu.
† Two MSS. have Támraparúña.
‡ In the Mātsya-puráṇa it is called Mánava. Dr. Aufrecht, Catalog. Cod. Manuscript, &c., p. 41.
§ And it occurs in Bháskara Áchárya’s enumeration. See note in p. 112, supra.
¶ V., 19, 30. In place of “Mandahára”, it gives Mandaraharíña.
II.
in their respective duties of sacrifice, arms, trade, and service.¹

The Śatadrú, Chandrabhágá, and other rivers flow from the foot of Himálaya;* the Vedasmṛiti and others, from the Páripátra mountains; the Narmadá and Su-rasá, from the Vindhya hills; the Tápi, Payoshúí, and Nirvindhyá,† from the Ríksha mountains; the Godá-varí, Bhúmarathí,‡ Kṛishnáveúía,§ and others, from the Sahya mountains; the Kúritamálá, Tánraparúí, and others, from the Malaya hills; the Trisáma, Ríshikúlyá,||

¹ By Kirátas, foresters and mountaineers are intended,—the inhabitants, to the present day, of the mountains east of Hindu-sthán.† The Yavanás, 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 Váyu calls them both Mlechchhas, and also notices the admixture of barbarians with Hindus, in India proper:

**वर्मिन्ध्रा जनपदः ब्राष्ट्रा लिङ्गाय निलवः:**

The same passage, slightly varied, occurs in the Mahábhárata. It is said especially of the mountainous districts, and may allude, therefore, to the Gonds 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 Hindusthán.

* Himavat, in the original.
† Some MSS. here add "&c."; others, Káverí.
‡ One MS. has Bhímarathá. And see the Márkaúdeya-puráña, LVII., 26.
§ Kṛishnáveúía seems to be almost as common a reading.
|| In two MSS. I find Áryakúlyá, which—as we immediately afterwards read of a Ríshikúlyá river—may be preferable. It is the lection of the smaller commentary.
¶ For the Kirántis, a tribe of the Central Himálaya, see Hodgson, Journal of the Asiatic Society of Bengal, 1858, pp. 446, et seq.
** Compare the Márkaúdeya-puráña, LVII., 15.
&c., from the Mahendra; and the Říshikulyá, Kumáří,* and others, from the Šuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.†

† This is a very meagre list, compared with those given in other Puráñas. That of the Váyu 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 Mahábhárata, Bhágavata, and Padma are given without any arrangement: those of the Váyu, Matsya, Márkaúdeya, and Kúrma 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 Šatadrú, ‘the hundred-channelled’, —the Zaradrus;* of Ptolemy, Hesidrus of Pliny—is the Sutlej. The Chandrabhágá, Sandabalis,§ or Acesines,|| is the Chinab. The Vedasmrítí,¶ in the Váyu and Kúrma, is classed with the Vetravatí or Betwa, the Charmanwátí or Chambal, and Siprá, and Párá, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadá (or Nerbuuda), the Namadus of Ptolemy, is well known. According to the Váyu, it rises, not in the Vindhya, but in the Řikshá mountains; taking its origin,

* All my MSS. read Kumárá.
† 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 Σανδαβάλα, which has been surmised to be a clerical error for Σανδαβάγα.
|| M. Vivien de Saint-Martin is of opinion that the 'Axoínys of Ptolemy represents the Asikní. This—a Vaidik name—and Chandrabhágá, 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 Pauráúik passage quoted in the Nítimayúkha and Pártakamalákara, the Vedasmrítí is named between the Mahánáda and the Vedasini.
The principal nations of Bhārata are the Kurus and Pānchālas, in the middle districts; the people of Kāmarūpa, in the east; the Puńdras, Kalingas, Magadhas, (and southern nations) are in the south: in the extreme

in fact, in Gondwana. The Surasā† is uncertain. The Tápi is the Taptee, rising also in Gondwana: the other two are not identified. The Godávari‡ preserves its name: in the other two we have the Beemah and the Kṛishná. For Kṛitamála the Kúrma reads Rítumálá: but neither is verified. The Támrparṇi is in Tinivelly, and rises at the southern extremity of the Western Ghats. The Rishikulyá that rises in the Mahendра mountain is the Rasikulía or Rasikoiša, which flows into the sea near Ganjam. The Trisámá is undetermined. The text assigns another Rishikulyá to the Śuktimát mountains; but, in all the other authorities, the word is Rishiká. The Kumári might suggest some connexion with Cape Comorin, but that the Malayá mountains seem to extend to the extreme south. A Rishikulyá river is mentioned (Vana Parvan, v. 3026) as a Tirtha, in the Mahábhárata, in connexion, apparently, with the hermitage of Vāsishṭa, which, in another passage (v. 4096), is said to be on mount Arbuda or Ábú. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimát range would be the mountains of Gujarát. But this is doubtful. See Book IV., Chapter XII., note. In the Mahábhárata, Ádi Parvan, the Śuktimátí§ river is said to flow by the capital of Chedi.

† The Nitimanjári and Purtaekamalákara, in a passage which they cite, mention it between the Kuntí and the Palášini.
‡ In the Revámdhátmya, Chapter III., it is distinguished by the epithet of “the southern Ganges”:

गोदावरीरति विख्यातं गंगा सा द्रविष्टा मुः।

§ Colonel Wilford would identify this river with the Arbis, or Háb, on the west coast of India. See Journal of the Asiatic Society of Bengal, 1851, pp. 250 and 254.
west are the Sauráshtrás, Súras, Ábhíras,† Arbudas; the Kárúshas † and Málavás, dwelling along the Páripátra mountains; the Sauvíras, the Saindhavás, the Húñas, the Sálwas, the people of Sákala, the Madras,‡ the Rámás,§ the Ambashthás, and the Párasikas, and others.¹ These nations drink of the water of the rivers

¹ The list of nations is as scanty as that of the rivers. It is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement: so has the Mahábhárata. The lists of the Váyu, Matsya, and Márkaúdeya 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. Res., from the Brahmáúda, or (for it is the same account) the Váyu. The Márkaúdeya has a second classification, and, comparing Bhárata-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 Kurus are the people of Kurukshetra or the upper part of the Doab, about

* The original, गृराभीरा:, was read, by Professor Wilson, गृरा भीरा:, whence his “Súras, Bhíras”, which I have ventured to alter.

The Súras are associated with the Ábhíras in the Bhágavata-púrāña, XII., 1, 36:

śौराभिभागीयाभीराय गृरा वूरुद्मालवा:

In the Mahábhárata, Śálya-parvan, 2119, mention is made of the Śúdras and Ábhíras in conjunction.

In the Harivánśa, 12,837,—where the Calcutta edition has मद्राभीरा:, “Madras and Ábhíras”,—M. Langlois reads गृराभीरा:, i. e., “Súras and Ábhíras”, whom he has welded into “Súrábhíras”. See his translation, Vol. II., p. 401.

For the Ábhíras—or, as they were anciently called, Abhíras—see Goldstücker’s Sanskrit Dictionary, p. 299.

† Málukas and Márukas are variants.

‡ One MS. has Bhídras.

§ Variants: Romas and Vámás.
above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Pánchálas, it appears from the Mahábhárata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullúka Bhatta, in his commentary on Manu, H., 19, places them at Kauoj. Kámarúpa is the north-eastern part of Bengal, and western portion of Assam. Puúdra is Bengal proper, with part of South Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Sauráshtras are the people of Surat, the Syrastrene of Ptolemy. The Súras and Bhíras, in the same direction, may be the Suri and Phauni or Phruni of Strabo.* The Arbudas must be the people about mount Ábú, or the natives of Mewar. The Kárúshas and Málavas are, of course, the people of Malwa. The Sauviras and Saindhava are usually conjoined as the Sindhu-Sauvíras, and must be the nations of Sindh and western Rájputáná. By the Húñas we are to understand the white Huns or Indo-Scythians,† who were established in the Punjab and along the Indus, at the commencement of our era; as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Sálwas

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* The "Bhíras" have already been disposed of. See my first note in the last page. As to the reading Suri, Seri is thought to be preferable. See M. V. de Saint-Martin's Étude sur la Géog. Grecque, &c., pp. 422 and 423.

† I am not prepared to deny that the ancient Hindus, when they spoke of the Húñas, intended the Huns. In the middle ages, however, it is certain that a race called Húña was understood, by the learned of India, to form a division of the Kshatriyas. See Mallinátha on the Raghuvainásá, IV., 68. We have, further, the attestation of inscriptions to the fact that, in medieval times, Kshatriyas married Húña wives. Venkata Adhwarin, in his Vīswagýnádásá, pretty evidently means the Portuguese, where he gives an estimate of the Húñas; and the pandits of the present day, as I know from having heard them, very often employ Húña as synonymous with Faringi, or Frank. See Journal of the American Oriental Society, Vol. VI., pp. 528 and 529: Journal of the As. Soc. of Bengal, 1862, pp. 3, 117, and 118.
BOOK II., CHAP. III.

In the Bhárata-varsha it is that the succession of four Yugas or ages, the Kṛita, the Tretá, the Dwápara,

(or, as also read, Śályas) are placed, by the Váyu and Matsya, amongst the central nations, and seem to have occupied part of Rájasthán; a Sálwa Rájá being elsewhere described as engaging in hostilities with the people of Dwáraká in Gujerat. Śákala, as I have elsewhere noticed, is a city in the Punjab (As. Res., Vol. XV., p. 108), the Sagala of Ptolemy (Ibid., p. 107). The Mahábhárata makes it the capital of the Madras, the Mardi of the ancients: but they are separately named, in the text, and were situated something more to the south-east. The Rámas and Ambashthás* are not named in the other Puráñas: but the

Professor Wilson himself, further on in this work, where mention is again made of the Hínás, advertent 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.

* Ambashtha is "the name of a military people, and its country, situated in the middle of the Punjab (probably the 'Aubé désa of Ptolemy'). Goldstücker, 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 denomination was, probably, Ambashtha: "In the Aitareya-bráhmaíka, अङ्गधर is met with as the name of a king: and this word, alledged by the Kásíka, would, according to Páñini, IV., 1, 171, come from अङ्गधर; the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "अङ्गधर":, which is given by the Kásíka, on Páñini, IV., 2, 69, were derived from अङ्गधर, taddh. aff. अङ्ग, its plural, meaning the people of the country so named, would be अङ्गधराः, according to Páñini, IV., 2, 81, and I., 2, 51. But Páñini himself, when teaching, VIII., 3, 97, that ख्र, as the latter part of certain compounds, ब्र and अङ्ग, and अङ्गधर; thus expressly denying that, in his opinion, अङ्गधर is a derivative of अङ्गधर: for, had he considered अङ्गधर to be such, the alleging the word itself would have been superfluous; as the change of ख्र to ख्र, 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-dwípa, Vishnú, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bháráta is, therefore, the best of the divisions of Jambu-dwípa, 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 subjugated by Nakula, in his Díg-víjaya: Mahábhárata, Sabhá Parvan. Ambas and Ambasháthas are included in the list extracted, by Colonel Wilford, from the Varáha Saḿhitá:|| and the latter are supposed, by him, to be the Ambasti of Arrian.
The Párasikas 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.

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

* The original adds अम्भि न काचित्, “and nowhere else”.
† Muni.
‡ Yajwin.
§ Yajnapurusha. See Vol. I., pp. 61 and 163, notes.
|| See Asiatic Researches, Vol. VIII., pp. 344 and 346.
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 Vishúu, 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, where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties 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.

* जानीम नीतत्त्व वर्य विलीनि 
स्वर्गप्रदे कर्मशा देहन्यम्।
प्राप्स्याम धन्या: खलु ते मनुया: 
ब्रह्माति विद्वयस्यस्यहिणा:॥

The larger commentary says: युप्माकमपि स्वर्गोमोगानं भारते जम्ब 
भविषयतैति वेत्ति च ज्ञायत इवाह। जानीमिति। स्वर्गप्रदे कर्मशा 
भैरुध्वनि सहित कुञ्ज दृश्यस्यवर्धमन्य जस्व प्राप्स्याम दृश्येति 
च जानीम। ये खलु भारते मनुया: सहिति ते खलु निष्कर्त धन्या:। ऋत्स्नायसिन 
स्वर्गेय सोचमेव वा प्राप्ति:। इद्ध्ययिनीश्च अन्यप्रस्तुत्यस्यस्य त्र न 
भवलि। इद्ध्ययिनीश्च तदुभयसिद्धि:॥

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

And see Original Sanskrit Texts, Part I., pp. 188 and 189.
I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwípa, 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 Mahábhárata, Bhishma Parvan, śl. 317-378.

MOUNTAINS AND RIVERS.¹

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

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 Puráṇas 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 Mahábhárata.
TOPOGRAPHICAL LISTS: RIVERS.

Mahendra, Malaya, Sahya, Śuktimat,¹ Gandhamā-

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 oriental scholars. It may be doubted if any of them 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 Baráhanagar, Dakshinéswar is metamorphosed into Duckinsore, and Ulubaria is Anglicized into Willoughbury. Going a little further off, we have Dalkisore for Darikeswari, Midnapore for Mediniāpur, and a most unnecessary accumulation of consonants in Caughmahry for Kákamári. 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 Śaktimat, which is also found in some MSS.: but the more usual reading is that of the text. I
dana, Vindhya, and Páripátra 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-

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¹ Gandhamádana here takes the place of Ríksha.

² For additional mountains in the Váyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhágavata,§ Padma, and Mára-kándeya|| add the following. Maináka, which, it appears from the Ráma-yaña, is at the source of the Sone; that river being termed Mainákaprabhava: Kishkindhyá Káúdá. Trikúla, called, also, in Hemachandra’s vocabulary, Suvela. Rishabha, Kútaka, Konwa,** Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Říshyamúka, in the Deccan, where the Pampa rises. Śríśaila or Śripa-ravata, near the Kšishúá (Asiatic Researches, Vol. V., p. 303). Venkaña, the hill of Tripáti. Váridhára, Mangalapraštha, Droíña, Chitrakúta (Chitrakote in Bundelkhand), Góvardhana (near Mathurá), Raivataka, †† 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 Árávalí of Tod. Kakubha, Nila (the blue mountains of Orissa‡‡), Gokámukha, Indrakíla, §§ Ráma-

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* Sárvat.
† Chitrásanu, “having fair plateaus”. But compare the Mára-kándeya-puráña, LVII., 12.
‡ Árya and mlechchha.
§ V., 19, 16. \| LVII., 13, et seq. † IV., 96.
** The ordinary reading is Kollaka.
†† See Lassen’s Indische Alterthumskunde, Vol. I., p. 626.
‡‡ Rather, the “Neilgherries”?
gether, drink of the following streams: the stately Gangá, the Sindhu, and the Saraswati, the Godávari, Narmadá, and the great river Báhudá; the Satadrú, Chandrabhágá, and great river Yamuná; the Drishadwati,

giri† (Ramtek, near Nágpur). Valakrama, Sudháman, Tungaprabha, Nága (the hills east of Ramgurh‡), Bodhana, Páúdara, Durjayanta, Arbuda (Ábú in Gujerat), Gomanta (in the western Ghatas§), Kútaśaila,KRitasmara, 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 Báhudá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata** 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, Arjuní and Saitaváhini; both implying the 'white river'. A main feeder of the Mahánada is called Dhavali, or Dhaulí, which has the same meaning.
4 The Drishadwati is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

* Vide p. 131, supra, foot-note.
† It seems that the usual lection is Kámagiri.
‡ Probably the Ramgurh which is otherwise known as Huzareebagh is here intended.
∥ Kora? The printed edition of the Márkaṇḍeya-puráṇa, LVII., 15, reads:

Svirvartasya Káraṇa śatasya vće ch parvata:)

† In Sirhind. The Sursooty is a tributary of the Guggur.
** Vana-parvan, 8323 aud 8513.
†† IV., 152. The Amara-kosa, I., 2, 3, 32, also identifies the Báhudá with the Saitaváhini.
Vipása, and Vipápá, with coarse sands; the Vetra-
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 Dřishadwati was not far off, we learn from
Manu; as Kurukshetra, Matsya, Panchála, and Śūrasena, or the
upper part of the Doab, and country to the east, were not in-
cluded in Brahmávarta: they constituted Brahmashidesa, con-
tiguous to it: ग्रहवय्योद्धनन्तरः। Kullůka Bhańţa explains Anan-
tara, ‘something less or inferior’; किंचित्वनः। But it, more pro-
ably, means ‘not divided from’, ‘immediately contiguous’. We
must look for the Dřishadwati, therefore, west of the Jumna. In
the Tirtha Yátra of the Mahábhárata † 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 Dřishadwati, or
in Kurukshetra, dwell in heaven’:

द्विषेन सरस्वतःः द्रिशदुर्चरिण च।
ये वस्तिन्तु कुष्ठेच्ये ते वस्तिन्तु चिविष्ट्ये॥

In the same place, the confluence of the Dřishadwati with a
stream of Kurukshetra, called the Kauśikí, is said to be of pecu-
liar sanctity. Kurukshetra is the country about Thanesur or
Siháńwiśwara, where a spot called Kurukhet still exists, and is
visited in pilgrimage. The Kurukshetra of Manu may be intended
for the country of the Kurus, in the more immediate vicinity of

* II., 17, 18, and 19:

सरस्वतीद्रिशदुर्चरिणयोयन्त्रसम् ।
तं द्रिशवनामितं द्रिश् ग्रहवय्योद्धनन्तरः॥
तस्मि च राचारः पारंपर्यक्रमागतः॥
वशिष्ठे साराराजाः स सदृशार्चार उच्यते॥
कुष्ठेच्ये च नक्त्राश्च पद्धाला: मुरसेनकाः।
एष व्रह्वय्योद्धनन्तरः वै ग्रहवय्योद्धनन्तरः॥

† Vana-parvan, 5074.

See Original Sanskrit Texts, Part II., pp. 416, et seq.
vatí, the deep Kríshnáveúí, the Iráváti, Vitastá, Payoshúí, and Deviká: the Vedasmrítá, Vedaváti,

Delhi. According to Wilford, the Drishadwáti 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 Himálaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarsútí or Saraswáti), 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 Vipása is the Beas, Hyphasis, or Bibasis. The Iráváti is the Rávi, or Hydraotes, or Adris.

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

3 This river, according to the Vishúu Puráña,† rises from the Riksha mountains: but the Váyu and Kúrma bring it from the Vindhyá or Sátpúdá range. There are several indications of its position in the Mahábháráta, but none very precise. Its source appears to be near that of the Kríshná. It flows near the beginning of the Daúdaka forest, which should place it rather near to the sources of the Godávari: it passes through Vidarba or Berar; and, Yudhisthirá, having bathed in it, comes to the Vayúrya mountain and the Narmadá river. These circumstances make it likely that the Páín Gangá is the river in question.‡

4 The Devá or Goggra.

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

* From a modern geographical treatise in Hindi it appears that the Chandrabhágá, Iráváti, Sátradú, Vipása, and Vítastá are now called, in that language, Chenáb, Rávi, Satlaj, Byásá, and Jhelam.

† Vide p. 130, supra.

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

According to the Revámáhátyá, XL., the Payoshúí, or Payoshúiká, 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 Payoshúí and Váráha is called Somavarta.
Tridivá,¹ Ikshumálaví,² Karíshíiní, Chitravahá, the

the latter is read Vedasíni and Vetasíni. In the Rámáyaña occur Védá and Vedavaimásiká, which may be the same, as they seem to be in the direction of the Sone. One of them may be the

From the very meanings of Tápi—a corrupt Sanskrit word, but of evident etymology—and Payoshúí, one might infer some connexion between these two rivers. As is stated at p. 130, supra, they both originate from the Ríksha mountains; and the latter flows into the former. At Chandway a stream now called Poorna joins the Taptee. Whether the Poorna represents the Payoshúí, 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 Payoshúí in it. Equally untenable, of course, is the view that the Payoshúí is the Wurda itself: see Journal of the Archaeological Society of Delhi, Jan., 1853, pp. 44, 45. Professor Lassen—Indische Alterthumskunde, Vol. I., pp. 572, 573, foot-note—is led to the conclusion that the Payoshúí 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, Vána-parvañ, 2317—2319, where he supposes the Payoshúí 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:

 एते गच्छति वहवः पप्यानो द्रविषायपथम्।
 ओवनीमृज्जवान च समतिक्ष्य पर्वतसः।
 एष विन्यो महाशिलः पयोणियो च समुद्ग्राया।
 आश्मायं महंह्योऽर्थं वहस्मुलपलाभन्तुचः।
 एष पप्या विद्भाषामस्ती गच्छति कोसलान ।
 अतः परं च देशोऽयं द्रविषाय द्रविष्णुपथयः।

“Yonder many successive roads lead to Dakshíinápatha. There, beyond Avanti and the Ríkshavat mountains, are the great Vindhyá mountains, and the river (samudrágá) Payoshúí, and hermitages of mighty Rishis, full of roots and fruits. Then comes the road to Vidarbha; next, that to Kosala; and, beyond that, in a southerly direction, lies the country Dakshíinápatha.”

Ritter, what between his deference to Bopp’s Nálus and his deviations from Bopp where right, strangely renders the preceding verses as follows: “Vielfältig diese Landstrassen laufen südlicher Richtung nach,
deep Chitrasena, the Gomati, the Dhútapápá, and the great river Gaúdákí; the Kauśikí, Niścritá, Kṛityá,

Beos of Eastern Malwa: but it rises in the Ríksha mountain.*

1 From Páripátra, Kúrna: from Mahendra, Váyu. †

2 One copy has Ikshumálíni; two others, Ikshulá and Krími. One MS. of the Váyu has an Ikshulá, from Mahendra: the Matsya has Ikshudá. Wilford's list has Drakshalá. ‡

3 Of these rivers the two first are named in the Padma Púrana, but not in the Váyu, &c. The Gomty, in Oude, the Gunduk, and the Coosy§ are well known. The Dhútapápá is said to rise in the Himálaya.

4 In different MSS. read Michíta and Nisíritá. In the Váyu and Matsya, the Niśchirá or Nirvirá is said to flow from the Himálaya.

an Avanti vorbeibeugend, an Ríkschwan dem Berge auch. Dies ist Vindhya die Bergeshöhе, Payoschni die zum Meere fließt — Waldwohnungen von Hochweisen, an Früchten und an Wurzeln reich; — Dies ist der Weg von Vidarbha; nach Kosala (beide nach Norden) führt jener hin; Weiter südwärts von dort aber ist das Südland (Dekan).” Erdkunde, V., 496.

I do not undertake to prove that, in early times, the name of Payoshní may not have been applied to the whole of the modern Taptee. But the case was otherwise in the Pauránik period, as we see from the Víshnú-puráña, and as appears from the Márkandéya-puráña, LVII., 24, the Bhágavata-puráña, V., 19, 18, &c.

* For the Vedavatí, see the Mahábhárata, Anuśásana-parvan, 7651. The Vedasíni is mentioned in my sixth note at p. 131, supra; and the Vedavainásiká is named, and said to be in the east, in the Bengal recension of the Rámañjana, Kishkindhá-kánda, XL., 21.

† The Trídíva and Álayá—or, perhaps, Trídiválayá—are mentioned in a list of rivers cited, apparently from some Puráña, in the Níti-mayíkha.

‡ As. Res., Vol. VIII., p. 335. And see my first note at p. 155, infra.

§ Hodgson—Journal As. Soc. Beng., 1849, p. 766—states that the Gunduk has seven affluents,—the Barigár, Náráyaúí, Swetigaúdákí, Marsyángdí, Daramú, Gándí, and Trísúl.

The Coosy, also, is made up, he says, of seven streams,—the Milamchi, Bhotia Cosí, Támba Cosí, Likhu Cosí, Dúd Cosí, Arun, and Tamor. Journal As. Soc. Beng., 1848, Part II., pp. 646—649; 1849, p. 766.
Nichitá, Lohatáriini, 1 Rahasyá, Satakumbhá, and also the Šarayú, 2 the Charmanwati, 3 Chandrabhágá, 3 Hastisoná, Diś, Šarávatí, 4 Payoshúí, Pará, 5 and Bhímara-

1 Also Lohatáraáni and Lohacháriini.
2 The Šarayú or Surjoo is commonly identified with the Devá. Wilford says it is so by the Paurániiks: 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 similar subsequent instances, is, possibly, an error of the copyist: but it is, also, sometimes likely that one name is applied to different rivers. In one MS, we have, in place of this word, Chaitravati, and, in another, Vetravati. ‡
4 Read, also, Šátvári. According to Wilford, § the Šarávatí is the Bängangá.
5 The Váyu has Párá, which is a river in Malwa, the Párvati. || MSS. read Vájni and Véná.

† See Asiatic Researches, Vol. XIV., p. 411. That the Deviká is not one with the Šarayú is, again, pretty clear from the Mahábhárata, Anuśá�ana-parvan, where, in a list of rivers, the former is mentioned in sl. 7645, and the latter in sl. 7647. The Deviká and the Šarayú are also clearly distinguished from each other in the Amara-kóa, 1, 2, 3, 35. In the Bengal recension of the Rámáyána, Kishkindhá-káída, XII., 13, a Deviká river is placed in the south.
‡ The Rája-níghańtu thus dilates, metrically, on the river Tápani:

वृद्धं दीपः जलं सुमधुरं बालिनप्रक्रं पुष्टिद्रस ।

The Tápani is here made one with the Vetravati. In the Šahda-katpa-

druma—which reads tápiñi—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 Rája-níghańtu, identifies the Tápani with the Tápi.
|| As. Res., Vol. XIV., p. 408. I question their identity. See, for the Pára, Mahábhárata, Adi-parvan, 2926; Márkańdeyá-parváñá, LVII., 20. Further, there is a feeder of the Godavery called Pará.
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thi,1 Káveri,2 Chulaká,3 Víúa,4 Šatabalá, Nívárá, Mahitá,5 Suprayogá,6 Pavitra,7 Kuúdalá, Sindhu,8 Rájaní,9 Par-
manálíni, Púrvábhirámá, Vírá, Bhúná,10 Oghaváti, Pa-
lásaíi,11 Pápahará, Mahendrá, Pátálávatí,12 Karíshímí,

1 According to the Váyu,* this rises in the Sahya mountain,
and flows towards the south. It is, therefore, the Beema of Au-
rungabad.

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 Sahitá.

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 Vájíni.

10 This agrees best, in name, with the Beema. It is also men-
tioned, as a Tirtha, in the Mahabhárata.§

11 From Śuktímat: Kúrmá and Váyu. There is a Balásan from
the eastern portion of the Himalaya, a feeder of the Mahánada,
which may be the Palásíni, if the mountain be in this direction.

12 Also Pippalávatí. The Váyu has a Pippalá, from the Ríksha
mountain.

* And according to the Visháu. Vide p. 130, supra.
† The Kávers of the text may be—and, I strongly suspect, is—the
so-called river which, according to the Revá-máhátyya, Chap. XL., falls
into the Nerbudda.

The Haima-kôsa, IV., 150, gives Ardhajáñnavi as a name of the Ká-
verí; and the Trikáñda-šesha, I., 2, 32, gives Ardhañgá. 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 Trikáñda-šesha,
I., 2, 31, Tápi is a synonym of Yamuná.
§ Vana-parvan, 5026. It there seems to be in or near the Punjab.
Asikni,* the great river Kuśachírā,1 the Makari,2 Pra-
vará, Mená,3 Hemá, and Dhritavatí,4 Purávatí,5 Anu-
shúá,6 Śaibyá, Kápi,7 Sadánirá,8† Adhríshyá, the great
river Kuśadhrárá,9 Sadákántá,10 Śivá, Víravatí, Vástu,
Suvástu,11 Gaurí,‡ Kampaná,12 Hiraúwtí,§ Vará, Víran-

1 Also Kuśavírā.
2 Also Mahiká and Maruúdáchí.
3 Also Śená.
4 Read Kritavatí and Ghitavatí.
5 Also Dhuśulyá.
6 Also Atikríshúná.
7 In place of both, Suvárháchí.
8 From Páripátá: Váyu and Matsya.
9 Also Kuśanárá.
10 Also Śaśikántá.
11 Also Vastrá and Suvastrá.
12 One of the Tírthas in the Mahábhárata.

* See my fourth note at p. 131, supra.
† The Amara-kośa, I., 2, 3, 32, and the Haima-kośa, IV., 151, make
Sadánirá and Karatoya to be names of one and the same stream. But
there appear to have been more than one Sadánirá. Thus, a second
seems to be located, by the Mahábhárata, Sabha-parvan, 793, et seq.,
between the Gañdákí and the Sarayú. See Original Sanskrit Texts,
Part II., p. 423; and M. V. de Saint-Martin’s Mémoire Analytique sur la
Carte, &c., p. 95.
‡ For identifications of the Suvástu and Gaurí, 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
Soastus and Garroes of Arrian as denoting but one river.
§ This stream is named again in the Mahábhárata, to-wit, in the
Anuśásana-parvan, 7651.

The Little Gunduk is called Hirana, a corruption of its ancient name,
Hirañyavati. See Gen, A. Cunningham, Journal As. Soc. Beng., 1863,
Supplementary Number, p. lxxxvii.
|| Vana-parvan, 8094. On the Kampaná and the Hiraúwtí, see Indi-
sche Alterthumskunde, Vol. II., p. 132.
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kará, Panchamí, Rathachitrá, Jyotirathá, Viśwámitrá,¹ Kapinjalá, Upendrá, Bahulá, Kuchirá,² Madhuváhini,³ Vi-
nadí,⁴ Pinjalá, Veńá, † Tungaveńá, ⁵ Vidiśá, ⁶ Kríshńaveńá;

¹ According to the Mahábhárata, this rises in the Vaidúrya
mountain, part of the southern Vindhya or Sátpudá range.
² Also Kuvirá.
³ Three MSS. agree in reading this Ambuváhini.§
⁴ Also Vainadí.
⁵ Also Kuvená. It is, possibly, meant for the Tungabhadrá
or Toombudra.
⁶ A river in Malwa, so called from the city of the same name,
which I have elsewhere conjectured to be Bhilsa. Megha Dútá,
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 Viśwámitra is mentioned in the Mahábhárata, Vana-
parvan, 7009.
† According to the Padma-puráña, there is a river Veńá, and it falls
into the Kríshńá. See Professor Wilson's Essays, Analytical, &c., Vol. I.,
p. 68.
‡ For the Kríshńaveńá or Kríshńaveńí, see pp. 130 and 132, supra.
The Kríshńaveńí is ranked among the rivers of the south in the Ráma-
yáana, Kishkindhá-káśiña, XLI, 9. On the Veńá, Tungaveńá, Kríshńa-
veńá, and Upaveńá, consult Indische Alterthumskunde, Vol. I., p. 576,
third foot-note. For the Kríshńá, see p. 152, infra, fourth foot-note.
§ This river is commemorated in the Mahábhárata, Anuśásana-parvan,
7646.
¶ I have discovered that, in the middle ages, the sun was worshipped,
in Central India, under the designation of Bháilla,—from bhá, '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 + isa, or bháillésa. 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 Meghadútá.
Tamrā, Kapilā, * Salu, Suvāmā,1 Vedāśvā, Harīśrāvā, Mahopama,2 Śīgrā, Pichchhilā,3 the deep Bhāradvāji, the Kausikī, the Soṇa,4 Bāhudā, and Chandramā, Durgā, Antrasilā,5 Brahmabodhyā, Brīhadwati, Yavakshā,6 Rohī, Jámbūnadī, Sunasā,7 Tamasā,8 Dāsi,

1 The Vāmā or Suvāmā, 'the beautiful river', Wilford† identifies with the Rāmgangā.
2 Also Mahāpagā, 'the great river'.
3 Also Kuchchhilā.
4 The Sone river, rising in Maɪnāka‡ or Amarkantak, and flowing east to the Ganges.
5 This and the preceding both rise from the Vindhya mountain. The latter is also read Antahsilā, 'the river flowing within or amidst rocks'.
6 Also Parokshā.
7 We have a Suraṇā in the Vāyu; and Surasā, in the Kūrma and Matsya; flowing from the Rīksha mountain.
8 The Tamasā or Touse, from Rīksha.

* It is said, in the thirty-fifth chapter of the Revā-māhātmya, that the Kapilā originated from the water used by King Vasudāna in performing a sacrifice. In the fourth chapter of the same work, the Kapilā is described as flowing from the north, and as joining the Narmadā at Siddhimanwantara.

I should mention that the Revā-māhātmya to which I refer in these notes purports to be a part of the Skanda-purāṇa, and differs, most essentially, almost from the beginning, from the much more voluminous Revā-māhātmya—professedly from the Rudra-saṁhitā, Raudri saṁhitā, or Śiva-saṁhitā, an appendage to the Vāyu-purāṇa—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-purāṇa places Bhriguksheţra at the confluence of the Kapilā with the Narmadā. See Professor Wilson's Essays, Analytical, &c., Vol. I., p. 38.

† Asiatic Researches, Vol. XIV., p. 410.
‡ See p. 141, second foot-note, supra. Mount Mekala—not Maināka—is given as the source of the Sone in the Bengal recension of the Rāmāyaṇa, Kishkindhā-kānḍa, XL., 20.
Vasá, Varáñá, Así,¹ Nálá, Dhritimáti, Púrnásá,² Támasí,³ Vrishabhá,† Brahmanedhyá, Bríhadwati. These and many other large streams, as the Kríshná,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 Varáñási.†
² Parúásá§ or Varúásá, from the Páripátra mountain.
³ Also Mánaví.
⁴ The Kríshná of the Deccan is, probably, here intended; although its more ordinary designation seems to be that already specified, Kríshñaveñá or Kríshñaveñí. 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 Mahábhárata, this stream, and two others named before, the Panchami and the Tungaveñá, have the epithet of ‘great river’, which is omitted by the Translator.
† The text, from “Brahmabodhyá” to “Vrishabhá”, both names included, has, to me, the air of an interpolation. Some MSS. omit it; and in the Calcutta edition there is Varúá for “Varáñá”.
‡ Sic in orig. See the Vámana-púráña, Chap. XV. The prototypes of ‘Benares’ given in Professor Wilson’s Sanskrit Dictionary are Varánásí, Váráñásí, and Varáúásí. The second of these three forms is the most usual, and is as old as the Mahábháshya, II., 1, 16, for instance; but only the first can possibly come from Varáñá+Así. The Así, 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. Grecque et Latine de l’Inde, p. 286,—referring to the ‘Εφύννες or ‘Εφύνες, writes: “Cette rivière, la dernière de la liste d’Arrieu, se reconnaît sans difficulté dans la Varánnasí, petite rivière qui se jette dans la gauche du Gange à Bénarès, qui en a pris son nom (en sanscrit Várâñásí).”
On what authority, one may inquire, besides Hiouen Thsang wrested, does this geographer place a river Varáñásí near the city of Benares? See his Mémoire Analytique, &c., pp. 95, 110, 111.
§ See, for a river thus denominated, Mahábhárata, Anúíasana-parvan, 7647. Varúásá = Bannás, the name of two Indian rivers.
|| Vide p. 150, supra, text and notes.
FROM THE MAHÁBHÁRATA. 153

Mandaváhiní,¹ the Brahmaní,² Mahágaurí, Durgá,³ Chitropalá,⁴ Chitrarathá, Manjulá,⁵ Mandákiní,⁶ Vaitarani,⁷ the great river Kośá,⁸ the Muktimati,⁹ Ma-

¹ A river from Śuktimat: Váyu.
² A river in Cuttack, according to Wilford.§ It is one of the Tirthas of the Mahábhárata, || and, apparently, in a different direction. Buchanan (Eastern Hindustan, Vol. II., p. 585) has a river of this name in Dinajpoor.
³ Both from the Vindhyá: Váyu and Kúrma. There is a Goaris, in Ptolemy, in Central India.
⁴ From Ríksha: Váyu.
⁵ Also Munjá and Makaraváhiní.
⁶ From Ríksha: Váyu. According to the Mahábhárata, it rises in the mountain Chitrakúta.**
⁷ The Byeturnee in Cuttack. It is named, in the Mahábhárata,†† as a river of Kalinga. +++
⁸ Also read Nípá and Koká.
⁹ From Ríksha, but read also Śuktimatí, §§ which is the read-

* The Pratápa-mártaiḍá speaks of the river Chitrotpalá, 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 Váhíni 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, vipápá, satabalá, and pápahará.
†† There were more Mandákinis 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 Bráhmaṇí is mentioned in the Vana-parvan, 8036.
¶ Vana-parvan, 8200, 8201.
** It is a northern river in the Bengal recension of the Rámayaṇa, Kishkindhá-káṇḍa, XLIV., 94. †† Vana-parvan, 10098.
+++ The Bengal recension of the Rámayaṇa, Kishkindhá-káṇḍa, XLIV., 65, locates a Vaitaraṇí river in the north.
§§ See my fourth note at p. 132, supra.
ningā, Pushpaveṇī, Utpalavati, Lohityā, Karatoyā, Vrishakāhwā, Kumāri, Rishikulyā, Márishá, Saraswati, Mandákinī, Puñyā, Sarvasangā. All these, the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhārata,

ing of the Matsya. Wilford§ considers it to be the Swarṇarekha of Cuttack.

1 Also Anágā and Surangā. Perhaps the preferable reading should be Sumangā; a river flowing from Maināka, according to the Mahābhārata.

2 Part of the Brahmaputra.

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

4 Also Vrishasāhwā.

5 This and the preceding flow from Śuktimat, according to the Váyu, Matsya, and Kúrma. The last occurs also Rishikā." ♩

6 Also Suparñúā. The Puñyā is considered to be the Poonpoon 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 Mahābha., Anuśās.-parvan, 7647, a river Lohita is spoken of; and the Bengal recension of the Rāmāyana, Kish.-kāñā, XI., 26, places the "great river" Laniitya 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": शतशीत १ घ सहस्तः.


This and "Vrishakāhwā", if real readings, I take to mean "the river named Vrishakā" and "the river named Vrishasā." The printed Mahābhārata has Vrishakāhwā.

♩ See pp. 130—132, supra. As to the Vīshū-paraśa, though it may be uncertain whether it derives a Rishikulyā river—rather than the Áryakulyā—from the Mahendra mountains, there is scarcely room to doubt that it refers to the Śuktimat mountains a stream so named.

Rishikulyā, further, stands among the synonyms of Gangā in the Haima-kośa, IV., 148. Also see p. 167, infra, note 1, etc.
sulted several occur not comprehended in the text, as the Kuhú and Ikshu,* from the Himálaya; Vītraghní, Chandamá † (Chundun of Bhagalpoor), Mahí (the Mahy of Western Malwa), Śíprá,‡ and Avántí (rivers near Oojein), from Páripátra; Mahána in Orissa, Drumá, Daśáráú (Dhoasaun§ in Bundelkhand), Chitra-
kúá, Śróú (or Śyená), Pišáchiká, Banjulá, Báluváhini, and Matkuá, all from Riksha; Nirvindhyá, Madrá, Nishadha, Śínibáhu, Kumudwatí, and Toyá, from Vindhya; Banjula, from Sahya; Kritamála, Támraparapi, Pushpajáti, and Utpalavatí, from Malaya; Lángulini and Vaúśadhrárá, from Mahendra; and Mandagá and Kripá (or Rúpá), from Śuktimat. In the Rámañáña we have, besides some already specified, the Ruchirá, Pampá, Eastern Saraswáti, Végavatí or Vyki of Madurá, and Varadá or Wurda of Berar; and we have many others in the Mahábhráta 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 'Ozi'man of Arrian, see As. Res., Vol. XIV., pp. 420, 421; also Indische Alterthumskunde, Vol. I., p. 602, first foot-note; and, for the Ikshumálavi, &c., p. 145, supra, with the Translator's note thereon. Further, the Niti-mayúkha names the Ikshuká.

† In the Bengal recension of the Rámañáña, Kishkindá-káúda XL., 20, the Chandáni, in the east, is spoken of; and a Mount Chandana, in the south, at XL., 3.

‡ See p. 134, supra, foot-note. It should seem that Śíprá is no variant of the Vaidik Síphá. See M. Vivien de Saint-Martin’s Géographie du Védá, p. 53, first foot-note.

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

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

Signor Gorresio takes this word as an epithet of the Kutlilá: Bengal recension of the Rámañáña, Kishkindá-káúda, XL., 20.

† Kishkindá-káúda, XL., 24, Bengal recension. In the corresponding passage of the genuine Rámañáña, XL., 21, the Saraswáti appears unqualified; and also in the Bengal recension, as a southern river, at XLI., 57.
People and countries.

Next hear from me, descendant of Bharata, the names of the inhabitants of the different countries. They are the Kurus, Páñchálas, Śálwas, Madreyas, and dwellers in thickets (Jángalas), Śúrasenas, Kalingas, Bodhas, Málas, Matsyas, Su-ku-

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

2 The Śúrasenas were the inhabitations of Mathurá,—the Su-raseni 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, Cal-lingæ proximi mari.

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

* Vide pp. 133—135, supra; and compare the Márkaṇdeya-puráña, LVIII., 6. In the Bengal recension of the Rámáyaña, Kishkindhá-káńda, XLIII., 23, they are classed among the western nations. In the Haimakośa, IV., 23, we have the Sálwas or Kárakukshíyas.

† The original is माण्ड्रयज्ञाला:; Mádryajángalas, the meaning of which is, not "Mádryas and dwellers in thickets", but 'dwellers in the Madra thickets'. Similarly we have the Kurújángalas. That there was, however, a tribe called Jángalas, is clear from the Mahábhárata, Udyoga-parvan, 2127. Also see pp. 161, 163, and 176, infra.

‡ See, for the Kurus and Páñchálas, pp 132—134, and foot-note, supra.


∥ Proximate, apparently, to the BÁhyá river, of which mention is made in the Niti-mayúkha.
FROM THE MAHÁBHÁRATA. 157

The Málas and Málavartis are placed, in the Váyu and Matsya, amongst the central nations. The Márkaúdeya reads Gavavartis.† Wilford § considers Mála to be the Malbhoom of Midnapoor. As noticed in the Megha Dúta,|| I have supposed it to be situated in Chhattísgarh.


7 Read Kuśaúdas, Kuśalyas, Kuśádhyaś, Kisádhyaś, and placed in Central India.

8 Also Sauśalyas and Sauśulyas.

9 Kuntala 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 Vidarbha, in the Daśa Kumára. Quarterly Oriental Magazine, September, 1827.**

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

11 Chedi is usually considered as Chandail, §§ on the west of

* In the Haima-kośa, IV., 27, they have the synonym Upahálakas.
† Professor Wilson put "Chedyas".
‡ I find, in MSS., that the Márkaúdeya names the Málas and Gavavartilas among the eastern nations. The printed edition reads—LVII., 43—Mánas 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.
†† Kiskihindá-kuńda, XL., 22. For the country of the Kosalas, 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 Chedi was collocal, at least in part, with the present District of Jubbulpour. See Journal of the American Oriental
Matsyas, ¹ Kárúshas, ² Bhojas, ³ Sindhupulin-

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Puráñas, as Rániastambha.*

¹ Some copies read Vatsa; and the other Puráñas have such a name amongst the central countries; the people, perhaps, of Vatsa, † Rája of Kauśámbí, near the junction of the Jumna and the Ganges. ‡ There are, however, two Matsyas, § one of which, according to the Yantra Samráj, is identifiable with Jeypoor. In the Dig-vijaya of Nakula, he subdues the Matsyas further to west, or in Gujerat.

² 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 Kárúsha, one of the sons of the Manu Vaivaswata.**

³ These are also placed along the Vindhya chain, but, at


† Udayana—here referred to—is, indeed, called Vatsarája, but in the sense of Rája of Vatsa, not in that of Rája Vatsa. Vatsa was the name of his realm, and Kauśámbí, that of his capital. See my edition of the Vásavadatá, Preface, pp. 2—6, foot-notes; and *Journal As. Soc. Beng.*, 1862, p. 11, third foot-note.

‡ Gen. Cunningham finds it on the site of the present Karra. See *Journal As. Soc. Beng.*, 1848, p. 28.

§ In the Mahábhárata, Sahhá-parvan, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyas figure as an eastern people. They are placed among the nations of the south in the Rámayána, Kishkinthá-káúda, XLII., 11; while the Bengal recension, Kishkinthá-káúda, XLIV., 12, locates them in the north.

The passage referred to is the Mahábhárata, Sahhá-parvan, 1192, where, however, no people called Matsyas is intended.

¶ M. V. de Saint-Martin—*Étude sur la Géog. Grécope, &c.*, p. 199—suggests that the Kárúshas may be identifiable with the Chrysei of Pliny.

** See Book IV., Chap. I., and the note there on the various localities assigned to the Kárúshas; also p. 170, *infra*, my fourth note.
dakas, 1* Uttamas, 2 Daśārūnas, 3† Mekalas, 4 Utkal-
different times, appear to have occupied different positions. † They were a kindred tribe with the Andhakas and Vrishūis, and a branch of the Yādavas. § A Bhoja Rāja is amongst the warriors of the Mahābhārata. At a later period, Bhoja, the Rājā of Dhār, preserves an indication of this people; and from him the Bhojpuris, 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 Bhojakā, ** a city near the Narmadā, founded by Rukmin, brother-in-law of Kṛishṇa, and, before that, prince of Kundiña or Condavir.

1 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. †† So Ptolemy places the Pulindas along the banks of the Narmadā, to the frontiers of (Larice, the Lāṭa or Lar of the Hindus,— Khandesh and part of Gujerat.

* As the original has सिन्धुपुलिन्दका, it may be that we should read 'Sindhus and Pulindakas'. That pulinda means "barbarian" is unproved.

† The Rāmāyāna, Kishkindhā-kāünda, XLI., 9, makes mention of cities of Daśārūna in the south; and the Mahābhārata, Sabhā-parvan, 1183, places Daśārūnas 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 Rāmāyāna, Kishkindhā-kāünda, XLI., 15.

§ In the Rgveda—see Professor Wilson's Translation, Vol. III., p. 86—mention is once made of people called Bhojas, whom Sāyaṇa explains to be Kshatriya 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 dwelt remote from Central India, denominated Bhojas. Of Kanauj alone there were two Rājās so named; and it was, probably, from one of them that Bhojpoor, near Farrukhabad, derived its designation. Jaina traditions have even preserved the memory of a Bhoja, king of Ujjayini. See Journal As. Soc. Beng., 1862, pp. 5, 6; and the Vāsavadatta, 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 Rāmāyāna, Kishkindhā-kāünda, XLI., 17, and XLIV., 12, the Pulindas appear both in the south and in the
In the other three Puráñas* we have Uttamarñás, on the Vindhya range.

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

A Vindhya tribe, according to the other Puráñas. The locality is confirmed by mythological personations; for Mekala is said to be a Řishi, the father of the river Narmáda; thence called Mekalá and Mekalakanyá. ‡ The mountain where it rises is also called Mekaládri. § The Rámáyaña|| places the Mekalas amongst the southern tribes.

Utkala is still the native name of Orissa.

These may be the southern Páñchálas. When Drońa overcame Drupada, king of Páñchála, as related in the Mahábhárata, Ádi Parvan, ‖ he retained half the country, that north of the north. The real Rámáyaña, K.-k., XLIII., speaks of the northern Pulindas.

Also see my third note at p. 170, infra.

* As in the Márkaññeya, LVII., 53.

† See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 336, first foot-note; also p. 329, first foot-note.

The only Chhattíssgarh known is that in the old territory of Nagpoor, and of which the capital was Ruttunpoor. It is divided by a long interval, not to speak of the Vindhyas and the Nerbudda, from what may more reasonably be conjectured to have been the site of Dašáráña, namely, the neighbourhood of the Dašáráña river. The oral traditions of the vicinity to this day assign the name of Dašáráña to a region lying to the east of the District of Chundeyree. This I learnt on the spot.

For the Dašáráná river, see the Translator’s note at pp. 154, 155, supra, and my fourth annotation thereon.

‡ Abhidhána-ratna-málá, III., 52; Mekalakanyáká, in the Amara-kośa, I., 2, 3, 32; etc.

§ See the Huima-kośa, IV., 149. For Mount Mekala, see my third note at p. 151, supra.

The Narmáda is said to spring from the Kíkshavat mountains in the Rámáyaña, Yuddha-káññā, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the Váyu-puráña at p. 131, foot-note, supra.

‖ As in the Bengal recension, so in the genuine work, Kishkíndhá-káññā, XLI., 9.

* Ślokas 5511—5513.
randharas, Sodhas, Madrabhu Jingas, Kasis, Apa-Ganges, and restored to its former chief the other half, south of that river, as far as to the Chumbul. The capital of the latter became Mákandí on the Ganges; and the country included also Kámpilya, the Kampil of the Mohammedans, but placed, by them, in the Doab.* The capital of the northern portion was Ahikshatra, a name traceable in the Adisathrus of Ptolemy, † though the position differs. But Ahikshatra, or Ahichchhatra, ‡ as it is also written, seems to have been applied to more than one city.§

7 Perhaps the people of Tirhoot, along the Coosy.

8 "Having more than one back"; probable some nickname or term of derision. Thus we have, in the Rámáyaña and other

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

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


‡ A kingdom so called is spoken of in the Mahábhárata, Ádi-parvan, 5515; and the city of Ahichchhatrá is named in the stanza next following.

§ In his note to Selections from the Mahábhárata, p. 34, Professor Wilson writes as follows: "Ahichchhatrá, in the country of Ahichchhatra, is a city of some importance in Hindu tradition; as the Brahmans 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.

That there were two regions—not two cities—called Ahichchhatra, one of which was not far from the Vindhya, I have suggested in the Journal As. Soc. Beng., 1861, pp. 197, 198.

II. The passage of the Rámaña here referred to runs thus, in the genuine work, Kishkindhá-kánda, XL., 26, 27:  

कण्यामावरणांश्च तथा चाचोठकर्णकाः।
घोरोहुसुबिकाश्च जवनाःकपाटकाः।
ऋचया बलवन्त्व स तथिव पुष्पादाय।
किरातासीच्छुडास्य हस्माभा: प्रियदश्यं।

II.
rakásis, Játharas, Kukuras, Daśárunás, Kuntis, Awan-
works, enumerated amongst tribes, the Káñja-právarańas, 'those
who wrap themselves up in their ears;' * Ashá-karíanás, 'the
eight-eared,' or Osháha-karánás, † 'having lips extending to
their ears;' Kákanukhas, 'crow-faced;' Ekapádukas, '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 Moham-
medans.

A preferable reading seems to be Yugandhara. A city in

Here we have, named with the Kirátas, the Káñja-právarańas, Osháha-
karánás, Lohamukhas, and Ekapádukas.

According to the commentator, the Káñja-právarańas had ear-flaps as
wide as a sheet; the Osháha-karánás were furnished with ears that reached
to their lips; the Lohamukhas presented faces of a harsh iron-like black co-
LOUR; and the Ekapádukas were one-footed, and yet fleet—javana.

Professor Wilson's Yavanás—an inferior reading—thus disappear; and
his Kákanukhas become Lohamukhas. The Bengal recension of the Ráma-
yáñá here has Kálamukhas, 'black-faced'.

* See the Asiatic Researches, Vol. XVII., p. 456, foot-note; and Sir
H. M. Elliot's Historians of Muhammedan India, Vol. I., p. 34, first foot-note.
† In the Mahábhárata, Sábhá-parvan, 1175, we read of the race of
Ushfrakarúñaks, or the 'Camel-eared'. Captain Fell—Calcutta Annual
Register for 1822, Chapter V., p. 50—reads 'Osháhakarnakas'; and upon
this word Professor Wilson there remarks: 'The Osháhakarúnáks, 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 Me-
gasthenes 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,
there are some vestiges of fact; and of the incredible parts it may be suspected that many of them have, at least, a local propriety, and are of Indian origin; the inventions of Hindu superstition having been mistaken for truths by the credulous ignorance of the Grecian ambassadors."

* Šloka 2062: Vol. III., p. 73.
† See, for a people of the same appellation, p. 156, supra.
‡ The Madras are mentioned at p. 133, supra, and in the notes to that page. Also see my second note at p. 156, supra, and my sixth at p. 180, infra.
Madra, says Hamilton,—Account of the Kingdom of Nepal, p. 8—was "the ancient denomination, in Hindu writings, for the country which we call Bhotan." But he does not give his authority for this assertion.
Sir H. M. Elliot—Appendix to the Arabs in Sind, pp. 148, 149—inclines to see the Madras of the Purāñas in the Meds of the Muhammadan historians.
M. V. de Saint-Martin, assuming the Bhujingas to have been a real people, would recognize them in the Bolingae of Ptolemy and Pliny. Étude sur la Géog. Grecque, &c., pp. 208, 209.
§ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 273, second footnote. Colebrooke there prints, but does not endorse, an opinion of Major Mackenzie, who takes Madru to be one with "Madura and Trichinopoly." Madura is generally considered to be a corruption of Matharā.
I find mention of the Madrakas in the Kishkindhā-kāṇḍa, XLIII., 11, as a northern race.

"At one time, as I have pointed out,—Journal As. Soc. Beng., 1862, p. 5, third foot-note—Kāśi was, presumably, the more popular name of the city of Benares, while the circumjacent territory was known as Vārānasi.
Conversely, we read, in Lakshmivallabha’s Kalpa-drūma-kalikā, of the city of Vārānasi, in the territory of Kāśi.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

The inhabitants of Ooein.

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 Khañadas: one MS. has Parñas.

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 Rámâyana,§ and the Puráñas, among the countries of the south.

Also Rúpavásikas. There is a Rúpá river from the Suktimat mountain, the vicinity of which may be alluded to. We have Rúpasas or Rúpapas amongst the southern tribes of the Puráñas.

Read, also, Aśmalas and Aśmakas. The latter are enumerated amongst the people of the south in the Rámákyaña, and in the Váyu, Matsya, and Márkaúdeya Puráñas. 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 Kulatis and Páníítakas.


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

‡ Kishkindhá-káûda, XLI., 10.

§ As in the Márkaúdeya, LVII., 47.

‖ But only in the Bengal recension: Kishkindhá-káûda, XLI., 17.

Also see a note on Book IV., Chap. XXIV. of the present work.

The Harsha-charita speaks of a Bharata, king of Aśmaka. See my Vásavadattā, Preface, p. 53.
Adhivájya,¹ Kuládyá,² Mallaráshtíra,³ and Kerala;⁴ the Várapáśis,⁵ Apaváhas,⁶ Chakras,⁷ Vakrátapaś and Śakas,⁸ Videhas,⁹ Mágadhas,¹⁰ Swakshas,¹¹ Mala-

¹ Read, also, Adhirájya and Adhiráśtra, which mean the same, 'the over or superior kingdom.'
² Also Kuśádhyá, Kuśánda, and Mukuútha.
³ Also Valliráshtíra. There are Mallas in the east, along the foot of the Himalaya,† in Bhíma's Dig-vijaya;‡ but we should rather look for them in the north-west, on the site of the Malli of Arrian.§ We have, in the Puráñas, Maháráśtra, the Mahratta country, which may be here intended.
⁴ Two copies read Kevala; one, Kambala. The text is, probably, wrong, as we have Kerala below, p. 177.
⁵ Also Váráyásis and Várváasis. One copy has, what is likely to be most correct, Vánarásyas, 'the monkey-faced people.'
⁶ Read Upaváha and Praváha.
⁷ The MSS. agree in reading this Vakra.
⁸ The Śakas occur again, more than once, which may be, possibly, unnecessary repetition. But these people, the Sakai and Sace of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the west of India, from the Hindu Koh to the mouths of the Indus.
⁹ The inhabitants of Tirhoot. ¶
¹⁰ The people of South Behar.
¹¹ Also read Mahyas and Suhmas: the latter is, probably, correct. The Suhmas and Prasuhmas were found in the east by Bhíma: ** and Suhma is elsewhere said to be situated east of

* Printed अधिवाच्यक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षयक्षয
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.

5 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.

6 In Bhíma’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.¶

7 Uniformly read, in the MSS., Sudeshúa.

8 Three copies read Máhishas. We have Máhishakas amongst the southern people, in the Puráñas;§§ and a MáhishikíPPP in the Ráma-vana, also in the south. The latter may be connected with Máhishmatí,PPP which Sahadeva visits, in his southern invasion. §§

* See my third note at p. 177, infra.

† They appear as an eastern people in the Bengal recension of the Ráma-vana, Kish.-káúda, XL, 25. ‡ As in the Márkaúdeya, LVII., 43.

§ The Bengal recension of the Ráma-vana—Kishkindhá-káúda, XLIII., 8—places Angas in the west; and in the east, also, as does the real Ráma-vana.

¶ At p. 156, supra.

PPP Mahábhárata, Sabhá-parvan, 1077 and 1086. And see the Translator’s third note in the last page.

§§ As in the Márkaúdeya, LVII., 46. And we find them in the Ráma-vana, Kishkindhá-káúda, XL., 10, among the southern nations.

PPP There is a Máhishiká river in the Bengali recension of the Ráma-vana, Kishkindhá-káúda, XL., 21.


§§ See the Mahábhárata, Sabhá-parvan, 1130, where we find Máhishmatí.
and Śaśikas, 1 Bāhlikas, 2 Vātadhānas, 3 Ābhíras 4 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 (Mahābhārata, Udyoga Parvan), which is
commonly identified with Chuli Maheśwar, † on the Narmadā.

1 Also Rishikas; ‡ people placed, by the Rāmāyaṇa, both in
the north and in the south. § Arjuna visits the former, and ex-
acts from them eight horses: Dig-vijaya.||

2 Also read Bāhikas, ¶ which we may here prefer, as the
Bāhlikas are subsequently named.** The former are described in
the Mahābhārata, Karna Parvan, † † with some detail, and compre-

* Chapter V., p. 48. Professor Wilson, annotating Captain Fell's trans-
lation of Sahadeva's Digvijaya, from the Mahābhārata, Sabha-parvan,
1105—1182, there remarks: "Māhishmati should be, here, Mysore; the
latter being only another form of the same word, implying the country
of Maheśha, either a demon so called, or the buffalo."

† The Myśir 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 Chauli-
maheśwara. I ascertained, on the spot, that the place is now invariably
called Maheśwar simply.

‡ Near the Rishikā? See p. 154, supra, Translator's fifth foot-note.

§ In the Bengal recension of the Rāmāyaṇa, the Northern Rishikas
and the Southern are named in the Kishkindhā-kāṇḍa, XLIV., 13, and
XLI., 16, respectively. The real Rāmāyaṇa has no mention of the
former, or of any people corresponding to them, and, as to the latter,
reads—Kishkindhā-kāṇḍa, XLI., 10—Rishikas in their stead.

In the Mārk.-pur., L.VIII., 27, the Rishikas are assigned to the south.

Mahābhārata, Sabha-parvan, 1033—1036.

¶ See Lassen's De Pentapotamia Indica, p. 21; Zeitschrift für die Kunde
des Morgenlandes, Vol. III., pp. 194 and 212; Indische Alterthumskunde,
Analytique, &c., p. 79, foot-note; and Muir's Original Sanskrit Texts, Part II.,
pp. 364 and 481, et seq.

Takwa is a synonym of Bāhika in the Haima-kośa, IV., 25. But see
M. V. de Saint-Martin's Mémoire Analytique, &c., p. 79, foot-note.

** l'idé p. 175, infra, text and notes.

† † See the passage translated by Professor Wilson in the Asiatic Re-
searches, Vol. XV., pp. 108, 109. Also see Lassen's De Pentapotamia
Indica, pp. 73, et seq.
Kālajoshakas, Aparántas, Parántas, Pahnavaś, 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 Ābhíras, according to the Puráñas, are also in the north: § in the Rámañyana and Mahábhárata, Sabhá Parvan, they are in the west. The fact seems to be, that the people along the Indus, from 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 Aparytæ in Herodotus, classed with a people bordering on India, the Gandarii. 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 Matsya, Páradas. ††

7 Also Pahlavaś, a northern or north-western nation, often mentioned in Hindu writings, in Mann; †† the Rámañyana, || the

* 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, Sabhá-parvan, 1190.
†† Vide p. 133, supra, and my first note there; also p. 184, infra, text and notes.
§ The Márkañśeya-puráña, LVII., 47, and LVIII., 22, locates Ābhíras in Southern India.
|| Only in the Bengal recension: Kishkindhá-kāndha, XLIII., 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, Kishkindhá-kāndha, XLIII., 21. The Pahlavas are there named as dwelling in the western region.
FROM THE MAHÁBHÁRATA. 169

Charmamaúdalas, 1 Alavíśikharas and Merubhútas, 2 Upávrittas, Anupávrittas, Swaráshíras, 3 Kekayas, 4 Kutáparántas, 5 Máheyas, 6 Kakshas, 7 dwellers on the Puráñas,* &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.†

1 Also Charmakháúdíkas: but the sense is the same; those living in the district, Maúdala, or Khaúda, of Charma. They are a northern people: Váyu, &c. Pliny mentions a king of a people so called, “Charmarum rex.”‡

2 Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhúni,§ ‘the desert;’ the sands of Sindh.

3 Also Suráshíras, which is, no doubt, more correct; the inhabitants of Surat.

4 The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahábhárata; their king being a kinsman of Kríshna. The Rámáyaña, II., 53, specifies their position beyond, or west of, the Vipáśá.∥

5 We have, in the Puráñas, Kuútápracharaúñas and Kuútáprávaraúñas amongst the mountain tribes.¶

6 These may be people upon the Mahí river.** They are named amongst the southern nations by the Váyu, &c.; but the west is, evidently, intended.

7 Read, also, Kachchhas.†† The Puráñas have Kachchhiyas.

* As in the Márkañádeyà, LVIII., 30, 50.
† Lassen thinks they are the Húziveś of Herodotus. See Indische Alterthumskunde, Vol. I., pp. 432, 433.
‡ M. V. de Saint-Martin—Étude sur la Géog. Grecque, &c., p. 205—most improbably allies the Charmae with the Chamárs of the present day. But see Sir H. M. Elliot’s Supplemental Glossary, Vol. I., pp 177, 178.
§ The Marubhúmis are named—between the Gándháras and the Kaikeyas—as a western people, in the Bengal recension of the Rámáyaña, Kishkindhá-káíída, XLIII., 24.
∥ See Lassen’s De Pentapotamia Indica, p. 12; also M. V. de Saint-Martin’s Mémoire Analytique, &c., p. 82; and his Étude sur la Géog. Grecque, &c., pp. 110 and 400.
¶ The Kuútáprávaraúñas—or, it may be, two tribes, the Kuntas and the Právaraúñas—are enumerated among mountain tribes in the Márkañádeyà-puráña, LVII., 57. Kuthaprávarayás is a variant of some MSS.
** See note 7 at p. 154, supra. †† See my second note at p. 164, supra.
sea-shore, and the Andhas" and many (tribes) residing within and without the hills; the Malajas, * Mágadhas, Mánavarjakas; * those north of the Mahí (Mahyuttaras), the Právrisheyas, Bhárgavas, Puúdras, 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 Adhya, Antya, and Andhra. The latter is the name of Telingana; the Andhri of Pliny. 

2 Three MSS. have Malada, § a people of the east, in Bhima's Dig-vijaya.

3 Also Mánavalakas.

4 A people of the east. 

5 The western provinces of Bengal; ** or, as sometimes used, in a more comprehensive sense, it includes the following districts: Rajshahi, Dinajpoor, and Rungpoor; Nadiya, Beerbhoom, Burdwan, part of Midnapoor, and the Jungle Mahals; Ramgarh.

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

† See the Rámáyaña, Kishkindhá-káünda, XLI., 12.

‡ In the Aitareya-bráhmana, VII., 18, it is said that the elder sons of Viśvámítra were cursed to become progenitors of most abject races, such as Andhras, Puúdras, Śabarás, Pulindás, and Mútibás. See Dr. R. Roth's Zur Litteratur und Geschichte des Veda, p. 133.

§ 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 Karishas are named together in the Rámáyaña, Bálá-káünda, XXIV., 18. In the corresponding passage of the Bengal recension of that poem, viz., Adi-káünda, XXVII., 16, the reading is Malajas and Karishas. And see pp. 133, 134, supra; also p. 157, my third note; p. 158; and p. 166, note 1.

Mahábhárata, Sabha-parvan, 1082. In the Droña-parvan, 183, they are placed in the north. The Márkaṇḍéya-puráña, LVII., 43,—where the Calcutta edition has Mánadas—locates them in the east of India.


** In the Rámáyaña, Kishkindhá-káünda, XLI., 12, Puúdra is a southern country. Also see my third note in this page.
gas,¹ Kirátas, Sudeshítas; and the people on the Yámuná* (Yámunas), Śakas, Nishádas,² Nishadhas,³ Ánartas;⁴ and those in the south-west (Nairíritas), the Pachete, Palamow, and part of Chunar. See an account of Puúdra, translated from what is said to be part of the Brahmánda section of the Bhavishyat Puráña. Quarterly Oriental Magazine, December, 1824.

¹ There is considerable variety in this term: Lárga, Márja, Samuttara, and Samantara. Probably, neither is correct. Bhar-gas 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 Vidarbha (Berar); as that was the country of Damayanti. From the directions given by Nala to Damayanti, it is near the Vindhya mountain and Pa-yoshúí river; and roads lead from it across the Ríksha mountain to Avántí and the south, as well as to Vidarbha and to Košala.§

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 Rámaýána, Kishkindhá-kándá, XL., 21. It is in the east.

† Mahábhárata, Subhá-parvan, 1085.

‡ Colonel Tod,—Annals of Rajasthan, Vol. I., p. 89,—following oral tradition, locates Nala at Nurwur, in Bundelkhand, where stands a celebrated stronghold. Col. R. R. W. Ellis has brought to light, from that vicinity, an inscription, dated Samvat 1177, or A. D. 1120, in which the fortress of Nalapura is mentioned. That of Nurwur is, probably, thereby intended: but what Nala was he of Nalapura? See Journal of the Archæological Society of Delhi, Jan., 1853, pp. 42—46.

For the tradition connecting Nurwur with a Rájá Nala, also see Mr. M. Martin's Eastern India, Vol. II., p. 408.

§ 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 Avántí. If by Avántí we are to understand Oojein, he could not have been very near to Vidarbha; and he may have been a long way from it.

|| As by the Rámaýána, Bengal recension, Kishkindhá-kándá, XLIII., 13.
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

Durgalas, Pratimásyas,¹ Kuntalas, Kuśalas,² Tíragrabhe the descendants of Ánarta, the son of Śaryáti, who founded the capital Kuśasthali, afterwards Dwáraka, on the sea-shore in Gujarat. *

¹ Also Pratimatsyas; those opposite or adjacent to the Matsyas.
² Also Kuśajas and Košalas. The latter is, probably, correct; as the name does not occur in any other form than that of Káśikošala above. † Košala; † is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayú, the kingdom of Ráma, of which Ayodhyá § was the capital. Rámáyaña, I., S. 5. || In the Mahábháráta we have one Košalá ‡ in the east, and another in the south, besides the Prák-košalas** and Uttara-košalas †† in the east and north. The Puráṇas place the Košalas amongst the people ‘on the back of Vindhya;’ and it would appear, from the Váyu, that Kuśa, the son of Ráma, transferred his kingdom to a more central position; he ruled over Košala at his capital of Kuśasthali or Kuśávati, +++ built upon the Vindhyán precipices: विन्ध्यपर्वतसामुरु। The same is alluded to in the Pátála Khaúḍá of the Padma Púráña, and in the Raghu Váṃśa. §§ for the purpose of explaining

* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson asserts that Ánarta was “part of Cutch or Gujarat”.
† Vide p. 157, supra.
‡ Professor Wilson here had “Košala”. And throughout the note here annotated he used Košala and Kośala—that is to say, the name of a country and that of its capital—indiscriminately.
§ Itself called Kośalá and Uttarakośalá. See the Haima-kośa, IV., 41; and the Trikúña-sësha, II., 1, 12.
|| Bálá-kúnda, V., 5.
* Sahhá-parvan, 795.
** Ibid., 1117.
†† Ibid., 1077.
+++ Kuśasthali is a synonym of Dwáraka: see Professor Wilson’s fourth note in the last page. The authority for recognizing a second Kuśasthali, identifiable with Kuśávati, is not known to me.
§§ XVI., 25.
has, Śūrasenas, Ījikas, Kanyakáguiñas, Tilabháras, Samíras, Madhumattas, Sukandakas, Káśmiras, Sindhub-

the return of Kuša to Ayodhyá. Certainly in later times, the country of Košala lay south of Oude; for, in the Ratnávalí, the general of Vatsa surrounds the king of Košala in the Vindhyá mountains (Hindu Theatre, Vol. II., p. 305): and, as noticed in the same work, (p. 267,) we have, in the Puráñas, Sapta Košálas, or seven Košálas. An inscription found at Ratnapur in Chhattísgarh, of which I have an unpublished translation, states that Sri-deva, the governor of Malahari Maúdala, having obtained the favour of Príthwídeva, king of Košala, was enabled to build temples, and dig tanks, &c.; indicating the extension of the power of Košala across the Ganges in that direction. The inscription is dated Sañvat 915, or A. D. 858. The Košala of the Puráñas and of the dramatic and poetic writers was, however, more to the west, along a part of the Vindhyá range. § Ptolemy has a Kontakossula in the south; probably one of the Košálas of the Hindus.||

1 Also Itikas; perhaps the Ishíkas or Aishíkas of the Váyu, &c.; a people of the south.
2 The people of Kashmir. ¶

* In the Háma-kośa, IV., 24, the Mádhumattas are the same as the Káśmiras, who are mentioned just below, in the text here benoted.
† See my second note at p 158, supra.
‡ For the words "in the seven Kośalas" see Book IV., Chap. XXIV. of the present work. On reaching that chapter, I shall remark on the Sanskrit expressions from which Professor Wilson inferred that the Kośalas were seven in number.
§ As appears, from the passage of the Mahábhárata quoted in my note at pp 144—146, supra, a part, at least, of one of the Kośalas—or Kosalas—lay to the south of Vidarba. Professor Lassen's map accompanying his Indische Alterthumskunde, is, accordingly, to be modified.
¶ There are Káśmiras in the west, according to the Bengal recension of the Rámáyána, Kishkindhá-káúda, XLIII., 22; and according to the Márkaṇđéya-puráña, LVII., 52.
sauviras, 1 Gándháras, 2 Darśakas, 3 Abhisáras, 4 Utúlas, 5

1 One of the chief tribes engaged in the war of the Mahábhárata. The Rámaýána* places them in the west; the Puráñas, † in the north. The term Sindhu shows their position to have been upon the Indus, apparently in the Punjab.

2 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 Gandarii and Gandaríde. Asiatic Researches, Vol. XV., p. 103; also Journal of the Royal Asiatic Society; ‡ Account of the Foé-küe-ki.§

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

4 These are the inhabitants of the country bordering on Kashmir, to the south and west; known, to the Greeks, as the kingdom of Abisares.|| It often occurs in composition with Dárva, as Dárvábhisára.¶ Asiatic Researches, Vol. XV., p. 115.**

5 Also read Ulútás and Kulútás.†† The Rámaýána has Ko-lúkas; ‡‡ or Kaulútás amongst the western tribes.

* Bengal recension, Kishkindhá-káúda, XLIII., 11.
† As in the Márkaúdeya, LVII., 36; also see LVIII., 30. There were Sauviras in the east: Mahábhárata, Drońa-parvan, 184. And see pp. 133, 134, supra. Sauvira = Kumálaka: Haima-kóṣa, IV., 26.
‡ 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.; Mahábhárata, Drońa-parvan, 3380; Karúña-parvan, 3652.
** See the Translator’s third note in the next page.
†† The Kulútás—not Kulútás—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, Kishkindhá-káúda, XLIII., 8.
Saivalas, and Bálhikas; the people of Darví, * the Vánnavas, Darvas,† Vátajámarathoragas, ‡ Bálhubádhas, § Kauravyás, Sudámanas, Sumálhikas, Badhnas, Karísha-

1 Also with the short vowel, Saivalas.

2 The Váhlíkas or Bálhikas§ 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 Mahábhárata, 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.

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

4 Also read Bahuvádyá and Bahurada.

5 The name occurs, in the Rámayána, as that of a mountain in the Punjab, or in the Báhiya country. II., 53. §§

* This is to translate दर्वी, which, however, cannot be a plural. Moreover, where was "Darví"? I would read, not दर्वी च, but दर्वीच-, Darvichas. Have we, in दर्वीच, a Sanskritization of دروفش, dervish? But I suspect corruption in the lection. Some MSS. have द्रार्वीच-.

† What is the relation between the Darvas and the Dárvas? But should not we here read Vánavadarvas?

†† I assume that Professor Wilson's "Vátajámarathorajas" was only an inadvertence. Further, may not Vátajámas and Rathoragas be preferable?

§ For the Bálhikas, see p. 167, Translator's second foot-note, supra.

¶ Bengal recension of the Rámayána, Kishkindhá-káúda, XLIV., 13.

†† Rámayána, Kishkindhá-káúda, XLII., 6; XLIII., 5, in the Bengal recension.

*** Mahábhárata, Sahá-parvan, 1030.

††† See the Translator's fourth note in the last page; also, Lassen's Indische Alterthumskunde, Vol. II., p. 138, foot-note.

The Dárvas are supposed to be the Θυγαῖοι of Ctesias.

‡‡‡ Mahábhárata, Sahá-parvan, 1026.

§§ See Lassen's De Pentapotamia Indica, p. 12, second foot-note.
kas, Kulindopatyakas, * Vátáyanas, 1 Daśáırías, 2 Romans, 3 Kuśabindus, Kakshas, 4 Gopálakakshas, 5 Jángalas, 6 Kuruvarñakas, 7 Kirátas, † Barbaras, 8 Siddhas,

1 The MSS. agree in reading this Vánáyava or Vanayus, a people in the north-west, also famous for horses.
2 A better reading is Daśapárśwa; ‡ as we have had Daśárirás before.
3 Also Ropans: quere, Romans?
4 Also Gachchhas and Kachchhas: the last is the best reading, although it has occurred before.
5 Also Gopálakakchchhas. They are amongst the eastern tribes, in Bhúma’s Dig-vijaga.§
6 Or Lángalas. ||
7 Kurujángalas, 9 or the people of the forests in the upper part of the Doab. It is also read Paravallabhas.
8 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. **

† See my sixth note at p. 130, supra. Also see Journal As. Soc. Bengal, 1849, pp. 766, 773. The passages here referred to occur in Hodgson’s admirable essay On the Physical Geography of the Himalaya. In the reprint of it, in No. XXVII. of Selections from the Records of the Government of Bengal, he gives, at p. 64, Khombo as a synonym of Kirántí.
‡ Or Daśárhas? See my first note at p. 178, infra.
§ Mahábhárata, Sabhá-parvan, 1077.
|| See M. V de Saint-Martin’s Mémoire Analytique, &c., p. 162.
¶ To translate जाङ्गला: कुर्वक्ष्णः, 'people of the Kuru thickets'. "Jángalas" was, therefore, left in the text inadvertently. Kurujángala and its inhabitants are frequently mentioned in the Mahábhárata, as in the Adi-parv., 3739, 4337, et al. Also see p. 156, supra, my second note.
** Thus, in the Rámaýána, Bengal recension, Kishkindhá-kúánda, XLIV., 14, we read of the Chinas, Aparachinas, Tukháras, Barbaras, and Kámbojas, in the north.
FROM THE MAHÁBHÁRATA. 177

Vaidehas, Tamraliptakas, Audras, Pauúdras, dwellers in sandy tracts (Saisíkatas*), and in mountains (Párvatíyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidás, Ke-

1 Also Dáhas, in which we should have a resemblance to the Scythian Dahæ.
2 Or Tamaliptas, or Dámaliptas; the people at the western mouth of the Ganges, in Midnapoor and Tamlook. Tamraliptí was a celebrated sea-port, in the fourth century, (Acc. of the Foe-küe-ki,‡) and retained its character in the ninth and twelfth. Daša Kumára Charitra§ and Bríhat Kathá; also J. R. As. Soc.工厂
3 The people of Ódra or Orissa. **
4 The inhabitants of Puúdra: see note 5 at p. 170, supra. ††
5 The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken. ††

* The Calcutta edition has Saisíkatas. Neither reading is Sanskrit.
† See Burnouf’s Commentaire sur le Yôçna, pp. c.—ci.; also M. V. de Saint-Martin’s Êtude sur la Géog. Grecque, &c., p. 65, third foot-note.
§ See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 242.
The Dámalipta there spoken of is said to be a city of Suhma.


** The Audras are the inhabitants of Údra, or, possibly, of Ódra. The Odras are named, as a southern people, in the Bengal recension of the Rámáyana, Kishkindhá-káúda, XL., 18, and as a northern people also, XLIV., 13. But the word Ódra—like Drávidá, ibid., XL., 18—does not seem to be of much antiquity; whereas the Údras are repeatedly spoken of in the Mahábháráta, and once, at least—Sabhá-parvan, 1174—in association with the Keralas. According to the Haima-kôša, IV., 27, the Údras and the Keralas were the same.

We find, according to some MSS., the Audras mentioned, between the Paúdrikas and the Drávidas, in the Laws of the Mánavas, X., 44. But see my second note at p. 184, infra.

†† The Pauúdras are, probably, the same as the Pauúdríkas, clearly distinguished from the Puúdras, who are named with them, in the Mahábháráta, Sabhá-parvan, 1872. †† See my seventh note at p. 180, infra.

II. 12
178  TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

ralas, 1 Práchyas, 2 Múshikas, 3 and Vanavásakas; 4 the Karúñatakas, 5 Máhishakas, 6 Vikalyas 7 and Múshakas, 8 Jillikas, 9 Kuntalas, 10 Sauhrídas, Nalakánanas, 11 Kaukúttakas, 12 Cholas, 13 Kaunkánas, 14 Málavánakas, 15 Samangas, Karakas, Kukkurás, 16 Angáras, 16 † Dhwa-

1 The people of Malabar proper. †
2 Also Prásyas. Práchyas properly means the people of the east; the Prasii of the Greeks, east of the Ganges.
3 Múshika is the southernmost part of the Malabar coast; Cochin and Travancore.
4 Also Vánavásins and Vánavásikas; the inhabitants of Banawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.
5 The people of the centre of the Peninsula, the proper Karúñáta or Carnatic.
6 The people of Mysore: see note 8 at p. 166, supra.
7 Also Vikalpas.
8 Also Pushkalas.
9 Also Karúikas.
10 Read Kuntikas.
11 Variously read Nalakálaka, Nabhaikánana, and Tilakáníja.
12 Kaukundaka and Kaukuntaka.
13 The inhabitants of the lower part of the Coromandel coast; so called, after them—Cholamandala.
14 People of the Concan. According to some statements, there are seven districts so named. §
15 Malavánara and Śálaváníaka.
16 These two words are sometimes compounded as Kukkurángára. It is also read Kanurájáda.

* They are again mentioned in the Mahábhárata, Sabhá-parvan, 1872. The Trikánda-sésha, II., 1, 10, makes them the same as the Daśárhás.
The Bengal recension of the Rámáyána, Kishkindhá-káñda, XLI., 14, names the Kukuras, immediately after the Daśárias, as a southern people. Should we there read Kukkurás and Daśárhás? Vide pp. 159, 176, supra.
† The Calcutta edition of the Mahábhárata here adds, by an almost indubitable blunder, the Márishas.  † Vide p. 165, text and foot-notes, supra.
§ See the Rája-tarangíni, IV., 159 Professor Wilson had previously
jinyutsavasanketas, 1 Trigartas, 2 Śálwasenis, Śakas, 3* Kokarakas, 4 Proshthas, Samavegavāsas. 5 There are also the Vindhyachulukas, 6 Pulindas† and Kalka-

1 This is a questionable name, though the MSS. agree. We have, in Arjuna’s Dig-vijaya, † Utsavamanketa; and, in Nakula’s, to the west, Utsavasanketa.§

2 These are amongst the warriors of the Mahābhārata. They are included, in all the lists, amongst the northern tribes, || and are mentioned, in the Rāja-tarangini, ǁ as not far from Kashmir. They are considered to be the people of Lahore.**

3 Also Vyúkas and Vrikas. The latter are specified amongst the central nations: Váyu, &c. ††

4 Kokavakas and Kakanakhas.

5 Sáras and Vegasáras; also Parasancháarakas.

6 Vindhyapúlokas and Vindhyamúlikas. ‡‡ The latter, those at

written: “The seven Konkañas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Ráma Kshetra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tuhnga or Tuluva, Govaráshtra (or Goa), Konkañá proper, Karátaha, Varalatta, and Barbara.” Asiatic Researches, Vol. XV., p. 47, foot-note.

* In the Calcutta edition of the Mahābhārata the reading is Bakas.
† Vide p. 159, supra, note 1, and my annotation on it.
‡ Mahābhārata, Sabha-parvan, 1025. But the word there is Utsavasanketa. It was a broken ś in the original, as printed in the Calcutta edition of the Mahābhārata, that seems to have given rise to “Utsavamanketa”.
|| As in the Sabha-parvan, 1026. In the Mārkaññeya-purāña, LVII., 57, the Trigartas are reckoned among mountain-tribes.
¶ From V., 144, it only appears that it lay between Cashmere and Gujerat. The Haima-kośa, IV., 23, gives Jáländhara and Trigarta as synonyms.
"" Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotoch, which is still called, by the people, Traigart ká mulk." Professor Wilson, in Prof. Johnson’s Selections from the Mahābhārata, p. 64, eighth foot-note.
†† Mārkāññeya-purāña, LVII., 33.
Topographical Lists: People and Countries.

Las, 1 Malavas, 2 Mallavas, 3 Aparavallabhas, Kulindas, 4 Kálabas, 5 Kuńthakas, 6 Karátas, 7 Múshakas, Tanabálas, 8 Saníyas, 9 Ghasásríñjayas, 10 Alindas, 11  Pásivátas, 12 The foot of Vindhya, are named, in the Pauránik lists,  among the southern tribes.

1 Balwala and Valkaja.
2 Also Malaka and Májava.

3 Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhí 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 Kála and Dohada.
6 Kuńdala, Karantha, and Mańdaka. The latter,  occurs, in the Rámáyaña,  amongst the eastern nations.

7 Kuraña, Kunaka.
8 Stanabála.
9 Satirtha, Satiya, Náriya.
10 The Sríañjayas are a people from the north-west, amongst the warriors of the Mahábhárata. The reading may be incorrect. It occurs also Pútíśríñjaya.

11 Also Aninda.
12 Also Sivata, Sirála, Syuvaka.

* Vide pp. 133, 134, supra. There were Malavas in the north: Mahábhárata, Droía-parvan, 183. The Rámáyaña, Kishkindhá-káńda, XLI., 22, places them in the east. The Bengal recension does not know of them.

† Formerly printed “Alindayas”, by oversight, I suppose.

‡ In the Márkańdeya-puráía, LVII., 47, I find Vindhyamanleyas.

§ Also see Indische Alterthumskunde, Vol. III., pp. 501, et seq.

|| Mahábh., Sábha-parvan, 997. Professor Wilson—in Prof. Johnson’s Selections from the Mahábhárata, 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 Mai’luka is a variant recognized by the commentator.

** In one MS. of the Bengal recension of this poem, Kishkindhá-káńda, XLI., after stanza 24, is a half-stanza which registers, as eastern peoples, the Dravidas, Malivas (sic), Madras, Pattanas, and Mańdakas. See Signor Gorresio’s edition of the Rámáyaña, Vol. VIII., p. 333, note 40.
FROM THE MAHÁBHÁRATA. 181

nayas, ¹ Sunayas, ² Daśávidarbhas, ³ Kántíkas, ⁴ Tanga-
ñas, ⁵ Paratangañas, northern and other fierce barba-
rians (Mlechchhas), Yavanas, ⁶ Chínas, ⁷ Kámo-

¹ Tanapa, Stanapa, Sutapa.
² Pallipanjaka and Vidarbha.
³ Dadhívidarbha; but three copies have Rishika. Great va-
riety, 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 Kákas. 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 Puráñas,* in the north; and the
Váyu includes them also amongst the mountain tribes. The Rá-
ḿáyaña† has Tankañas in the north.
⁶ The term Yavanas, 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 Umá, from
the Kumára Saḿbhava. (Journal As. Soc. of Bengal, July, 1833,
p. 336.) The Greeks were known, throughout Western Asia, by
the term Ἰάν, Yavan; or Ion, Ἰονες; the Yavana, यवन, of the
Hindus; or, as it occurs in its Prakrit form, in the very curious
inscription deciphered by Mr. Prinsep, (Journal As. Soc. of Ben-
gal, Feb., 1838, p. 159,) Yona: the term Yonarája being there
associated with the name Antiochs, in all likelihood Antiochus
the Great, the ally of the Indian prince Sophagasesnas, about
B. C. 210. That the Macedonian or Bactrian Greeks were most
usually intended is not only probable, from their position and re-
lations with India, but from their being usually named in con-
currence with the north-western tribes, Kámojas, Daradas, Pá-
radas, Báhlikas, Śakas, &c., in the Ráḿáyaña, Mahábhárata, Pu-
ráñas, Manu, and in various poems and plays.
⁷ Chínas, or Chinese, or, rather, the people of Chinese Tar-

* As by the Mārkaḿdeya, LVII., 41, in MSS.: only the Calcutta edition
reads Tunganas. The same Puráña, LVII., 56, has, in MSS., Tangaña
among the mountain-tribes; for which the Calcutta edition exhibits Gurgańas.
† Bengal recension, Kishkindhá-káńda, XLIV., 20.
‡ By the late Rev. Dr. W. H. Mill,
jas:¹ ferocious and uncivilized races, Sakridgrahas,² Kulatthas,³ Húnas,* and Párasikas;⁴ also Rama-
tary, are named in the Rámáyaña† and Manu,‡ as well as in the Puráñas.§ 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-sy; and it may have reached the Hindus, from thence, at
an earlier period. ||

¹ These Wilford ***** regards as the people of Arachosia. They are always mentioned together with the north-western tribes, Yavanas, Śakas, and the like.** They are also famous for their horses; †† and, in the Rámáyaña, † † they are said to be covered with golden lotoses:

काप्रोज़ा: कमलित्वा काम्भोजानपि संवृतान्।

What is meant is doubtful; probably, some ornament or embellishment of their dress. We have part of the name, or Kambi, in the Cambistholi of Arrian. The last two syllables, no doubt, represent the Sanskrit Sthala, ‘place,’ ‘district,’ and the word denotes the dwellers in the Kamba or Kambis country. So Kámboja may be explained those born in Kamba or Kambas. §§

² Also Sakridwaha or Sakridgaha.

³ Also Kulachchas and Kuntalas. The Puráñas || have Kupathas amongst the mountain tribes.

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

* See my second note at p. 134, supra. † See my seventh note at p. 176, supra.
‡ X., 44. § As in the Märkaúḍeya, LVII., 39.
|| See Indische Alterthumsksunde, Vol. I., p. 857; and the Translator’s last note on Book IV., Chap III. of this work.
** They are thus associated in the Mahábhárata, Vana-parvan, 12839, 12840; and in the Drona-parvan, 182.
†† See the Mahábhárata, Drona-parvan, 182.
‡‡ Bengal recension, Kishkündhá-káūḍa, XLIV., 14. There they are not named with the Yavanas and Śakas; but they are so named in the corresponding passage of the true Rámáyaña, Kish.-káūḍa, XLIII., 12.
§§ ? For the Kambojas, see Original Sanskrit Texts, Part II., pp. 368—370.
||| As the Märk., LVII., 56, in some MSS. The Calcutta ed. reads Kurus-
ñas, 1 Chinas, Daśamálikas, 2 those living near the Kshattriyas, and Vaiśyas and Śúdras: 3 also Sú-
rañas. * although it is in poetical writings; † denoting, no doubt, the Persians, or people of Pars or Fars. The latter, also read Páradas; ‡ may imply the same, as beyond (para) the Indus.

 1 We have Rámathas in Nakula’s Dig-víjaya, § and in the Váyu and Matsya.
 2 Daśamánas and Deśamánikas, in the north: Váyu and Matsu.
 3 The passage occurs in the Váyu and Márkaṇḍéya | Puráñas, as well as in the Mahábhárata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter, it occurs:

चत्वियो यो निविश्याय वेश्यानुद्रानि कुलानि च।

* Vide p. 133, 176, supra, for Rámas, Romas, Romans, &c.
† As in the Rágkuvánsa, IV., 60. There, as at p. 133, supra, we find Párasika, the ordinary form of the word. I have corrected Professor Wilson’s “Párasika” in the text, as violating the metre of the original.
‡ “Páradas is used, in the Puranic lists, to represent people who live beyond the Indus; just as ṛa ṛitกา is used, in the Periplus of the Erythrean sea, to signify the ports beyond the straits.” Sir H. M. Elliott, Historians of Muhammedan India, Vol. I., p. 36, third foot-note.

The Páradas figure, as a northern people, in the Bengal recension of the Rámaṇa, Kishkindha-káṇḍa, XLIV., 13. And see p. 168, supra, note 6.

At one time Professor Lassen considered it as “vix dubium” that the Páradas were the Parthians. See De Pentapotamia Indica, p. 61. Subsequently he was minded to identify them with the Naqvi-Tais of Ptolemy. See Indische Alterthumskunde, Vol. I., p 525, second foot-note. But at p. 856, fifth foot-note, he finally came to think that they were the inhabitants of Naqvi-Tais.

§ Mahábhárata, Sabha-parvan, 1194.
|| LVII., 38.

* With the exception of its printing चत्विया— to which चत्विया is preferable—separate, as if it were here a nominative masculine plural, the Calcutta edition has, and quite intelligibly:

चत्वियायो यो निविश्याय वेश्यानुद्रानि कुलानि च।

The people here spoken of are ‘those who wear the garb of the offspring of Kshattriya mothers, and tribes of Vaiśyas and Śúdras.’
TOPOGRAPHICAL LISTS: PEOPLE AND COUNTRIES.

The latter páda is the same in all: the former, in a fourth copy, is चत्तियोपिनिवेशाय। In two copies of the Váyu, it is चत्तियो- विनिवेशाय। None of these are intelligible; and the Márkaúdēya furnishes the reading followed, चत्तियोपिनिवेशाय। Modern geographers have supposed the Cathaeci, Cathari, and Chatriae 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 Vaiśya (agricultural) and Śúdra (servile or low) tribes, living either near to, or after the manner of, Kshattriyas. In that case, a better reading would be:

चत्तियोपिनिवेशानि वैश्वूद्रकुलानि।

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

Here we have a people called Śúdras 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 Oxydracæ; for Śúdraka is equally correct with

¹ See the Translator's fourth note at p. 168, supra.
² The Paurúdrakas, Andras, and Dravidas are named with them. But none of them are called “northern tribes.”
³ The reading Andras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andhras.
⁴ On the subject of southern tribes considered as degraded, see Original Sanskrit Texts, Part I., p. 177; Part II., pp. 268, 439, 440.
⁵ Chapter III., ad finem.
⁶ See the Mahábháratá, Drona-parvan, 183.
⁷ See his De Pentapotamia Indica, pp. 26, 27; Zeitschrift für die Kunde des Morgenlandes, Vol. III., pp. 199, et seq.; Indische Alterthums-
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tis,\(^4\) Khaśiras,\(^5\) Antachāras (or borderers), Pahna-

Śūdra; and, in place of \(\Omega \xi νδο\acute{\imath}α\kappa\alpha\). various MSS. of Strabo, as quoted by Siebenkees, read \(\Sigma \delta\o\acute{\imath}α\kappa\alpha\) and \(\Sigma νδο\acute{\imath}α\kappa\alpha\). The latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydrace.

\(^2\) These are always conjoined with the Śūdras, as if conterminous.* Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.†

\(^3\) The Durds; are still where they were at the date of our text, and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course, above

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\(^4\) Some idea of the real state of the case may be formed from my first foot-note at p. 133, supra. To what is there remarked it may be added that, while we find the Ābbiras mentioned, in the Mahābhārata, as in the Sabhā-parvan, 1192, along with the Śūdras, we see them named between the Pāradas and the Kitavas, Sabhā-parvan, 1832; in company with the Śūras, Vana-parvan, 12840; and between the Dravidas and the Puūdras, Āśawemedhika-parvan, 832.

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\(^5\) The term \(\text{सूरभीराण्या:}\) of the Bengal recension of the Rāmāyaṇa, Kishkindhā-kāṇḍa, XLIII., 19,—where the southern tribes are enumerated—is rendered, by Signor Gorresio, "le sedi dei Sūrabhīrī". That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śūras and the Ābbiras.

In the book and chapter just referred to, stanza 5, the Bhdaras and the Ābbiras occur side by side.

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\(^6\) We read of the Daradas in the Bengal recension of the Rāmāyaṇa, Kishkindhā-kāṇḍa, XLIV., 15. The corresponding passage in the real Rāmāyaṇa, viz., Kishkindhā-kāṇḍa, XLIII., 12, has, instead, Varadas.
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 Khasikas and Khasákas. The first of these is, probably, most
correct; being equivalent to Khasás, barbarians named, along with the Šakas and Daradas, by Manu, &c.; traces of whom may be sought amongst the barbarous tribes on the
north-east of Bengal, the Khasiyas. 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 Märkaṇḍeya,|| Tukhá-
ras.† These are, probably, the Tochari, Tachari, or Thogari;
a tribe of the Šakas, by whom Bactria was taken from the
Greeks, and from whom Tocharestan derives the name it still
bears.**

* See Colonel Wilford, in the Asiatic Researches, Vol. VI., p. 457;
Professor Wilson, ibid., Vol. XV., pp. 103, 104; De Pentapotamia Indica,
pp. 18, 19; Indische Alterthumskunde, Vol. I., pp. 418, 419; Professor
Wilson's Notes on the Indica of Ctesias, pp. 34, 35; Translation of the
Dábistán, Vol. I., p. 244; M. Troyer's edition of the Rája-taramgini, Vol. II.,
pp. 330, 331; M. V. de Saint-Martin's Étude sur la Géog. Grecque, &c.,
p. 197.

† See M. V. de Saint-Martin's Étude sur la Géog. Grecque, &c., p. 196,
text and second foot-note, and p. 198.

‡ 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, Adí-kánda, LVI., 3, the
Tusháras, or Tukháras, or, perhaps, Bukháras, are spoken of, in company
with the Kirátabas. See Signor Gorresio's edition of the Rámáyaña,
Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real Rámáyaña exhibits,
in the corresponding passage, namely, Bálaka-kánda, LV., 3, not Tusháras,
but Háritas.

|| LVII., 39. Plainly there is here an error in the Calcutta edition.

¶ Mahábhárata, Sabhá-parvan, 1850; named between the Šakas and
the Kankas.

** See Indische Alterthumskunde, Vol. I., pp. 852, 853; also M. V. de
Saint-Martin's Mémoire Analytique, &c., p. 35.
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ras⁷), Átreyás, Bháradwájas,⁸ Stanayoshikas,⁹ Pro-
shakas,¹⁰ Kalingas,¹¹ and tribes of Kirátas, Tomaras, *
Hamúsamárgas, † and Karabhanjikas.¹²: These¹³ and

⁶ Also Pahlavas and Pallavas. The form in the text is the
more usual. §

⁷ The Rámáyaña has Gahwaras.| The mountains from Ka-
bul to Bamián furnish infinitely numerous instances of cavern
habitations.

⁸ These two, according to the Váyu, are amongst the northern
nations: but they might be thought to be religious fraternities,
from the sages Atri and Bharadwája.

⁹ The latter member of the compound occurs poshikas, páyi-
kas, and yodhikas, ‘cherishers,’ ‘drinkers,’ or ‘fighters.’ The
first term denotes the female breast.

¹⁰ Also Drońakas, ‘people of valleys.’

¹¹ Also Kajingas. † Kalingas would be here out of place.

¹² These and the preceding are included, by the Váyu, amongst
the mountain tribes of the north.

¹³ Many names, ** indeed, might be added to the catalogue,

* See the Márkaṇḍeya-puráña, LVII., 41. The Calcutta edition has
Támasas. Also see M. V. de Saint-Martin’s Étude sur la Géog. Grecque,
&c., p. 344.

† Placed, by the Márkaṇḍeya-puráña, LVII., 41, with the Tomaras, in
the north; and again, at LVII., 66, in the mountains.

‡ The Calcutta edition has Karabhanjikas.

§ See p. 168, supra, text and notes; also a note on Book IV., Chap. III.
of the present work. I suspect that पद्धव and पद्धव are nothing more
than graphical corruptions of पद्धव, the reading, here, of the Calcutta
edition.

|| If the passage referred to is Kishkindhá-kánda, XVIII., 4, in the
Bengal recension,—with which compare XIX., 4, in the real Rámáyaña,—
no people called Gahwaras is mentioned there.

¶ See M. V. de Saint-Martin’s Mémoire Analytique, &c., p. 137.

** For the annexed observations I am indebted to my learned friend
Professor Goldstücker:

"In sútras IV., 1, 168—173, Pánini teaches how, from nominal bases
implying at the same time a man of the Kshatriya caste and the name
(many) other nations, dwelling in the east and in the north, can be only thus briefly noticed.

from the lists referred to, in the Vāyu, Matsya, and Mārkaṇḍeya

of a country, patronymic bases—and, as Kātyāyana, IV., 1, 168, vārītā 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called त्रान्त्रर affixes,—(IV., 1, 174) च (technically, अचः, अणः), य (techn., अयस्यः, यः), and र (techn., रचः), which require वृद्धि in the first syllable of the base. Thus, from Panchāla—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, Pānchāla, &c. (IV., 1, 168); and, in the same sense, from Gāndhāri, Gāndhāra, &c. (IV., 1, 169); from Magadha, Māgadha, &c. (IV., 1, 170); from Kosala, Kausalya, &c. (IV., 1, 171); from Kuru, Kauravya, &c. (IV., 1, 172); from Pratyagratha, Pratyagratthi, &c. (IV., 1, 173).—In sūtra II., 4, 62, however, Pāṇini says that, if such names are used in the plural, except in the plural 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.), Ángal, the Kshattriyas—or the people—of this country are, in the plur. (nom.), Ángal; and, similarly, the people of Kalinga are called Kalingal, though one individual belonging to it would be Kálingal. (According to the restriction named, women of those countries, however, would be called Ángyal, Kálingyal. Several vārttikas are appended to this rule by Kātyāyana; 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 Vanga country is dear—प्रियो वाङ्ग एष्याम्—are called प्रियवाङ्गः:

—not प्रियवाङ्गः:—, or, on the other hand, that, for instance, ‘one man who has passed beyond the people of Anga’—सातिकान्तो ज्ञान—
is called अवाङ्गः:—not अवाङ्गः:—; for, in the former case, the base Vānga implies the singular, and, in the latter, the base Anga, the plural, number.)—In sūtra IV., 2, 67, Pāṇini teaches that names of places (देश) may be derived from nominal bases in the sense that the object expressed by the latter exists, or may be found, in such a place; e. g., that, from udumbara, ‘fig-tree’, may be derived अदुम्बराः, 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., Kauśāmbi, the city so
Puráñas, as well as several capable of verification, from the Rá-máyaña and other passages of the Mahábhárata. This is not
called, from Kuśámba, 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., aushtra, 'a place where
camels live', from uṣṭra; 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., haimavata, 'the country not far
from Himavat'. Again, in IV., 2, 81, Páúini teaches that, if, however,
such a name, formed to yield any of the four meanings just mentioned,
is that of a country (जनपद), there is a loss (लुप) 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 (लुप) 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 Panchálas is called पद्माला; and, similarly, the
country of the Kurns, Matsuys, &c., कुर्स:, मत्स्य:, च्छ्र:, व्व:, मगधा:, सुभा:, पुष्पा:, &c. The Káśiká, 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 Bṛißamvári जनपद:, Bṛźni-
जनपद; since these are not names of countries: रूह कस्सात्र भवति।
उड्स्मवा वक्स्मस्नित। Bṛźamvári जनपद। ब्रźniशी जनपद हृत।
तत्राभ्यतिः (IV., 2, 67) वर्तते। न चाच लुब्धन देशागंधियं भवति।

"In the foregoing references, देशa is to be understood as denoting
space in general, as, for instance, a village, town, district, country; whereas जनयापदa 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, Rámáyaña, Máṉava-dharma-śástra, &c., deviate, in their mode
of naming the inhabitants of countries, from the criterion accepted even by
Kátyávana, a grammarian so much later than Páúini, 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 Kátyávana, it is the opinion of Professor Goldstücker,
as expressed in an essay read before the Royal Asiatic Society in 1864,
but not yet published, that, as contemporary with Panini, he flourished
about B. C. 140—120. See, on the time of Panini, Páúini: His Place
in Sanskrit Literature, p. 234.
the place, however, to exhaust the subject; and it has been pro-
secuted too far, perhaps, already. It is evident that a very con-
siderable 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 irrecon-
cilably. 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 col-
lation of the Paris and London MSS., by Mr. B. Rosen. See his post-
humous contribution to the Monatsberichte über die Verhandlungen der

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 treat-
ment than it has yet received. But, as indispensably preliminary to the feasi-
bility 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 Rāmāyaṇa. To what extent
the true Rāmāyaṇa, as contrasted with the modern depravation 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 Bṛihat-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 un-
authoritative extracts to be found in the pages of Colonel Wilford and
elsewhere.
CHAPTER IV.


PARÁŚARA. — In the same manner as Jambu-dwípa 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 Jambu-dwípa.*

Medhátithi, who was made sovereign of Plaksha, had seven sons: Śántabhaya, Śísira, Sukhodaya, Ánanda,† Śiva, Kshemaka, and Dhruva. And the Dwípa 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, Chandra, Nárada, Dundubhi, Somaka,§ Sumanas, and Vaibhrája. In these mountains the sinless inhabitants

* The original is as follows:

‘The diameter of Jambúdwípa measures a hundred thousand yojanas: this Plakshadwípa is pronounced, Brahman, to be twice as many in diameter.’

† One MS. has Ananta

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

§ Saumaka is the lection of one of my MSS.

|| I find Vibhraja—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 Anutaptá, Śikhí,† Vipásá,‡ Tridivá, Kramu, Amrítá, and Sukrítá. These are the chief rivers and mountains of Plaksha-dwípa, 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) Dwípas, worthy Brahman, from Plaksha to

¹ So the commentator explains the terms Avasarpiini and Utsarpiini: अवसर्पिभी हसावब्धा। उत्सर्पिभी वृद्धवब्धा।§ 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 Śikhá.
‡ The reading of four MSS. is Vipápá.
§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpiini, but Apasarpiini, as do several of my MSS. of the text. Still I cannot but look upon Apasarpiini as very likely to be wrong.
Sāka, 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 Āryaka, Kuru,† Vivināśa,‡ and Bhāvin; corresponding, severally, with Brahman, Kshattriya, Vaisya, and Śudra.§ 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 Plaksha-dwīpa.

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

* In my MSS., जना जीवनामयः, ‘people live in health’.
† Two MSS. have Kurura.
‡ The reading of eight MSS. Others have Viviśa, by omission of a letter, probably, for Vivināśa; two, Vivaṁśa; and one, Vivaśa. Professor Wilson had ‘Vivāśa’, which I take to have been a printer’s inadvertence for the mutilation last mentioned.
§ See Original Sanskrit Texts, Part I., p. 190.
|| Ikshurasoda.
¶ In the Bhāgavata-purāṇa, V., XX., 2—4, the king of Plakshadwīpa is Idhmajihwa, son of Priyavrata; his sons, after whom their several realms were named, are Śiva, Yavayasa, Subhadra, Śánta, Kshema, Amīta, Abhya; the mountains are Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotishmat, Suparṇa, Hiraṇyashthīva, Meghamāla; the rivers are Aṛuṇa, Nṛimaṇā, Āngirasi, Śāvitrī, Suprabhātā, Kītanbhārā, Satyanbhārā; and the four classes of inhabitants are called Haṁsas, Patangas, Ārdhvāyanas, and Satyāngas. The divinity of Plakshadwīpa is the Sun.
** Professor Wilson had ‘Hārīta’, for which I find no authority.
and Suprabha. The Ikshu* sea is encompassed by the continent of Śálmala, 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, Drona, fertile in medicinal herbs, Kanka, Mahisha, † and Kakudmat. The rivers are Yoní, Toyá, § Vi-trishúá, Chandrá, Śuklá, Vimochani, and Nivrítti: all whose waters cleanse away sins.** The Brahmans, Kshatriyas, Vaiśyas, and Śúdras of this Dwípa, called, severally, Kapilas, Aruñas, Pítas, and Rohitas, †† (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishúu, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods.‡‡ A large Śálmálí (silk-cotton) tree grows in this Dwípa, and gives it its name. The Dwípa

* Ikshurasodaka. † In two MSS., Muhisha.
‡ “Kakkudwat” stands in the original edition. All my MSS. have as above.
§ Two MSS. have Yonitoyá. 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 Śrońi.
|| One MS. has Bhadrá.
¶ Śukrá in three MSS.; Muktá, in as many; and Śuktá, in two. Śuklá 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:

\[ न्तर्त \ च हृतति चेव चेव चेव मानसं तवा।

\[ जीमुत्तरोहितं चेव सुप्रभे चातिषेभं भनम।

\[ सम्भवते तु वर्षांस्य चातुर्वर्षांस्यवर्षांस्य चेव।

\[ पावले चे तु वर्षांस्य वसस्वेति सहामुने।

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

†† I do not find this reading. Most of my MSS. have Krishúas; the rest, Víkshas. ‡‡ 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 Kuśa-dwípa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Udbhida, Venumat, Swairatha,† Lambana,‡ Dhúti, 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§ and gods. The four castes, assiduously devoted to their respective duties, are termed Damins, Sushmins, Snehas, and Mandehas; 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.↑ The seven principal

* In the Bhágavata-púrāña, V., XX., 9—11, the king of Śámaladwípa is Yajnábahu, son of Priyavrata. His sons, and so their kingdoms, are called Surochana, Saumanasya, Ramańaka, Devavarsha, Páribhadra, Ápyáyana, Abhijnáta: the mountains are Swarasá, Sátaśringa, Vámadeva, Kunda, Kumuda, Pushpavarsha, Sahasraśruti; and the rivers, Anumati, Sinivali, Saraswati, Kuhú, Rajani, Nandá, Ráká. The inhabitants are termed Śrutadháras, Víryadháras, Vasundháras, and Iśahandháras. They are worshippers of the personified Soma-plant.

† Vairatha is the reading of three of my MSS.

‡ Thus read all my MSS. Professor Wilson put “Lavana”, which I take to have originated from the omission, in his copies of the original, of the anusvára in लवन, a slovenly substitute for लम्बन. Lavana is a most unlikely word for a proper name. Lavaña would not altogether have surprised one.

§ Abridged from the original, which speaks of ‘Gandharvas, Yakshas, Kinipurushas, &c.’

↑ The Translator had “Dámis”, i.e., Dámins, a reading which occurs in but one of my MSS., that accompanied by the smaller commentary.

See Original Sanskrit Texts, Part I., p. 192.
mountains in this Dwípa are named Vidruma, Hema-saila,† Dyutimat, Pushpavat, Kušéśaya, Hari,‡, and Mandara. And the seven rivers are Dhútapápá, ; Śivá, Pavitrá, Saṁmati.§ Vidyudambhas, Mahávanyá, Sarvapápahará. Besides these, there are numerous rivers and mountains of less importance. Kuša-dwípa is so named from a clump of Kuśa grass (Poa) growing

* In one MS., Haimasaila. † Dara, in one of my MSS.
‡ One MS. has Drutapápá. § I find, in one MS., Sangati.
|| All my MSS. but one—which has विद्युदृष्ट्मा—here read as follows: विद्युदृष्ट्मा मही चाया सर्वपपहरारस्त्वमा:।

Professor Wilson put "Vidyudambhá", which is not impossible, but for which it is safe to substitute, as above, Vidyudambhas. 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 चाया are so written, save as to the second long vowel,—for there is plainly -१०—that it is not singular they should have been mistaken for "Mahávanyá".

The original expression which answers to "Sarvapápahará" is an epíthet—one of the commonest occurrence in the Puráñas—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 Ambá, is, on so many grounds, scarcely to be thought of, that we may much more securely accept the compound, Vidyudambhas. As I have pointed out above, one of my copies of the text allows us to read, optionally, Vidyudushná, 'hot as lightning', or Vidyut and Ushná.

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 Mahí: a name for which see p. 155, supra. If there be a second, and if it be the Anyá, the name, in respect of its signification, is strangely colourless. As च and च are, in many old MSS., the same as in inscriptions, scarcely distinguishable, it is obvious to suggest that the ancient reading may have been Ványá, a word which yields a sense, though none intelligibly apt in this place. Better still, चाया may have been corrupted from चाया; and we should then have the Alpá.
It is surrounded by the Ghṛita sea (the sea of butter), of the same size as the continent.*

The sea of Ghṛita is encompassed by Krauncha-dwīpa, which is twice as large as Kuśa-dwīpa. The king of this Dwīpa was Dyutimat, whose sons, and the seven Varshas named after them, were Kuśala, Mallaga.† Uṣhña,‡ Pīvara, Andhakāraka,§ Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vāmana, Andhakāraka, Devāvītii, Puṇḍarīkavat, Dundubhi, and Mahāśaila; each of which is, in succession, twice as lofty as the series that precedes it, in the same manner as each Dwīpa is twice as extensive as the one before it. The inhabitants reside there without apprehension, associating with the bands of divinities. The Brahmans are called Pushkaras; the Kshattriyas, Pushkalas; the Vaiśyas are termed Dhanyas; and the Śūdras, Tishyas.** They drink of countless streams, of which the prin-

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* According to the Bhāgavata-purāṇa, V., XX., 14—16, Kuśadwīpa was at first dominated by Hiranyaretas, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasudāna, Drīḍharuci, Nābhigupta, Stūtyavrata, Vivikta, Devanāman; the mountains are Chakra, Chatushrīṅga, Kapila, Chitrakūṭa, Devanika, Īrddhwaroman, Draviṇa; the rivers, Rasakulyā, Madhukulyā, Mitравindā, Śrutavindā, Devagarbhā, Ghṛītachyutā, Mantramālā; and the inhabitants are Kuśalas, Kovidas, Abhiyuktas, and Kulakas. The object of worship is Jātavēdas, Fire.

† A large majority of my MSS. have Manuga; and one has Mandaga.
‡ Two of my MSS. seem to give Uchchhra.
§ In one MS., Gandhakāraka.
|| Gandharva.

One MS. reads Divāvītī. Another here interposes Chaitra, in which case—as only seven mountains are taken account of—"Mahāśaila", i. e., 'the great mountain', must be understood to qualify Dundubhi.

** According to three of my MSS., the word appears to be Tishmas. See Original Sanskrit Texts, Part I., p. 192.
cipal are denominated Gauri, Kumudwati, Sandhya, Ratri, Manojavá, Kshanti, and Puндariká. The divine Vishnu, 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 Saka-dwipa.

The sons of Bhavya, the king of Saka-dwipa, after whom its Varshas were denominated, were Jalada, Kumára, Sukumára, Maṉívaka, Kusumoda, Maudáki, and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára, and Mahádruma. The seven mountains separating the countries were Udayagiri, Jaládhára, and Mahádruma.

* More than two-thirds of my MSS. have Khyati.
† This expression is to translate janárdana, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon.
‡ We are told, in the Bhágavata-puráña, V., XX., 20—22, that the king of Kraunchadwipa was Gbítaprishta, son of Priyavrata. His sons and their territories bear the appellations of Ama, Madhuruha, Megha-prishta, Sudháman, Bhrájshtá, Lohitára, Vanaspáti. The seven mountains are Śukla, Vardhamána, Bhojana, Upabarhana, Nanda, Nandana, Sarvatobhadra; and the rivers, Ābhaya, Amritaughá, Áryaká, Tirthavati, Rüpavati, Pavitravati, Śuklá. Kraunchadwipa has, for inhabitants, Purushas, Kishabhas, Draviiias, and Devakas; and the object of their adoration is Water.

II Add: ‘having twice the diameter of Kraunchadwipa’: 

department

II Jalaja is the lection of one MS.

* Professor Wilson had, instead of Maṉívaka—the same as Maṉiva, i. e., Maṉivat—“Maṉichaka”, 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 “Dámins” and “Mahávanyá”, noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra.

†† One MS. has Kuśala.

‡‡ In two MSS. I find Maudákin; and, in one, Modáki.

§§ Lajjádhára is in one of my MSS.
vataka, * Šyáma, † Ambikeya, † Ramya, and Kesarin. §

There grows a large Šáka (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, Nalini, Dhenuká, || Ikshu, † Veńuká, *** and Gabhasti. †† There are also hundreds and thousands of minor streams and mountains;‡ in this Dwípa. 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 Mřiga§§ is that of the Brahman;

* A single MS. gives Vaivataka.
† Almost all my MSS here add either Mount Asta—asto girík—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 Kesarin.
‡ Apparently, one MS. has Ambikera.
§ Kesarin is a variant of frequent occurrence; and one of my MSS. has Kesari.
|| This is the reading of three of my MSS.; but a large majority of them have Reńuká, and two have Veńuká. 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 Garbhasti.
‡‡ The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands:

महापालीप्राच्यभाषा सन्ति शब्दशील व सहस्रादारः

§§ The translation is here abridged; or the name of the Brahman in Śākadvipa would appear twice. Only three of my MSS. have Mřiga;
the Mágadha, of the Kshattriya; the Mánasa, of the Vaisya; and the Mandaga, of the Súdra: and by these Vishnu is devoutly worshipped, as the sun, with appropriate ceremonies. * Śáka-dwípa 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.†

1 The Kúrma is the only Purána in which the white island (Śweta-dwípa), 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 Khánda of the Padma Purána (Asiatic Researches, Vol. XI., pp. 99, 100); and it is in this, and in the

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

* See Original Sanskrit Texts, Part I., p. 193.
† The Bhágavata-purána, V., XX., 25—28, states that the sovereign of Śákadwípa was Medhátithi, son of Priyavrata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavamána, Dhúmrániça, Chitrarepha, Bahurúpa, and Viśwadhára. The mountains are Śána, Uruśínga, Balabhadra, Śatakesara, Sahasrasrotas, Devapála, Mahánasa; and the rivers are Anaghá, Áyurdá, Udbhayaspíshí, Aparájítá, Panchapadí, Sahasrastuti, Níjadhríti. The world in question is peopled by Ritavratas, Satyavratas, Dánavratas, and Anuvratas; and their divinity is the Wind.

‡ "In the northern parts of the Toyámibudhi, or sea of fresh water, in Śweta-dwípa, the Sanákádikas went to see Bhagavat or Vishnu. Their names are Sanaka, Sananda, Sanátana, Sanatkumára, Játa, Vodhu, Panchaśikha, all children of Brah má; and these, with many others, reside there, near Hari. The White Island is like the subhramsa, or mild beams of a thousand moons; like shining jewels. Many maháyogins, 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 Vairámati, 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 maitápa, or house, made of precious stones and amber (kar-púra), 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 Kshíra 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, Mahávíra 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 Mahávíra-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 Deví, with a divine countenance, is on his left. Devout prayers and religious rites are the only means to obtain admission among the servants of Vishnú, and a seat at Vishnú-pada, (at the feet of Vishnú), called also Parama-pada, (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 Mahávita, 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, Mahávita.

† 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.’
Dwípa 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 institutions; nor are rites performed for the sake of advantage. The three Vedas, the Puráñas,§ 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 Dwípa, which is the especial abode of Brahmá; 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.1††

1 The description of the Dwípas in the Agni, Brahma, Kúrma, and Váyu Puráñas agrees with that of our text. The Márkañđeya,

* My MSS. all consent in reading 'ten thousand':

** Ethix and polity" is to translate daňđa-niti.

† Literally, 'six', the flavours being, according to the Hindus, so many, and no more.

‡ In the original this sentence follows at the end of the Translator's next paragraph.

§ The Sanskrit word here is várttá.

¶ See Original Sanskrit Texts, Part I., pp. 193, 194.

** Asura.

†† On the authority of the Bhágavata-puráña, V., XX., 30—32, Push-
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 Bhágavata and Padma follow the same order as the Vishńu, &c., but alter all the names and many of the measurements. The account of the Mahábhá¬rata† is very irregular and confused. The variations throw no additional light upon the geographical system of the Puránas. Some traces of this appear discoverable in the west; and the seven Dwípas, 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 Dwípas 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; Śál¬mala, Eastern Europe; Krauncha, Germany; Śáka, 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.

karadwípa originally had Vitihotra, son of Priyavrata, to govern it. His sons are Ramańaka and Dhátki; but the names of their kingdoms are not specified. The height of Mount Mánasottara is only ten thousand yojanas; and its breadth is the same. In Pushkaradwípa, devotion is paid to Brahmá.

* 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.\footnote{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.)}

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 Lokálóka 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.\footnote{The Aúdakafáha (अण्डकटाह). The Kaáha is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhágavata;}

\footnote{The term here represented by “inches” is anguli, “finger-breadths”.}

\footnotetext[1]{The original is as follows: ततः परस्भाषोकालोकनासाक्षात् लोकालोकोपर्निर्माणि परित उपविद्या। याब्यांसोत्रेमैवेऽपर्नां तात्विक भूमिः काश्यवान्धार्शमिष्टोपमा यथां प्राहितः पद्याथों न कर्षितवा प्रक्षिपलभते। तस्मातस्वसत्वपरिगुह्यतासीतः।}
Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

\(\text{तोकालोक इति समाज्या यदननाचलिन तोकी । तोकालोकान्तर्भिः-सावधाथि।}\\
\(\text{स तोकालोकानि पारत ईश्वरेण विषहितो समासूर्याद्वि हुवपप-गर्गाणु जीतिमयानां गमनयो तं बीचीवानस्त्रीणो तोकालोकावित्तवाना न कदा।}\\
\(\text{बर्नुफ द्वारा परिभाषित यह विश्वको भविष्यमें तावदुस्यहायामः।}\\

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.

“La 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 Mānasottara. Tout objet quelconque qu’on y dépose ne se revoit plus; aussi n’a-t-elle 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 troupe des astres que précède le soleil et que termine Dhruva, en éclairant les trois mondes placés en dedans de cette enceinte, ne pussent jamais se porter au delà, tant est grande sa hauteur et sa largeur.”
crores (five hundred millions) of Yojanas in extent.\footnote{1}
It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.\footnote{†}

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnū abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 14.\footnote{‡}) The Mohammedan legends of Koh Káf, ‘the stony girdle that surrounds the world,’ are, evidently, connected with the Lokáloka of the Hindus. According to the Śiva Tantra, the El Dorado at the foot of the Lokáloka mountains is the play-ground of the gods: हेमसयो भूमिदेवानां क्रीडानाथाय.

\footnote{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 Lokáloka is but ten thousand Yojanas. So that the whole is five crores, ten lakhs, and ten thousand (5.10.10.000). According to the Śiva 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 the Bhágavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect:

कालकालिकत्युराणिषु विरोधियो यदि लक्ष्यते ।
कल्पभेदादित्वमित्व ववस्त्या सम्ब्राहिष्ठते ॥

\footnote{Vistára, ‘diameter’}
\footnote{† संवंध धार्मिक विधातानि च सर्वभूतसमाधिका ।
अधारभूता संवेद्यां मैत्रेय जगमातिष्ठते ॥}

‘This is the mother and nurse,—augmented with all creatures and their qualities,—the comprehender, Maitreya, of all the worlds.’
\footnote{‡ “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 Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like." *

* The Sūrya-siddhānta, with some pretensions to scientific sobriety, wisely refuses to travel out of this world. The following passage is extracted from the American translation of that work, XII., 30—41:

"A circle within the Brahmā-egg is styled the orbit of the ether (vyomā); within that is the revolution of the asterisms (bha); and likewise, in order, one below the other,

"Revolve Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon; below, in succession, the Perfected (siddha), the Possessors of Knowledge (vidyādharā), and the clouds.

"Quite in the middle of the egg, the earth-globe (bhūgola) stands in the ether, bearing the supreme might of Brahmā, which is of the nature of self-supporting force.

"Seven cavities within it, * the abodes of serpents (nāga) and demons (asura), endowed with the savour of heavenly plants, delightful, are the interterranean (pdtdla) earths.

"A collection of manifold jewels, a mountain of gold, is Meru, passing through the middle of the earth-globe, and protruding on either side.

"At its upper end are stationed, along with Indra, the gods, and the Great Sages (mahaśrī); at its lower end, in like manner, the demons (asura) have their place—each the enemy of the other.

"Surrounding it on every side is fixed, next, this great ocean, like a girdle about the earth, dividing the two hemispheres of the gods and of the demons.

"And on all sides of the midst of Meru, in equal divisions of the ocean, upon islands (dvipa), in the different directions, are the eastern and other cities, fashioned by the gods.

"At a quadrant of the earth's circumference eastward, in the clime (varsha) Bhadrāśwa, is the city famed as Yamakoti, having walls and gateways of gold.

"To the southward, in the clime Bhārata, is, in like manner, the great city Lankā; to the west, in the clime called Keṭumāla, is declared to be the city named Romaka.

"Northward, in the clime Kuru, is declared to be the city called that of the Perfected (siddha): in it dwell the magnanimous Perfected, free from trouble.

"These are situated also at a distance from one another of a quadrant of the earth's circumference: to the north of them, at the same distance, is Meru, the abode of the gods (sura)."
"Above them goes the sun when situated at the equinoxes: they have neither equinoctial shadow nor elevation of the pole (aksɒnɒnati).

"In both directions from Meru are two pole-stars (dhruvatdrd), fixed in the midst of the sky: to those who are situated in places of no latitude (niţaksha), 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 co-latITUDE (lambaka) are ninety: at Meru the degrees of latitude (akssha) 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 Purānas 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 pátalas, or intert erranean 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 Purānas 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 Pátála, below the earth. Nárada’s praises of Pátála. Account of the serpent Śesha. First teacher of astronomy and astrology.

Pañáśara.—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 Pátála extending downwards ten thousand. These seven, worthy Muni, are called Atala,* Vitala, Nitala, Gabhastimat, Mahátala, Sutala, and Pátála.† Their soil is, severally, white, black, purple,‡ yellow, sandy,§ stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánavas, Daityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies,|| declared,

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1 In the Bhágavata§ and Padma Puráñas,|| they are named Atala, Vitala, Sutala, Talátala, Mahátala, Rasátala, and Pátála. The Váyu has Rasátala, Sutala, Vitala, Gabhastala, Mahátala, Sritala, and Pátála. There are other varieties.

2 Allusion is here made, perhaps, to the description given in the Mahábhárata, Udyoga Parvan, p. 218, of Nárada’s and Mátali’s visit to Pátála. Several of the particulars there given are not noticed in the Puráñas.

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* Two of my MSS. read Vyatala.
† Aruña.
‡ Śarkara.
§ V., XXIV., 7.
|| Add the Skanda-puraña. See Dr. Aufrecht’s Catalogus Cod. Sanscrit, &c., p. 74.

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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 Dánavas 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 Dánavas, Daityas, and snake-gods, who inhabit the regions of Pátála."  

1 There is no very copious description of Pátála in any of the Puráñass. 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 Khaúáá of the Padma Puráña. The Mahábhárata and these two Puráñass assign different divisions to the Dánavas, Daityas, and Nágas; placing Va-suki and the other Nága chiefs in the lowest. But the Váyu has

*चान्हादकारिणः सुभा मणे वर्ष सुप्रभा: ||
नागाभरणभूवासु पातालं कैन तत्समस: ||
† Viná, vehu, and mridanga.
‡ V., XXIV.
Below the seven Pátálas is the form of Vishúu, proceeding from the quality of darkness, which is called Śesha,\(^1\) the excellencies of which neither Daityas nor Dánavas can (fully) enumerate. This being is called Ananta by the spirits of heaven,\(^*\) and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign;\(^2\)

the cities of the principal Daityas and Nágas in each; as, in the first, those of the Daitya Namuchi and serpent Kálýa; in the second, of Hayagríva and Takshaka; in the third, of Prahláda and Hemaka; in the fourth, of Kálanemi and Vainateya; in the fifth, of Hiraíyáksha and Kirmíra; and, in the sixth, of Pulomat and Vásuki; besides others. Bali the Daitya is the sovereign of Pá- táía, according to this authority. The Mahábhárata\(†\) places Vá- suki in Rasátala, and calls his capital Bhogavatí. The regions of Pá- táła, and their inhabitants, are oftener the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nága-kanyás or serpent- nymphs. A considerable section of the Břihat Kathá, the Súrya- prabha Lambaka,\(‡\) consists of adventures and events in this sub- terraneous world.

\(^{1}\) Śesha is commonly described as being in this situation. He is the great serpent on which Vishúu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráñas, making him one with Balaráma or San- karshaña, who is an impersonation or incarnation of Śesha, blend the attributes of the serpent and the demigod in their description.

\(^{2}\) With the Swastika, a particular diagram used in mystical ceremonies.

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\(*\) This expression is to render siddha.
\(†\) Udyoga-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 Kailása, with the heavenly Gangá flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Váruní (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balaráma,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pátálas 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

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* Phańa, 'hood'; and so in the next paragraph.
† Nila.
‡ Here supply the epithet madotsikta, 'elevated with wine.'
§ Substituted, by the Translator, for Sankarshańa.

'Sesh, adored by all the gods, stationed under the base of Pátála, supports the whole circle of the earth, become his diadem.'
mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Knímaras, Uragas, and Chárañas 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, 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.

1 One of the oldest writers on astronomy amongst the Hindus. According to Mr. Bentley, his Saṅhitá dates 548 B. C. (Ancient Astronomy of the Hindus, p. 59.)

* In my MSS.:

यमाराघ्य पुराणाः पर्यांतः व्यौरीतीय तत्त्व: ||
चातवास्कलं चैव निमित्तपूर्वतं फलस् \n
'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.
CHAPTER VI.

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

Parásara.—I will now, great Muni, give you an account of the hells which are situated beneath the earth and beneath the waters,¹ and into which sinners are finally sent.

The names of the different Narakas are as follows: Raurava, Śúkara,¹ Rodha,† Tála, Viśasana,‡ Mahájwála, Taptakumbha, Lavaña,§ Vimohana,¶ Rudhirándha,‖ Vaitaraṇí, Krimiśa,§§ Krímitāramanā, Asipatravana, Krí-

¹ The Bhágavata †† places the Narakas above the waters. The commentator on our text endeavours to reconcile the difference, by explaining the text to imply a dark cavity in which the waters are received, not the original abysses where they were collected at first, and above which Tartarus lies: ॠषभान्तरतामभेंद्रकादृष्टेयांहसि।††

* Súkara is an equally common reading; and one of my MSS. has Saukara.
† In two MSS. I find Bodha.
‡ One MS. has Viśamana.
§ The more ordinary lection is Savana; and I find Śabala also.
¶ Vilohita closely competes, for frequency, with this reading.
‖ A single MS. has Rudhirāmbhas.
§§ It imports 'lord of worms'. Krimiśa 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 Giríśa—'possessing worms', or 'lying on worms'.
†† V., XXVI., 5.
§§ This is from the smaller commentary.
shña, Lálábhaksha, Dáruña, Púyaváha, Pápa, Vahnijwála, Adhahásíras, Sandamúśa, Kalásutra, Tamas, Avíchi, Swabhojana, Apratishátha, and another Avíchi. 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. Kullúka Bhaśa refers to the Márkaṇḍéya Puráṇa 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 Bhağavata enumerates twenty-eight; but many of the names differ from the above. In the last instance, the term Avíchi is either inaccurately repeated, or the adjective Apara (अपराख्यातः) is intended to distinguish it from the previous Avíchi. In Manu, Mahávíchi occurs.

* This is, perhaps, an epithet of Lálábhaksha. See the original:

† The original edition has “Púyaváha”, for which I find no authority.

‡ Corrected from “Adhosíras”, which is impossible.

§ All my MSS. but three have Kríshláásútra.

The hells there mentioned are Támisra, Andhátamíra, Maháauráva, Rauráva, Naraka, Kalásutra, Mahánaraka, Sanjívana, Mahávíchi, Tapaná, Sampratápana, Sauhátha, Sakákola, Kudınála, Pútimúrtíiká, Lóhásanku, Kíjísha, Panthána, Śálmali, Asipatrávana, Lóhádáráka.

Instead of these, the Vájnavalkya-dharmá-sástra, III., 222—224, gives the following: Támisra, Lóhásanku, Mahániráya, Śálmali, Rauráva, Kuṅdala, Pútimúrtíiká, Kalásudráka, Sanghátha, Lóhitoda, Savísha, Saunpratápana, Mahánaraka, Kákola, Sanjívana, Mahápathá, Avíchi, Andhátamíra, Kumbhiápaka, Asipatrávana, and Tápaná.

* At V., XXVI., 7. Their names are Támisra, Andhátamíra, Rauráva, Maháauráva, Kumbhipáka, Kalásutra, Asipatrávana, Súkaramukha, Audhákúpa, Kríminbhójana, Sandaúśa, Taptásúrimi, Vajrákáñcákásálmali, Vaitaráni, Púyoda, Práñáródha, Viśásana, Lálábhaksha, Sárámeyádana, Avíchi, AyaKpána, Kshárákárddama, Rakshógaibhójana, Súlaprosa, Dan dasúka, Avafaniródhana, Páryávartana, Súchimukha.

The Kárttiká-máhátmya of the Padma-puráṇa makes mention of the following hells: Táptábaluká, Andhátamíra, Krakacha, Argala, Kútásálmali, Raktápúya, Kumbhipáka. See Dr. Aufrecht’s Catalogus Cod. Manuscript., &c., p. 16.
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, † or drinker of wine, goes to the Šúkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tála § (padlock) hell; and one who holds incestuous

¹ The Padma Puráña (Kriyá Yoga Sára) and the Śiva Dharma, which appears to be a section of the Skanda Puráña, 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 that die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are then conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have putrahantrí, implying one that kills his son.
† Three of my MSS., instead of naming this hell, qualify it as ghora, 'dreadful.'
‡ Swarñā: not vaguely gold, according to the larger commentary, but the amount of eighty raktis thereof, likewise known as swarñá. Moreover, to incur the penalty denounced, the thief must steal the swarñā from a Brahman. Compare Kulihka on the Laws of the Mánavas, XI, 49; also the Mitākshará on the Yajnavalkya-dharma-śāstra, III, 209.
§ While one of my MSS. reads Kála, several of them have no name
intercourse with a sister, or murders an ambassador.* to Taptakumbha (or the hell of heated caldrons). The seller of his wife, † a gaoler,‡ 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 Mahájwála 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,¹ who associates with women in a prohibited degree, into the Lavaña (salt) hell. A thief, and a contemner of prescribed observances,§ falls into Vimoha (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 Krimíśa (that of insects). The vile

¹ '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.

‡ Baddha-pála, in this sense, according to the commentators.

§ Maryádá = síshtáchára, 'the usage of the reputable'.

This expression is to render durishtákrit, which the commentaries define by abhíchárákarti. The larger commentary, which reads du-rishtikrit, gives, as an alternative definition, 'one who does ineffectual sacrifice'—vipalal yágaḥ.
wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lālābhaksha (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 Višasana (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,¹ and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyavaha;§ as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,² fishermen, the follower of one born in adultery,‖ a poisoner,

¹ 'Thereby,' observes the commentator, 'defrauding or disappointing children.'
² Rangopajīvin (रङ्गोपाजीविन). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

* Karṇīn: a sort of arrow difficult of extraction, agreeably to the larger commentary.
† Nakṣatrasūchaka; explained, in the larger commentary, nakṣatragaṇanājīva, 'one who earns a livelihood by astrology'.
‡ 'Sweetmeats mixed with rice' is to render mishtāma, which Dr. Aufrecht—in his edition of Halāyudha's Abhidhāna-ratna-māla, 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 Kṛrimpūyavaha, 'flowing with worms and pus'; in one other, Vegipūyavaha, 'carrying on pus impetuous as a torrent.'
‖ Kūḍāśīna. Several commentaries give two explanations of this word. The first is 'one who eats the quantity of a kūḍā'; this being
an informer, one who lives by his wife's prostitution,\(^1\) one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.);\(^2\) 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 Rudhirán-dha hell (whose wells are of blood). He who destroys a bee-hive,\(^\dagger\) or pillages a hamlet, is condemned to the Vaitarañi hell. He who causes impotence,; trespasses on others' lands, is impure, or who lives by fraud,§ is punished in the hell called (black, or) Kríshña. He who wantonly cuts down trees goes to the Asipatran- vana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell term-

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\(^1\) The term in the text is Māhishaka, which might mean a feeder of buffaloes. But the commentator quotes a text, from the Smṛiti, authorizing the sense above followed.¶

\(^2\) This is the interpretation of Parvakárin. It is also read Parvagámin, 'he who cohabits with his wife on prohibited days.'**

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\(^\dagger\) Madhuhan = सब्जावासंघातक, according to the larger commentary.

\(^;\) रेतपातालिकर, in all my MSS.

\(^\S\) Kuhakájivin.

\(^\|$\) 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: पर्वगामीति पाठे पर्वसु ख्रीगामी.
ed Vahnjwála (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 Sandámśa (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 Śwabhojana (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 Purá-
The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell. The various stages of existence, Maitreya, are inanimate things,* fish,† birds, animals, men, holy men, gods, and liberated spirits; each, in succession, a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained. That sinner

* Supply 'worms' or 'insects', krimi.
† Abja, which implies all tenants of the water.
goes 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 Śvāyambhuva and others. But reliance* upon Kṛṣṇā 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.2 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 Mann is here especially intended, as the commentator observes.

2 This remembrance (संव्हरण) of Vishńu is the frequent repetition 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 Rāma, or Kṛṣṇa, or Rādhā, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishńu Dharma Tantra:

‘Let a man ever and everywhere repeat the names of the discus-armed (Vishńu); for its repetition, even by one who is im-

* Anusmaraia.

† These verses are quoted in both the commentaries. They are referred to the Vishńu-dharma; but that work is not particularized as being a Tantra.
his thoughts to Náráyaṇa 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 Vishnú 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 self-same 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.¹

¹ 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 Vishnú.

¹ 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.
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) Pátálas; 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: ऋविवयाः-कारादिरुप्पण प्रतीत ज्ञान वन्धायिष्टे विवयात्तद्विरसिन ज्ञान मो-बायिष्टे।‡

‡ परं 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 Brahmá, and its elementary envelopes. Of the influence of the energy of Vishńu.

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;\(^*\) Šukra\(^*\) (Venus) is at the same distance from

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\(^1\) 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 Dhruva is the Swar-loka or heaven: as subsequently explained in the text, and in other Puráñas.

\(^*\) Uśanas, in the original.
Mercury; Angáraka (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter), as far from Mars; whilst Saturn (Śani*) 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, Bhuvār, 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 Brahmac). At twice that distance is situated Jano-loka, where Sanandana and other pure-minded sons of Brahmá

¹ A similar account of the situations and distances of the planets occurs in the Padma, Kūrma, and Vāyu Purāṇas. The Bhāgavata§ has one or two varieties; but they are of no great importance.

* All my MSS. have Sauri.

† सीरििुिसत्तिसोधिि बिलििि सम्यगाक्षतः।

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-क्षतेिि सार्धििििििििि.

‡ Here, and in the sentence following, this word represents ज्ञानि, 'sacrifice'.

§ V., XXII.
reside. At four times the distance between the two last lies the Tapo-loka* (the sphere of penance), inhabited by the deities called Vairájas, 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 Yamas and others,—who are the

* 'And beyond Janaloka, at fourfold the aforesaid altitude, is the world known as Tapas':

चतुर्गणित्तारे चोर्ध्यं जनलोकात्त्पः खृतः।

The height of Tapoloka above Dhruva is eighty million yojanas.

† The commentaries have it that the distance is forty-eight kōtis or 480,000,000 of yojanas; i.e., six times as far as Tapoloka lies from Janaloka. Subjoined are the words of the smaller commentary: जनलोकांकपिक्षयिण पद्मेन द्वारश्लोकुन्त्येण तपोलोकादन्तरं सवलोकः।

नन्तु तपोलोकाकपिक्षयिति मन्तव्यम्। तथा सत्यलोकारिष्याश्लोकुन्त्येण भवास्ते तथावकाशाभावात्।

‡ The original here adds that Satyaloka has another designation, that of Brahmaloka: ब्रह्मलोको हि संहृतः।

§ Chapter XC:

महिति व्याहरनेवं महलोकस्तो भवत्।

* * * * * * * * * * *

यामाद्यो गणाः: सतं महलोकिवासिन:।

The probability is, that, by a common Paurānik and Epic licence,—which, for instance, converts स रूति into सूति, &c. &c.,—महिति, in the first of the preceding lines, represents मह: रूति, i.e., मह: रूति, where महः would be the nominative of महस्, 'a festival', 'a solemnity'.

The other statements from the Vayu-pūraṇa given in the note here annotated occur not far below the foregoing extracts.
Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the

regents or rulers of the Kalpa, the Kalpádhikárins. They are so designated also in the Kúrma.* The Káśi Khañḍá † refers the name to Mahás, ‘light’; the sphere being invested with radiance (महसावृत). Its inhabitants are also called lords of the Kalpa. But the commentator explains this to denote Bhrígu 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 Váyu, 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 Khañḍá§ 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 Váyu, 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:

एतत्रस्त्रहनौकै तु कल्पे वैराजके गति।

* Part I., Chapter XLIV., 1:

ध्वा-दृष्टे महलोकः कोटियोजनविलुतः: ।
कल्याणिधिकारिणकः संस्किता हिजुपक्षवः: ।

† XXII., 3:

हिजो ५ थ लोकः ते वीच सर्वतो महसावृतम।

‡ The MS. that I have used of the Káśikhañḍá speaks,—XXII., 6— not of “lords of the Kalpa”, but of those who live for a kalpa:

कल्याणिषो वसन्यथः तपसा धूतकारपि: ।

§ XXII., 8, 9:

निवसन्यमना युध्मानसा ब्रह्मणः सुता: ।
सनन्दनाया योगीन्द्रा: सवे ते हृद्धेयरेतस: ॥

अस्ये तु योगिनि से वे हस्तलब्धवचारिणः: ।

सर्वेऽद्विविनिर्मुखः वसन्यतिनिर्मलः: ॥
earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the

The commentator on the Kāśi Khaṇḍa explains Vairāja to mean 'relating to, or derived from, Brahmā or Viráj':* हिरण्यगर्भेणि-त्वानित्वा वैराजः।† The Vairājas are, there,‡ as in the Vishnu Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorites, and penitents, who have completed a course of rigorous austerities:

इवादिसुतप:शिष्यकम्बाणो च तयोपधाना:।
श्रव्यायुप्वलयोऽक्ते वसन्यकुलोभयः॥

It may be doubted, however, if the Paurāṇiks have very precise notions regarding these spheres and their inhabitants. The Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus, the Kūrma§ identifies Brahma-loka

* Literally, 'produced by Hiraṇyagarbha'.
† Rāmanātha, in his commentary on the Kāśikhaṇḍa, the Kāśikhaṇḍa-dīpikā, explains the Vairājas to be those who are freed from rajoguṇa:
वैराजः अवगतारजोगुणः:। This explanation has no scientific value.

‡ Kāśikhaṇḍa, XXII., 10—21. The last of these stanzas is that which Professor Wilson quotes just below. In the MS. which I have consulted, instead of शिष्यकम्बाणः, the reading is, far preferably, शिष्यवर्माणः, the meaning of which, according to a marginal gloss, is तपोभिषिष्टगताः:

§ Part I., XLIV., 8—14:
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 Vishńu-loka, and has a Rudra-loka above it. The Śiva places Vishńu-loka above Brahma-loka, and Rudra-loka above that. In the Kāśi Khaṇḍa we have, instead of those two, Vaikuñṭha and Kailāsa, as the lofty worlds of Vishńu and Śiva; whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Krishńa. 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

* "Celestial beings" is to render muni; and Bhuvoloka is represented by "atmospheric sphere".

† Niyuta. This distance is brought out as follows:

<table>
<thead>
<tr>
<th>Intervals</th>
<th>Distances in yojanas</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><strong>Total</strong>,</td>
<td><strong>1,400,000.</strong></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 Bhāgavata-purāṇa, V., XXII., 16, where Saturn is said to be two hundred thousand yojanas beyond Jupiter.

† For these celestial councillors, of whom there are discordantly said to be six and thirty-three, see Dr. Spiegel’s Avesta, die Heiligen Schriften der Parsen, Vol. III., pp. 20 and 4.
by those who are acquainted with the system of the universe, the heavenly sphere.* These three spheres are termed transitory. The three highest,—Janas, Ta-pas, 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 Pátálas, 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 Pársis. 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 Nááta. 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:

अष्टक्षमे सप्तं संपून्यः सप्ताध्विखः सर्गाः ||
सप्तं सप्तं सा मातरो भवमृत्त: संख्या न साम्याविह ||

1 Kritaka 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 Kapitthá (Feronia Elephantum).

* Swarlóka.

† शतकाष्ठतयोर्मध्ये महलोक दृति सुन: ||
श्रृंगो भवति कल्याणे योः तथं न विनश्चति ||

‡ Brahmiññā. § Aṇḍakahá.

¶ I have not been able to verify this half-stanza.

From the larger commentary: चैनोकं हतं प्रतिकल्पं कार्यं जना-दिच्छयं चाष्ठतं तद्वैरितम। The smaller commentary remarks to the same effect.
invested (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‡ (Ahamkāra); 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,) Pradhāna, 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.  

* See before the order in which the elements are evolved (Vol. I., pp. 29, &c.)

† Nabhās. Professor Wilson had "Mind" in the text, which I have changed, unhesitatingly, as above. In taking nabhās to mean ākāsa, ordinarily rendered "ether", I have assumed that the Vishnu-purāṇa, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.

‡ Bhūtādi, here rendered rightly. See Vol. I., pp. 33, 34, and 169, where the term is interpreted "rudimental", "elementary"; and "the first element". Ahamkāra as stagnant—tāmasa—is here intended.

§ हेतुभूतमेच्छिपक्ष प्रक्रिति: परमा सुनि।
अष्ट्यात तु सहस्रादात सहस्रास्ययुतानि च।
हेतुशाना तथा तत्र कोविकोविश्लेष्यतानि च॥

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 ἄνεμος πάνω, '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 Texts, Part I., p. 195.
† Nabhās. Professor Wilson had "Mind" in the text, which I have changed, unhesitatingly, as above. In taking nabhās to mean ākāsa, ordinarily rendered "ether", I have assumed that the Vishnu-purāṇa, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.
‡ Bhūtādi, here rendered rightly. See Vol. I., pp. 33, 34, and 169, where the term is interpreted "rudimental", "elementary"; and "the first element". Ahamkāra as stagnant—tāmasa—is here intended.
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 (Püms) 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. *

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 reliquos complectitur omnis, summus ipse deus arcens et continens ceteros.”

‘Supreme prakriti, 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.’

'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: तयो-रपि परममात्राधिपितलमाह। प्रधानं चेति द्वाभास विषोऽवसुम्

tway: चिस्थतया वृत्ती सर्वधिषितता। संग्रामधिषितं नियमं नियम्भवते

'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.'

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'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.'

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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 summitatis sequuntur, aut ipse faciat, aut ipse contineat. 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:

\[ यथाशतं जलि वातो विभारि कणिकाशतम् \]

'As the wind carries powerless a hundred particles that are in the water.'

On this line, and its various readings, the smaller commentary remarks:

यथि: जलि स्थितं कणिकाशतं परमार्शोकमशशतं यथा भवसृष्टि

वातो यथा विभारि तथा प्रधानपुष्पाद्यं जगतःवै स्थितलादात्वयु-

शक्तिमेव विणुशक्तिमिर्भारि। पाठानरे तु जलि स्थितं शीतः कणिकाश

दारिशां यथा वातो विभारि। पाठानरे तु जलि स्थितं शीतः कणिकाश

दारिशां यथा वातो विभारि यथा जलस्शानीं जगकणिकाश

नीयमहद्धारिशारिशां वातस्शानीया विणोऽशक्तिमिर्भारित्वयः।

† एवव्याहारतात्त्वायं जायने महादान।

विष्णुवातात्त्वायः संभवल्योध्राद्यः।

तम्यम पुष्वालियं च पुष्वालियर्य पुत्रः।
of a tree from the seed, no detriment occurs to the parent plant; neither is there any waste of beings by the generation of others. In like manner as space, * and time, and the rest are† the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature). 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 Pradhr̐ana: उपाद्यान-व्यमः हर्वः प्रतिपत्तिपुरुष न स्वभावं भाव: § 'As, however, he is the source of Prakṛiti, he must be considered the material as well as immaterial cause of being.'

Thus, from the unmanifested first spring mahat and the like, inclusive of the elements; then from these originate the demons, &c.; and, from them, sons; and of these sons there are other sons.'

* This is to render ākāśa, on which term see my first note at p. 34 of Vol. 1.
† Add 'in consequence of proximity', सांविधानात.
‡ This ellipsis was supplied by the Translator.
§ This is from the smaller commentary, and means: 'Hari's material causativity is through the instrumentality of prakṛiti, and is not in his own essence. Such is the import.'
This Vishnu 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 Vishnu, 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.

* 'And in whom this world subsists': यत् च चैद्रम.

† तदृशं तत्परं धाम सदसत्यर्म पद्मम।
यश्न सर्वसंभूविन जगदद्वारारुचरम॥

'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 immoveable, has its being.'

Such is the explanation of the smaller commentary.

† Rather, 'and he is the sacrifice that is offered': स च रज्यते क्रतुः.
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, Vishū. Origin of Gangā, and separation, on the top of Meru, into four great rivers.

Parāśara.—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;¹ the axle is fifteen millions and seven hundred thousand leagues long;² on which is fixed a wheel†—with three

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¹ The sun's car is 10,000 Yojanas broad, and as many deep, according to the Váyu; and Matsya. The Bhágavata§ 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 Mánasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Puráña, is 18,950,000 Yojanas.

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* Ishádaṇḍa.
§ V., XXI., 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

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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 Puráñas 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.

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* Rather, a triple nave, or three naves in one.
† Not the Bhágavata, but Śridhara's commentary thereon, V., XXI., 13.
§ V., XXI., 14.
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.¹ The seven† horses of the sun's car are the metres of the Vedas: Gáyatrí, Bříhatí, Ushúih, Jagátí, Trishíubh, Anushíubh, 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

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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-dwípa, 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.

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* द्वितीयोऽऽ च तु तद्विं संस्खितं मानसाचले।

'And as to the second axle, its wheel rests on Mount Mánasa.'

† The original characterizes these horses as 'tawny', hari.

‡ Here—as before: Vol. I., p. 85—I have corrected the "Jayati" of the former edition.

§ Vásavi puri, 'the city of Vásava, i. e., Indra.'
of Soma, on the north: named, severally, Vaswauka-sárá,* Saúyamaní, Mukhyá, and Vibhávarí.¹

¹ In the Linga, † the city of Indra is called Amarávati; and, in it and the Váyu, ‡ that of Varuña is termed Sukhá.‡

* Corrected from “Vaswokasárá”. This is called, in the original, the city of Sakra, a name of Indra.
† Prior Section, LIV., 1—3:  
‡ The following extract is from the Váyu-puráña:
In the sequel to these verses, Vibhávarí is also called Vibhá; and some MSS. consulted by me give, there, Amarávati as convertible with Vaswaukasárá. Mukhyá is, further, interchanged, in several MSS., with Sukhá, the city of Varuña.

In the Matsya-puráña there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Puráña, also, we find Vibhávari and Vibhá,—synonymous terms, importing ‘bright’,—and likewise both Vaswaukasárá and Amarávati.

§ The Bhágavata-puráña, V., XXI., 7, calls the city of Indra, Devadháni, and that of Varuña, Nimlochani. 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 inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines, in one continent, in midday, in the opposite Dwīpas, 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.†


† दिवसमध्य रविमध्य सर्वकालं चर्चितः।
सर्वेद्धीपूर्वं भैनेय निशाधर्मां च संसुखः॥
उद्यासमने बैव सर्वकालं तु संसुखः।
दिविसाख्षेपासु तथा मैनेय विद्रिग्रासु च॥
चैरेव दृष्टस्ते मान्यस्ते निपासुद्धः खृतः।
तिरीभावं च यथाति तस्मातमायमाष्टम्रः रवः॥
नैवासा मनस्मनक्स नोदद्यः सर्वदा सतः।
उद्यासानाशः हि दृश्यनाद्रश्ने रवः॥

The sun is stationed, for all time, in the middle of the day, and over against midnight in all the dwīpas, Maitreya. But, the rising and the setting of the sun being perpetually opposite to each other,—and, in the same way, all the cardinal points, and so the cross-points,—Maitreya, people speak of the rising of the sun where they see it; and, where the sun disappears, there, to them, is his setting. Of the sun, which is always in one and the same place, there is neither setting nor rising; for what are called rising and setting are only the seeing and the not
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 Brahmá, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

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1 The terms Púrva and Apara mean, properly, 'before' and 'behind'; but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome, the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is, of course, behind them. The same circumstance determines the application of the term Dakshiñá, properly 'right,' deśiñá, or 'dexter,' to the south. Uttara, 'other' or 'last,' necessarily implies the north.

* Vikarñá.  † Koña.
the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.1*

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1 This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Váyu, Matsya, Linga, Kúrma, and Bhágavata. † 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: भारतादिपशिरमायां संसूंस खुरूस सर्विष ये चत पश्चाति सा च तिष्या प्राचौ तिष्या च वामभाग एव मेहः। अतः सर्विषा सर्वदा मेह्स्वतरत: एव। द्रविषाभागी च लोकालोकजाचल:। तस्कादु- तरखा दिलग सदा राचिरद्विशिष्या च सदा दिनम। : It was,

* तस्कादु-तरखा वै दिवा राचि: सदैव हि।
सर्विषाः इहीवधायां मेह्स्वतरती चत:॥

'To the north of Meru there is, therefore, always night during day in other regions; for Meru is north of all the dwipas and varshas.'

† It may be enough to refer to the Bhágavata-puráña, V., XXII., 2, where it is said, according to Burnouf's translation: "Le sage dit: Tout comme les fourmis et autres insectes, placés sur une roue de potier qui tourne, tournent avec elle et suivent en même temps des directions qui leur sont propres, puisqu'on les trouve sur divers points; ainsi le soleil et les autres planètes, placés sur la roue du Temps qui a pour attributs les signes et les Nakchatras, tournent avec elle autour de Dhruva et de Mēru, en les laissant à leur droite, et marchent d'un mouvement qui leur est propre, puisqu'on les voit dans un Nakchatra ou dans un signe différent."

‡ This is from the smaller commentary, which adds, by way of a second explanation: भारतादिपशिरमायां संसूंस खुरूस सर्विष ये चत पश्चाति- मुत्तरखा दिलग वामभागी मेरोरिकात: सदा दिनमवत्तच सदा राचिरद्विशिष्यां तु सदा दिनमविवधाण्यो भवति।

16*
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

* All my MSS. read thus:

तेजसी भास्कराप्रियोऽप्रकाष्टोष्ण्यस्वक्ष्पिषि ।
परस्यारुक्षवशाहाथायते दिवानिश्चित ॥

'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.'

† द्विशिष्ठरुक्षवशायं समुचितस्वभास्करे ।
उद्धोरावर्तितिश्वस्त्वा प्रकाष्टोष्णस्विनवत ॥

'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.
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 Muhúrta;\(^2\) 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 Aqua-

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\(^1\) Similar notions are contained in the Váyu.†

\(^2\) The sun travels at the rate of one-thirtieth of the earth’s circumference in a Muhúrta—or 31.50.000 Yojanas; making the
rius, 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 total, 9 crores and 45 lakhs, or 9.45.00.000; according to the Vayu,* Linga,† and Matsya‡ Purānas.

† Prior Section, LIV., 10—13:

‡ The passage in the Matsya-purāṇa scarcely differs from that in the Linga-purāṇa, with the exception of its beginning, which runs thus:

Some MSS. have, however, instead of च पुराविष्ट तु, पुक्करमधिन.
great distance in a short time.* In twelve Muhúrtas
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 Muhúrtas.† 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
Muhúrtas, 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.

* अधिव्यंगितं बाल वाक्यावलाबास्वनम्।
तस्मातःलक्षणे भूमि तु कालिनार्थिनं गच्छति॥
‘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 kāla, ‘time’, by ‘space’.

† श्रीगृही द्वादशभम्: श्रीश्वरमुहुर्तेंद्रिष्ठिने।
चयोद्दशाध्यांमुखामृगीं तु चरति द्विज।
मुहुर्तेकालवर्ताणि नाम्नेत्यादशभरुररण॥

From this it appears—which is unnoticed in the translation—that the
sun is spoken of when on his ‘southern path’.

‡: तस्मातेहिर्णेन कालिन्मुःस्वविनं तु गच्छति।
चयोद्दशमुहुर्तेन चदुर्तरायणपथ्यिर्मम॥
चहर्मवति तथापि चरति मन्त्रविक्रमः।
चयोद्दशशंकमहा तु तक्षणां चरति रवि:।
मुहुर्तेकालवर्ताणि रात्री द्वादशभिंशरु॥

The text, it is observable, gives, with unimportant omissions, the sub-
stance of these verses, rather than a close rendering of them.
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 Paurānik text, is defended, by the commentator, upon the authority of the Jyotihśāstra 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,

राशिप्रमाणजनिता दौरधुर्खास्त्रा दिनि।
तथा निशायां राशिनां प्रमाणेवल्मुदीधेः।
दिनादेहीरधुर्खार्कटः तप्तिर्गीतिव जायते॥

उभयोः काँघक्ष्यमथे भस्मो मण्डलानि तु
दिवानां च मूर्यं स्व शीघ्रा च वै गति:॥

‘Of the sun, whirling its circles between the two points of the horizon by day and by night, the progress is slow and rapid.’

† मन्द्रादि यक्षत्वने शीघ्रा नान्ता तदा गति:॥
शीघ्रा दिवां चद्र चाः च चक्ष्य तदा मन्द्रा गतिनिष्ठे॥

† I have added this line. Apparently, Professor Wilson thought it would be somewhat superfluous to translate it.
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 Usha, and the day is denominated Vyushti, and the interval between them is called Sandhyá.* On the occurrence of the awful Sandhyá, the terrific fiends† termed Mandehas attempt to devour the sun: for Brahmá; 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, Usha is a part of the night; Vyushti, of the day.

\[ \text{Usha ṛaṭi: samākṣāta vṛttisthāsyuṣṭyaṃ diṇā.} \]
\[ \text{Prāchāṃ ca taṇḍa samāḥ utāṇaṃ uṣṭāḥṣṭiyoṃḍāṃ.} \]

So read all my MSS. The smaller commentary remarks: उषा सर्ति।

ราวचरि उष्ण। ऋहुष्टिनि शुर्ति। But the compound in the latter half of the stanza seems to show that we are to read Ushá, not Ushas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. Ushovyushtyok, which yields Ushas, is, however, a lection found in parallel passages of other Puráñas.

The Translator’s “Vyushfa”, which I have altered, is here impossible, unless we assume that we have, in some MSS., that and Vyushti—the word embedded in the compound—in the same stanza.

The ensuing gloss on Ushas is taken from Professor Wilson’s Translation of the Rig-veda, Vol. I., p. 78, second foot-note:

“The dawn; daughter of the personified heaven, or its deity, Dyudevatāyā duhitā.” 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 Vishńu-purāña, indeed, Ushá, a word of similar derivation as Ushas, is called night; and the dawn is Vyushta [sic: for Vyushfa]. Several passages seem to indicate that Ushá or Ushas is the time immediately preceding daybreak.”

† Rákshasa.

‡ In the original, Prajápati.
sun.¹ At this season, pious Brahmans scatter water, purified by the mystical Oṁkāra, and consecrated by the Gāyatrī;²* and by this water, as by a thunderbolt,

¹ 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.

² The sacred syllable Oṁ has been already described (Vol. I., p. 1, note). The Gāyatrī, 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 Ashfaka of the Śamhitā of the Rig-veda:

तत्सावितुर्विहारिः भगवान् देवस्य धीमहि धियो यो न: प्रचोदयात्।

'We meditate on that excellent light of the divine sun: may he illuminate our minds.'‡ Such is the fear entertained of profa-

* श्रीकार्त्तकमस्यमुति गायत्रया चाभिमल्लितम।
† उषा रात्रि: कुता विवर्दुष्टियापि लहः कुलः।
सूर्ये हि ग्रामानानां संधाकाले हि रचसाम॥
प्रजापतियोगिन शापलिङ्गान्दुराधसम॥
अचलयतं च देहस्य प्रापितामहरसः
सत्यम्: कोशलु विख्याता मन्द्रेः हि नाम राजसा:॥
पार्थयानि सहस्रांशुसुर्यैं दिने दिनि॥
तापयत् दुरात्रमान: सूर्यमिक्षतत् खादतिमुः॥
अथ सूर्यस्य तेषां च युद्धसभीतुद्यासम॥

‡ Professor Wilson, in his Translation of the Rig-veda, Vol. III., p. 110, gives another rendering of this verse: "We meditate on that desirable light of the divine Savitri, who influences our pious rites."

To this he adds the following comment: "This is the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones’s translation of a paraphrastic interpretation. He renders it: ‘Let us adore the supremacy of that divine sun, the godhead who illumines all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress toward his holy seat’ (Works, 8vo., Vol. XIII., p. 367). The text has merely Tat savituar vareṇyaṁ bhargo devasya dhimahi, dhiyo yo naḥ prachodayat.
the foul fiends are consumed. When the first oblation is offered, with solemn invocations, in the morning rite, the thousand-rayed deity shines forth with un-

ning this text, that copyists of the Vedas not unfrequently refrain from transcribing it, both in the Sāṁhitā and Bhāshya.

1 Or, in the text, with the prayer that commences with the words Sūrya jyotiḥ: 'That which is in the sun (or light) is ador-

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 Śatapatha Brāhmaṇa. Both commentators are agreed to understand, by saviṭṛi, the soul, as one with the soul of the world, Brahma: but various meanings are also given. Thus, Sāyāṇa has, we meditate on the light which is one with Brahma, his own light, which, from its consuming in-

fluence on ignorance and its consequences, is termed bhārgas; and is that which is desirable, from its being to be known or worshipped by all (vareṇya); the property of the supreme being (parameswara), the creator of the world, and the animator, impeller, or urger (saviṭṛī), through the internally abiding spirit (antarjāmiṇi) of all creatures. Again, yāḥ, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhārgas; that light which animates all (dhiyāḥ) acts (karmanāḥ), or illumes all understandings (buddhiḥ). Again, devasya savituk may mean, of the bright or radiant sun, as the progenitor of all, sarvasya prasavītuk; and bhārgas may be understood as the sphere or orb of light, the consumer of sins, pāpānāṁ tāpakaṁ tejo-maṅdalam. Again, bhārgas may be interpreted food; and the prayer may only implore the sun to provide sustenance: tasya prasādīd annaṁ-takshaṁ phalaṁ dhi-

maḥi, tasyādhāra-bhūtā bhavema, we anticipate from his favour the re-

ward that is characterized by food and the like, that is, may we be supported by him. Mahādhara in his comment on the same text in the Yajus, notices similar varieties of interpretation."

In the Introduction to the volume just quoted from, Professor Wilson says, of the Gāyatrī, at p. X.: "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 signifi-

cation. 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.† Omkāra is Vishnu the mighty, † the substance of the three Vedas, † the lord of speech; and, by its enunciation, those Rākshasas are destroyed. The sun is a principal part of Vishnu; and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. § Light effused by (the utterance of) Omkāra becomes radiant, and burns up entirely the Rākshasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice ‡

The whole prayer ‡ is given in Colebrooke's Account of the Religious Ceremonies of the Hindus: Asiatic Researches, Vol. V., p. 351.**

† Bhagavat.
‡ This expression is to render triḍhāman, ‘the triple-glорied’; the glories in question being the Vedas, according to the smaller commentary: तिथिमाही चौधीर चहर्युसासमस्चःपाणि ध्रामानि तेजतासि स्तव्यांपाणि वा यथा स:।

And so, in effect, proposes the larger commentary, after suggesting that Brahmā, Vishnu, and Śiva are intended.

§ वैष्णवांश: येर वर्षीय स्थायोतिसंसाधनम।

The sun, which is the internal unchanging light, is supremely a portion of Vishnu; and its supreme stimulator is the utterance Om, expressing him.

⁠Upāsana, ‘service’, ‘devotion’.

† Colebrooke thus renders it: “That which is in the sun, and thus called light or effulgent power, is adorable, and must be worshipped by them who dread successive births and deaths, and who eagerly desire beatitude. The being who may be seen in the solar orb must be contemplated, by the understanding, to obtain exemption from successive births and deaths, and various pains.”

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) Válí- khilyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Kàshíhá; thirty Kàshíhás, 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 Sandhyá is always the same in increase or decrease, being only one Muhúrta.\(^1\) 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 Prátah* (morning), forming a fifth portion of the day. The next portion, or three Muhúrtas from morning, is termed Sangava (forenoon); the three next Muhúrtas constitute mid-day; the afternoon comprises the next three Muhúrtas; the three Muhúrtas following are considered as the

\(^1\) But this comprehends the two Sandhyás, ‘morning and evening twilight.’ Two Nádis, or half a Muhúrta, before sunrise, constitute the morning Sandhyá; and the same interval after sunset, the evening. Sandhyá, meaning ‘junction,’ is so termed, as it is the juncture or interval between darkness and light; as in the Váyu and Matsya:

"नोकालोकं तु संध्येः यथात्मकृत्यः प्रखरम्।
तथासंध्याः परिभ्रमणं तामाहुरुपः यथालनमार्गम्॥
"

* Prátastana is a variant of several of my MSS.
† This is the reading of the Matsya-púráña. The Váyu-púráña has:

"नोकालोकं तु संध्येः यथात्मकृत्यपरिभ्रमणम्।
तथासंध्याः परिभ्रमणं तामाहुरुपः यथालनमार्गम्॥"
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,¹ 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 Saṃvatsara,

1 The four months are named in the Vāyu,† and are: 1. the Saura or solar-sidereal, consisting of the sun’s passage through a sign of the Zodiac; 2. the Saumya or Chāndra or lunar month, comprehending thirty lunations or Tithis, and reckoned, most usually, from new moon to new moon, though, sometimes, from full moon to full moon; 3. the Sāvana or solar month, containing thirty days of sunrise and sunset; and, 4. the Nākshatra or lunar-asterismal month, which is the moon’s revolution through the twenty-eight lunar mansions.

* Compare with this paragraph, Vol. I., pp. 47, etc.
† सूरसौम्य तु विच्छिन्न नाबच सावन तथा।
Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.  

1 The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malamásas or intercalary months as may be necessary to complete the period, according to Viśdha Garga. The cycle comprehends, therefore, sixty solar-sidereal months of 1800 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 Kála Sankalítá, 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. Saṁvat-sara, 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." Kála Sankalítá, 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 \((5 \times 12)\), 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 Jyotisha or astronomical sections, and specified, in the institutes of Parása, as the basis

* *A Historical View of the Hindu Astronomy, &c., London edition, p. 11.*
The mountain-range that lies most to the north* (in Bharata-varsha) is called Śṛṅga-vat (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 Muhūrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion Krīttikā, and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Krīttikā, (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 Bentley, 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':

यः शेषक्षोत्तरः स्नेल शुक्ववानिति विश्रुतः।

For Śweta and Śṛṅgavat—or Śṛṅgin—vide pp. 114, 115, supra.


‡ Prior Section, LXI., 40—48:

एतेविच यहां सवेच्छेनु समुज्यता:।

विवक्षानिश्चिते पुत्रं सूर्यो वृषिनित्तमः।॥

विश्वासामु समुज्यत्वो यहाण्यो पथमो यह:।

विश्वासामु समुज्यत्वो यहाण्यो पथमो यह:।

विश्वासामु समुज्यत्वो यहाण्यो पथमो यह:।

विश्वासामु समुज्यत्वो यहाण्यो पथमो यह:।

विश्वासामु समुज्यत्वो यहाण्यो पथमो यह:।
the Mahávishuva or the great equinox). * At this time, other planets at the same time, or the end, according to the former,†

A various reading of व्रत्रस्थि: चेती समुत्यतः, in the first half of the fourth stanza, is प्रवर्तिति: पश्चानिसंबधः. The word ksletra, for nakshatra or riksha, is rare, at least in non-scientific Sanskrit writings.

As will be seen, Professor Wilson took the positions, about to be enumerated, from the Linga-purāṇa, which is, here, fuller than the Vāyu.

In the same chapter with this quotation we read, sl. 16—20:

The substance of these lines I shall recur to presently.

* This parenthesis is taken from the commentaries. I have corrected the Translator’s “Mahávishubha”.

† एतेवेच ग्रहः पूर्व नवचित्रः समस्यतः।
। विपथानिस्तितः पूर्वः सूयाः च चाचुषे ।
। विश्रावासु समुत्यतः यहां सः प्रथमो ग्रहः।

II. 17
offerings are to be presented to the gods and to the

of the Chakshusha Manwantara. At that time the sun was in

So read, concurrently, all the five MSS. of the Vāyu-purāṇa within my reach, except as to the latter half of the third stanza. No mention is here made of the positions of Budha and Ketu; and Rāhu, rightly or wrongly, is placed in Revati. Furthermore, it may be that Tishya is corrupted from some other name. Not one of my MSS. gives प्रवर्तिष्ठि वेषे clearly; and yet, on collation, they appear to point to this reading, that of some copies of the Linga-purāṇa. One would have expected Maghā or Pitryā, and in the plural.

I may add, that I do not find it stated in the Vāyu-purāṇa, as Professor Wilson alleges, that the positions laid down in the preceding passage are referred to the “end” of the Chakshusha Patriarchate. Did this “end” originate from a hasty glance at the words चाचुषे स्तरे?

That the passage just cited has suffered excision may be suggested by the ensuing stanzas, which precede it, in the Vāyu-purāṇa, by a short interval:

Comparing these two extracts, we learn that the sun, &c. have the
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

Visákha; the moon, in Kríttiká; Venus, in Pushya; ‡ Jupiter, in Púrvaphálguni; Mars, in Ashádhá; § Śáni, in Revati; Budha, in Dhanishhéha; Ketu, ¶ in Áśleshá; and Ráhu, in Bharaúi. ** There

same origin assigned them in the current Patriarchate, the Vaivaswata, as in that which came immediately before it, the Chákshusha. The Sun sprang from Aditi; the Moon, from Dharma; Śukra, from Bhágígu; Bríhaspati or Bríhattejas, from Angiras; Budha, from an unnamed Rishi; Lohítánga or Lohítadhípa (Angáráka), from the will of some Prajápati; and Swarbhánu (Ráhu), from Śí̄míhiká.

Budha is unnoticed in the first extract; and Śaura (Śáni), in the second. Supplementarily to these particulars, the Linga-puráña, as adduced in my third note in p. 256, specifies Soma as sire of Budha, makes Vikesí mother of Lohítárchis (Angáraka), names the Sun and Sanjné as the parents of Saurí (Śáni), and calls Śí̄khín (Ketu) son of Mrítyu.

* These three terms are to represent कलाकाहाच्छा:.
† Adhimáśa. In two MSS. I find ardhamáśa, ‘half month’, ‘fortnight’. ‡ I find what looks like its older name, Tishyá, save in one MS. of the Linga-puráña.
§ Read Púrvásháhdá. There are two Áshádhás, as there are two Bhádrapadas, and two Phálgunis.
¶ For the original Śaura or Saurí of the Váyu-puráña and the Linga, respectively.

Substituted, by the Translator, for the less usual Śí̄khín, the word in the Linga-puráña.

** Professor Whitney, premising the Chákshusha 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 Sravishtáha when Venus is put in Pushya, at least 146° 40' distant from him; or how either can receive such location when the sun is made to stand in Visákha, 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
full moon (Paurānamāsi), the day of conjunction (Amāvāsyā), when the moon rises invisible, the day when it is first seen (Sīrīvālī), 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:

अष्टादश्दिस्तिह पूर्वापूर्व समुदयन रूति श्रुति।
The Linga, less accurately, perhaps, reads रूति खुर्ति; 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 Āśleshā—or, at the utmost, only 106° 40' apart—is a yet grosser 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,— hypermetrical, and also absurd, 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 Śruti; as, in the Linga-purāṇa,—p. 257, supra, note,—to the Smṛiti.

† 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 observa-
tions 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 Historical View of the Hindu Astronomy, &c., pp. 3, 4.

Professor Max Müller asserts that "the coincidence between the legend quoted by Bentley and the astronomical facts determined by Mr. Hind is a real one. Bentley, it is true, does not give his authority; but Professor Wilson, in a note to his translation of the Vishnū-purāṇa, speaks distinctly of the legend as occurring in the Vāyu- and Linga-purāṇas; and he mentions that these Purāṇas appeal to the authority of reve-
pears (Kuhú),* the day when the moon is quite round (Ráká), and the day when one digit is deficient (Anumati), are, all, seasons when gifts are meritorious.

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mādhava, Sukra, and Suchi; and in his southern, in those of Nabhas, Nabhasya, Isha, Urja, Sahas, Sahasya.†

On the Lokáloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudháman and Śankhapád,† (the two

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1 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir William Jones. Asiatic Researches, Vol. III., p. 258. According to the classification of the text, they correspond, severally, with the lunar months Mágha, Phálguna, Chaitra, Vaisákha, Jyaishtha, Áshádha, or from December to June; and with Śrúvaña, Bhádrapada, Áświna, Kárthika, Ágraháyana, and Pausha, 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.§

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* See Goldstücker’s Sanskrit Dictionary, under चमाचास्चा.

† This name is read, in several of my MSS., Śánkhaṃpá.

‡ On the age of the Vedas, as derivable from astronomical data, see Archdeacon Pratt, Journal of the Asiatic Society of Bengal, 1862, pp. 49, 50; Professor Max Müller, Rig-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.

sons of Kardama), and Hirañyaroman, and Ketumat. 1

Unaffected by the contrasts of existence, void of self-

1 The Vāyu* has the same names, but ascribes a different de-
scent to the first, making Sudhāman† the son of Viraja: Śankha-

† विरज्ञापकेश्वर पिदानानुमाना नाम विशुद्धः
सुधामासुतो वेरोज: प्राच्यं दिर्गिम समाग्निः
लोकालाम: सुधामाय गौरीपुत्र: प्रतापवानः

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 Ketumat:

प्रजापतिविराजस: पूर्वस्था दिर्गिम विशुद्धम ।
पुत्रा नामा सुधामानं राजानं सोद्भवेच्छयत ॥

dśvam māghaṁ dīrgha ṃ ca rajasaḥ: pūrvasya ca
dūrjñānaṁ mahābojaṁ rājasaṁ ca
dharmasaiṁ ca

At p. 86, supra, I have changed Professor Wilson's "Viraja" to Vai-
rája. 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 Vairája and Sudhanwan are, both of
them, textual deprivations, we have an irreconcilable discrepancy. In
one place, the Lokapāla of the east is Sudhanwan, son of Vairája— and
Vairája is Sudhāman, according to the Vāyu-purāṇa—; and, in another
place, the corresponding Lokapāla is Sudhāman, of whose origin the
Vishnu-purāṇa gives no information.

The passage of p. 86, just referred to, is thus worded:

पूर्वस्था दिर्गिम राजानं वेराजस: प्रजापतिः
दिर्गिम: पाणि सुधामानं राजानं सोद्भवेच्छयत ॥

On this the larger commentary observes: वेराजस: पुष्पसुनो: पुष्प-
मिति श्रेष्ठं: राजानं द्रोहस्मं: सुधामानं राजानं
चचिष्मं: तन्तर-मिति यात्रा। Vairája is here said to be a son of Brahmá, i. e., a Manu.
ishness, active, and unencumbered by dependants,* they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

On the north of Agastya, and south of the line of the Goat,† exterior to the Vaiśwánara path, lies the pád; is the son of Kardama: the other two are the sons of Parjanya§ and Rajas,|| consistently with the origin ascribed to these Lokapálas in the patriarchal genealogies of that Puráña.¶ (See Vol. I., p. 153, notes 1 and 2, and p. 155, notes 1 and 3.)

Furthermore, there can be little doubt as to the correctness of the reading Sudhanwan. Some of my MSS. have, in the first line of the stanza, instead of राजान् शुरुः, the reading of the smaller commentary.

For the grandsons of the patriarch Vairája, among whom were Śatadyumna and Sudyumna, see Vol. I., p. 177.

“Śankhapáda”, the word in the original edition, I should have changed, at p. 86, supra, into Śankhapád. The Sanskrit is पुत्र शाल्मपदः.

* Nishparigraha is the original expression.
† Ajavithi.

| कर्त्तम् श्रुतिः पति ऋषियमनययत्सुतानं |
| पुत्र शाल्मपदेः चैव कन्याः काम्याः तधैव च 🔒

Śankhapád is here said to be son of Kardama and Śruti. He had a sister Kárma. His mother was daughter of Atri.

§ हिरण्यरोमा पार्जन्यो मारिचायामुद्दपति |
| अभूतसंस्कारायायी लोकाल्प: स च श्रुत: 🔒

Hiraṇyaroman is here spoken of as having Parjanya and Mārichi for his parents.

|| राजसो चाच जनयवाक्षिर्देवो यश्विनी |
| प्रतीचां दिशि राजान् केतुमलं प्रजापतिः 🔒

Here Ketumat is described as son of Rajas and Márkaṇḍeyi, and as Prajápati of the occidental region.

¶ The Matsyapuráña declares:

| लोकाल्प: सृतास्ति लोकालोकस्य मधयत: |
| चतुर्दशि महाभागस्वतिस्या भूतसंस्कर्वस ||
| सुधामात्रिव वेदराज: कर्त्तमस्य प्रजापतिः |
| हिरण्यरोमा पार्जन्य: केतुमात्रजतत्व य: 🔒

So read all my MSS.: and, if they are not corrupt, the second Lokapála is here said to be Kardama.
road of the Pitris.¹ There dwell the great Rishis, the
dwell the great Kishis, the '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 Purāña;* but a more satisfactory

¹ 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 Purāña;* but a more satisfactory account is given in the Matsya Purāña;* but a more satisfactory account is given in the Matsya Purāña;* but a more satisfactory account is given in the Matsya Purāña;* but a more satisfactory
offerers of oblations with fire, reverencing the Vedas,
description occurs in the comment on the Bhágavata,* there cited

| Nágavíthí  | Aświni           |
|            | Yámyá            |
|            | Kṛtíttiká         |
|            | Rohiñí            |
| Gajavíthí  | Mrígaśíras       |
|            | Árdrá             |
|            | Punarvasú         |
| Airávatí   | Pushya            |
|            | Áśleshá           |
|            | Maghá             |
| Árshabhi   | Púrvapálguni      |
|            | Uttarapálguni     |
|            | Púrvaprosthapadá  |
| Govíthi    | Uttaraprosthapadá |
|            | Revátí            |
|            | Sravaña           |
| Járadgávi  | Dhanishthá        |
|            | Várúña            |
|            | Hasta             |
| Ajavíthí   | Chitrá            |
|            | Swátí             |
|            | Viśákhá           |
| Mrígavíthí | Maitra            |
|            | Aindra            |
|            | Múla              |
| Vaiśvánari | Púrváshádhá       |
|            | Uttaráshádhá      |

Nágavíthí, &c., Árshabhi, &c., and Ajavíthí, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Airávata, Járadháva, and Vaiśvánara.

The Prosthi-padás are the Bhádrapadás; Váruña is Śatabhishaj; Maitra, Anurádhá; and Aindra, Jyeshthá.

The word Punarvasú, 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 Puráña, as feminine. One may suggest, therefore, that he mistook the Vaidik Punarvasú, a masculine dual, for a feminine singular.

See, further, the second note at the end of the present chapter.

* Where Śridhara expounds V., XXI., 7; and the same passage, with
after whose injunctions creation commenced, and who were discharging the duties of ministrant 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 Vishnū-purāṇa:

Śrīdhara explains that Yāmyā is Bharāṇī, that Ádityā is Punarvasu, and that Mārgi is the same as Mīgavithī. The Translator preferred the commentator's synonyms.

* I should read: ‘landing 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:
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 Avasthánas, northern, southern, and central, called, severally, Airávata, Járadgava* (Ajagava,† Matsya Puráña), and Vaiśwánara. Each of these, again, is divided into three parts or Víthás: those of the northern portion are termed Nágavíthi, Gajavíthi, and Airávati; those of the centre are Árshabhi, Govíthi, and Járadgavi; and those of the south are named Ajavíthi, Mrígavíthi, and Vaiśwánari. Each of these Víthás comprises three asterisms:

\[
\begin{align*}
\text{Nágavíthi} & \{ \text{Aświni} & \text{Bharani} & \text{Kríttika} & \text{Rohini} \\
\text{Gajavíthi} & \{ \text{Mrígaśiras} & \text{Ārdrá} & \text{Punarvasu} \\
\text{Airávati} & \{ \text{Pushya} & \text{Āśleshá} & \text{Maghá} \\
\text{Árshabhi} & \{ \text{Púrvaphálguni} & \text{Uttaraphálguni} & \text{Hasta} \\
\text{Govíthi} & \{ \text{Chitrá} & \text{Swátí} & \text{Viśákhá} \\
\text{Járadgavi} & \{ \text{Anurádhá} & \text{Jyeshhíhá}
\end{align*}
\]

\[\text{Jaradgava is the central portion, and Vaiśwánara is the southern. See the Sanskrit.}
\]

* Jaradgava is the central portion, and Vaiśwánara is the southern. See the Sanskrit.

† I find Járadgava in my five manuscripts of the Matsya-purāña.
terrated 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. 

See, also, Asiatic Researches, Vol. IX., Table of Nakshatras, p. 346.§ Agastya is Canopus; and the line of the goat, or Ajavithi, comprises asterisms which contain stars in Scorpio and Sagittarius.

1 A marginal note in one MS. explains the phrase of the text, चन्द्रतार्क, to signify as far as to the moon and stars; चन्द्र-

* 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:

प्रारम्भने तु ये लोकालियां पन्यः स दृशिः।
चलिते ते पुनर्त्रेष्क ह्यापण्यम् युगे युगे॥
संतथा तथा सि च च मयं दोपामिः शुद्धेन च।
जातमानसु पूवं च पक्षमानान गृह्ये वै॥
पश्चात्मांविव पूवं चायले निधर्नविव॥
एवमावते मानोसि तिष्ठन्ति नियत्तततः॥
सविन्दुदृशिविष मागे चिन्ता च्याचन्द्रतार्कम॥

† The original has Ashāāhā simply, but meaning Pūrvāshāhdhā.
‡ So the original. Professor Wilson had “Śatabhishā”.
§ 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 Nágavíthí, 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. 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. The consequences of acts of iniquity or

* Aryaman is here its name in the original.
† The Sanskrit implies that they discern faults of speech and the like: शब्दसंस्करणमनात्.
‡ आभूतसंस्करणस्मृतां ख्यातममुत्तत्त्वं हि स्वाभाविक।
§ The larger commentary has चन्द्रतारासीमामाधूर्म भागम्. 'the path consisting of the limit of the stars.'
∥ So allege the commentators.
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 Dhruva and the earth is destroyed. *

The space between the seven Šrīśis and Dhruva, the third region of the sky, is the splendid celestial path of Vishňu (Vishûpada), 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 Vishňu 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, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishňu, acquired through religious meditation; § and

1 That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.

2 From Ursa Major to the polar star.

The second of these stanzas is abridged in the translation. The first may be rendered: 'There is a necessary consequence arising to one who does evil or good by such acts as the slaying of a Brähman or the performing of a hippocast. The result of such acts is said, O regenerate, to extend to the limit of the dissolution of created beings.'

† A station of Vishňu is here spoken of, namely Dhruva, which is said to be higher than the Rishis, and further to the north:

‡ Sárshtri.
§ Yoga.
there are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Vishnú 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 Dhruva is stationed, and serves for the pivot (of the atmosphere). On Dhruva 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 Vishnú, 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 Vishnú,) proceeds the stream that washes away all sin, the river Gangá, embrowned with the unguents of the nymphs of heaven (who have sported in her

* There must here be some typographical oversight in the former edition, which has "inwoven to all." This I have altered on conjecture.

† यज्ञोत्तममेत्योत्तमं च यद्वृत्तं सच्याचरस।
भावधे विविष्यं मैत्रियं तद्विद्याय: परमं पद्मः॥

'This universe, wherever it is warped and woven,—whether past, or present, with its moveable and immovable objects, or future,—is, all, Maitreya, the supreme station of Vishnú.'

For similar phraseology to that here employed, see p. 60, supra, foot-note.

‡ तिथिवेद च चब्रारातं योगिनां तद्भयांश्चनाम।
विवेकक्षालाभुसं च तद्विद्याय: परमं पद्मः॥

'In the heavens, distended like an eye, is that supreme station of Vishnú, beheld by the discriminative knowledge of the Yogins, whose souls are replete with it.'
Having her source in the nail of the great toe of Vishnu's left foot, Dhruva 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 Sitá, Alakanandá, 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 Alakanandá was borne affectionately by Mahádeva, 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

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1 The popular notion is, that Śiva or Mahádeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishnivas at least, to the descent of the Alakanandá, 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.
† Práṇidháyáma. See p. 89, supra.
‡ All my MSS. read Sitá. See my second note at p. 120, supra.
§ Insert 'southern', dakshína.
|| Here called, in the original, Sarva.

** See Book IV., Chapter IV.
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 Keśava, 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 “Gangá, Gangá”, 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 Vishúu.¹

¹ The situation of the source of the Ganges of heaven identifies it with the milky way.

* Apúrva, ‘requitatively efficacious’. For a full explanation of this technicality, see my translation of Pandit Nehemiah Nilakaútha Sástrin’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’, pita.
§ The original has ‘hundreds of leagues’: योजनानां शतिष्ठिपि।
L iterally, ‘Bhagavat’s third supreme station’. The stanza runs thus: यतः सा पावना यां तच्चां जगतां जगतां मिपि। समुद्रूता परेत ततु तृतीयं भगवत्पदस।

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 Jyotisha Observation of the Place of the Colures, 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 à priori grounds. To Müller's erroneous assumption (Preface, p. xxxviii.), that 'none of the sacrifices enjoined in the Brāhmañas 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 nakshatras 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 Chaitra', 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 Chitrā does not furnish the occasion of the sacrifice, immediately or mediately; it simply denominates the natural period at the beginning of which the sacrifice is to be performed. And so in other like cases. It is not, indeed, to be denied that the nakshatras have acquired a certain influence and importance of their own, as regards the seasons of sacrifice: their propitious or unpropitious character must be had in view, in regulating some of its details; but all this, like the astrological influence of the signs of the zodiac, is only the natural secondary outgrowth of an institution originally intended for other purposes. To claim to settle the vexed and difficult question of the ultimate origin of the asterismal system, possessed in common by the Hindus, the Chinese, and the Arabs, by the simple consideration of its importance to the Hindu ceremonial, is wholly futile. Biot, by similar reasoning, arrives 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 introduced from abroad. And special students of Arab antiquity, upon the same grounds, advance the same claim in behalf of Arabia. It is, in each case, prepossession which gives to this class of considerations a controlling importance: the question of origin, if it ever finds its satisfactory settlement, must be settled by arguments of another and more 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 credit them with mechanical devices, in no way answering to their condition. To look for an exact observation of the place of the colures in a treatise which adopts a year of 366 days, and assumes and teaches the equable increase and decrease of the length of the day from solstice to solstice, is, obviously, in vain: to calculate a precise date from such an observation is but to repeat, in another form, the worst errors of Bailly and Bentley." Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 326—328, and 331.

Note referred to at p. 265, supra.

Bhaṭṭa Utpala, commenting on Varahamihira’s Brihat-samhita, IX., 1—3, adduces, with other passages, those which are transcribed below.
Devala is cited as writing:

चाणक्यानिदित्वां: सर्वा नागावता दृश्यानिकाः।

वीणायी भूपुष्पाः: सुरंव प्रोट्यत: पुरातने:।

That is to say, the viṇhis are declared to have been called, by the ancients, sons of Bhṛigu.

In the ensuing stanzas, which are attributed to Kaśyapa, we have the same filiation of the viṇhis:

चित्बिण्यानासिद्ध यदा चरिति मूगुन्दन् त्रा:।

नागवीरसिद्धा चै ज्ञाया प्रथमा च शिवेऽन्धत॥

रोहिष्का गजा चैयादिवयावैरावता सृजता।

समाया वृषभा चैया हस्ताया गाऔः प्रकृतिता॥

जारक्षी विशंकान्या सूंताया मृगवीरिका।

ऋजुवीरिकी विशंवारावारा तु दृश्या सृजता॥

Here the viṇhis are denominated Nāgavīṭha, Gajā, Ārāvatas, Viṣabhā, Go, Járadgavi, Mṛgavīṭhikā, Ajavīṭhi, and Dahanā. But Mṛgavīṭhikā consists of Mūla, &c.; and Ajavīṭhi, 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.

Āditya is Pūrṇarasu; Viṣhūbhā, Śravaṇa; and Aja, Pūrvabhadrapadā. Āditi—whence the patronymic Āditya—is the presiding deity of Pūrṇarasu; Viṣhū, of Śravaṇa; and Aja,—here substituted for his asterism—of Pūrvabhadrapadā.

The subjoined question is credited to Garga:

क्षतिका भरणी श्वाली नागवीरिक प्रकृतिता॥

रोहिष्का नागवीरोप्य्याच्छन्न च शिवेऽन्धत॥

ऋजुवीरिकी च चरत्या च शिवेऽन्धता॥

मीत्यातत्तम मृगाया क्षतिका विशं क्षतिकानिकाः॥

ऋजुवीरिकी तु दृश्यायाद्युग्ममिति श्रूता॥

पूर्वान्तर नागवीरि गजवीरि तद्रत्तरा॥

एरावती तुतीया क्षज्ञं स्त्रूतायाद्युग्ममिति श्रूता॥

ऋर्षभी तु च चज्ञोज्वीरिकी वधं मी श्रूता॥

क्षतिका तु च चज्ञोवीरि तिरस्का मध्यमात्याताः॥

ऋजुवीरिकी तु च चज्ञोवीरि तिरस्का मध्यमात्याताः॥

According to this, we have:

<table>
<thead>
<tr>
<th>Nāgavīṭha</th>
<th>Bhaṇāni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kṛittikā</td>
<td>Swāti</td>
</tr>
<tr>
<td>Gajā or</td>
<td>Rohiṇī</td>
</tr>
<tr>
<td>Gajavīṭhik</td>
<td>two other asterisms</td>
</tr>
</tbody>
</table>
Airávatá or Airávati
Rishabhá or Arshabhi
Three asterisms

Govithi
Aja
Ahirbudhna
Panshúna
Aświn

Járadgavi
Śravana and two other asterisms

Mṛgá or Mṛgavití
two other asterisms
Maitra and Hasta

Ajavithi
Chitrá
Viśākhiká
The two

Dahaná
Asháähás.

Garga’s order of the vithis agrees with Káśyapa’s; but the constituent parts of the vithis, as here detailed, differ greatly from anything before brought forward. Not to mention other peculiarities, one vithi contains, in this distribution, four asterisms, and another, only two.

Ahirbudhna is Uttarabhadrapáda; Panshúna, Reváti; and Aświn, Aświni.

As Bhatta Utpala seems to intimate, it is, so far as we know, Garga’s view of the vithis and their component members which Varáhamihira adduces and disapproves.

As to Nágavithi, it is the doctrine of the Samása-saṁhitá also, that it comprehends Bharáni, Krítiká, and Swáti:

वीथी नागा नाभ्रा स्वातिभर्षणि च क्रित्तिका चैव।

And Parásara writes, to the same effect: नागामिययास्यवायवायानि।

For Ágneya is Krítiká, Yámya, Bharáni; and Váyavya, Swáti.
CHAPTER IX.

Planetary system, under the type of a Śiṣumāra 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. Nārāyaṇa the support of all beings.

Parāśara.—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 Nārāyaṇa, who himself, in planetary radiance, is seated in its heart;† whilst the son of Uttānapāda, 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

¹ A more particular description of this porpoise occurs farther on.

* More closely, ‘the moon, sun, and other planets’:

सिप भमन्भामयति चन्द्रादिद्वादिकान्यहानाः ।

† The reading of all my MSS., and that followed by both the commentators, is as follows:

शिशुमाराहति प्रोक्त्यं यदूपं ज्योतिषां दिवि।

नारायणः परं धामां तखाधारः स्यं हुदृ।

‘The configuration of the luminaries in the heavens is defined as porpoise-shaped. Nārāyaṇa, the highest of lights, is its support; he himself being stationed in its heart.’
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 Purāṇa* observes, there is no waste of water in the universe, as it is in constant circulation:

तौष्ण्य नास्ति वै नाश्चत्रेव परिवर्तति ।

² The theory of the clouds is more fully detailed in the Vāyu, Linga, and Matsya Purāṇas.† It is the same in its general tenour, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Āgneya, 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 Jīmūta, from their supporting life;

चीमूत्ता नाम ते मिघा तेम्यो चीवसंभवः ॥

2. Brahmaja, born from the breath of Brahmā: these are the clouds whence thunder and lightning proceed: and 3. Pakshaja,

* Prior Section, Chapter LIV., 33.
† The account of the clouds in the Vāyu-purāṇa is that of which the Translator gives the substance below.
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 Kṛittiká 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

or clouds which were, originally, the wings of the mountains, and which were cut off by Indra: these are also termed Pushkara-vartakas, † from their including water in their vortices: they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmá, or of the universe, is formed of the primitive clouds:

† Also read Pushkalávartakas.
in the even asterisms, that it is distributed by his beams.  

---

1 According to the Váyu,† the water scattered by the ele-

---

According to the Váyu,† the water scattered by the ele-

---

\[ \text{† गजानं पर्वतानां च मेघानं मोगिमिः सह।} \]

\[ \text{कुलमें कृष्णमर्त्यो योगिरिका जलं स्मृतम्।} \]

\[ \text{यज्ञीयो दिग्वध्यायेऽहिमले शीतसभ्या।} \]

\[ \text{तुहारवं वर्षा सर्वस्वर्विवुड़वे।} \]

\[ \text{पुष्पं परिवर्तो नाम तेषा वायुरपार्थः।} \]

\[ \text{शौंसो विभार्ति भगवद्गामारा शोभीकरम।} \]

\[ \text{दिवानितस्या पुष्कं विधान्त्वतिति पंधि खंताम।} \]

\[ \text{तस्या विधपन्ध मौफयं दिग्वध्याः पृहुविशः करं।} \]

\[ \text{शीकं संस्तास्य गीर्हार इति स स्वत।} \]

\[ \text{द्र्दौनेन गिरियोऽसो हस्मूर्द इति स्मृत।} \]

\[ \text{उद्धियसतः शौंसानुश्च शौंसे।} \]

\[ \text{पुष्पं नाम समाख्यात मनरं तच विलूप्तम।} \]

\[ \text{तत्सत्तपतितं वर्णं वृत्तारसमुद्रवम्।} \]

\[ \text{तत्तसद्र्वहो वायुहिमवर्णं समुद्रहम।} \]

\[ \text{अन्नद्वातः योगी सिद्धां महागिरिम।} \]

\[ \text{हिमवनमातकवक वृत्तिश्च ततः परम।} \]

\[ \text{हाराभ्यति तत: पद्धादप्रलावविवुड़यो:।} \]

\[ \text{मेघायायायनं वैव सर्वेत्य्यकत्वितम।} \]

\[ \text{सूर्यं एव तु वृंदेनां संतह समयदिश्यते।} \]

\[ \text{धूवेश्वरिविश्वित: सूर्यस्वामं वृत्तः प्रवत्तिते।} \]

\[ \text{धूवेश्वरिविश्वितो वायुविन्दा सहितं चुन।} \]

\[ \text{श्रीहश्वः कः सुर्यसूच मर्यमः चतुर्वर्त्तौ।} \]

\[ \text{चारणभीव विश्लेष्यं धूवेश्व समविश्व।} \]
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:

कृष्णादुष्पणि निःसर्वति सोमाच्छितं प्रवर्तति ॥

* All my MSS. read as follows:

वन वंिहि: समुत्सृंि वारि तत्त्राणां द्विज ॥

पुष्पाखोऽथवथः सर्वो जीवनायायां भित तत् ॥

'As to the water discharged by the clouds, regenerate one, it develops all annuals, for the behoof of living creatures: it is, indeed, nectar to existence.'

Note the affectation of archaism in चौषधय: as accusative plural.

† From the Vāyu-purāṇa; but some pages before the passage last extracted.
is one with Náráyaña.\* Náráyaña, the primeval existent, and eternally enduring, seated in the heart of the stellar sphere, is the supporter of all beings.†

\* The reading नारायणात्मकः is here followed. But a common reading, and one more in harmony with the context, is नारायणात्रयः, 'upheld by Náráyaña'.

† हृद नारायणस्त्य शिशुमार्गय संखितः।
\v{\textit{विभर्तः सर्वभूतानामार्दिभूतः सनातनः}}

'Seated in the heart of that planetary porpoise is its supporter, Náráyaña, primeval being among all beings, sempiternal.'
CHAPTER X.

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

Parásara.—Between the extreme northern and southern points, the sun has to traverse, in a year, one hundred and eighty degrees, ascending and descending.\(^1\) His car is presided over by divine Ádityas,* Rishis, heavenly singers and nymphs, Yakshas,† serpents, and Rákshasas; (one of each being placed in it in every month). The Áditya Dhátri, the sage Pulastya, the Gandharva Tumburu,§ the nymph Kratu-

\(^1\) It might be doubted whether the text meant 180 in each hemisphere, or in both; but the sense is sufficiently clear in the Váyu, &c.; and the number of Mańdalas travelled in the year is 360: the Mańdalas, ‘circles’ or ‘degrees’, being, in fact, the sun’s diurnal revolutions, and their numbers corresponding with the days of the solar year; as in the Bhavishya Puráña:

\begin{quote}

\begin{verse}
\text{ग्रहितमण्डलशतमियत्वें वे ह्या: ।}
\text{वाहत्तोस्मन्तरं चेव मण्डले दिवसक्रमात् ॥}
\end{verse}

‘The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.’
\end{quote}

* Strictly, ‘divine beings, namely, Ádityas.’
† In the original, Gandharvas, Apsarasas, and Grámanís.
‡ The Sun’s attendants are said, in the Bhágavata-puráña, V., XXI., 18, to be Rishis, Gandharvas, Apsarasas, Nágas, Grámanís, Yátudhánas, and Devas.
§ One of my MSS. gives Tumbaru.

\begin{quote}

\begin{verse}
\text{साम्रीकितमण्डलशत् काछयोरन्तरं द्वयोः ।}
\text{ओगोहुत्तावरहाभं भानोरवेन या गतिः ॥}
\end{verse}

\end{quote}
* Four MSS. have Kritasthala; three, Kritasthali.
† The mythological figments named in this sentence are not characterized in the original, Rathakrīt excepted, who is there called a Grāmāṇi, 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 Ādityas, &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>Rishis.</th>
<th>Gandharvas.</th>
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<td>Pulaṣṭya</td>
<td>Tumburu</td>
<td>Kratusthalā</td>
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<tr>
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<td>Aryanam</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthalā</td>
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<tr>
<td>Jyaishṭha</td>
<td>Mitra</td>
<td>Atri</td>
<td>Hāhā</td>
<td>Menakā</td>
</tr>
<tr>
<td>Āśādha</td>
<td>Varuṇa</td>
<td>Vasishṭha</td>
<td>Huhu</td>
<td>Sahajanyā</td>
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<tr>
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<td>Indra</td>
<td>Angiras</td>
<td>Viśvāvasu</td>
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<tr>
<td>Bhādrapada</td>
<td>Vivaswat</td>
<td>Bhṛigu</td>
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<tr>
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<td>Gautama</td>
<td>Suruchi</td>
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<td>Dhṛtarāṣṭra</td>
<td>Tilottamā</td>
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<tr>
<td>Phālguna</td>
<td>Viśṇu</td>
<td>Viśvāmitra</td>
<td>Sūryavarchas</td>
<td>Rambhā</td>
</tr>
</tbody>
</table>

In the months | Grāmāṇiś. | Sarpas. | Rākshasas. |
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<tbody>
<tr>
<td>Madhu</td>
<td>Rathakrīt</td>
<td>Vāsuki</td>
<td>Heti</td>
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<tr>
<td>Mādhava</td>
<td>Rathaujas</td>
<td>Kachchhanira</td>
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<tr>
<td>Jyaishṭha</td>
<td>Rathaswana</td>
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<tr>
<td>Āśādha</td>
<td>Rathachitra</td>
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<td>Nabhas</td>
<td>Prātaṅk</td>
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<td>Bhādrapada</td>
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<td>Āśwayuṇa</td>
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<td>Pausa</td>
<td>Arishṭanemi</td>
<td>Karkotaka</td>
<td>Sphūra</td>
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<td>Māgha</td>
<td>Řitajit</td>
<td>Kambala</td>
<td>Brahmāpeta</td>
</tr>
<tr>
<td>Phālguna</td>
<td>Satyajit</td>
<td>Aśwatara</td>
<td>Yajnāpeta</td>
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</tbody>
</table>
the month of Madhu or Chaitra, as its seven guardians. In (Vaisákha or) Mādhava the seven are Aryaman,* Pulaha, Nárada, Punjikasthálī,† Rathanjás, Kachēchhānirá,* and Prahetí. In Šuchi.§ (or Jyaishṭha) they are Mitra, Atri, Háhá, Menaká,† Rathaswana, Takshaka, and Paurusheya.** In (the month) Šukra†† or Āshádha they are Varuña, Vasishṭha, Huhu,§§ Sahajanyá, §§ Ra-

As to many of these names, it is no easy undertaking to determine which of the Purāṇas gives them correctly. See my note at pp. 290—293, infra.

Aimśa is the older name, not Aimśu; Daksha anciently held the place of Dhātri; &c. &c.

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 Kīshis, Vol. I. of this work, pp. 100—103; for the Gandharvas, pp. 75—77, supra; for the Apsarases, pp. 75 and 80—84, supra; for the Grāmaṇis or Yakshas, the Sarpas or Serpents, and the Rākshasas, pp. 74, 75, supra.

* Corrected from “Āryamat”, and again in the note at the end of this chapter. See p. 27, supra, where the Translator had “Āryaman”.

† All my MSS. but one have Punjikasthalá.

† In emendation of “Kachaníra”.

§ See the note on Sukra, a little below.

|| One of my MSS. exhibits the elongated form Hāháka.

¶ Professor Wilson put the short form, “Mená”, for which I find no authority in this place.

** Called, in the original, a Rakshas.

†† Jyaishṭha, just above, is supplied by the Translator; his Āshádha is in the original. Sukra, according to the Medini-kosā, designates the one and the other of these months; but I nowhere find that Suchí stands except for Āshádha. शुचिसंच च looks, therefore, like an error for शुचिसंच च. Instead of the lection शुचिः, yielding ‘in Sukra’, some MSS. have, simply, मासे, ‘in the month’, of Āshádha, to-wit. शुचि, ‘in Suchí’, 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 Huhuí, Huhu, and Huhu.

§§ Did Kālidāsa invent his own mythology, or did he follow an earlier than that of the Purāṇas, in making Chitralekhā wait on the Sun through
thachitra, Nāga,* and Budha.† In the month Nabhas (or Śrāvaṇa) they are Indra, Angiras, Viśvāvasu, Pramlochā.‡ Srotas,§ and Elāpatra (the name of both serpent and Rákshasa). In the month Bhādrapada they

the hot season, that is to say, during Jyaistha and Ashādha? See the Vīkramorvāṣī, Act III.

* The order of these names, in the original, is: Varuṇa, Vasishtha, Nāga, Sahajanya, Huhu, Budha, Rathachitra. One of my MSS. has the reading Nāga; but all the rest exhibit Rambha. The Apsaras so called is appointed, below, for Phalguna; and the smaller commentary is disposed to take the view that, under the name Sahajanya, she here serves during the first of two months. Rathachitra is, then, to be taken as the name of the Yaksha, and also as that of the serpent. The reading Nāga, in preclusion of the necessity of such speculation, is, however, mentioned:

रक्षशा च सहजेयि पाठे फाल्नुणि वच्चमाणारङ्गायावृत्वथ शहजेयि संज्ञानतिरिव तथा विषिद्धशम्। रश्चिर्च इति यजसपथरिविने नाम।

नागश्व सहजेयित पाठे नागसंज्ञक: सप्य।

In the larger commentary we read:

रक्षशा अचपरा।। सहजेयि सानानतिरिव तथा एवं विषिद्धशम्य फाल्नुणि वच्चमाणारङ्गायावृत्वथ। तदा रश्चिर्च इति यजसपथरिविने नाम।

वल्त्सासहजेयि इति पाठे वत्सः सप्य।। देवतादुङ्गलाहार्गिधिलम।

Here we have a still different serpent introduced, Vatsa.

There is, in my opinion, not much doubt that Rambha is, here, a corruption of Rambha,—a very unusual name, if compared with the familiar Rambha,—the reading of the Vāyu-purāṇa and Linga-purāṇa. Or, if we had the reading रक्षशासहजेयि,—which that of वल्त्सासहजेयि,

coupled with the fact of the common occurrence of रक्षशासहजेयि,

evinces to be altogether supposable,—we should still be entitled to Rambha, by the rule referred to, touching Vatsa, in the last paragraph. See Pāṇini, VI., III., 26. That neither of these very obvious suggestions presented itself to our commentators is little to their credit.

† Vadha, though occurring in but one of my MSS., is the only reading that I find in other Purāṇas.

‡ Five of my MSS. have, distinctly, Pramlova; but this, which I have seen elsewhere, as in MSS. of the Vāyu-purāṇa, seems to be only an error of the scribes.

§ The more ordinary, and preferable, reading is Srotas. But Prātalī, which also is found in MSS., is, more likely, the right name.

रक्षशा विघ्वास्य: श्रीत: प्रलापत्तलाहार्गिरा।

प्रक्षोचा च नम्भेेति सर्प्पाङ्गेने वसालि वै॥

Elāpatra, therefore, there is no warrant for duplicating. He is the
are Vivasvat, Bhṛigu, Ugrasena, Anumlocha,* Ápuraña,† Śankhapála, and Vyághra. In the month of Áświna‡ they are Púshan, Gautama, Suruchi, Ghṛtáchí, Susheṣa, Dhananjaya, and Váta. In the month of Kárttika they are Parjanya, Bharadwája, (another) Viśwávasu, Viśwáchí, Senajit, Airávata, and Chápa.§ In (Ágraháyaṇa or) Márgaśírsha they are Amíśu, Kaśyapa, | Chitrasena, Urvaśí, Tárkshya,¶ Mahápadma, and Vidyut. In the month of Pausha, Bhaga, Kratu, Úrúáyu, Púrvachitti,** Arishtanemi, Karkotaka, and Sphúrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Mágha the seven who are serpent; and Sarpa—omitted in the translation—is the Rákshasa. Thus the smaller commentary: प्रापत्री नागः। * * सपो राजसः। And the larger commentary: सपो राजसः।

* Umlochá is the lection of two MSS.
† This is, perhaps, a corruption of Aruṇa, or of Varuṇa.
‡ The more usual designation of the month Áśwayuja, named in the original.
§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rákshasa. But it also notices the reading Chápa: सेनजि-तांत्री यजराजसः। सेनजिििाप रूति पाटे चापो राजसः। The larger commentary has these identical words, with the important difference of reading अपो राजसः; ‘Ap is the Rákshasa’.

All my MSS. have, wrongly, चापि, ‘and also’, the reading preferred by the commentators. Had the authors of the commentaries but looked into the Puráñas which I quote in a subsequent note to this chapter, they would have seen that चापि is, doubtless, to give place to चापः. To say what I can for the commentators, it is not forbidden to suppose that both चापो राजसः and अपो राजसः instead of अपो राजसः, may be the offspring of meddlesome transcription. ‘Apas’—an outgrowth of ap—is a rare word for ‘Water’. The Rákshasa of the month preceding Kárttika, it will be observed, is Váta, ‘Wind’.

|| In five MSS. I find Káṣyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.
* One MS. gives Tárksha. ** Called an Apsaras, in the original.
in the sun are Twashtri, Jamadagni, Dhṛtarāṣṭra, Tilottama, Ritajit, Kambala, and Brahmāpeta. Those who abide in the sun in the month Phālguna are Vishṇu, Viśwāmitra, Sūryavarchas, Rambhā, Satyajit, Aśwata, and Yajnāpeta.

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy of Vishṇu, occupies, during the several months, the orb of the sun. The sage celebrates his praise, and the Gandharva sings, and the nymph dances before him, the Rākshasa attends upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the (numerous pigmy sages, the) Vālikhīyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.

1 A similar enumeration of the attendants upon the sun's car

* Kratujit is the name in one MS.
† Instead of the "Sūryaverchchas" of the original edition.
‡ The original mentions him as a Rakshas.

Besides the variants already specified, I have found, with several that seem quite unworthy of notice, the following, each occurring in only a single MS.: Kashfanira, for Kachchhanira; Maṭra, for Mitra; Daksha, for Hāhā; Rathasyana and Daksha, for Rathaswana; Paurusha, for Paurousheya; Dhana, for Budha; Āpūrayat, for Āpūraṇa; Śyenajit, for Sennajit; Karkaka, for Karkofaka; Saptajit, for Satyajit.

§ In the Sanskrit, niśācharāḥ, 'night-roamers.'

|| The original, वहन्नि पन्नगः, is explained, in both the commentaries: वहन्नि वहनानुृक्ततया रश्य सन्नातिीवर्यः। सन्नाति रश्य नागा इति शुकोकितः।

|| यथः क्रियये भीष्णस्यहः। Thus interpreted, in the smaller commentary: अभीष्णस्यहः। रश्मसूर्योजनम्।

** For these beings, see Vol. I., p. 98, my first foot-note, and p. 155.

II. 19
occurs in the Váyu, * &c. For Yakshas the generic term there employed is Grámānis; but the individuals are the same. The

* The enumeration contained in the Váyu-puránā is as follows, according to my collation of five manuscripts:

एते वसन्ते वै सूर्ये दी दी मासी क्रमेन तु || धातायमा पुनस्तर कुलहयं प्रजापति: || उरगो वासुकंकव संकीर्णरथ तावुभी || तुमुन्तवीरस्वीय सन्यवी गायता वरो || क्रुतुश्कापपरावेश्य या च वै पुजिकश्यना || ग्रामणी रघुचक्ष्व तधोजश्व तावुभीं || रजो हृदि: महतिश्य यातुधानानुवदाहों || मधुमाधवयोरियं गणों वसन्ते भास्करे || वसन्ते श्रीमातः मासी मित्रस्व बहुवर्ण्य ह || भागोरचेरवसिगुष्य संतको रक्षा पंव || मेनका सहजन्या च गन्धर्वी च हाहा ज्ञहः || रघुसत्यन्य ग्रामणिः रघुचक्ष्व तावुभीं || पीहुँपयो वधोजश्व यातुधानानुवदाहों || एते वसन्ते वै सूर्ये मासीयोः रुपिशुक्लयोः || ततः सूर्ये पुनस्तर निवसन्ति हैं देवता: || रघुचक्ष्व विवस्मांः यद्ज्ञरा भुगुर्विच च || पलापत्सत्या सर्वं: श्रीमान्यान्य तावुभीं || विवास्वासुधार्यं च मात्रिववासुभ्यां ह || प्रवत्तीचिति च विबक्षातान्मुखोचिति च ते उभे || यातुधानसत्या सर्वोऽवर्त्तितिश्व तावुभीं || नमोनमक्षोरियं गणों वसन्ते भास्करे || शुरुद्धार्यं पुनः शुभा वसन्त सुनिदेशस्ता: || परेज्यान्याधं पुषा च भर्त्राज: सर्वाँत्वम्: || विवास्वासु गणर्चस्मां च सुरमिश्व य: || विवास्वी च घृताची च उभे ते गुमलचर्ये || नाग पेरिवस्त्रेश्व विव्रहुत्य धंंजाचं: || सेनजितसुपेश्येसुस्वातायांमर्यो तो इः || अभों वाताशं तावियो यातुधानानुवीरः सहताः || वसन्ते तु वै सूर्ये मासमायो रुपाङ्गियोः ||
Kūrma and Bhavishya refer the twelve Ādityas to different months:

Here we have the Ādityas and the rest told off in pairs, to do duty for bimestrial periods, as below:

<table>
<thead>
<tr>
<th>During</th>
<th>Ādityas</th>
<th>Rishis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Dhātṛi</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Kratuṣṭhalā</td>
</tr>
<tr>
<td>Mádhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthalā</td>
</tr>
<tr>
<td>Šukra</td>
<td>Mitra</td>
<td>Atri</td>
<td>Hāhā</td>
<td>Menākā</td>
</tr>
<tr>
<td>Šuchi</td>
<td>Varuṇā</td>
<td>Vasishṭha</td>
<td>Huhū</td>
<td>Sahajanyā</td>
</tr>
<tr>
<td>Nabhās</td>
<td>Indra</td>
<td>Angirās</td>
<td>Viśvāvasu</td>
<td>Pramlochā</td>
</tr>
<tr>
<td>Nabhāsa</td>
<td>Vivasvat</td>
<td>Bhṛigu</td>
<td>Ugrasena</td>
<td>Anumlochā</td>
</tr>
<tr>
<td>Isha</td>
<td>Parjanya</td>
<td>Bharadāva</td>
<td>Viśvāvasu</td>
<td>Viśvāchi</td>
</tr>
<tr>
<td>Úṛja</td>
<td>Pūshan</td>
<td>Gautama</td>
<td>Surabhi</td>
<td>Ghṛitāchī</td>
</tr>
<tr>
<td>Saha</td>
<td>Aūśa</td>
<td>Kaśyapa</td>
<td>Chitrāsena</td>
<td>Vrimpachiṭṭi</td>
</tr>
<tr>
<td>Sahasya</td>
<td>Bhago</td>
<td>Kratu</td>
<td>Úrīyāyu</td>
<td>Tilottamā</td>
</tr>
<tr>
<td>The two</td>
<td>Tvashtṛi</td>
<td>Jamadagni</td>
<td>Dhṛitarāśtra</td>
<td>Suryavarchas</td>
</tr>
<tr>
<td>frosty months</td>
<td>Vishūn</td>
<td>Viśvāmitra</td>
<td>Sambhāra</td>
<td>Rambhā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>During</th>
<th>Grāmaṇīs</th>
<th>Sarpas.</th>
<th>Yātudhānas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Rathakṛichchhra</td>
<td>Vāsuki</td>
<td>Heti</td>
</tr>
<tr>
<td>Mádhava</td>
<td>Úṛjā</td>
<td>Sankirūrāra</td>
<td>Praheti</td>
</tr>
<tr>
<td>Šukra</td>
<td>Rathaswana</td>
<td>Takshaka</td>
<td>Paurusheya</td>
</tr>
<tr>
<td>Šuchi</td>
<td>Rathachitra</td>
<td>Rambhā</td>
<td>Vadha</td>
</tr>
</tbody>
</table>

19°
---|---|---|---
Nabhas and | Prátalí | Elápatra | Sarpa
Nabhasya | Arúña | Sankhapála | Vyághraśweta
Isha and | | Airávata | Apas
Úrja | Susheúá | Dhananjaya | Váta
Saha and | | Mahápadma | Vidyut
Sahasya | Arishtanemi | Karkotaka | Spúrja
The two | Êtíajit | Kambala | Brahmapeta
frosty months | Satyajit | Áswatara | Yajnopeta

Add, where I have left blanks, Senajit and Tákshya, senánis. Are they the chiefs of the Grámañás?

Variants are: Tumburu, for Tumburu; Nímolchá, for Annumolchá; Úrjas, for Úrja; Śrotas, for Práatali; Ápúraúá, for Arúña; Tákshya, for Tákshya; Kratujit, for Êtíajit; Sānkiríúa, for Sáukiríárá; Ap, for Apás. In several manuscripts, moreover, there are traces of the names Rákshohá and Níśwadhátu, as against the elsewhere explicit Hetí and Prahéti.

The terms Yátudhána and Rákshasa are used, in the Puráñas, synonymously. Anciently, however, the Yátudhána appears to have been a gooblin with hoofs, and so far forth comparable with the Devil of our pious ancestors. See Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 95, first foot-note.

In the *Línga-purááña*, Prior Section, LV., 17—65, the names of the Sun’s attendants are catalogued twice, at full length:

---|---|---|---|---
Mádhava | Dhátri | Pulastya | Tumburu | Krittasthalá
Mádhava | Aryaman | Pulaha | Nárada | Punjikasthalá
During

**Devas.**  
Śukra and
Śuchi
Nabhas and
Nabhasya
Isha and
Urja
Saha and
Sahasya
Tapas and
Tapasya

**Munis.**  
Mitra
Varuṇa
Indra
Vivasvat
Parjanya
Pushan
Aniśu
Bhaga
Twashti
Vishūu

**Gandharvas.**  
Atri
Vaisishta
Angiras
Bhrigu
Bharadwaja
Gautama
Kaśyapa
Kratu
Jamadagni
Viśvāmitra

**Apsarases.**  
Hāhā
Hūhū
Viśvāvasu
Ugrasena
Suruchi
Parāvasu
Chitrasena
Úrñāyu
Dhītārāṣṭra
Turmottama

**Rākhshasas.**  
Mārta
Rathakrīt
Rathanjas
Subāhu
Rathachitra
Varuṇa
Sankhapāla
Dhananjaya
Susheśa
Karkotāka

**Nāgas.**  
Vāsuki
Kankaṇiṇa
Takshaka
Rambha
Elāpatra
Mahāpadma
Airāvata
Kambala
Aśwatara

**Heti**
Praheti
Paurusheya
Vadha
Sarpa
Vyāghra
Vāta
Vidytu
Divākara
Vajnopeta

During

**Grāmaṇis.**  
Madhu and
Mādhava
Śukra and
Śuchi
Nabhas and
Nabhasya
Isha and
Urja
Saha and
Sahasya
Tapas and
Tapasya

**Nāgas.**  
Rathasvāna
Senajit
Sushena
Dhananjaya
Karkotāka
Rambha

**Rākhshasas.**  
Rathasvāna
Senajit
Sushena
Dhananjaya
Karkotāka
Rambha

Here, as before, Senajit and Tārkshya figure as senaṇis.

Variants are: Tumburu, for Tumburu; Mitrasena, for Chitrasena; Rathabhfit, for Rathakrīt; Rathamitra, for Rathachitra; Nāga, for Rambha; Iravat, for Airavata. In one of the two enumerations above spoken of occurs Rathasvana; in the other, Prāthāhi.

The Kūrma-purāṇa—Part I., Chapter XLII., 2-16—coincides with the Linga-purāṇa, except as regards the particulars about to be specified. It gives Śukra and Kauṣika, the synonyms of Indra and Viśvāmitra: it has Amiśa, for Aniśu; Varchāvasu, for Parāvasu; Subāhuka, for Subāhu; Sarpapungava, for Rambha; and it transposes Subāhuka and Rathachitra, Varuṇa and Rathaswana, Senajit and Susheśa, Dhananjaya and Airāvata. Its variants, in my MSS., are: Jayatesa, for Ugrasena; Tushṭavu, for Tumburu; Prakoshā, for Pramlochā; Anushhiā, for Anumlochā; Kankaṇiṇa and Kanganila, for Kankaṇiṇa; Adya for Ap; Bāla, for Vāta.

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.
CHAPTER XI.

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?

Parásara.—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 Sáman, is that which enlightens the world, and destroys its iniquity.‡ It is that, also, which, during the

* यदैत्तेजस्वातो गण: सम्बधिगो र्ववः।
   मण्डले हिमतापादि: कारण तःवया ज्वतम ||

† Gáña, ‘classes of beings’. And so read, instead of “beings”, above, and also below.

‡ येवा सम्भवेऽथिकः प्राधान्यनाधिको र्ववः।
   सर्वा शक्ति: परं विषयोत्कप्यत: सामसंहिता।
   सैपाच तय्यि तप्तवंहि जगत्युह हिन्निस्ति या ||
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 Brihadrathantara† and other portions of the Sāman, 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 Brahmá, Purusha (Vishnu), and Rudra...
are, also, made up of the same triform essence. In creation; it is Brahmá, consisting of the Řig-veda; in preservation, it is Vishńu, 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 Vishńu, made up of the three Vedas, and derived from the property of goodness, 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; and holy sages attend upon his path. Vishńu, 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

¹ The formulæ of the Sáma-veda are not to be used, along with those of the Řich and Yajus, at sacrifices in general.
Vishnu is never disjoined (from the sun’s car, which is the stand of the mirror), but remains, month by month, in the sun, (as in the mirror), which is there stationed.

The sovereign sun, O Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumná* ray of the sun,¹ the moon is fed

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¹ The Váyu, Linga,† and Matsya Puráñas specify several of

* "According to the Nirukta, II., 6, it is one ray of the sun (that named Sushumnia) which lights up the moon; and it is with respect to that its light is derived from the sun. The Puráñas have adopted the doctrine of the Vedas." Professor Wilson’s Translation of the Rigveda, Vol. I., p. 217, first foot-note.
† Prior Section, LX., 19—25:

Here the seven chief rays are: Sushumnia, Harikesa, Viswakarma, Viswatyarchas, Sannaddha, Sarvavasu, and Swaraj. Variants are: Haraikesa, for Harikesa; Sainyama, for Sannaddha; Arvavasu, for Sarvavasu.

The Commentator explains दृश्चितां राश्यः, in sl. 3, चन्द्रहप्पम्.

In my copies of the Váyu and Matsya I have found Sushumnia alone mentioned.
(to the full, in the fortnight of its growth); and, in the
d 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
Sushumna, Harikesa, Viśwakarman, Viśvakārya, Sampadwasu,
Arvavasu, and Swarāj, 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: च्यु गम्यमुत्यत्मो रथः.

* Their names are given in the Váyu-puráña:

युक्तः स्त्रियां च स वृहो राजो बलो हयः।
चश्वो वामसुर्यधृतं हंसी योभी नृगलयः॥

They are, thus, called Yayu, Chitramanas, Vírsha, Rájin, Bala, Váma, Turaíya, Haímśa, Vyomín, Míga.

† राष्ट्रस्वर्घ: सोमस्य कुन्त्राभास्य वाजिनः।
वामदर्शिण्य युक्ता दृश तेन चर्यस्य इः।
वीयायया च चावालिः धृवाधारिः वेगिना।
हृस्वृद्धिक्रमस्य रघ्मीनां सचित्रव्यूः॥

'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 vithis. 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.
for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,—when reduced, by the draughts of the gods, to a single Kalá,—with a single ray; and, in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia* accumulated in the moon, during half the month: and, from this being their food, they are immortal. Thirty-six thousand, three hundred, and thirty-three divinities drink the lunar ambrosia.† When two digits remain, the moon enters the orbit of the sun;‡ and abides in the

The orb of the moon, according to the Linga,§ is only congealed water:

\begin{align*}
\text{घनतोयायाबकः तत्र मण्डलं श्रेष्ठं: सूक्तम्|} \\
\text{as that of the sun is concentrated heat:} \\
\text{घनतिजोमयं गुलं मण्डलं भास्कर्षः च।}
\end{align*}

* सुधामृतं, i.e., according to the smaller commentary, सुधास्थपमृतं मुन्यभंजं, 'āmṛita—a prophylactic against death—in the form of sudhā.' And this view does not clash with the fact that the food of the gods is implied, in the second half of the stanza, to be simply sudhā:

\begin{align*}
\text{संवृतं चार्धमासिन तलोमखं सुधामृतम्।} \\
\text{पितुचिन्दूवा मैत्रीय सुधाहारा यतो यमरा:॥}
\end{align*}

Where named conjointly, sudhā and amṛita, being alike potable, can never be so sharply distinguished as the nectar and ambrosia of Olympian gastronomy, whose ordinarily recognized consistency, however, Sappho and Alcman reverse. Amṛita is "not a solid substance, like υμβροτα, though both words are kindred in origin." Goldstücker's Sanskrit Dictionary, p. 380. In the chapter under annotation, amṛita and sudhā are used as though they were, respectively, generic and specific.

† Literally, 'the moon', kṣaṇaśādkāra.
‡ Read 'orb of the sun', sūrya-maṇḍala. From this point, down to and including "Brahmanicide", we have a parenthesis.
§ Prior Section, LX., 7.
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 superficies of the two Kalás:

पिरवन्त स्वातान्त्र्याकारशिष्या तस्मां क्लान्त तु या।
सुधामृतमयी पुष्का तारामन्त्रोः पितरो भूने॥ §

* For other etymologies of amávásyá, from the Śatapatha-bráhmaṇa, Matsya-puráṇa, &c., see Goldstücker’s Sanskrit Dictionary, pp. 364, 365, sub voce च्रमावास्या.
† ‘First, the moon remains in the water during that day and night, namely, the day and night which constitute amávásyá:’

च्रम्सु तास्मात्तहोराचि पूर्व समान्त चन्द्रमा:।
‡ Sudhámritamaya. 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:

पञ्चदशी या काला तां पितरः पिबलन्ति न तु पोडग्री।† The commentator on our text observes, also, that the passage is sometimes read द्रिलवाकार;‡ Lava meaning 'a moment,' 'a short period'. The Matsya and Vāyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalás as referring to time, and leaving the number of nectareous Kalás undefined:

पिबलन्ति द्रिकलं कालं शिष्टास्स्थी कालासु या:। §

'They, the Pitris, drink the remaining Kalás in two Kalás of time.' Colonel Warren explains Kalá, or, as he writes it, Calá, in one of its acceptations, 'the Phases of the Moon, of which the Hindus count sixteen;' Kála Sankalitā, p. 359. So the Bhágavata, terms the moon पोडग्रकलं: पुष्मः। And the Váyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take

* Sudhāmṛita, as before.
† This is from the smaller commentary.
‡ Mention is also made, in the smaller commentary, of the reading द्रिकलं सोमं, 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 Váyu:

पिबलन्ति द्रिकलं कालं श्रीष्ठा तस्य तु या काल।

The Linga-purāṇa, Prior Section, LVI., 15, has:

पिबलन्ति द्रिकलं कालं श्रीष्ठा तस्य कालं तु या।

Precisely the same words are found in the Kúrma-purāṇa, XLIII., 37. The three Puráṇas here adduced speak of only a single nectareous kalá.

V., XXII., 10.
Saunyas, 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.

§ place in the sixteenth phase, at the beginning of each fortnight:

1 The Váyu and Matsya add a fourth class, the Kavyas; identifying them with the cyclic years; the Saunyas and Agnishwattas, with the seasons; and the Barhishads, with the months.

* Corrected from “Varhishadas”.
‡ According to Kullūka on the Laws of the Mānas, III., 195, the Agnishwattas were sons of Marichi; and they are so derived in the Hari-vama, 953, 954.
§ Amritamaya.

The same words are found in the Linga-purāṇa, Prior Section, LVI., 18.

The last line—which is ungrammatical beyond ordinary Paurāṇik licence even—is, perhaps, corrupt. May not the Agnishwattas have been identified with the fortnights?

** The passage there is nearly the same as that just cited from the Vāyu-purāṇa.
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 Śukra (Venus) is drawn by earth-born horses,¹ is equipped with a protecting fender and a floor, armed with arrows,‡ and decorated by a banner. The splendid car of Bhauma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Bṛha-spāti (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 Śani§ (Saturn) moves slowly along, in a car drawn by piebald horses. 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

¹ The Vāyu makes the horses ten in number, each of a different colour.††

* According to some of my MSS., ‘water and fire’, वायुपिट्रयः, instead of वायुपिट्रयः.
† पियंगमा.
‡ Rather, ‘with a quiver’, sopāsangā.
§ Sanaischara, in the original.
|| Šabala. The horses in question are additionally described as ‘ether-born’, ākāśa-sanībhava.
** Bhṛṅgābha, ‘in colour like the black bee.’

†† भार्गवस्य स्यः श्रीमान्नन्द्वरा सूर्यसांनिम्भः।
पुष्यवीसमवःपूर्वनीनालावश्योत्तं।
श्रीतः पियंशः सारङ्गे नीलः पीतो विलोहितः।
कण्याच्छ हरितचं वच्च: पूर्णवेंव च।
दुःशिल्लमेहाभागरक्रमवातरोगम्।
directs his course from the sun to the moon, and back again from the moon to the sun.\(^1\) The eight horses\(^*\) of the chariot of Ketu are of the dusky red\(\dagger\) colour of lac, or of the smoke of burning straw.

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs\(\ddagger\) of all the planets, asterisms, and stars are attached to Dhruva, and travel, accordingly, in their proper orbits, being kept in their places by their respective bands of air.\(\S\) As many as are the stars, so many are the chains of air that secure them to Dhruva; 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 Matsya, Linga, and Váyu add the circumstance of Rāhu's taking up, on these occasions, the circular shadow of the earth:

उद्दृढ़ वार्षिकं क्षणं निर्मितं मण्डलाक्षणितम् \(\|\)

* Supply the epithet 'swift as wind', váta-rānhas.
\(\dagger\) "Dusky red" is to render aruṇa.
\(\ddagger\) So the commentaries explain the word dhishnya in this place.

\(\S\) अभमन्न्याचतुर्वस्मि मैत्रियानिर्लर्शिमभि:\(\|\)

\(\|\) तेलापीठा यया च तथ अभमन्न्यानिर्लर्शिमभि:\(\\|\)

तथा अभमन्न्य्य ज्योतिर्याय वाताविराजिनि सर्वशः:\(\\|\)

'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 Matsya-purāṇa, with which that of the Linga-purāṇa - Prior Section, LVII., 12—is nearly identical.
it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel.¹

The celestial porpoise, in which Dhruva is fixed, has been mentioned: but you shall hear its constituent parts in more detail; as it is of great efficacy.* 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. Úttánapáda is to be considered as its upper jaw; Sacrifice, as its lower. Dharma is situated on its brow; † Náráyaña, in its heart. The Aświns are its two fore feet; and Varuña and Áryaman,‡ its two hinder legs.§ Saúvatsara is its sexual organ; Mitra, its organ of excretion. ¶ Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail; which four stars in this constellation never set.²

¹ The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind. But the Kúrma and Linga 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 Śiśumára, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical

* In my MSS. there is nothing answering to the words "as it is of great efficacy".
† Múrdhan, 'head'.
‡ Corrected from "Áryamat".
§ Sakti.
¶ Apána.
I have now described to you the disposition of the

fiction. The component parts of it are much more fully detailed in the Bhāgavata,* whence it has been translated by Sir William

* V., XXIII. In preference to Sir William Jones's translation, I transcribe that of Burnouf:

"Çuka dit: Treize cent mille Yōdjanas au delà est le lieu qu'on nomme la demeure suprême de Vichūn, où le grand serviteur de Bhagavat, Dhruva, fils d'Uttānapāda, honoré par Agni, Indra, le Pradjāpati Kaṇyapa et Dharma, associés tous pour une durée pareille et marchant autour de lui avec respect en le laissant à leur droite, 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 insensible, 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 autres, attachées par un lien intérieur et extérieur au cercle du Temps, tournent jusqu'à la fin du Kalpa, poussées par le vent, autour de Dhruva auquel 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-çumāra (la Tortue), symbole sous lequel on se représente par la méditation du Yōga le bienheureux Vāsundēva.

"A 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 Dhruva; le long de sa queue sont le Pradjāpati, Agni, Indra, Dharma, et à la racine, Dhātṛi et Vidhātṛ; sur ses reins sont les sept Rūchis. Sur le côté droit de son corps, ainsi courbé vers le sud, on place les Nakchatras 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
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 Bhága-vata, however, mystifies the description, and says it is nothing more than the Dhára và 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 Adjavitthi, 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; Ārdra et Āçléchá sont sur les deux pieds de derrière, l’un à droite, l’autre à gauche; Abhidjit et Uttarachádhá sont l’un dans la narine droite, l’autre dans la gauche; Čravaňâ et Púrváchádhá sont l’un dans l’œil droit, l’autre dans l’œil gauche; Dhaníchhá et Múla, 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 Mríga-chircha et les sept autres constellations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Çatabhichá et Dijyéchhá sont sur l’épaule droite et sur l’épaule gauche.

“Agastya est dans la mâchoire supérieure, Yama dans celle de dessous, Angâraka dans la bouche, la planète à la marche lente dans l’anus, Bríhaspati sur le dessus du col, le soleil dans la poitrine, Náráyaná dans le cœur, la lune dans le Manas, Uçanas dans le nombril, les deux Açvins dans les mamelles, Budha dans le souffle inspiré et expiré, Râhu (l’éclipse) dans la gorge, les Kétus (les météores) dans tous les membres, et la totalité des étoiles dans les poils.

“Que l’homme chaque jour, au Sandhyâ, contemplant, attentif et silencieux, cette forme du bienheureux Vishńu, qui se compose de toutes les Divinités, l’honore avec cette prière: ‘Adressez notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahâpururucha.’ Celui qui honorerait ainsi, ou qui se rappellerait trois fois les trois parties du Temps, qui embrasse les planètes, les constellations, les étoiles, qui est le plus élevé des Dieux et qui enlève les péchés de ceux qui récitent ce Mantra, verrait bien vite disparaître 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 Vishnú, was produced the lotos-shaped earth, with its seas and mountains. The stars* are Vishnú; the worlds are Vishnú; forests, mountains, regions,† rivers, oceans, are Vishnú: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all form, 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, Kúrma, Brahma, Garuda, and Vámána, descriptions occur which enter into less detail than the Vishnú, and often use its

* Jyotis, as just above.
† Dīś.
‡ Vastubhūta.

§ यदृच्छ तु शुद्ध किंवं च सत्यमपातदर्थोऽपि।
तदा हि संकल्पतरोऽपि ज्ञानधीर्ष्टा।

When, on the perishing of emancipation-impeding 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.'
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, Brahm-man, 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 Vásudeva, 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 Puráñas. 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 Vásudeva 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 Vishńu, and not for any other purpose.

* Literally, Vásudeva.

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,¹ 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 Vishńu 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),² of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Śálagráma, and engaged in devotion, with his mind ever applied to Váșudeva, should have failed,

¹ One copy addresses Paráśara, Bhagavan sarvabhúteśa, ‘Sacred sovereign, lord of all creatures;’ rather an unusual title for a sage, even though an inspired one. The other two copies begin, Saḿyag ákhyátam, ‘All has been thoroughly explained.’ ² See page 106, supra.

* परमार्थस्यु ते प्रोक्तो यथा ज्ञान प्रधानतः।
‘And the supreme object of human thought has been explained by thee, just as divine knowledge, preeminently.’
The commentators twist ‘divine knowledge, preeminently’ into ‘pre-eminent divine knowledge’. But this seems contrary to any natural interpretation of the text.
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.

Parāśara.—The illustrious monarch of the earth resided, Maitreya, for a considerable period, at Śālagrāma, 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 Yajnesa, Achyuta, Govinda, Maśdava, Ananta, Keśava, Krishṇa, Vishṇu, Hrīshikēsa: 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 Mahānadi, ‡ for the

* The Mahānadi; is, properly, a river in Orissa: but the name is applicable to any great stream; and its connexion with Śālagrāma Tīrtha makes it probable that it is intended for the Gaṇḍaki or Gaṇḍaka, § in which the Śālagrāma or Ammonite is most abundantly found. It may be here noticed, that Śālagrāma is named amongst the Tirthas in the Mahābhārata: see p. 102, n. 3.

† Vide p. 146, supra.

‡ For the Mahānada, see my seventh note at p. 154, supra.
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 thrrove 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

* तथा तास्माद दूरसमीपपरिवर्तति।
 आसीचितः समासते न यथावन्यतो हि।
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 Sāma-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.

1 The applicability of this simile is not explained by the commentator. It refers, possibly, to the cropped or shaven heads of the religious students.

\[ एते लूकनस्वास्त्य दुःश्चर्चिरोज्ज्वति: \]
\[ कुशा: काशा विराजने बटव: सामगा इव \]

† Samādhi.
In consequence of this predominant feeling at such a season, he was born again, in the Jambūmārga 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) Śālagrāma. 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 un-

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1 According to the Bhāgavata, Jambūmārga is the Kālanjara mountain or Kalanjar in Bundelkhand.

* Pora, 'supreme over.'

† न पपाठ गुरुप्रेरकं जलोपनयनं यूतिम।
   न दृश्येच कर्माणि शास्त्राणि अगुरुः न च॥

'Though he had received investiture, he did not read the śruti enounced by his spiritual teacher', &c.

: उक्तीसं हवः किंचिद्वचकामभाषत।
   तद्यसंकारगुणं याम्यभावोखिसंयुतम॥
clean; 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 Hiranyagarbha, 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

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1 Hiranyagarbha or Brahma is named, here, instead of the Yoga doctrine, which is, sometimes, ascribed to him as its author.

2 As a Kalasañiyama (कालसंयम), a state of suffering or mortification lasting only for a season; † or, in other words, bodily existence: the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage. §

* For the meaning of कालसंयम, see my last note. Both the commentaries define the term by कालचयणमाचृत; and the smaller commentary proposes, as an alternative explanation, कालनियमविच, ‘without observance of proper times.’

§ The latter part of this note is from the commentaries.
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 Sauvira, 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 unevenly, 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

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¹ A river in the north of India.‡

‡ Kshattṛi.

‡ See my first note in p. 155, supra.
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; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest; the palankin is borne upon the shoulders; and how can it be considered as my burthen? This body which is seated in the palankin is defined as Thou. Thence, what is, elsewhere, called This is, here, distinguished as I and Thou. I, and thou, and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest,

¹ 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 (Prakṛiti), 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 burthen 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 burthen.

Since this litter, which rests on the shoulders, nevertheless rests on the earth, the feet, the legs, the hips, the thighs, and the belly, also, therefore the burthen is the same for me and for thee. In the same manner, the burthen that comes from the litter is the same to other beings, also, besides thee and me; and not only this burthen, but likewise that which comes from mountains, trees, and houses, or even that which comes from the earth.'

The Translator omitted to English the second of these two stanzas.
all others; being an aggregate of elements aggregated by individuality."*

Having thus spoken, the Brahman was silent, and went on bearing the palankin. But the king leaped out of it, and hastened to prostrate himself at his feet, saying: "Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool."† The Brahman answered and said: "Hear me, Raja. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form, to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice. Why, therefore, inquire the cause (of my being the person I appear)." The king said: "Undoubtedly, virtue and vice are the causes of all existent effects; and migration into several bodies is for the purpose of receiving their consequences: but, with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How

* 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 nimitta and kāraṇā by prajyōjana and hetu.
can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment 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.\footnote{That is, speech, or any or all of the faculties or senses, is not soul.} 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 derived 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 palankin. The vehicle is an assemblage of pieces of timber,
artificially joined together. Judge, prince, for yourself, in what the palankin differs, really, from the wood. Again, contemplate the sticks of the umbrella in their separate state. Where, then, is the umbrella? Apply this reasoning to thee and to me. A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man is neither a god, nor a man, nor a brute, nor a tree: these are mere varieties of shape, the effects of acts. The thing which, in the world, is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there, in the world that is subject to vicissitude, that does not, in the course of time, go by different names? Thou art called the monarch of the world, the son of thy father, the enemy of thy foes, the husband of thy wife, the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head, or the belly? Or are they thine? Art thou the feet? Or do they belong

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1 The aggregate limbs and senses no more constitute the individual than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is, still, timber, so the body is, still, mere elementary matter. Again, the senses and limbs, considered separately, no more constitute the man than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and, as matter does not make up man, they do not constitute an individual.

2 The term, in this and the preceding clause, is Punus; here used generically, there, specifically.
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.

Parāśara.—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 Vishṇu, 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 prakṛiti.
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

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.

\[ \text{बृहस्पति: पुर्ष्णि विः श्रेयः परमार्थं न पुर्ष्णि।} \\
\text{श्रेयांसि परमार्धोनि भृष्णार्णिः च भृपते।}\]
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 Sáma 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 Kuša 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-

* श्रेयांश्रवणनेत्रानि शतशरीस्य सहस्रशः।
सन्ध्यं परमार्थास्य न स्ये तर्यतां च मे॥
धर्माय वजयते किं तु परमार्यां घनं घद्वे।
वायुः क्रियेन कष्टलक्ष्मप्राप्त्वपनव:॥

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.
ation; and truth is (the end,) not the means. 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.\textsuperscript{1} 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 (Prakṛiti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge,\textsuperscript{*} independent,\textsuperscript{†} and unconnected with unrealities, with name, species,\textsuperscript{‡} and the rest,\textsuperscript{§} in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and

\textsuperscript{1} But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jivātman) 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.

\textsuperscript{*} Parajñānamaya.
\textsuperscript{†} Nirguṇa; rendered "void of qualities", at p. 320, supra.
\textsuperscript{‡} Jāti, 'genus.'
\textsuperscript{§} See my note, at the end of the volume, on p. 59, l. 8.
in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Shadja* and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction.

* Corrected from "Sherga".
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.

Parāśara 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† Brahmā, 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 Viranagara, a large handsome city on the banks of the Devikā§ 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

* Some of my MSS. have Bhrigu. † Parameshthin.
‡ अबाधानन्तरचः न तस्यान्वितवासनां।
स्म चब्र्हुस्यक्षेत्रायामाय निद्राधिक वरेश्वर॥
§ Vide p. 144, supra, text and note 4; also p. 147, notes 2 and †.
‖ Viśwadeva is the original of "a sacrifice", &c.
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, Nidágha 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.'

"Nidágha. '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.'

"Nidágha. '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 Nidágha, in obedience to her husband's commands, prepared sweet and savoury food;† and set it before the Brahman; and Nidágha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:

"Nidágha. '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

* 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.
† Puñsa.
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, Nidágha 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 Vásudeva.' Thus having spoken, and receiving the prostrate homage of Nidágha, 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 Nidágha 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 Nidágha, 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. Nidágha 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 Nidágha, '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 Nidágha, '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 my 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

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*Bhogavat.

† ब्राह्मण उवाच ||

एवमुखा यथा विद्वानविद्वार्थं स कस्मुस्वः ||

निदाघोपयदेशेन तेनाद्वितपरेऽपमवत् ||
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 (Vishṇu), 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."

Parāśara 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 sectarial graft upon a Paurāṇik stem. It is, in a great measure, peculiar to the Vishṇu Purāṇa; as, although it occurs also in the Bhāgavata, it is narrated, there, in a much more concise manner, and in a strain that looks like an abridgment of our text.

* तथा लवणयं धर्ममिष्ठ तुख्रातां रिपुवान्धवः।
भव सर्वगतं जान्मात्रामानवनीयेत॥
† Jāti.
‡ The original is जच्चन्यपयवर्गमाय.
§ Insert 'devoutly', bhaktiyukta.
|| My MSS. have bhaktiyogya, 'qualified for quietism.'
CORRIGENDA, &c.

P. 4, notes, 1. 4 ab infra. The six ārniwās are, in Sanskrit, kshudhāh, trishā, soka, mohana, jārā, nīrtya, as enumerated in the commentaries.

P. 9, notes, 1. 2. “The penance of the Prāketas, and its consequences.” See the Bhāgavata-purāṇa, IV., XXIV., 13—15, and XXX., XXXI.

P. 13, notes, 1. 11. For यदासं read यदास्रो.

P. 20, notes, 1 13 ab infra. The Harivāiṣṇavā, sl. 1861, is here referred to.

P. 21, notes, 1. 5 ab infra. On “Tarksha” see p. 28, note 2.

P. 22, l. 6. See p. 269, text and note 1; also my supplementary note on p. 276.

Has the affiliation of Nāgavīthi on Yāmi or Yāmi, as a daughter, any connexion, due to corrupted tradition, with the old notion that one of the stars of Nāgavīthi, namely, Bharau, has Yama for its presiding deity, being hence called Yāmya? At an earlier period than that of the Purāṇas, the viśhis, as we have seen, were accounted sons of Bṛhiṅgū.

P. 23, l. 3 ab infra. In later times the Kṛitikās were six in number. See Colebrooke’s Miscellaneous Essays, Vol. II., p. 331. At an earlier period, however, there were seven. They are called Ambā, Dūlā, Nitāni, Abhrayanti, Meghayanti, Varshayanti, and Chupūṅkā. See Mr. Cowell’s edition of the Saṃhitā of the Black Yajur-veda and Mādhava Achārya’s Commentary, Vol. II., p. 425. The commentator there enumerates them, anticipating on the passage of the text where they are named,—IV., IV., 5, 1.

P. 24, notes, line 3 ab infra. Ahibudhnya is the uncorrupted word. See Professor Wilson’s Translation of the Rīg-veda, Vol II., pp. 191 and 287.

P. 28, note *. For तार्च्च्च read तार्च्च्च.

P. 29, note 2. The passage of the Rāmāyaṇa about Kṛiṣāśava, &c. is in the Bāla-kāṇḍa, XXI., 14, 15, which, however, names Jayā and Sūprabhā. Only in the Bengal recension, Adi-kāṇḍa, XXIV., 14, 15, do we read of Jayā and Viṭāyā.

P. 47, l. 13. Delete a “the.”

P. 59, l. 8. “Without name or shape.” In the Vedānta-paribhāṣā the following stanza is quoted anonymously:

ब्रह्म भासित प्रियं छुपं नाम चेत्त्वस्तत्त्वाका ।
आर्यं च वचं द्विदृष्ट्यं मायांह्यं ततो दृष्ट्यम् ॥

‘Of the conjoint real and unreal there are five particulars predicable: is, appears, is delightsome, species, and name. The first three are the essence of Brahma; the remaining two, the essence of illusion.’

Compare the passage in p. 328, annotated in note §.

P. 67, last line of text. For tho read the.

P. 71, note †. The Kālakeyas are mentioned in the Mahābhārata, Ādī-paran, 162.

P. 74, notes, 1. 3 ab infra. On “Yātudhānas” see my annotations in p. 292.

P. 81, l. 13 ab infra. Read Suvṛttā.


II. 22
P. 86, l. 5. For Śankhapada read Śankhapād; and see note † in p. 262, particularly its end.
P. 86. The second note is wrongly numbered.
P. 87, l. 20. "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.
"3. 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 Time, in the highest heaven
"4. It 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.
"5. Time generated the sky and these earths Set in motion by Time, the past and the future subsist
"6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees.
"7. Mind, breath, name, are embraced in Time. All these creatures rejoice, when Time arrives.
"8. In Time rigorous abstraction (tapas), in Time the highest (jyeshtham), in Time divine knowledge (brahma), is comprehended. Time is lord of all things, he who was the father of Prajāpati.
"9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy (brahma), supports Paramesht'hin.
"1. From Time the waters were produced, together with divine knowledge (brahma), tapas, and the regions. Through Time the sun rises, and again sets.
"2. Through Time the wind blows [lit., purifies]; through Time the earth is vast. The great sky is embraced in Time.
"3. 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.
"4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsarases, on Time the worlds, are supported.
"5, 6. Through Time this Angarvas 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 (vidhriñhi), yea, all worlds, Time moves onward, as the supreme god.


P. 91, notes, l. 1. Read निर्बीपार.
P. 93, last line. To write, as in the Vedas, Vasishtha is, alone, etymologically correct; the word being the superlative of vasu. But the form Vasishtha, so common in Bengal and Central India manuscripts of post-vaidik compositions, is sanctioned by a paranomasia in the Raghavaśā, II., 70.

P. 95, l. 5. "Time," &c. See my supplementary note on p. 87, l. 20.

P. 100, note *. For daiitya read dayita.

P. 102, ll. 3 and 13. Read Hiraivat.


P. 115, l. 3. For the Uttarakurus, dwellers beyond the Himalaya, see the Aitārya-brāhmaṇa, as quoted in Colebrooke’s Miscellaneous Essays, Vol. I., p. 38. Also see Original Sanskrit Texts, Parts I and II., passim.

P. 117, l. 2. For Śisotoda read Asitoda.

P. 119, notes, l. 12. Read कोटिन्या.  
P. 120, note †. For the Vankshu, see the Mahābhārata, Anuvāsana-parvan, 7648.

P. 121, notes, l. 9 ab infra. Read Gaundaki.

P. 123, notes, l. 1. For Hānūsa and Gandhamādāna read Hānūsa and Gandhamadāna.

P. 125, l. 5. For Hayasiras read Hayaśiras.

P. 128, notes, l. 11 ab infra. “Adisathrus,” &c. “In India intra Gangem, Ptolemy mentions many mountains the names of which can with difficulty be supplied with their modern representatives: as the Orudii M., in the S. extremity of the land between the Tyndis and the Chauberns; the Uxentus M., to the N. of them; the Adisathrus M.; the Bittigo M. (probably the range now known as the Gāhāts), and the M. Vindus (unquestionably the present Vindhyā), which extends N. E. and S. W., along the N. bank of the Nerbudda; M. Sardoni (probably the present Sautére); and M. Apocopa (perhaps the present Aravalī).” Dr William Smith’s Dictionary of Greek and Roman Geography, Vol. II., p. 46.

P. 129, notes, l. 10 For Āvatāra read Āvartana.

P. 130, notes, l. 3. For a translation, by Professor Wilson, of some curious passages from the Mahābhārata, Karuṇa-parvan, XLI., XLIV., characterizing various nations, as the Jartikas, Bāhikas, Ārāttas, Madras, Khaśas, Madrakas, and Yavanas, which last are said—sl. 2107—to be “wise and preeminently brave”, see the Asiatic Researches, Vol. XV., pp. 108, 109.

The Yavanas are among the nations produced, from various parts of her body, by the cow of plenty, Kāmadhenu, for Viśvāmitra. The other nations were the Pahlavas, Sakas, Kābojas, Hāritis, and Kīrātakas. Rāmāyāna, Bāla-kānda, LIV., LV.

P. 131, notes, l. 13. For Charmanwati and Siprá read Charmaṁwati and Śiprā.

P. 131, note *. The Vedasmīti is named in the Mahābhārata, Anuvāśana-parvan, 7651, after the Hiraivati, Vitastā, and Plakshavati, and before the Vedavati, Mālavā, and Āśavavati.

The Panūnik passage quoted in the Nīti-mayūkha and Pūraṇa-kamalākara, to which I have so often referred, is reproduced in part in the Rājāgīpāsaka-padāth, likewise, which credits it to the Vasishtha-śāmhitā.

P. 132, notes, l. 11. For Rishika read Rishikā.
CORKIGENDA, &c.

P. 134, note †. Lake Mánasasarovara lies in Úndes or Íñundes. See the Asiatie Researches, Vol. XII. Also, we read, in the Parsee scriptures, of the Ínundus.

P. 135, notes, l. 4 and 7. On Śákala see M. V. de Saint-Martin's Mémoire Analytique, &c., pp. 74—80. At p. 79, ibid., foot-note, Śákala is said to have been the capital of the Bábikas.

P. 136, notes, l. 3. It is in śl. 1189 of the Sabhá-parvan that the Ambashthas are mentioned.

P. 140, l. 1. "Gandhamádana." Some MSS. have,—and very much preferably,—Rkshavat. Gandhamádana—see p. 115,—is one of four mythical mountains, each of which is ten thousand yojanas (leagues) high.

P. 141, notes, l. 2. Mount Śuktimat is named in śl. 1079 of the Sabhá-parvan.

P. 141, notes, l. 6. For Mount Mekala—not Maináka—as the source of the Sone, see note † in p. 151: and see p. 160, note 4. The real Rámáyaña does not state—so far as I know—from what mountain the Sone originates.

P. 141, notes, l. 9. "Rishabha." This mountain is mentioned in the Bengal recension of the Rámáyaña, Kishkíndha-káúda, XI.1, 4. In the genuine Rámáyaña, the reading is Vrishabha. For a stream called Vrishabhá, see p. 152.

P. 142, notes, l. 1. Read Balakrama.

P. 142, note †. On the Bahúdá see Colonel Wilford, Asiatie Researches, Vol. XIV., p. 418, 419. The Bengal Rámáyaña, Kishkíndha-káúda, XI.1., 13, in a passage to which there is nothing correspondent in the true Rámáyaña, makes mention of the Bahúdá, and also of the Vetravati, deriving the latter from the Víndhyá mountains.

P. 143, line 1. "Vetravati." See the last note.

P. 143, notes, l. 10. For त्रिवनं read त्रिवना.°

P. 143, notes, l. 18. For सरस्वति: त्रिवनं read सरस्वति त्रिवनमुं.

P. 144, notes, l. 11. The referring of the Vedasmritá to the Páripátá range seems to be based on the probable assumption of the identity of this river with the Vedasmriti; for which see p. 130.

P. 147, note . Since writing this note, I find, that, according to General Cunningham, the Párvati, which flows not far from Narwar, is, at this day, called Párá, also. See Journal As. Soc. Bengal, 1865, Part I., p. 116.

P. 148, l. 5. The Páfalávati is spoken of in the Málátí-mádhava, p. 155.

P. 149, l. 5. The Suvástu river is named in the Rig-veda, VIII., XIX., 37.

P. 151, line 1. Professor Wilson often writes e for a, when a semivowel follows. Hence I changed his "Sela" to Salu. But it seems pretty clear, from good MSS., and on other grounds, that we have, here, no name of a river, but the particle khalu.

P. 151, note 8. For the river Tamási, connected with the Sarayu, see the Asiatie Researches, Vol. XIV., pp. 411, 412.

P. 152, note †. My suspicion of interpolation is strengthened by the fact that some MSS. have Brahmanedhéya—not Brahmapedhéya—just after Antraśilá.

P. 153, note †. Erase vipápa, which, very probably, is the name of a river. See p. 192, note 7.

P. 154, note 7. The names of a large number of rivers will be found in

P. 158, note *·* General Cunningham, and with apparent good reason, has lately shifted the site of Kansaṁbi from the side of the Ganges to that of the Jumna. See *Journal As. Soc. Bengal*, 1865, Part I., pp. 223—234.

In General Cunningham's Report to which I here refer, Harshavar-dhana is synchronized with a certain king of Gujarat, it is sug-gested that he is identifiable with the Harsha of the *Ratnacal*, &c &c., precisely as if these things had not long been in print, in the Preface to the *Vāsavadattā*, and also—most of them—in the Journal to which General Cunningham contributes his Report Inasmuch as he is capa-ble of taking *akshayavatā* to signify "shadowless Banian tree", it is somewhat remarkable that, at variance with M. Julien, he should write Rājyavar-dhana.

P. 159, note *·* *For supra read infra.*


P. 163, note 3· Referring to this note,—in the Preface to Mr. Molesworth's Marathi Dictionary, p. xxiii.,—Dr. John Wilson, with his far too usual inaccuracy, says that "Maharatta [read Marahattā] is the Pāli form of Mahārāṣṭra, which, with the variant reading Malla-rāṣṭra, appears in several of the Puraṅgas, as the Vīshūn," Where does the Vīshūn-puraṅga mention Mahārāṣṭra? And what Puraṅga has the variant which he speaks of?

P. 164, note 4· Kerala is mentioned in p. 177. The country of Kerala is said to be called Murala, also. See *Journal of the American Oriental Society*, Vol. VI., p. 527, note 13.


P. 172, note 2· Since Professor Wilson found Kuṣājas and Koṣājas, it is obvious to suggest that the true readings may, possibly, be Kuṣājas and Koṣājas, unless the Kuṣājas were so called from a person named Kuṣa.

P. 173, l. 1· Śūrasenas in the north are spoken of in the *Mahābhārata*, *Drona-parvan*, sl. 183. Also see p. 156, note 2.

P. 173, l. 2 and note *·* Mādhumata looks as if it might be connected with Madhumati. One river of this name is an affluent of the Sindhu in Central India. See the *Mālati-mādhava*, p. 145.

P. 175, l. 3· For "Kauravyas" good MSS. exhibit कौरव्य, a vocative case, denoting, here, Dhūrtrāśhra.

P. 176, note 8· In the *Revā-māhatmya* we read of the rivers Barbarā and Barbari. They should seem to be derived from the name of a country, as Murala from Murala, &c. &c.

P. 177, l. 2 and note *·* The शिविन्द्रा: of some MSS. is, at all events, Sanskrit. But who were the Saivas and Aindrías?

P. 179, note 4· *Read Kokabakas.*

P. 180, note *·* M. V. de Saint Martin—*Mémoire Analytique*, &c., pp. 84, 85—thinks that the northern Malavas were intended by the classical Mallī. Also see p. 165, *supra*, notes 3 and §.
P. 183, l. 2. *Read Šūdras.*

P. 193, l. 10. "Soma" perhaps designates, in this place, not the moon, but the personified moon-plant. See note * in p. 195.

P. 198, note ||. *Read Kālāśāstra.*

P. 206, note †. Instead of "mother" it may be better, here, to put "supportress"; धार्वी being derivable both from धि and from धा.

P. 213, notes, l. 3 *ab infra.* For omenology *read* teratology.

P. 215, l. 2. *Read Kālāśātra.*

P. 222, note 2. In all my MSS. I find Professor Wilson's नाशिज्जन: but the right reading seems to be नाशिज्जन: and we should translate, instead of "for its repetition", &c.; 'There can be no impropriety, when he is praised; for he is a means of purity.'

P. 225, l. 15. According to the Aitareya-brāhmaṇa,—as quoted by Dr. Muir, *Journal of the Royal Asiatic Society,* New Series, Vol. I., p. 310,—"the heavenly world is distant from hence a thousand days' journey on horseback."


P. 230, notes, l. 3. *Read Kāśi Khaṇḍa.*

P. 233, notes, l. 5 *ab infra.* *Read द्वारामि.*

P. 236, notes, II. 2, 5. The larger commentary takes परम् = कारणम्.

According to this, the sense is "the cause-resort of the existent", &c.

P. 240, notes, l. 5 *ab infra.* Vibhāvari is the feminine of vibhāvan, as vipari is the feminine of pīvan, &c. &c.

P. 241, note †. Dr. Muir translates, as follows, a curious relevant passage of the Aitareya-brāhmaṇa: "The Sun neither ever sets or rises. When people think he sets by day, he (only) turns himself round, after reaching the end of that (portion of time), and makes night below and day above. Then, when people think he rises out of night, he (only) turns himself round, after reaching the end of that (portion of time), and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." *Journal of the Royal Asiatic Society,* New Series, Vol. I., p. 310.

P. 245, notes, l. 8. *Read सूर्य भ्रान्थम्.*

P. 249, note *. Compare Uṣhā and Ushas with Apsarā and Apsaras.

P. 251, notes, l. 12 *ab infra.* A comma has dropped out after "Ma-

P. 252, notes, l. 15. *Read सुधर्यः.*

P. 261, l. 2. For Anumati, see Goldstücker's *Dictionary,* sub voce.

P. 261, note *. Also see Professor Wilson's Translation of the Rig-veda, Vol. II., p. 289, where Gangā occurs instead of Kubhú.

P. 266, notes, l. 1. The verses there referred to have since come to light in the Vāyu-purāṇa, but in a part of the work where I little expected to find them. My MSS. agree, in their text of the passage, very closely with the commentaries from which I have taken it in note * at p 265.

P. 266, notes, l. 2 *ab infra.* Such sandhi as is seen in श्रसनो च न°
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. 271, note †. As मूषत 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 ‡. The words दिवीव चबुरातां are in the Ṛig-veda, I., XXII., 20: and it was thence that they were derived to the l'ishūn-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 l'ishūn-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 Yājñavalkya-smṛti, III., 187.
P. 277, last line. Place a semicolon after "Kṛttikā."
P. 281, notes, l. 17. Read भगवानाःकामाकाश्शौरिराम्.
P. 286, notes, l. 12 ab infra. Read "Medini-kośa."
P. 287, notes, l. 17 ab infra. For "Linga-purāṇa" read "most of my MSS. of the Linga-purāṇa."
P. 288, ll. 8, 10. For Tarkshya— or Tarksha— and Arishñanemi, see p. 28, note 2; also, Professor Wilson's Translation of the Ṛig-veda, Vol. I., p. 229, note a.
P. 288, note §, near the end. There is, also, a proper name Āpa. Vide p. 23, l. 5.
P. 291, notes, l. 3, ab infra. Read Ěrja.
P. 295, l. 9 and note †. Strike out all the note but the reference at its end. The text should be corrected to "Bṛhat and Rathantara".
For two passages of the Ṛig-veda,—VI., XLVI., 1, 2, and VII., XXXII., 22, 23,—so denominated, as imported into the Sūma-veda, see the Aitareya-brāhmaṇa, passim. See, further, the Ṛig-veda, I., LI., 9, and I, CLXIV., 25.
P. 295, notes, l. 8. For in read though in.
P. 299, l. 6. Similarly, the car of the Nāsatyas or Aświns has three wheels. See the Ṛig-veda, I., XXXIV., 9, &c. &c.
P. 303, note †. The Agnishwattas are mentioned in the Ṛig-veda, X., XV., 11.
P. 313, note †. For my read the Translator's.
P. 313, note ‡. Read the seventh. Also see, for the Mahānada river, p. 142, note 3.
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