

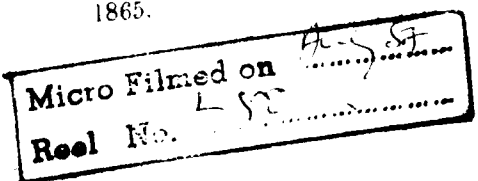
THE
VISHNU PURĀṆA:
A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION.

TRANSLATED
FROM THE ORIGINAL SANSKRIT,
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURĀṆAS,
BY THE LATE
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VISHNŪ PURĀṆA.

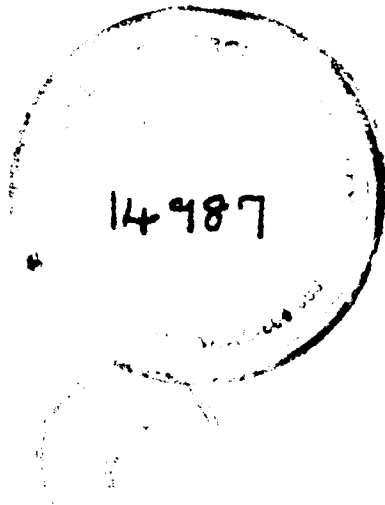
BOOK I. (continued).

CHAPTER XV.

The world overrun with trees: they are destroyed by the Prachetasas. Soma pacifies them, and gives them Mārishá to wife: her story: the daughter of the nymph Pramlochá. Legend of Kāṇḍu. Mārishá'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

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d, with my rays, this precious maiden, the
of the woods. She is called Mārishā, and is
z, the offspring of the trees. She shall be your
d the multiplier of the race of Dhruva. From
a of your lustre and a portion of mine, O
sages, the patriarch Daksha shall be born of
y, endowed with a part of me, and composed
vigour, shall be as resplendent as fire, and
lply the human race.

e was formerly (said Soma) a sage named
eminent in holy wisdom, who practised pious
as on the lovely borders of the Gomatī river.
g of the gods sent the nymph Pramlochā to
his penance; and the sweet-smiling damsel
the sage from his devotions. They lived
in the valley of Mandara, for a hundred and
rs, during which the mind of the Muni was
given up to enjoyment. At the expiration of
od, the nymph requested his permission to
heaven; but the Muni, still fondly attached
prevailed upon her to remain for some time
and the graceful damsel continued to reside
er hundred years, and delight the great sage
scinations. Then again she preferred her suit
owed to return to the abodes of the gods; and
Muni desired her to remain. At the expira-
more than a century, the nymph once more
im, with a smiling countenance: 'Brahman, I
But the Muni, detaining the fine-eyed damsel,
'Nay, stay yet a little; you will go hence for
eriod.' Afraid of incurring an imprecation,
ful nymph continued with the sage for nearly

two hundred years more, repeatedly asking his per-
mission 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 separa-
tion 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 draw-
ing fast to a close. I must perform the Sandhyā wor-
ship; or a duty will be neglected.' The nymph smiled
mirthfully, as she rejoined: 'Why do you talk, grave
sir, of this day drawing to a close? Your day is a day
of many years, —a day that must be a marvel to all.
Explain what this means.' The Muni said: 'Fair damsel,
you came to the river-side at dawn. I beheld you then;
and you then entered my hermitage. It is now the
revolution of evening; and the day is gone. What is
the meaning of this laughter? Tell me the truth.'
Pramlochā 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 Pramlochā replied, that she

d not dare, at any time, to tell him who lived in
ath of piety an untruth, but, particularly, when
had been enjoined, by him, to inform him what
passed.

When the Muni, princes, had heard these words,
knew that it was the truth, he began to reproach
elf bitterly, exclaiming: 'Fie, fie upon me! My
ace has been interrupted; the treasure of the
ed and the pious has been stolen from me; my
nent has been blinded. This woman has been
ed, by some one, to beguile me. Brahma is beyond
each of those agitated by the waves of infirmity.¹
 subdued my passions, and was about to attain
e knowledge. This was foreseen by him by whom
girl has been sent hither. Fie on the passion that
obstructed my devotions! All the austerities that
I have led to acquisition of the wisdom of the
s have been rendered of no avail by passion that
'road to hell.' The pious sage, having thus re-
himself, turned to the nymph, who was sitting
and said to her: 'Go, deceitful girl, whither thou
Thou hast performed the office assigned thee by
onarch of the gods,—of disturbing my penance
y fascinations. I will not reduce thee to ashes
ie fire of my wrath. Seven paces together is suf-
t for the friendship of the virtuous: but thou and
e dwelt together.* And, in truth, what fault hast

r, 'immersed in the six Ūrmis' (ऊर्मिषट्क), explained hunger,
sorrow, stupefaction, decay, and death.

* न त्वां करोम्यहं भस्म क्रोधतीव्रिण वज्रिना ।
सतां साप्तपदं मैत्र्यमुषितोऽहं त्वया सह ॥

ou committed? Why should I be wroth with thee?
he sin is wholly mine; in that I could not subdue my
issions. Yet fie upon thee, who, to gain favour with
dra, hast disturbed my devotions,—vile bundle of
lusion!'

"Thus spoken to by the Muni, Pramlochá stood
embling, whilst big drops of perspiration started
om every pore; till he angrily cried to her: 'Depart,
gone.' She then, reproached by him, went forth from
s dwelling, and, passing through the air, wiped the
rspiration from her person with the leaves of the
ees. The nymph went from tree to tree, and, as,
ith the dusky shoots that crowned their summits,
ie dried her limbs, which were covered with moisture,
ie child she had conceived by the Rishi came forth
om the pores of her skin, in drops of perspiration.
he trees received the living dew; and the winds
llected them into one mass. This", said Soma, "I
atured by my rays; and gradually it increased in size,
ll the exhalation that had rested on the tree-tops be-
me the lovely girl named Mārishá. The trees will
ive her to you, Prachetasas. Let your indignation be
ppeased. She is the progeny of Kañdu, the child of
ranlochá, the nursling of the trees, the daughter of
ie wind and the moon. The holy Kañdu, after the
interruption of his pious exercises, went, excellent
rinces,* to the region of Vishnú, termed Purushottama,

* The word "princes" is here supplied by the translator; and, for
s epithet, "excellent", all the MSS. I have seen give सत्तमः, an ad-
jective in the singular number, and belonging to Kañdu.

and with his whole mind, he devoted him-
self to the contemplation of Hari: standing fixed, with up-
right mind, repeating the prayers that comprehend
divine truth.”

The confusion, here, in regard to the personal
context shows that the insertion of Maitreya’s
reference, and that the passage is a continuation
of the Prachetasas.

ब्रह्मपारम्यं * * जपम । made up of the
of Brahma: implying either comprehending
brahmic and transcendental wisdom, Pāra: or
furthest limits (Pāra) or truths of the Vedas or
being the essence of the Vedānta philosophy.
The following is, in fact, a mantra or mystical prayer,
the reiteration of the word Para and Pāra: as:

परं परं विष्णुरपारपरः

परं परिभ्यः * परमार्थरूपी ।

ब्रह्मपारः परपारभूतः

परः पराणामपि पारपरः ॥

Para, ‘infinite’: and Pāra, ‘the further bank or
that is to be attained by crossing a river or sea,
‘world or existence. Vishnu, then, is Param,
‘surpasses: and Pāram, ‘the end or object of
‘surpassing’, the furthest bound of that which is
‘and time: he is Param parabhyaḥ, ‘above or
‘being beyond or superior to all the elements:
‘or identical with final truth, or knowledge
‘beyond’, the object or essence of spiritual
‘beyond’ is said to imply the further limit (Pāra)
‘(Para). He is Parah, or chief, Parāṇām,
‘beyond the senses: and he is Pārapārah,
‘boundaries: that is, he is the comprehensive

he Prachetasas said: “We are desirous to hear the
scendental prayers by inaudibly reciting which
pious Kaṇḍu propitiated Kesāva.” On which Soma
ated as follows: “Vishnu is beyond the boundary
all things: he is the infinite: he is beyond that which
oundless: he is above all that is above; he exists
nite truth: he is the object of the Veda; the limit
lemental being: unappreciable by the senses; pos-
sed of illimitable might. He is the cause of cause;
cause of the cause of cause; the cause of finite
se; and, in effects, he, both as every object and
it, preserves the universe. He is Brahma the lord;
hma all beings: Brahma the progenitor of all beings;
imperishable. He is the undecaying, eternal, un-
d Brahma, incapable of increase or diminution. Pu-
rottama is the everlasting, uncreated, immutable,
hma. May the imperfections of my nature be anni-
ted (through his favour).” Reciting this eulogium,
essence of divine truth, and propitiating Kesāva,
ḍu obtained final emancipation.*

Who Mārishā was of old, I will also relate to you;
he recital of her meritorious acts will be beneficial
you. She was the widow of a prince, and left child-
at her husband’s death. She, therefore, zealously
shipped Vishnu: who, being gratified by her adora-
t, appeared to her, and desired her to demand a

sture of, and exterior to, those limits by which soul is con-
t; he is free from all incumbrance or impediment. The pas-
may be interpreted in different ways, according to the in-
ity with which the riddle is read.

I have examined exhibit, without exception, परः

Siddhi, in the original.

son: 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 to 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.*' Hrishikēṣa, the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said: "In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts. And you shall have a son, magnanimous and valiant, distinguished by the rank of a patriarch,† from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth;‡ and you shall be endowed with grace and loveliness, delighting the hearts of men.' Thus having spoken, the deity disappeared; and the princess was, accordingly, afterwards born as Mārishā, who is given to you for a wife."¹

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

- * रूपसंपत्समायुक्ता सर्वस्व प्रियदर्शना ।
अयोनिजा च जायेयं त्वत्प्रसादादधीव्रज ॥
† पुत्रं च सुमहात्मानमतिवीर्यपराक्रमम् ।
प्रजापतिगुणैर्युक्तं त्वमवाप्स्वसि शोभने ॥

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

‡ *Ayonija*.

Soma having concluded, the Prachetasas took Mārishā, 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 Brahmā.¹

whole story of Mārishā's birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhāgavata, Matsya, Padma, Vāyu, and Brahma Purāṇas; and allusion is briefly made to Mārishā's birth. Her origin from Kauṇḍa and Pramlochā is narrated in a different place in the Brahma Purāṇa, where the austerities of Kauṇḍa, 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 Purāṇas in a similar manner. It is, perhaps, the original legend; for Daksha seems to be an irregular adjunct to the Prajāpatis or mind-born sons of Brahmā (see Vol. I., p. 100, note 2); and the allegorical nature of his posterity in that character (Vol. I., p. 109) intimates a more recent origin. Nor does that series of descendants apparently occur in the Mahābhārata; although the existence of two Dakshas is especially remarked there (Moksha Dharma):

तस्माद्वै नामनी लोके दत्तः क इति चोच्यते ।*

In the Ādi 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 Brahmā as a Prajāpati being born in the first, or Swāyambhuva, and the son of the Prachetasas, in the Chākshusha, Manwantara. The latter, however, as descended from Uttānapāda, should belong to the first period also. It is evident that great confusion has been made, by the Purāṇas, in Daksha's history.

* *Mahābhārata, Śānti-parvan, 7573.*

This great sage, for the furtherance of creation, in the increase of mankind, created progeny. Obeying the command of Brahmā, he made movable and immovable things, bipeds and quadrupeds,† and, subsequently, by his will, gave birth to females, ten whom he bestowed on Dharmā, thirteen on Kasyapa 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 Dakṣha, 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.

MATREYA. Dakṣha, as I have formerly heard, was born from the right thumb of Brahmā. Tell me, great Muni, how he was regenerate as the son of the Praçhetasas. Considerable perplexity also arises in my mind, how he, who, as the son of Mārishā, was the grandson of Soma, could be also his father-in-law.

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

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

‡ The Sanskrit has *anant* and *para*, "inferior" and "superior"; and these epithets, not being given in the neuter, but in the masculine, refer to *putra*. Professor Wilson's "progeny".

§ See *Original Sanskrit Texts*, Part I, pp. 26 and 27.

¶ *Daitya*.

§ *Dānava*.

See *Original Sanskrit Texts*, Part I, p. 27.

are not perplexed by this. Dakṣha and the other eminent Munis are present in every age, and, in the interval of destruction, cease to be.¹ Of this the wise man entertains no doubt. Amongst them of old there

“They are removed” (निरुध्यन्ते), which the commentator explains by सुसुप्तवस्त्रीयन्ते (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. Dakṣha, therefore, as remarked in the preceding note, is the son of Brahmā, in one period, the son of the Praçhetasas, in another. So Soma, in the Swayambhūva 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 Vamśa, with an unimportant variation:

उत्पत्तिश्च निरोधश्च नित्यं भूतेषु पार्ष्विव ।

ऋपयोऽत्र न मुह्यन्ति विद्वांसश्च ये 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 alteration of life and death, but, according to the commentator on the Hari Vamśa, 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 one class with another by the offering of the *gandak* cake: निरोधो नित्यमसर्पिण्डामुद्वहेति नियमः,† to which Rishis and sages are not subject, either from their matrimonial unions being merely Platonic, or from the bad example set by Brahmā, who, according to the Vedas, approached his own daughter: प्रजापतिर्वै स्वदुहितरमभ्यध्यादिति श्रुतिः‡ a mystery we have already had occasion to advert to (Vol. I, p. 101, note 2). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

¹ 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.‡

PARĀSARA. - In what manner Daksha created living creatures, as commanded by Brahmā, you shall hear. In the first place, he willed into existence the deities, the Rishis, the quirksters 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 Asiknī, the daughter of the patriarch Viraṇa,¹ a damsel addicted to devout practices, the eminent

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

दक्षः प्राचेतसस्तस्या कन्यां ननगत्यभुः ।
देहार्धयोगविधिना कन्याः पद्मनिभाननाः ॥

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

* कानिच्छं ज्यैष्ठ्यमप्येषां पूर्वं नाभूद्विजोत्तम ।
तप एव गरीयोऽभूत्प्रभावश्चैव कारणम् ॥

See *Original Sanskrit Texts*, Part I., p. 27.

† *Dinava*.

‡ *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 Haryaśwas, it is evident that your intention is to beget posterity. But first consider this—why should you, who, like fools, know not the middle, the height, and depth of the world,¹ propagate offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?"* Having heard the words of Nārada, the sons

¹ भुवोऽन्तरुर्ध्वमधश्च । 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 सर्वत्र ज्ञात्वोर्ध्वमध एव च ।

* नारद उवाच ।

हे हर्यश्वा महावीर्याः प्रजा यूयं करिष्यथ ।
ईदृशो लक्ष्यते भावो भवतां श्रूयतामिदम् ॥
बालिशा बत यूयं वै नास्या जानीत वै भुवः ।
अन्तरुर्ध्वमधश्चैव कथं स्रक्ष्यथ वै प्रजाः ॥
ऊर्ध्वं तिर्यग्धश्चैव यदाप्नोतिहता गतिः ।
तदा कस्माद्भुवो नान्तं सर्वे द्रक्ष्यथ बालिशाः ॥

The larger commentary remarks as follows, on the last two of these stanzas: बालिशा बतित्यादेरयं वास्तवोऽर्थः । तत्त्वज्ञानाधिकारिणां प्रजासृष्ट्यादिदुःखदर्शनाद्वृत्तेति संवाधनम् । अहो यूयं बालिशा अज्ञा यतोऽस्या भुवः संसारावपनक्षेचस्य लिङ्गशरीरस्थाध उपक्रमम् । ऊर्ध्वमवसानम् । अन्तर्मध्यं च न जानीत । अतो मोक्षमार्गमज्ञात्वा कथं किमिति प्रजाः स्रक्ष्यथ व्यर्थम् । तस्मात्तत्त्वज्ञानाधिकारिणां युष्माकं तदेव कार्यमित्याह । ऊर्ध्वमिति । अध उत्पत्तेः पूर्वमव्यक्तमेव ।

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 Haryaśwas having disappeared, the patriarch Daksha begot, by the daughter of Virama, a thousand other sons. They, who were named Sabalāsvas, were desirous of engendering posterity, but were dissuaded, by Nārada, 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 Nārada's interference, and the fruitless generation of the first progeny of Daksha, is an old legend. The Mahabharata (Ādi Parvan p. 113) notices only one set of sons, who, it is said, obtained Moksha or liberation through Nārada's teaching them the Sāṅkhya philosophy. The Brahma, Matsya, Vāyu, Liṅga, Padma, Agni, and Bhāgavata Purāṇas tell the story much as in the text, and, not infrequently, in the same words. In general, they merely refer to the imprecation denounced upon Nārada, as above. The Bhāgavata specifies the imprecation to be perpetual peripateticism. Daksha says to him: "There shall not be a resting-place for thee in all these regions:"

उर्ध्वं लयानन्तरमथ व्यक्तमेव यथा तथा । तिर्यक् । मध्येऽप्यव्यक्तमिति
विचारे सर्वत्र गतिर्मतिर्यदा । अप्रतिहता । असंभावनादिरहिता ।
अधिकारित्वात्तदा कस्माद्भुवो लिङ्गशरीरस्यान्तं नियधाधिष्ठानं न
द्रव्यं तज्ज्ञाने यत्वं किं न कुरुष्वत्यर्थः ।

appears, through ignorance of the products of the first

तस्माल्लोकेषु ते मूढ न भवेद्भ्रमतः पदम् ।*

* *Bhāgavata purāṇa*, VI., 5., 43. The account of Nārada'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:

"Çuka dit: Le puissant Pradjāpati, dont la Mâyā de Viçhnou augmentait les forces, eut de sa femme, fille de Panchadjana, dix mille fils, nommés les Haryaśvas.

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

"Et il leur dit: O Haryaśvas, 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 connaissez ni le royaume où il n'y a qu'un homme, ni la caverne dont on ne voit pas l'issue, ni la femme aux nombreuses formes, ni l'homme qui est le mari de la courtisane,

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

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

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

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

"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?

nciple of things. Daksha the patriarch, on finding

Kūrma repeats the imprecation, merely to the effect that
ada shall perish, and gives no legend. In the Brahma Vai-

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

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

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

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

L'esprit est le merveilleux miroir des vingt-cinq principes: quel besoin
uvres impuissantes celui qui en ce monde ne connaît pas l'Esprit
ême?

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

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

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

Les Haryevas unanimes dans leurs pensées étant arrivés à cette
iction, tournèrent autour de Nārada avec respect, et entrèrent dans
oie d'où l'on ne revient plus.

Et le solitaire qui tient sa pensée indissolublement unie au lotus
pieds de Hīchikēṣa que manifeste le Vēda, se mit de nouveau à
ourir le monde.

En apprenant que Nārada était la cause de la perte de ses fils qui
aient par la vertu, Dakcha pénétré de douleur se lamenta d'avoir
ré le jour à des enfants vertueux qui sont souvent une source de
ets.

Mais consolé par Adja, Dakcha eut encore de la fille de Pantchadjana
milliers de fils nommés les Ābalāṇvas.

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

varta, Nārada is cursed by Brahmā. 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 Nārāyaṇa,
où leurs frères aînés étaient parvenus à la perfection.

“Purifiés, par le seul contact de ses eaux, des souillures qu'avaient
contractées leurs cours; 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 (Viśvā) en récitant ce Mantra:

“Om! Adressons notre adoration à Nārāyaṇa, qui est Puruṣa la
grande âme, qui est le séjour de la pureté de la Bonté, qui est le
grand Brahma’.

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

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

“Désolé de la perte de ses enfants, il se mit en fureur contre Nārada,
et la lèvre tremblante de colère, il parla ainsi au Rishi.

“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

en, Maitreya, the wise patriarch, it is handed

es. But the Bhāgavata, VI. 7, has the reverse of this, and makes him, first, a Gandharya, then a Sūdra, then a son of Brahmā. The Brahma Purāṇa, and, after it, the Hari Vamśa, and the Vāyu Purāṇa, have a different, and not very intelligible, story. Daksha, being about to pronounce an imprecation upon Nārada, was appeased by Brahmā and the Rishis; and agreed, between them, that Nārada should be again born, as the son of Kaśyapa, by one of Daksha's daughters. This is the gist of the legend: but it is very confusedly told, in the version of the Brahma Purāṇa, which is the same as that of the Hari Vamśa,² may be thus rendered: "The smooth speaking

pendant, homme sans pitié, toi qui te plais à troubler l'esprit des sages, tu te montres avec impudence au milieu des serviteurs de Brahmā, tu détruis la gloire.

es ils éprouvent une constante sollicitude pour tous les êtres, les sages de Bhagavat, toi excepté, toi l'ennemi de la bienveillance, tu fais du mal à ceux qui ne l'en veulent pas.

, quoique tu penses de la quiétude qui tranche le lien de l'affection, des sages, ô toi qui n'as que l'apparence trompeuse du sage, ne contamine jamais les hommes au détachement.

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

ique tu nous aies fait un mal intolérable, à nous qui sommes les sages, les œuvres et qui vivons en maîtres de maison vertueux, nous ne pouvons supporter ta mauvaise action.

: parce qu'en interrompant ma descendance tu m'as fait du mal, des reprises, à cause de cela, ô insensé, je te condamne à errer à travers les mondes, sans pouvoir l'arrêter nulle part.

dit: Ainsi soit-il, répondit Nārada qui est estimé des gens de bien. Le langage de Daksha était si sage, qu'Īṣvara lui-même l'eût

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

देवर्षिः प्रियसंवादो नारदः प्राब्रवीदिदम् ॥

नाशाय वचनं तेषां शापायैवात्मनस्तथा ।

यं कश्यपः सुतं वीरं परमेष्ठी व्यजीजनत् ॥

ous, being anxious to people the world, created

addressed the sons of Daksha, for their destruction and for the Muni Kaśyapa begot him as a son, who was a son of Brahmā, on the daughter of Daksha, through fear of Daksha's imprecation. He was formerly the son of Parameshthī (Brahmā); and the excellent sage Kaśyapa next begot him, as the son of his father, on Asiknī, the daughter of Vīraṇa. Whilst engaged in beguiling the sons of the patriarch, Daksha, by his power, determined on his destruction. But he was opposed by Brahmā, in the presence of the great sages; and it was agreed, between them, that Nārada, the son of Brahmā, should be born of a daughter of Daksha. Consequently, Daksha gave a daughter to Parameshthī; and, by her, was Nārada born. Several difficulties occur here. Asiknī is the wife, or daughter, of Daksha. But this may be a blunder of the editor. For, in the parallel passage of the Vāyu, no name occurs, in this place, who is this daughter? For, as we shall see, in the list of all Daksha's daughters are fully detailed; and in the Vāyu it is consulted is Nārada mentioned as the son of either Brahmā or as the son of Kaśyapa. Daksha, too, gives his daughter not to Kaśyapa, but to Parameshthī or Brahmā. The editor on the Hari Vamśa solves this by saying he gives

दक्षस्य वै दुहितरि दक्षशापभयान्मुनिः ।
पूर्वं स हि समुत्पन्नो नारदः परमेष्ठिना ॥
असिक्वामथ वैरण्यां भूयो देवर्षिसत्तमः ।
तं भूयो जनयामास पितेव मुनिपुङ्गवम् ॥
तेन दक्षस्य पुत्रा वै हर्यश्वा इति विश्रुताः ।
नर्मार्थं नाशिताः सर्वे विधिना च न संशयः ॥
तस्योद्यतस्तदा दक्षो नाशायामितविक्रमः ।
ब्रह्मर्षीन्पुरतः कृत्वा याचितः परमेष्ठिना ॥
ततोऽभिसन्धिं चक्रे वै दक्षस्तु परमेष्ठिना ।
कन्यायां नारदो मह्यं तव पुत्रो भवेदिति ॥
ततो दक्षः सुतां प्रादात्प्रियां वै परमेष्ठिने ।
स तस्यां नारदो जज्ञे दक्षशापभयादृषिः ॥

laughters of the daughter of Viraña;¹ ten of he gave to Dharma, thirteen to Kaśyapa, and

brahmā, for Kaśyapa. The same bargain is noticed in u; but Nārada is also said, there, to be adopted by : स विप्रः कश्यपस्येति ह्यचिमः । Again, however, it gives s imprecation in the same words as the Hari Vaiṣṇa; a by the way, omitted in the Brahma:

नारद नाशमेहीति गर्भवामं वसेति च । *

, perish (in your present form); and take up your abode omb. Whatever may be the original of this legend, it ntly, imperfectly given by the authorities here cited. The ranslation of the passage in the Hari Vaiṣṇa† can scarcely ted as correct. Assuredly

असिकृषामथ वैरण्यां भूयो देवर्षिसत्तमः ।

तं भूयो जनयामास पतिव मुनिपुङ्गवम् ॥

le Dēvarchi Dakeba, époux d'Asikni, fille de Viraña, fut le cet illustre Mouni, ainsi régénéré. देवर्षिसत्तमः is, nsistently, said, by the commentator, to mean Kaśyapa. u Purāṇa, in another part, a description of the different f Rishis, states that the Devarshis Parvata and Nārada as of Kaśyapa:

पर्वतो नारदश्चैव कश्यपस्यात्मजावुर्भा ।

account of Kārtavīrya, in the Brahma Purāṇa and Hari Nārada is introduced as a Gandharva, the son of Vari- ing the same, according to the commentator on the latter, andharva elsewhere called Upabarhaṇa.

e prior specification (p. 10) was fifty. The Mahābhārata, rvan, 113. aud, again, Moksha Dharma), has the same

The Bhāgavata, Kūrma, Padma, Līnga, and Vāyu state sixty. The former is, perhaps, the original; as est and most consistent details relate to them and their

vaiṣṇa, 140.

za 125.

anglois's Translation, Vol. I., p. 13.

twenty-seven to Soma, four to Arishṭanemi, two to Bahuputra, two to Angīras, and two to Kṛiṣāśwa.* I will tell you their names. Arundhatī, Vasu, Yāmi,† Lambā, Bhānu, Marutwatī, Sankalpā, Muhūrtā, Sādhyā, and Viśwā were the ten wives of Dharma,¹ and bore him the following progeny. The sons of Viśwā were

¹ This is the usual list of Dharma's wives. The Bhāgavata; substitutes Kakubh for Arundhatī. The Padma Purāṇa, Matsya Purāṇa, and Hari Vaiṣṇa contain two different accounts of Daksha's lescendants. The first agrees with our text: the second, which s supposed to occur in the Padma Kalpa, is somewhat varied, articularly as to the wives of Dharma, who are said to be five. The nomenclature varies, or:

Padma.	Hari Vaiṣṇa.	Matsya.
Lakshmi	Lakshmi	Lakshmi
Saraswatī	Kīrti	Saraswatī
Gangā	Sādhyā	Sādhyā
Viśveśā	Viśwā	Viśveśā
Sāvitrī	Marutwatī	Ūjaswatī

There is evident inaccuracy in all the copies; and the names ay, in some instances, be erroneous. From the succeeding numeration of their descendants, it appears that Kāma was the on of Lakshmi; the Sādhyas, of Sādhyā; the Viśwadevas, of īśwā; the Maruts,§ of Marutwatī; and the Vasus, of Devī, who ay be either the Saraswatī, or Sāvitrī, of the previous enum- ation.

* According to the Bhāgavata-purāṇa, VI., 6, 2, these sixty daughters re bestowed away as follows: Dharma had ten; Prajāpati, twelve; Indu, venty-seven; Bhūta, Angīras, and Kṛiṣāśwa, two each; and Tārkscha, e rest, namely, five. By Prajāpati and Tārkscha are meant Kaśyapa, ho, thus, had seventeen. Indu is the same as Soma.

† Several MSS. have Jāmi; one has Jāmi.

‡ VI., 6, 4.

§ Read "Marutwats". See my first note in the next page.

the Viśwadevas;¹ and the Sādhyas,² those of Sādhyā. The Marutwats* were the children of Marutwati; the Vasus, of Vasu; the Bhānus (or suns), of Bhānu; and the deities presiding over moments,† of Muhurtā. Ghosha was the son of Lambā (an arc of the heavens): Nāgavīthī (the milky-way), the daughter

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

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

साध्या नाम महाभागा कन्दजा यज्ञभागिनः ।

सर्वे मन्त्रशरीराः ॥

The same work names twelve, which are, all, names of sacrifices and formulae; as: Darśa, Purnamāsa, Bṛhadāśwa, Rathantara, &c. The Matsya Purāṇa, Padma Purāṇa, and Hari Vamśa have a different set of seventeen appellations, apparently of arbitrary selection, as Bhaya, Prabhaya, Īsa, Aruṇi, &c.³

* 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, Muhurtajas. The *Bhāgavata-purāṇa*, VI., 6, 9, calls them Mauhurtikas.

‡ The larger commentary observes: नागवीथी । अश्विन्यादिनक्षत्रयात्मकस्वर्गाध्वविशेषाभिमानिनी देवता तु शब्दाद्भजवीथ्यादीनामष्टानां संग्रहः ।

§ सायं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत् ।

वैश्वदेवं हि नामैतत्सायं प्रातर्विधीयते ॥

The *Mārkaṇḍeya-purāṇa*, I., 7, 62, speaks of only five.

■ “It would seem that, in Śāyaṇa’s day, the purport of the designation Sādhyā had become uncertain. They are named amongst the minor divinities, in the *Anura-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 Yāmi* (night). The divisions of the earth were born of Arundhati; and Sankalpa (pious purpose), the soul of all, was the son of Sankalpā. The deities called Vasus,—because, preceded by fire, they abound in splendour and might,¹—are, severally, named Āpa, Dhruva, Soma, Dhara† (fire), Anila (wind), Anala (fire), Pratyūsha (day-break), and Prabhāsa (light). The four sons of Āpa were Vaitāṇḍya, Śrama (weariness), Śrānta (fatigue), and Dhur§ (burthen). Kāla (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 Manoharā (loveliness), Draviṇa, Hutahavyavaha, Śisira, Prāṇa, and Ramaṇa. The two sons of Anila (wind), by his wife Śivā, were Manojava (swift as thought) and Avijñātagati (untraceable motion). The son of Agni (fire), Kumāra, was born in a clump of Śara reeds: his sons were Śākha, Viśākha, Naigameya, and Prishthaja. The offspring of the Kṛttikās was named Kārttikeya. The son of Pratyūsha was the Rishi named Devala, who had two philosophic and

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

ज्योतिषायां तु ये देवा व्यापकाः सर्वतो दिग्भ ।

वसवस्ते समाख्याताः ॥²

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

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

§ Nowhere do I find this reading, but Dhuni, Bhuri, Dhvani, and Dhuri. Varāṇa and Ravaṇa are variants.

■ Professor Wilson has since defined them as “the personified solar ays.” Translation of the *Rig-veda*, Vol. II., p. 122, note.

intelligent sons.¹ The sister of Vāchaspati,² lovely and virtuous, Yogasiddhā, who pervades the whole world, without being devoted to it, was the wife of Prabhāsa, the eighth of the Vasus, and bore to him the patriarch Viśwakarma, 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. Ajaikapād, Ahirvradhna,† and the wise Rudra Twashtrī, were born; and the self-born son of Twashtrī was also the celebrated Viśwarūpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurūpa, Tryambaka, Aparājita, Vṛishākapi, Sāmbhu, Kapardin, Raivata, Mṛigavyādha, Śarva, and Kapālin.² But there are

¹ The Vāyu supplies their names, Kṣamāvarta (patient) and Manaswin (wise).

² The passage is:

अजैकपादहिर्रध्रस्त्वष्टा रुद्रस्य बुद्धिमान् ।
त्वष्टुश्चाप्यात्मजः पुत्रो विश्वरूपो महायशः ॥

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, Twashtrī: त्वष्टुरनुजस्य रुद्रस्यैकादशधा विभागम् । We have, however, an unusual variety of reading, here, in two copies of the comment: "The eleven Rudras, in whom the family of Twashtrī (a synonym, it may be observed, sometimes, of Viśwakarma) is included, were born. The enumeration of the Rudras ends with Aparājita, of whom Tryambaka is the epithet:" अजैकपादादयस्यैकादश रुद्रा जज्ञिरे

* The original has Bṛihaspati.

† All the MSS. that I have seen give Ahirbudhnya or Ahirbudhna.

‡ The extract just preceding is from the smaller commentary; that which follows, from the larger.

a hundred appellations of the immeasurably mighty Rudras.¹

मध्ये त्वष्टुवंशयुक्ता रुद्रसंख्यासमापनमपराजित इति त्र्यम्बकविशेषणम् । 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 Vāyu and Brahma Purāṇas, the Rudras are the children of Kaśyapa by Surabhi; the Bhāgavata makes them the progeny of Bhūta and Sarūpā; the Matsya Padma, and Hari Vaiṣṇava, in the second series, the offspring of Surabhi by Brahmā. The names, in three of the Paurāṇik authorities, run thus:

Vāyu.	Matsya.	Bhagavata.
Ajaikapād	Ajaikapād	Ajaikapād
Ahirvradhna	Ahirvradhna	Ahirvradhna
Hara	Hara	Ugra
Nirrita	Nirṛiti	Bhīma
Īśwara	Pīngala	Vāma
Bhuvana	Dahana	Mahat
Angāraka	Aparājita	Bahurūpa.
Ardhaketu	Mṛigavyādha	Vṛishākapi
Mṛityu	Senāni	Aja
Sarpa	Sajja	Bhava.
Kapālin	Kapālin	Raivata.

The Brahma (or Hari Vaiṣṇava), the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jātādharma, they are Ajaikapād, Ahirvradhna, Virūpāksha, Sureśwara, Jayanta, Bahurūpaka, Tryambaka, Aparājita, Vaivaswata, Śavitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga Purāṇa.

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 Dakṣha who were married to Kaśyapa were Aditi, Diti, Danu,* Arishtā, Surasā, Khasā,† Surabhi, Vinatā, Tāmra, Krodhavasā, Idā,‡ Kadru, and Muni;¹ whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, called Tushitas,² 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.

* There is some, though not much, variation, in these names, in different Purāṇas. The Bhāgavataṣ has Saramā, Kāshhā, and Timi, the parents, severally, of canine animals, beasts with unloven hoofs, and fishes, in place of Vinatā, Khasā, and Kadru; disposing of the first and last differently. The Vāyu has Pravā, in place of Arishtā, and Anāyus (or Damāyus) for Surasā. The Padma Purāṇa, second series, substitutes Kālā, Anāyus, Simhikā, Piśāchā, Vāch, for Arishtā, Surasā, Surabhi, Tāmra, and Muni; and omits Idā and Khasā. In the Uttara Khanda of the same, Kaśyapa's wives are said to be but four: Aditi, Diti, Kadru, 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 Kālā.

† 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, Chākshusha, 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 Marīchi, by Aditi, the daughter of Dakṣha: thence named the twelve Ādityas: whose appellations were, respectively, Vishnu, Śakra, Aryaman, Dhātṛi*, Twashṭṛi, Pūshan, Vivaswat, Savitṛi, Mitra, Varuṇa, Anśa,† and Bhaga.‡ These, who, in the Chākshusha Manwantara, were the gods called Tushitas, were called the twelve Ādityas: in the Manwantara of Vaivaswata.

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

* The first edition had "Dhṛti", an error of the press.

† One MS. has Anśu.

‡ Professor Wilson appends the following note to the mention, in the *Rig-veda*, II, 27, 1, of five Ādityas, namely, Mitra, Aryaman, Bhaga, Varuṇa, and Anśa: "The Ādityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the *Taittiriya* for eight; adding Dhātṛi, Indra, and Vivaswat to those in the text, and adding Anśu for Anśa. The Paurāṇik enumeration is, universally, twelve; Vishnu, Pūshan, Twashṭṛi, and Savitṛi being added to the eight of the *Taittiriya*." Translation of the *Rig-veda*, Vol. II., p. 274.

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

For a full discussion of the Ādityas, see *Original Sanskrit Texts*, Part. IV., pp. 10-13 and 101-106.

The twenty-seven (daughters of the patriarch) who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour.¹ The wives of Arishtanemi bore him sixteen children.² The daughters of Bahuputra were the four lightnings.³ The excellent Pratyangirasa Rīchas 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 Arishtanemi's progeny. In the Mahābhārata, this is said to be another name of Kaśyapa:

मरीचिः कश्यपः पुत्रस्तस्य द्वे नामनी स्मृते ।
अरिष्टनेमिरित्येकं कश्यपेत्यपरं विदुः ॥

The Bhāgavata* substitutes Tārksa for this personage, said, by the commentator, to be, likewise, another name of Kaśyapa. His wives are Kadrū, Vinatā, Patangi, and Yāminī, 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:

तार्क्षस्य विनता कद्रूः पतंगी यामिनी इति ।
पतंग्यसूत पतगान्यामिनी शलभानथ ॥
सुपर्णासूत गरुडं साक्षाद्यज्ञेशवाहनम् ।
सूर्यसूतमनूहं च कद्रूनागाननेकशः ॥

Burnouf translates these verses as follows:

"Tārksa eut pour femmes Vinatā, Kadrū, Patangi et Yāminī; Patangi donna le jour aux Patagas (les oiseaux), et Yāminī aux Çalabhas (les sauterelles).

"Suparnā (Vinatā aux belles ailes) mit au monde Garuḍa, celui qui est connu pour être la monture du Dieu chef du sacrifice; et Kadrū donna le jour à Anūru (Arūṇa qui est privé de jambes) le cocher du soleil, ainsi qu'à la multitude des Nāgas."

giras,¹ descended from the holy sage; and the deified weapons of the gods² were the progeny of Kṛiśāśwa.

These classes of thirty-three divinities³ 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 Rīchas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangīrasas. The Bhāgavata* calls the wives of Angīras, Swadhā and Satī, and makes them the mothers of the Pitṛis and the Atharva-veda, severally.

² The Śāstradevatas, '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 Dhishanā. The former is the mother of Dhūmrakeśa‡ (comet); the latter, of four sages; Vedaśīra, 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 Vashatkāra, § 'deified oblation': अष्टौ वसव एकादश रुद्रा द्वादशादित्याः प्रजापतिर्वशट्कारश्चेति श्रुत्युक्ताः । They have the epithet Chhandaja, as born, in different Manwantaras, of their own will: कन्दत इच्छातो जायन्त इति च्छन्दजाः ।

* VI., 6, 19.

† VI., 6, 20.

‡ Professor Wilson had "Dhūmaketu."

§ "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 Hiranyakasipu and the invincible Hiranyāksha. She had also a daughter, Simhikā, the wife of Viprachitti. Hiranyakasipu was the father of four mighty sons: Anubhāda, Bhāda, the wise Prahlāda, and the heroic Sauubhāda,* the augmentors of the Daitya race.¹ Amongst these, the illustrious Prahlāda, looking on all things with indifference, devoted his whole faith to Janārdana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vāsudeva 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 Vishnu; and the recollection of the deity was his armour of proof. Hurlled from on high by the king of the Daityas, residing in Swarga, earth received him

¹ The Purāṇas generally concur in this genealogy, reading, sometimes, Anubhāda, Bhāda, &c., for Anubhāda and the rest. Although placed second in the order of Kaśyapa's descendants, the Daityas are, in fact, the elder branch. Thus, the Mahābhārata, Moksha Dharma, calls Diti the senior wife of Kaśyapa: तासां ज्येष्ठाभवर्हिनिः । and the Vāyu terms Hiranyakasipu and Hiranyāksha the eldest of all the sons of that patriarch:

कश्यपस्यात्मजौ तौ वै सर्वभ्यः पूर्वजौ सृती ।

So "Titan and his enormous brood" were "heaven's first born."

* With a single exception, all the MSS. that I have seen read Anubhāda, Bhāda, Prahlāda, and Sauubhāda.

unharm'd. The wind, sent into his body to wither him up, was, itself, annihilated by him, in whom Madhusūdana was present. The fierce elephants of the spheres broke their tusks, and veiled 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 deities 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 Prahlāda.

MAITREYA. - Venerable Muni, you have described to me the races of human beings, and the eternal Vishnu, the cause of this world. But who was this mighty Prahlāda, of whom you have last spoken; whom fire could not burn; who died not when pierced by weapons 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 Vishnu, 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 Prahlāda, 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 Vishnu? 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 Vishnu. You can explain to me for that reason the sons of Diti offered violence to one so pious, so illustrious, so attached to Vishnu, so free from guile. Generous enemies wage no war with such as he was, full of sanctity and every excellence. How could his own father thus behave towards him? Tell me, therefore, most illustrious Muni, the whole story in detail. I wish to hear the entire narrative of the sovereign of the Daitya race.

CHAPTER XVII.

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

PARĀSARA. Listen, Maitreya, to the story of the wise and magnanimous Prahlāda, whose adventures are ever interesting and instructive. Hiraṇyakaśipu, the son of Diti, had formerly brought the three worlds under his authority: confiding in a boon bestowed upon him by Brahmā.¹ 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 Gandharyas, enjoyed whatever

¹ The boon, according to the Vāyu Purāṇa, was, that he should not be slain by any created being: the Kūrma adds, except by Viṣṇu. The Bhāgavata has a similar boon as the Vāyu, and, therefore, says the commentator, Viṣṇu assumed the form of the Nṛsiṃha, as being that of neither a man nor an animal.

* Yama, in the Sanskrit.

he desired. The Siddhas, the Gandharyas, and the snake-gods all attended upon the mighty Hiraṇyakaśipu, 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, Prahlāda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet, as he was drinking. Hiraṇyakaśipu desired his prostrate son to rise, and said to him: "Repeat, boy, in substance, and agreeably, what, during the period of your studies, you have acquired." "Hear, sire", replied Prahlāda, what, in obedience to your commands, I will repeat, —the substance of all I have learned. Listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution: the imperishable lord of the world, the universal cause of causes." On hearing these words, the sovereign of the 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 Hiranyakasipu to the lad, "by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him." "Vishnu, father", answered Prahlada, "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 Vishnu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" "The glory of Vishnu", replied Prahlada, "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?" "Vishnu, who is Brahma", said Prahlada, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you. He is the supreme lord of all. Why should you, sire, be offended?" Hiranyakasipu then exclaimed: "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?" "Not into my heart alone", said Prahlada, "has Vishnu 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 Purāṇas 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: अन्तः प्रविष्टः शास्त्रा जनानां सर्वोत्तमः । '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, Prahlada 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. Prahlada 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, Vishnu, be favourable unto us!" On hearing which, Hiranyakasipu 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 Prahlada, to destroy him. The prince calmly looked upon them, and said: "Daityas, as truly as Vishnu 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 Purāṇas. But, apparently, the most ancient parts of the Hindu ritual recognized an active ruler in the creator of the universe; the notion of abstract deity originating with the schools of philosophy.

* In the original, *pradhāna* and *purusha*.

persuade him to refrain from glorifying his enemy, and promised him immunity, if he would not be so foolish as to persevere. But Prahlāda 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.

Hirāṇyakaśipu, 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, Kūhaka, Takshaka, and Andhaka, charged with fatal poison, bit the prince in every part of his body. But he, with thoughts immovably fixed on Kṛishṇa, felt no pain from their wounds; being immersed in rapturous recollections of that divinity. Then the snakes cried to the king, and said: "Our fangs are broken; our jewelled crests are burst; there is fever in our hoods, and fear in our hearts; but the skin of the youth is still unscathed. Have recourse, monarch of the Daityas, to some other expedient." "Ho, elephants of the skies!" exclaimed the demon, "unite your tusks, and destroy this (deserter from his father, and) conspirer with my foes. Is it thus that often our progeny are our destruction; as fire consumes the wood (from which it springs)." The young prince was then assailed by the elephants of the skies, as vast as mountain-peaks, cast down upon the earth, and trampled on, and gored by their tusks. But he continued to call to mind Govinda; and the tusks of the elephants were blunted against his breast. "Behold", he said to his father, "the tusks of the elephants, as hard as adamant, are blunted. But

this is not by any strength of mine. Calling upon Janārdana 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 Dānavas piled a mighty heap of wood around the prince, and kindled a fire, to burn him, as their master had commanded. But Prahlāda 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 Bhārgava, illustrious priests, and reciters of the Sāma-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, Prahlāda gave lessons, himself, to the sons of the demons, in the intervals of his leisure. "Sons of the offspring of Diti", he was accustomed to say to them, "hear from me the supreme truth.* Nothing else is fit

* *Paramārtha*.

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: अत्यन्तं स्तिमिताङ्गानां सञ्ज्ञाङ्गानाम् । व्यायामेन मल्लश्रमादिना । सुखमिच्छतां प्रहारो मुखादिपातः । सुखायते सुखमिव भवति । तथा भ्रान्तिज्ञानावृताक्षाणां मोहपिहितदृष्टीनां प्रहारः प्रणयकुपितरमणीश्वरणाघातोऽपि सुखायते ।

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.¹ 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:

अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥

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

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

मांसासृक्पूयविण्मूत्राद्युमज्जास्थिसंहतौ ।
देहे चेत्यीतिमाचूढो नरके भवितापि सः ॥

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

करोति हे दैत्यसुता यावन्मात्रं परियहम् ।
तावन्मात्रं स एवास्त्र दुःखं चेतसि यच्छति ॥

In the larger commentary we read: कलत्रपुत्रमित्रादिसंग्रहो दुःखहेतुरित्याह । करोतीति स परियह एव ।

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.'¹ 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 देहेषु शश्वतः ।
जरार्थीवनजन्माद्या धर्मा देहस्य नात्मनः ॥

¹ '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: बालानामस्माकं नात्राधिकार इति शङ्कायामाह । मा जानीतेति । यथा परिमाणभेदेन भिन्नेषु देहेषु देहिनस्तत्तदवस्थानुसंधातुरेकत्वमेवं जन्मान्तरे देहेष्वपि देही । एकः शश्वतो नित्यः । अतो जराद्या धर्मा देहस्य नात्मनः । तथा च देहात्मविवेकशून्यानामविरक्तानां नात्राधिकारः । आत्मानात्मविवेकवतां विरक्तानां तु भवतामत्राधिकार एवेति 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.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 Vishnu, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity: and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings: and you shall laugh at every care. The whole world is suffering under a triple affliction.² What wise man would feel

¹ पिपासितः । 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.

² The three kinds of affliction of the Sāṅkhya philosophy: internal, as bodily or mental distress; external, as injuries from men, animals, &c.; and superhuman, or inflictions by gods or demons. See Sāṅkhya Kārikā, ver. 1.

hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should, rather, sympathize with their happiness: for the suppression of malignant feelings is, of itself, a reward.¹ If beings are hostile, and indulge in hatred, they are objects of pity, to the wise, as encompassed by profound delusion. These are the reasons (for repressing hate, which are adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear, briefly, what influences those who have approached the truth.* This whole world is but a manifestation of 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

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

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।

मुदं तथापि कुर्वीत हानिद्वेषफलं यतः ॥

The order of the last pāda is thus transposed by the commentator: यतो द्वेषस्य हानिरेव 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 chief serpent-gods, or monstrous demigods of the air, which shall be uninterrupted by men or beasts, the infirmities of human nature: by bodily sickness, disease,¹ or hatred, envy, malice, passion, &c., which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. I say unto you, that you shall have no satisfaction in the various revolutions through this treacherous world, that you will obtain placidity for ever by prostrating Vishnu, whose adoration is perfect calm. What is difficult of attainment, when he is pleased? Pleasure, virtue are things of little moment. The fruit is the fruit that you shall gather, be assured, of the exhaustless store of the tree of true wisdom.'

¹ The original rather unpoetically specifies some of these defects as fever, ophthalmia, dysentery, spleen, liver, &c.† These defects are the individuals of the three species alluded to before.

* The original has Siddhas and Rākshasas.

† "Monstrous demigods of Swarga" is to render Kinnaras.

: ज्वराचिरोगातीसारस्त्रीहृग्वादिकैस्तथा ।

CHAPTER XVIII.

Hirañyakaśipu's reiterated attempts to destroy his son: their being always frustrated.

THE Dānavas, observing the conduct of Prahlāda, reported it to the king, lest they should incur his displeasure. He sent for his cooks, and said to them: "My vile and unprincipled son is now teaching others his impious doctrines. Be quick; and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not; but destroy the wretch without delay." Accordingly they did so, and administered poison to the virtuous Prahlāda, as his father had commanded them. Prahlāda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind; for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said: "King of the Daityas, the fearful poison given, by us, to your son has been digested, by him, along with his food, as if it were innocent. Hirañyakaśipu, on hearing this, exclaimed: 'Hasten, hasten, ministrant priests of the Daitya race. Instantly perform the rites that will effect his destruction.'" Then the priests went to Prahlāda, and, having repeated the hymns of the Sāma-veda, said to him, as he respectfully hearkened: "Thou hast been born, prince, in the

family of Brahmā, celebrated in the three worlds, the son of Hirañyakaśipu, the king of the Daityas. Why shouldest thou acknowledge dependance upon the gods? Why upon the eternal? Thy father is the stay of all the worlds: as thou thyself, in turn, shalt be. Desist, then, from celebrating the praises of an enemy; and remember, that, of all venerable preceptors, a father is most venerable." Prahlāda replied to them: "Illustrious Brahmans, it is true that the family of Marīchi 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 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 revered. 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 four-fold 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, Marīchi, 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*

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

हन्ता चिन्मन्यते हन्तुं हतश्चिन्मन्यते हतम् ।

उभौ तौ न विजानीमो नायं हन्ति न हन्यते ॥

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

* प्रह्लाद उवाच ।

कः केन हन्यते अतुर्जन्तुः कः केन रक्ष्यते ।

हन्ति रक्षति चैवात्मा ह्यसत्ताधु 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, entwined 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:†

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं लेदयन्त्यापो न शोषयति मारुतः ॥

'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 exsiccet.' 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.

Kṛishṇā, 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 Vishnu, present in all creatures, and the protector of the world, so let these priests be restored to life. If, whilst devoted to the omnipresent Vishnu, I think no sinful resentment against my foes, let these priests be restored to life. If those who have come to slay me, those by whom poison was given me, the fire that would have burned, the elephants that would have crushed, and snakes that would have stung me, have been regarded by me as friends; if I have been unshaken in soul, and am without fault, in thy sight; then, I implore thee, let these, the priests of the Asuras, be now restored to life." Thus having prayed, the Brahmans immediately rose up, uninjured and rejoicing; and, bowing respectfully to Prahāda, 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 Prahāda and his father: he is cast from the top of the palace, unhurt: baffles the incantations of Śambara: he is thrown, fettered, into the sea: he praises Vishnu.

WHEN Hiranyakaśipu 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. "Prahāda", 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?" Prahāda, thus interrogated, bowed down to his father's feet, and replied: "Whatever power I possess, father, is neither the result of magic rites, nor is it inseparable from my nature. It is no more than that which is possessed by all in whose hearts Achyuta abides. He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin; inasmuch as the cause does not exist. But he who inflicts pain upon others, in act, thought, or speech, sows the seed of future birth; and the fruit that awaits him after birth is pain. I wish no evil to any, and do and speak no offence: for I behold 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 subtle wiles for the extermination of the firm-minded Prahāda. 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 Janārdana, 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 Prahāda was thoroughly conversant with the rules of government, as laid down by the descendant of Bhṛigu. Hiraṇyakaśipu 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, Prahāda, having bowed affectionately and reverentially to the feet of the king, touched his forehead, and thus replied:

"It is true that I have been instructed, in all these matters, by my venerable preceptor; and I have learnt them. But I cannot, in all, approve them. It is said

that conciliation, gifts, punishment, and sowing dissension are the means of securing friends (or overcoming foes).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 Vishnu is in thee, father, in me, and in all everywhere else; and, hence, how can I speak of friend or foe, as distinct from myself? It is, therefore, waste of time to cultivate such tedious and unprofitable sciences, which are but false knowledge; and all our energies should be dedicated to the acquirement of true wisdom. The notion that ignorance is knowledge arises, father, from ignorance. Does not the child, king of the Asuras, imagine the fire-fly to be a spark of fire?*

That is active duty, which is not for our bondage; that is knowledge, which is for our liberation. All other duty is good only unto weariness; all other knowledge is only the cleverness of an artist. Knowing this, I look upon all such acquirement as profitless. That which is really profitable, hear me, O mighty monarch, thus prostrate before thee, proclaim. He who cares not for dominion, he who cares not for

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

भेदो दण्डः साम दानमत्युपायचतुष्टयम् ।

* विद्याबुद्धिरविद्यायामज्ञानात्तात जायते ।
बालोऽपि किं न खद्योतमसुरेश्वर 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 government is unknown. Let him, therefore, who covets the goods of fortune be assiduous in the practice of virtue. Let him who hopes for final liberation learn to look upon all things as equal and the same. Gods, men, animals, birds, reptiles,† all are but forms of one eternal Vishnu, existing, as it were, detached from himself. By him who knows this, all the existing world, fixed or movable, is to be regarded as identical with himself, as proceeding alike from Vishnu, assuming a universal form.‡ When this is known, the glorious god of all, who is without beginning or end, is pleased; and, when he is pleased, there is an end of affliction."

On hearing this, Hiraṇyakaśipu 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!"

¹ 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 Sūhikā, more known as the dragon's head, or ascending node; being a chief agent in eclipses. Bali was

* न चिन्तयति को राज्यं को धनं नाभिवाञ्छति ।
तथापि भाव्यमेवैतदुभयं प्राप्यते नरैः ॥

† *Sarishīpa*.

‡ एतद्विजानता सर्वं जगत्स्थायरजङ्गमम् ।
द्रष्टव्यमात्मवद्विष्णुर्यतोऽयं विश्वरूपधृक् ॥

bind him with strong bands,¹ 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 Hirānyakaśipu 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 Nāgapāśas, '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:

तदेव तोयधावच समाक्रान्तो महीधरेः ।

तिष्ठत्वद्सहस्रान्नं प्राणान्हास्यति दुर्मतिः ॥

vas 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 Vishnú, 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 Kṛishná, 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.*

‡ *Brahmaniyadeva.*

§ देवा यक्षासुराः सिद्धा नागा गन्धर्वकिंनराः ।
पिशचा राक्षसाश्चैव मनुष्याः पशवस्तथा ॥
पक्षिणः स्थावराश्चैव पिपीलिकसरीसृपाः ।
भूम्यापोऽग्निर्भो वायुः शब्दस्पर्शस्तथा रसः ॥
रूपं गन्धो मनो बुद्धिरात्मा कालस्तथा गुणः ।
एतेषां परमार्थं च सर्वमेतत्त्वमच्युत ॥

discontinuance of acts;¹ 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.² The universe is thy intellectual form,³ 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 manifestation⁴ 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 Hayya 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, अपरा शक्तिः; that is, to Pradhāna.

* विद्याविद्ये भवान्सत्यमसत्यं त्वं विषामृते ।
प्रवृत्तं च निवृत्तं च कर्म वेदोदितं भवान् ॥

† There is nothing, in the original, answering to "holy" and "pious".

‡ Pitris.

qualities, existing in all creatures! I salute her, supreme goddess, who is beyond the senses; who 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, and again; to him who is without name or shape, who, sole, is to be known by adoration;† whom the forms manifested in his descents upon earth dwellers in heaven adore! For they behold no inscrutable nature; I glorify the supreme deity Viṣṇu, the universal witness, who, seated internally, bestows the good and ill of all. Glory to that Vishnu, whom this world is not distinct! May he, ever meditated upon as the beginning of the universe, bestow compassion upon me! May he, the supporter of

* रूपं महत्ते स्थितमत्र विश्वं
ततश्च सूक्ष्मं जगदेतदीश ।
रूपाणि सर्वाणि च भूतभेदा-
स्तेष्वन्तरात्माख्यमतीव सूक्ष्मम् ॥
तस्माच्च सूक्ष्मादिविशेषणाना-
मगोचरे यत्परमात्मरूपम् ।
किमप्यचिन्त्यं तव रूपमस्ति
तस्मै नमस्ते पुरुषोत्तमाय ॥
सर्वभूतेषु सर्वात्मन्या शक्तिरपरा तव ।
गुणाश्रया नमस्तस्मै शाश्वताय सुरेश्वर ॥
यातीतगोचरा वाचां मनसां चाविशेषणा ।
ज्ञानिज्ञानपरिच्छेद्या तां वन्दे चेश्वरीं पराम् ॥

† नमस्तस्मै नमस्तस्मै नमस्तस्मै महात्मने ।
नाम रूपं न यस्यैको योऽस्तित्वेनोपलभ्यते ॥

‡ Param 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':

यचोतमेतत्प्रोतं च विश्वमक्षरमव्ययम् ।

उत meaning 'woven by the long threads', and प्रोत, 'by the cross threads.'

CHAPTER XX.

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

THUS meditating upon Vishnu, as identical with his own spirit, Prahlāda became as one with him, and finally regarded himself as the divinity. He forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and, in consequence of the efficacy of this conviction of identity, the imperishable Vishnu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation,* Prahlāda had become one with Vishnu, the bonds† with which he was bound burst instantly asunder; the ocean was violently uplifted; and the monsters of the deep were alarmed; earth, with all her forests and mountains, trembled; and the prince, putting aside the rocks which the demons had piled upon him, came forth from out the main. When he beheld the (outer) world again, and contemplated earth and heaven, he remembered who he was, and recognized himself to be Prahlāda. 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.

† Urugabandha.

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; morpious and amorpious; 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, Vasudeva, 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 Vishnu, he thus pronounced his praises, the divinity, clad in yellow robes,

* *Paramārthartha.*

‡ प्रह्लाद उवाच ।

ओं नमः परमार्थार्थं स्थूल सूक्ष्म वराक्षर ।
 व्यक्ताव्यक्त कलातीत सकलेश निरञ्जन ॥
 गुणाञ्जन गुणाधार निर्गुणात्मगुणस्थिर ।
 मूर्तामूर्त महामूर्ते सूक्ष्ममूर्ते स्फुटास्फुट ॥
 कराल सौम्यरूपात्मन्विद्याविद्या मयाच्युत ।
 सदसद्रूप सञ्ज्ञाव सदसञ्ज्ञावभावन ॥
 नित्यानित्य प्रपञ्चात्मन्निष्प्रपञ्चामन्त्राश्रित ।
 एकानेक नमस्तुभ्यं वासुदेवादिकारणम ॥
 यः स्थूलसूक्ष्मः प्रकटप्रकाशो
 यः सर्वभूतो न च सर्वभूतः ।
 विश्वं यतश्चैतदविश्वहेतो-
 र्नमोस्तु तस्मै पुरुषोत्तमाय ॥

suddenly appeared before him. Startled at the sight, with hesitating speech, Prahlāda pronounced repeated salutations to Vishnu, 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 desirest." 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 परमार्थार्थ the commentator prefers परमार्थाय; and he remarks: परमार्थाय मोक्षरूपाय । परमार्थार्थेति पाठि हे परमार्थज्ञानस्वरूप । Instead of गुणस्थिर, he reads परस्थित, and, for कराल सौम्यरूपात्मन्, करालरूप सौम्यात्मन् ।

* *Achyuta.* There is a pun here.

thou, therefore, free my father from this iniquity." To this application Vishnu replied: "All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura." Prahlāda 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." Vishnu said: "Since thy heart is filled, immovably, with trust in me, thou shalt, through my blessing, attain freedom from existence." Thus saying, Vishnu vanished from his sight; and Prahlāda 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 Prahlāda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishnu, in the form of the man-lion,² Prahlāda 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 Purāna. The man-lion Avatāra is referred to in several of the Purānas; but I have met with the story in detail only in the Bhāgavata. It is there said that Hiraṇyakaśipu asks his son, why, if Vishnu is everywhere, he is not visible in a pillar in the hall where they are assembled. He then rises, and strikes the column with his fist;

and, possessing the splendours of royalty consequent

on which, Vishnu, in a form which is neither wholly a lion nor a man, issues from it, and a conflict ensues, which ends in Hiraṇyakaśipu's being torn to pieces. Even this account,* therefore, is not, in all particulars, the same as the popular version of the story.

* *Bhāgavata-purāna*, VII., 8., 12-30. Bernouf's translation of it is as follows:

"Hiraṇyakaśipu 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 misérable, 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.

"Nārada 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'agitait comme un poignard, des sourcils froncés qui rendaient son visage effrayant, des

upon his piety, exercised extensive sway, and was

oreilles rudes et dressées, une grande claque profonde, merveilleuse et semblable à une envergne, des narines chargées et des mâchoires qui s'enfonçaient 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, vernies 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, grand et fort, et dressant devant lui le Daityas et les Danavas avec toutes les armes immortelles 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 lion des Daityas arme de sa masse effrayante contre Nrisimha, mais semblable à l'incendie qui fonde dans l'enfer, l'Asura disparut absorbé par la plénitude de son ennemi.

"Comment s'étonner qu'il ait disparu auprès du Dieu dont la Bonté est la forme, qui dissipa jadis par sa plénitude les Ténèbres (primitives) ? Cependant le grand Asura, irrité, assaillit Nrisimha en le frappant de coups répétés de sa massue.

"Pendant qu'il combattait en bruyant avec sa massue, le Dieu qui portait aussi cette arme le saisit comme l'oiseau fils de Tarkeha tenait 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'imaginant que Nrisimha, 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 vautour, il s'élançait dans le voiles du glaive, frappant sans relâche en haut, en bas, Hari, poussant un violent et terrible éclat de rire, saisit avec une irrésistible rapidité son ennemi qui fermait 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, l'échant de sa langue les coins de sa large bouche, Hari, avec sa tête entourée d'une crinière rougie 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 Prahlada, the wise and faithful worshipper of Vishnu, of whom you wished to hear; and such was his miraculous power. Whoever listens to the history of Prahlada 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 Prahlada. 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 the donation of a cow.² As Vishnu

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

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

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

* ततो राज्यवृत्तिं प्राप्य कर्मशुद्धिकरीं द्विज ।

पुत्रपौत्रांश्च स बह्वनवायैश्वर्यमेव च ॥

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

protected Prahlāda 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 Prahlāda is inserted, in detail, in the Bhāgavata and Nāradya Purāṇas, and in the Uttara Khaṇḍa of the Padma. It is adverted to, more briefly, in the Vāyu, Liṅga, Kūrma, &c., in the Moksha Dharma of the Mādhabhārata, and in the Hari Vaiṣṇava.

CHAPTER XXI.

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

THE sons of Samhṛāda,* (the son of Hiraṇyakaśipu), were Āyushmat, Śibi, and Bāshkala.[†] Prahlāda had a son named Virochana; whose son was Bali; who had a hundred sons, of whom Bāṇa was the eldest.[‡]

Hiraṇyāksha also had many sons, all of whom were Daityas of great prowess: Jharjharā, § Śakuni, Bhū-

¹ The Padma Purāṇa makes these the sons of Prahlāda. The Bhāgavata says there were five sons, but does not give the names. It also inserts the sons of Ilāda; making them the celebrated demons Ilvala and Vātāpi. The Vāyu refers to Ilāda other Daityas, famous in Paurāṇik legend; making his son, Nisunda, and his sons, Sunda and Upasunda: the former, the father of Maricha and Tārakā; the latter, of Mūka.

² The Padma Purāṇa and Vāyu name several of these: but they are not of any note. The latter gives the names of two daughters, who are more celebrated, Pūtana and Śakuni.

* In p. 30, *supra*, the Translator prefers to call him Samhlāda. See the two notes there.

† According to the *Bhāgavata-purāṇa*, VI., 18, 15, Bāshkala—who had a brother, Mahisha—was son of Anuhṛāda and Sūrmā.

‡ हिरण्याक्षसुताश्चासन्सर्व एव महाबलाः ।

§ Variants of this name are Urjhara, Bhūrbhūra, Bhūrbhūva, Karkara, and Pūtana.

¶ At VI., 18, 13 and 14, it speaks of one son of Samhṛāda, Panchajana, with Kīti for his mother; and of Vātāpi and Ilvala, sons of Ilāda, by Dhamani.

tasantápama, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti.¹

The children of Kasyapa, by Danu, were Dwimúr-dhan, Šankara,* Ayomukha, Šankuśiras, Kapila, Sambhara, Ekachakra, and another† mighty Táraka, Swarbhānu, Vṛishaparvan, Puloman, and the powerful Viprachitti. These were the renowned Dānavas or sons of Danu.²

Swarbhānu had a daughter named Prabhā;³ and Śarmishthā⁴ was the daughter of Vṛishaparvan, as were Upadānavi and Hayaśiras.⁵

¹ The descendants of Hiranyaksha are said, in the Padma Purāṇa, to have extended to seventy-seven crores, or seven hundred and seventy millions. Some copies, for Táraka, read Kālanābha.‡

² The Padma and Vāyu Purāṇas furnish a much longer list of names; but those of most note are the same as in the text, with which also the Bhāgavata,§ for the most part, agrees.

³ The Bhāgavata makes Prabhā the wife of Namuchi. According to the Vāyu, she is the mother of Nahusha.

⁴ Married to Yayāti, as will be related.●

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

* In two MSS. inspected the reading is Šankara.

† 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 Kālanābhas.

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

§ At VI., 6, 29 and 30, it names Dwimur-dhan, Šambhara, Arishta, Jayagriya, Vibhāvasu, Ayomukha, Šankuśiras, Swarbhānu, Kapila, Aruṇa, Puloman, Vṛishaparvan, Ekachakra, Anutāpama, Dhunirakeśa, Virupaksha, and Viprachitti. Many of these names occur again at VIII., 10, 19-22.

● VI., 6, 31. The reading which I find is Suprabha.

● In Book IV., Chapter X. And see the Bhāgavata purāṇa, VI., 6, 31.

Vaiśwānara¹ had two daughters, Pulomā and Kālakā;² who were both married to Kaśyapa,† and bore him sixty thousand distinguished Dānavas, called Paulomas and Kālakanjas,³ who were powerful, ferocious, and cruel.

The sons of Viprachitti, by Simhikā, (the sister of Hiranyakaśipu), were Vyāṁsa, Śalya the strong, Nabha the powerful, Vātāpi, Namuchi, Hvala,‡ Khasrīma, Anjaka,§ Naraka, and Kālanābha, the valiant Swar-

were the daughters of Vaiśwānara; and the Bhāgavata● has: "The four lovely daughters of Vaiśwānara were Upadānavi, Hayaśira, Pulomā, and Kālakā." The Padma substitutes Vajrā and Sundarī for the two former names. The Vāyu specifies only Pulomā and Kālakā as the daughters of Vaiśwānara, as does our text. Upadānavi, according to the Bhāgavata,** is the wife of Hiranyāksha; and Hayaśira, 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.†† The Mahābhārata, I., 643, has Kālakanjas.

* Professor Wilson had "Kalikā", for which I have discovered no warrant. And see the Bhāgavata-purāṇa, VI., 6, 32, *et seq.*

† The original gives Marichi.

‡ Variants are Hvala, Hbana, and Itthana.

§ 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:

स्वर्भानोस्तु प्रभा कन्या शर्मिष्ठा वार्षपर्वणी ॥
उपदानवी हयशिराः प्रख्याता वरकन्यकाः ।
वैश्वानरसुते चोभे पुलोमा कालका तथा ॥

¶ VI., 6, 32.

** VI., 6, 33.

†† The most ordinary reading is, apparently, Kālakanjas, as against Kālakanjas. One MS. seen by me has Kālikeyas.

bhānu, and the mighty Vaktrayodhin.¹ These were the most eminent Dānavas,² through whom the race of Danu was multiplied, by hundreds and thousands, through succeeding generations.

In the family of the Daitya Prahlāda, the Nivāta-kavachas were born, whose spirits were purified by rigid austerity.³

Tāmrā (the wife of Kaśyapa) had six illustrious

¹ The text omits the two most celebrated of the Saindhikeyas or sons of Sindhikā, Rahu (see Vol. I, p. 118, note) and Ketu, who are specified both in the Bhāgavata† and the Vāyu; the former, as the eldest son. Of the other sons it is said, by the Vāyu, that they were all killed by Parasurāma.

² Two names of note, found in the Vāyu, are omitted by the Vishnu; that of Puloman, the father of Sachī, 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: L, 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 Kālakanjas were the children of two Daitya dames, Pulomā and Kālakā, inhabiting Hiraṇyapura, the golden city, floating in the air.

* Vaktrayodhin occurs in three MSS. that I have seen.

† The *Bhāgavata-purāṇa*, VI., 6, 35, speaks of Rahu as being the eldest-born of the Ketus, who were a hundred in number:

विप्रचित्तिः सिंहाकायां शतं चैकमजीजनत् ।

राज्येष्ठं केतुशतं ग्रहत्वं य उपागताः ॥

daughters, named Śukī, Śyenī, Bhāśī, Sugrīvī, Śuchi, and Grīdhrikā. Śukī gave birth to parrots, owls, and crows;¹ Śyenī, to hawks; Bhāśī, to kites; Grīdhrikā,² to vultures; Śuchi, to water-fowl; Sugrīvī, to horses, camels, and asses. Such were the progeny of Tāmrā.

Vinatā bore to Kaśyapa two celebrated sons, Garuḍa and Aruṇa. The former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race.³

The children of Surasā were a thousand mighty many-headed serpents, traversing the sky.³

¹ All the copies read

शुकी शुकानजनयदुलूकी प्रत्यलूककान् ।

which should be, 'Śukī bore parrots; and Ulūki, the several sorts of owls.' But Ulūki is nowhere named as one of the daughters of Tāmrā; and the reading may be उलूकप्रत्यलूककान् † 'Owls and birds opposed to owls', i. e., crows. The authorities generally concur with our text. But the Vāyu has a somewhat different account, or: Śukī, married to Garuḍa, the mother of parrots; Śyenī, married to Aruṇa, mother of Saṁpātī and Jāṭāyn; Bhāśī, the mother of jays, owls, crows, peacocks, pigeons, and fowls; Kraunchī, the parent of curlews, herons, cranes; and Dhṛīta-rāshīrī, the mother of geese, ducks, teal, and other water-fowl. The three last are also called the wives of Garuḍa.

² Most of the Purāṇas agree in this account. But the Bhāgavata makes Vinatā the wife of Tārksa, and, in this place, substitutes Saramā,‡ the mother of wild animals. The Vāyu adds the metres of the Vedas, as the daughters of Vinatā; and the Padma gives her one daughter, Saudāminī.

³ The dragons of modern fable. Anāyus (or Danāyus) is

* Professor Wilson put "Grīdhrikā".

† This reading actually occurs in two MSS. that I have examined.

‡ Tārksa is a name of Kaśyapa; and Garuḍa is said—in the *Bhāgavata-purāṇa*, VI., 6, 22—to be his son by Suparṇā. *Vide supra*, p. 28, note 2, and my extract, there given, from the *Bhāgavata-purāṇa*.

The progeny of Kadrū were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa;* the chief amongst whom were Śeṣha, Vāsuki, Takshaka, Śaṅkha, Śweta, Mahāpadma, Kam-bala, Aswatara, Elāpatra, Nāga, Karkotaka, Dhanañjaya, and many other fierce and venomous serpents.¹

The family of Krodhavaśā 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 Surasā, in the Vāyu, and in one of the accounts of the Padma.‡ The Bhāgavata says§ Rākshasas were her offspring. The Matsya has both Surasā and Anayus; making the former the parent of all quadrupeds, except cows; the latter, the mother of diseases.

¹ The Vāyu names forty; the most noted amongst whom, in addition to those of the text, are Airāvata, Dhṛitarāshīra, Mahānila, Balāhaka, Anjana, Pushpadanishīra, Dummukha, Kāliya, Puṇḍarīka, Kapila, Nāhusa, and Mani.

² By Daṁṣhṛin (दंष्ट्रिन) some understand serpents; some, Rākshasas; but, by the context, carnivorous animals, birds, and fishes seem intended. The Vāyu makes Krodhavaśā the mother of twelve daughters, Mṛigī and others, from whom all wild animals, deer, elephants, monkeys, tigers, lions, dogs, also fishes, reptiles, and Bhūtas and Piśāchas, or goblins, sprang.

³ One copy only inserts a half-stanza here: "Krodhā was

* Suparna, in the original.

† All the MSS. accessible to me read as follows:

गणं क्रोधवशं विद्धि तस्याः सर्वे च दंष्ट्रिणः ।

स्थलजाः पक्षिणोऽन्नाश्च दारुणाः पिशिताश्नाः ॥

"Know *this* her irascible brood", &c.

It is Kadri that is referred to; and there is no mention of "Krodhavaśā".

‡ Vide *supra*, p. 26, note 1.

§ It says—VI., 6, 28—Yātudhānas. These are a sort of goblins (?).

According to the *Bhāgavata-purāna*, VI., 6, 27, the serpents and other reptiles were offspring of Krodhavaśā.

Surabhi was the mother of cows and buffaloes;¹ Irā,* of trees, and creeping plants, and shrubs, and every kind of grass; Khasā, of the Yakshas² and Rākshasas; Muni, of the Apsarasas;³ and Arishtā, of the illustrious Gandharvas.

the mother of the Piśāchas";† which is an interpolation, apparently, from the Matsya or Hari Vamśa. The Padma Purāna, second legend, makes Krodhā the mother of the Bhūtas; and Piśāchā, of the Piśāchas.

¹ The Bhāgavata‡ says, of animals with cloven hoofs. The Vāyu has, of the eleven Rudras, of the bull of Śiva, and of two daughters, Rohiṇī and Gandharvī; from the former of whom descended horned cattle, and, from the latter, horses.

² According to the Vāyu, Khasā had two sons, Yaksha and Rākshas, severally the progenitors of those beings.

³ The Padma, second series, makes Vāch the mother of both Apsarasas and Gandharvas. The Vāyu has long lists of the names of both classes, as well as of Vidyādhara and Kinnaras. 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 Menakā, Sahajanyā, Ghṛitāchī, Pramlochā, Viśwāchī, and Pūrvachitti. Urvaśī is of a different order to both, being the daughter of Nārāyaṇa. Rambhā, Tilottamā, Miśrakesī, are included amongst the Laukika nymphs. There are also fourteen Gaṇas or troops of Apsarasas, bearing peculiar designations, as Ahūtas, Śobhayantī, Vegavatī, &c. §

* 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 पिशाचांश्च महाबलान् ।

But three copies have, instead of क्रोधा तु, गास्तु वै ।

‡ 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.¹ This creation, O Brahman, took place in the (second or) Swā-rochisha Manwantara. In the (present or) Vaivaswata Manwantara, Brahmā being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred. For he begot, as his sons, the seven Rishis, who were, formerly, mind-engendered, and was, himself, the grandsire of the Gandharvas, serpents, gods, and Dānavas.²

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

² We have a considerable variation, here, in the commentary; and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that 'Brahmā, the grandsire of the Gandharvas, &c., appointed the seven Rishis, who were born in a former Manwantara, to be his sons, or to be the intermediate agents in creation. He created no other beings himself, being engrossed by the sacrificial ceremony: पूर्वमन्वन्तरोत्पन्नान्देवान्सप्तर्षीन्गन्धर्वादीनां पितामहो ब्रह्मापुत्रत्वे प्रजासर्गाधिकारि कल्पयामास। न त्वन्यान्सर्ज स्वयं तद्यज्ञे व्यापृतत्वात्। Instead of "putratwe", 'in the state of sons', the reading is, sometimes, "pitratwe", 'in the character of fathers', that is, to all other beings. Thus, the gods and the rest, who, in a former Manwantara, originated from Kaśyapa, were created, in the present period, as the offspring of the seven Rishis. The other explanation agrees with the preceding, in ascribing the birth of

Diti, having lost her children, propitiated Kaśyapa:

all creatures to the intermediate agency of the seven Rishis, but calls them the actual sons of Brahmā, begotten, at the sacrifice of Varuṇa, in the sacrificial fire: एवं कथा तत्र क्रतौ व्यापृतेन ब्रह्मणा देवकन्यादर्शनस्कन्ने स्वीरतस्पर्षा ऊते जाताः सप्तर्षयः पुत्रत्वे कल्पिता इति ।* The authority for the story is not given, beyond its being in other Purāṇas, पुराणान्तरिषु । 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 शेषे । This is defended by the authority of the Hari Vaiṣṇava, where the passage occurs, word for word, except in the last half-stanza, which, instead of

गन्धर्वभोगिदेवानां दानवानां च सत्तम ।

occurs

ततो विरोधे देवानां दानवानां च भारत ।†

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

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

The passage annotated is as follows:

एष मन्वन्तरे सर्गो ब्रह्मस्वारोचिषे स्मृतः ।
वैवस्वते च महति वारुणे वितते क्रतौ ॥
जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते ।
पूर्वं यत्र तु सप्तर्षीनुत्पन्नान्सप्त मानसान् ॥
पुत्रत्वे कल्पयामास स्वयमेव पितामहः ।
गन्धर्वभोगिदेवानां दानवानां च सत्तम ॥

† Harivaiṣṇava, 238. But the Calcutta edition has, in place of दानवानां च, दैत्यानां चैव.

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

एष मन्वन्तरे तात सर्गः स्वारोचिषे स्मृतः ।
वैवस्वते तु महति वारुणे वितते क्रतौ ॥
जुह्वानस्य ब्रह्मणो वै प्रजासर्ग इहोच्यते ।
पूर्वं यत्र तु ब्रह्मर्षीनुत्पन्नान्सप्त मानसान् ॥

and the best of ascetics, being pleased with her, promised her a boon: on which she prayed for a son of irresistible prowess and valour, who should destroy Indra. The excellent Muni granted his wife the great gift she had solicited, but with one condition. "You shall bear a son", he said, "who shall slay Indra;* if, with thoughts wholly pious, and person entirely pure, you carefully carry the babe in your womb for a hundred years." Having thus said, Kaśyapa departed. And the dame conceived, and, during gestation, assiduously observed the rules of mental and personal purity. When† the king of the immortals learnt that Diti bore a son destined for his destruction, he came to her, and attended upon her with the utmost humility, watching for an opportunity to disappoint her intention. At last, in the last year of the century, the opportunity occurred. Diti retired, one night, to rest, without performing the prescribed ablution of her feet, and fell asleep: on which the thunderer divided, with his thunderbolt, the embryo in her womb into seven portions.‡ The child, thus mutilated, cried bitterly:

Manou Swārotchicha avait cessé de régner, quand cette création eut lieu: c'était sous l'empire du Manou Vêvaswata, 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 Brahmarchis.

* In the original, Śakra.

† Here the Sanskrit inserts the name of Maghavat.

‡ अकृत्वा पादयोः शीघ्रं दितिः शयनमाविशत् ।

निद्रां चाहारयामास तस्याः कुञ्चिं प्रविश्य सः ॥

वज्रपाणिर्महागर्भं चिच्छेदाथ स सप्तधा ।

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 (mā rodhi, 'weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.‡

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

* Śakra, in the Sanskrit.

† The original has Maghavat.

‡ Since the publication of his *Vishnu-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 Vāyu; but little is said of him, and that chiefly in association with Indra, with whom he is identified by scholiasts on the Veda. The Maruts, on the contrary, are frequently addressed as the attendants and allies of Indra, confederated with him in the battle with Vṛitra, and aiding and encouraging his exertions. They are called the sons of Pṛiśni, 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 Purāṇas,

but without success; and the latter, absurd as it is, seems to have no better foundation than one proposed etymology of the name, — ‘Do not (*mā*) weep (*rodhī*)’, which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested.” Translation of the *R̥g-veda*, Vol. I., Introduction, pp. XXXII and XXXIII.

“The scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yaska, *Nr.*, II. 43. They sound (*maranti*), from *ma-*, having attained mid-heaven (*mitam*); or, They sound without measure (*amitam*); or, They shine (from *cah*) in the clouds made (*mitam*) by themselves; or, They hasten (*dravanti*) 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 Vayu, and all the troops (of demigods), are Maruts’. Sayana 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 Purāṇas, 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. Mahēśa 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 māṅgala* adds other legends; one, that Pārvatī, hearing the lamentations of Diti, entreated Śiva to give the shapeless births forms; telling them not to weep (*mā rodhī*); another, that he actually begot them, in the form of a bull, on Pṛthivī, 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 passages in the Vedas which call the Maruts the sons of Rudra.” *Ibid.*, Vol. I., p. 302, fourth note.

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

Note referred to at p. 75, *supra*.

The following account of the Apsarases is taken from Goldstücker's *Sanskrit Dictionary*, pp. 222 and 223:

“The *Sāma-veda* makes no mention of them; the *R̥g-veda* names, as such, Urvaśī, (the *Anukram.* of the *R̥g-v.*, two Apsarases Śikhāṇḍinī, as

authoresses of a hymn); in the *Vājasan.*-s. of the *Vajur-veda* there occur five pairs of Apsarases,—Punjikasthalā and Kratusthalā, Menakā and Sahajānyā, Pramlochantī and Anumlochantī, Viśvācī and Ghṛitācī, Urvaśī and Pūrvachitti; in the *Śatapatha-br.*, Śakuntalā and Urvaśī; in the *Atharva-veda*, Ugrampaśyā, Ugrajit, and Rāshtrabhṛit. In the *Adi-parvan* of the *Mahābhārata*, several of these divinities are enumerated under two heads, the first comprising Anūchānā (*v. l.* Anūnā, another MS., Anūnā), Anavadyā, Guṇamukhya (*v. l.* Priyamukhya), Guṇāvarā (*v. l.* Guṇāvarā), Adrikā (*v. l.* Attikā), Soma (*v. l.* Sācī), Miśrakeśī, Alambushā, Marichī, Śuchikā (*v. l.* Ishukā), Vidyutparānā, Tilottamā (*v. l.* Tulā and Anaghā), Ambikā, Lakshmaṇā, Kshemā, Devī, Rambhā, Manoramā [*v. l.* Manoharā; or *devī* ‘divine’ and *manoharā* (or *manoharā*) ‘beautiful’ are, perhaps, epithets of Rambhā], Asitā, Subāhū, Supriyā, Vapus (*v. l.* Suvapus), Puṇḍarikā, Sugandhā, Surasā (*v. l.* Surathā), Pramāthini, Kāmyā, and Śāradwatī; the second comprising the following eleven: Menakā, Sahajānyā, Kārnika (*v. l.* Parūnī), Punjikasthalā, Rītusthalā (*v. l.* Kratusthalā), Ghṛitācī, Viśvācī, Pūrvachitti (*v. l.* Viprachitti), Umlochā, Pramlochā (*v. l.* Pramā), and Urvaśī. (Hemachandra mentions two Apsarases, Saudāmini and Chitrā. Other names, too, will occur in the following.)

“As regards their origin, the *Rāmāyana* makes them arise from the Ocean, when it was churned, by the gods, for obtaining the Amṛita; Manu represents them as one of the creations of the seven Manus, themselves created by the seven Prajāpatis, Marichī, Atri, &c.; in the later mythology, they are daughters of Kaśyapa by Muni (e. g., according to the *Viśhū* and *Bhāgav.-pur.*), or by Vāc (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 *Harivamśa*, the daughters of K. and Prādhā are Anavadyā, Anukā, Anūnā (*v. l.* Arunā), Arunapriyā, Anugā, Subhagā, (two names seem omitted); of K. and Muni, Alambushā, Miśrakeśī, Puṇḍarikā, Tilottamā, Surūpā, Lakshmaṇā, Kshemā, Rambhā, Manoramā (or ‘the beautiful Rambhā’), Asitā, Subāhū, Suvrittā, Sumukhī, Supriyā, Sugandhā, Surasā (*v. l.* Suramā), Pramāthini, Kāmyā (*v. l.* Kaśyā), and Śāradwatī. Those created by the will of the Prajāpati, and called the Vaidik Apsarases, are Menakā, Sahajānyā, Parūnī (*v. l.* Parūkā), Punjikasthalā, Ghṛitasthalā, Ghṛitācī, Viśvācī, Urvaśī, Anumlochā, Pramlochā, and Manovatī. The two Śikhāṇḍinīs of the *Anukr.* of the *R̥g-v.* are also daughters of K.). Another and more elaborate list is that of the *Vāyu-purāṇa*. [It is omitted in two E. I. H. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severally, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśī instead of Mitrakeśī, Punjikasthalā for Panjakasthalā, Kratusthalā for Vṛitastanā, &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 (?), Priyaśishyā, Surottamā, Mīśrakeśī, Sachi, Pūḍini (*c. l.* Parīṇi), Alambusha, Mārichi, Bhārikā, Vidyudvarṇā, Tilottamā, Adrikā, Lakshāṇā (?), Devi, Rambhā, Manoramā (or, the divine, beautiful Rambhā), Suchārā, Subāhu, Sūrītā (?), Sūrītā (?), Supratishthitā, Puṇḍarikā, Akshaganthā (*c. l.* Sugandhā), Sudantā, Surasā, Hemā, Śāradwatī, Suvītā, Kamalachaya, Subhujā, Hamsapādā: these are called the *laukiki* or worldly Apsarases; then six daughters of Gandharvas: Suyāśā, Gandharvī, Vidyavati, Aśwavyatī, Sumukhi, Varānamā: and four daughters of Suyāśā, also called Apsarases: Lauheyā, Bharatā, Kūśāngī (*c. l.* Kūśhāngī), and Viśalā: then eight daughters of Kaśyapa, by Arishtā: Anavadyā, Anavāśā, Atyantamadanapriyā, Surupa, Subhagā, Bhāsi, Manovati, and Sukeśī: then the *daivati* or divine Apsarases: Vedakā (*sic*, but *c. l.* Menakā), Sahajanyā, Parūṇi, Punjikasthalā, Kratusthalā, Ghṛitāchi, Viśwachi, Pūrvachitti, Pramlocha, Anumlochanti, to whom are added Urvaśī, born from the thigh of Nārāyaṇa, and Menakā, the daughter of Brahmā. Besides these, the *Vāyu-p.* mentions fourteen *gāṇas* or classes of Apsarases: 1. The Śobhayantyas, produced by the mind (*manas*) of Brahmā, 2. the Vegavatyas, born in heaven (? the MSS. **स्वरिष्टाः**), 3. the Ūryās (? , perhaps Ūrjas, cf. *Vājas.*, 18, 41), produced by Agni (cf. *Vājas.*, 18, 38), 4. the Ayuvatyas, by the Sun (cf. *Vājas.*, 18, 39), 5. the Subhācharās, by Wind (cf. *Vājas.*, 18, 41), 6. the Kuravās (?), by the Moon (MSS.: . . . **सोमस्य ज्ञेयास्ते कुरवः शुभाः**; perhaps their name is Bhukurayas, as occurring also in another passage of one MS.; cf. *Vājas.*, 18, 40), 7. the Subhās (?), by Sacrifice (? their name is, perhaps, Stāvās, cf. *Vājas.*, 18, 42), 8. the Vahnayas (? perhaps, Eshfayas, cf. *Vājas.*, 18, 43), by the *Rich* and *Sāman*-verses, 9. the Amṛitās, by Amṛita, 10. the Mudās, by Water; (three MSS. have **वायुत्पन्नाः**, and one MS., **वायूत्पन्नाः**, which, however, must be corrected to **वार्युत्पन्नाः**, since **वायुजाः** occurs under 5; cf. *Vājas.*, 18, 38), 11. the Bhavās (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavās, by Death (cf. *Vājas.*, 24, 37), and 14. the Śobhayantyas, by Love: (this list is, probably, meant by the author of the *Kādambari*, who—ed. Calc., p. 122—professes to give fourteen classes of Apsarases, out, in fact, names only thirteen; fathering, moreover, one class on Daśha). The *Harivaṃśa* (v. 6798) speaks of seven *gāṇas* of Apsarases, out without naming them. Vyādi, as quoted in a comm. on Hemachandra, mentions an Apsaras Prabhāvatī, as born from a hole in the ground for receiving the fire consecrated to Brahmā, Vedavati, as born from an altar-ground, Salochanā, from Yama, Urvaśī, from the left thigh of Vishṇu, Rambhā, from the mouth of Brahmā, Chitrakēkhā, from his hand, and, from his head, Mahāchitti, Kākalikā, Mārichi, Sūchikā, Vi-

dyutparīā, Tilottamā, Adrikā, Lakshāṇā, Kshemā, the divine and beautiful Rāmā (or Divyā, Rāmā, Manoramā), Hemā, Sugandhā, Suvasu, Subāhū, Suvratā, Asitā, Śāradwatī, Puṇḍarikā, Surasā, Sūrītā, Suvātā, Kāmalā, Hamsapādī, Sumukhi, Menakā, Sahajanyā, Parūṇi, Punjikasthalā, Ritu-sthalā, Ghṛitāchi, and Viśwāchi.

"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 *Rig-veda* where mention is made of them. At a subsequent period, when the Gandharva of the *Rig-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 *Sāman* hymns, the A. of the G. Manas (creating will). In another passage of the *Vājas.*, Fire is connected (Mahābhara, in the two months of Vasanta or spring) with the two Apsarases, Punjikasthalā and Kratusthalā (considered, by the comm., as personifications of a principal and an intermediate point of the compass), Wind (Viśwakarmān), with Menakā and Sahajanyā (comm., in the two months of Grishma or the hot season), Sun (Viśwavyachas), with Pramlochanti and Anumlochanti (comm., in the two months of Varṣā or the rainy season), Sacrifice (Samyadwasu), with Viśwāchi and Ghṛitāchi (comm., in the two months of Śarad or the sultry season), Parjanya (Arvāgwasu), with Urvaśī and Pūrvachitti (comm., in the two months of Hemanta or the cold season). This latter idea becomes, then, more systematized in the Purāṇas, where a description is given of the genii that attend the chariot of the Sun in its yearly course. Thus, the *Bhāgavata-p.* mentions that, besides the Rishis, Gandharvas, &c., also one *gāṇa* or troop of Apsarases pays adoration to the Sun every month; and the *Vishṇu-p.* that, among the genii who preside each in every month over the chariot of the Sun, Kratusthalā performs this function in the month Madhu, Punjikasthalā, in the month Mādhava, Menā, in Śuchi, Sahajanyā, in Śukra, Pramlochā, in Nabhas, Anumlochā, in Bhādrapada, Ghṛitāchi, in Āświna, Viśwāchi, in Kārtika, Urvaśī, in Agrahāyaṇa, Pūrvachitti, in Pausa, Tilottamā, in Māgha, Rambhā, in Phālguna. An analogous description is given in the *Vāyu-p.*, with the only difference that Viprachitti takes the place of Pūrvachitti, apparently with less correctness; as this account is a strict development of the quoted passage of the *Yajur-veda* (*Vājas.*, 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 Vishnu. Four varieties of spiritual contemplation. Two conditions of spirit. The perceptible attributes of Vishnu types of his imperceptible properties. Vishnu everything. Merit of hearing the first book of the Vishnu Purāṇa.

PARĀSARA.—When Prithu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation.¹ 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 Varuṇa over the waters. Vishnu was the chief of the Ādityas. Pāvaka, of the Vasus; Daksha, of the patriarchs; Vāsava, of the winds.‡ To Prahlāda was assigned dominion over the Daityas and Dānavas; and Yama, the king of justice, was appointed the monarch of the Manes (Pitris). Airāvata was made the king of elephants; Garuḍa, of birds; Indra,§ of the gods. Uchchaiṣravas was the chief of horses; Vṛishabha, of kine. Śeṣha became the snake-king; the lion, the monarch of the beasts; and the sovereign of the trees was the

* यदाभिषिक्तः स पृथुः पूर्वं राज्ये महर्षिभिः ।
ततः क्रमेण राज्यानि ददौ लोकपितामहः ॥

† Virudh.

‡ Marut.

§ Vāsava, in the original.

holy fig-tree.¹ Having thus fixed the limits of each authority, the great progenitor* Brahmā stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairāja,† the regent of the east; Śankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hirānyaroman, 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 Vishṇu, as instruments for the preservation of the world; all the

¹ These are similarly enumerated in the Vāyu, Brahma, Padma, Bhāgavata, &c., § with some additions; as, Agni, king of the Pitris; Vāyu, of the Gandharvas; Śulapāni (Śiva), of the Bhūtas; Kubera, of riches and of the Yakshas; Vāsuki, of the Nāgas; Takshaka, of serpents; Chitraratha, of the Gandharvas; Kāma-deva, of the Apsarasas; Viprachitti, of the Dānavas; Rāhu, of meteors; Parjanya, of clouds; Samvatsara, of times and seasons; Samudra, of rivers; Himavat, of mountains, &c.

² We have already had occasion to notice the descent of these Lokapālas, as specified in the Vāyu Purāṇa; and it is evident, although the Vishṇu does not supply a connected series of generations, yet that both accounts are derived from a common source.

* *Prajāpati*.

† Professor Wilson had "Viraja".

‡ एते सर्वे प्रवृत्तस्य स्थितौ विष्णोर्महात्मनः ।
विभूतिभूता राजानो ये चान्ये मुनिसत्तम ॥

§ Also see the *Bhagavad-gītā*, X., 21-37; the *Īśvara-gītā*, from the *Kūrma-purāṇa*, 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 Vishṇu. The rulers of the gods, the rulers of the Dāityas, the rulers of the Dānavas, 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 Vishṇu. 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 Janārdana operate in creation, preservation, and destruction. In one portion, as Brahmā, the invisible assumes a visible form; in another portion, he, as Marīchi 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, Vishṇu; 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

* *Pīṣitāsū*.

† The original is रजःसत्त्वादिसंश्रयः ।

‡ मरीचिमिश्राः पतयः प्रजानामन्यभागतः ।

things, the unborn deity becomes, in one portion, Rudra; in another, the destroying fire; in a third, time; and, in a fourth, all beings. And thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.*

Brahmā, Dakṣa,† time, and all creatures are the four energies of Hari which are the causes of creation. Vishṇu, Manu and the rest, time, and all creatures are the four energies of Vishṇu which are the causes of duration. Rudra, the destroying fire, time, and all creatures are the four energies of Janārdana that are exerted for universal dissolution. In the beginning and the duration of the world, until the period of its end, creation is the work of Brahmā; the patriarchs,‡ and living animals. Brahmā creates, in the beginning. Then the patriarchs beget progeny; and then animals incessantly multiply their kinds. But Brahmā is not the active agent, in creation, independent of time; neither are the patriarchs, nor living animals. So, in the periods of creation and of dissolution, the four portions of the god of gods are equally essential. Whatever, O Brahman, is engendered by any living being, the body of Hari is cooperative in the birth of that being. So, whatever destroys any existing thing, movable or stationary, at any time, is the destroying form of Janārdana, as Rudra. Thus, Janārdana is the creator, the preserver, and the destroyer of the whole

world—being threefold—in the several seasons of creation, preservation, and destruction: according to his assumption of the three qualities. But his higher glory¹ 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 the supreme condition.²

PARĀSARA.—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 Yogin who, desirous of liberation, as suppression of breath* and the like, are his means. The end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed, for emancipation, by the Yogin, discriminative knowledge; and this is the first variety of the condition of Brahma.³ The second sort is the

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 subjected 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

* विभागकल्पना ब्रह्मन्कथ्यते सार्वकालिकी ।

† The Sanskrit is दक्षदयः, "Dakṣa and the like".

‡ Dhātṛi, in the original.

§ Here, and in the following sentence, "patriarchs" represents "Marichi and the like."

* Prāṇāyāma.

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 Vishnu, 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, Vijnāna (विज्ञान); leading to felicity, or the condition of Brahma, expressed by the words Sach chid ānandam (सच्चिदानन्दम्),† 'entire tranquillity of mind,' or 'internal enjoyment'; the same, also, with the combination of wisdom and tranquillity, which the devotee believes to exist in Adwaita, '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.

¹ The epithets of Jnāna, 'wisdom', here employed, are taken from the Yoga philosophy. 'Requires no exercise', Nirvyāpāra

* साधनालम्बनं ज्ञानं मुक्तये योगिनो हि तत् ।
स भेदः प्रथमस्तस्य ब्रह्मभूतस्य वै मुने ॥
युञ्जतः क्लेशमुक्त्यर्थं सार्थं यद्वह्नयोगिनः ।
तदालम्बनविज्ञानं द्वितीयो ऽग्रे महामुने ॥

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

† The words of the commentary are सच्चिदानन्दब्रह्म, "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

(निर्व्यापर), is explained, 'without the practice of abstract contemplation', &c. (ध्यानादिशून्य). 'Not to be taught', Anākhyeya (अनाख्येय); 'not capable of being enjoined' (निर्देशानर्ह). 'Internally diffused', Vyāptimātra (व्याप्तिमात्र), means 'mental identification of individual with universal spirit' (मनसा ब्रह्माकार-तामात्ररूपम्). The phrase आत्मसम्बोधविषयः translated 'the object of which is self-illumination', is explained स्वप्रकाशः. 'Simply existent' (सत्तामात्र) is said to mean, 'being unmodified by the accidents of happiness', &c. (आनन्दादिविशेषशून्य); consequently it is not to be defined (अलक्षण). So the Yoga Pradīpa explains Samādhi 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 (मनोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिर्यो संप्रज्ञा-तनामासौ समाधिरभिधीयते). 'Tranquil', Prāśānta (प्रशान्त), is 'being void of passion', &c., (रागादिशून्य). 'Fearless'; not dreading agitation or perplexity by ideas of duality (द्वैतस्फूर्तेरभयम्). 'Pure'; undisturbed by external objects (निर्विषय). 'Not the theme of reasoning' (दुर्विभाव्य); that is, 'not to be ascertained by logical deduction' (अवितर्क्य). 'Stands in no need of support' (असंश्रित); not resting or depending upon perceptible objects (निर्विषयत्वादाश्रयशून्यम्).

* एवंप्रकारममलं नित्यं व्यापकमक्षयम् ।
समस्तहेयरहितं विष्णुत्वाख्यं परमं पदम् ॥

the distinction of vice and virtue, from suffering, and from toil.

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 feebler, 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. Brahmā, Vishnū, 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 Vishnū, 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 "Dakṣa and the like".

‡ Insert "wild beasts", *mṛiga*.

§ *Sarishṛipa*.

This represents वृक्षगुल्मादयः, "trees, shrubs, and the like".

is accompanied by suitable elements, is effected¹ by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence: and in him, therefore, is the whole world interwoven: and from him, and in him, is the universe: and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified, in nature, with his ornaments and weapons.*

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

PARĀŚARA.—Having offered salutation to the mighty and indescribable Vishnū, I repeat to you what was formerly related to me by Vasishṭha. The glorious

¹ The great Yoga is produced (महायोगः * * * * जायते). This great Yoga or union is to have its relation or dependence (सालम्बन), which is Vishnū (वैष्णव); and its seed (सबीज), or mystical ejaculations; and to be accompanied with Mantras and silent repetitions or Japa (मन्त्रजपादिसहित).†

* सर्वशक्तिमयो विष्णुः स्वरूपं ब्रह्मणः परम् ॥
मूर्ते यद्योगिभिः पूर्वं योगारम्भेषु चिन्त्यते ।
सालम्बनो महायोगः सबीजो यत्र संस्थितः ॥
मनस्यव्याहते सम्यग्युज्जतां जायते मुने ।
स परः परशक्तीनां ब्रह्मणः समनन्तरः ॥
मूर्तब्रह्म महाभाग सर्वब्रह्ममयो हरिः ।
तत्र सर्वमिदं प्रीतमोतं चैवाखिलं जगत् ॥
ततो जगज्जगत्तस्मिन् जगच्चाखिलं मुने ।
चराचरमयो विष्णुर्विभर्त्यखिलमीश्वरः ।
पुरुषाव्याकृतमयं भूषणास्त्रस्वरूपवत् ॥

† 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 (Pradhāna) is seated on the eternal, as the Śrīvasta mark. Intellect abides in Mādhava, in the form of his mace. The lord (Īswara) supports egotism (Ahaṁkāra) in its twofold division into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Viṣṇu holds, in the form of his discus, the mind, whose thoughts (like the weapon), fly swifter than the winds. The necklace of the deity, Vaijayanṭī, composed of five precious gems,¹ is the aggregate of the five elemental rudiments.* Janārdana 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 Hrishikesa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind.² Puṇḍarikāksha, 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 Dhyāna or contemplation, in which the conception of a thing is attempted to be rendered more definite by thinking upon its types;

* पञ्चरूपा तु या माला वैजयन्ती महाभूतः ।
सा भूतहेतुसंघातो भूतमाला च वै द्विज ॥

† *Asi-ratna*.

‡ अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः ।
विभर्ति मायारूपोऽसौ त्रियसे प्राणिनां हरिः ॥

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 Vedānta, as the Rich, Yajus, Sāman, 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 Viṣṇu'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 Ākhyānāni (आख्यानानि) is said to denote the Purāṇas, and Anuvāda (अनुवाद), the Kalpa Sūtra, and similar works containing directions for supplementary rites.

* कलाकाष्ठानिमेषादिर्दिनत्वयनहायनैः ।
कालस्वरूपो भगवानपारो हरिरख्यः ॥
भूर्लोकोऽथ भुवर्लोकः स्वर्लोको मुनिसत्तम ।
महर्जनस्तपः सत्यः सप्त लोका इमे विभुः ॥

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 Janárđana. 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 Purāna been duly revealed to you: listening to which expiates all offences. The man who hears this Purāna obtains the fruit of bathing in the Pushkara lake¹ for twelve years, in the month of Kārttika.† The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven.‡

¹ The celebrated lake Pokher, in Ajmere.

* अचो यजूंषि सामानि तथैवाथर्वणाणि वै ।
इतिहासोपवेदास्तु वेदान्तेषु तथोक्तयः ॥
वेदाङ्गानि समस्तानि मन्त्रादिर्गदितानि च ।
शास्त्राण्यशेषाण्यख्यानान्यनुवादाश्च ये क्वचित् ॥
काव्याल्लापाश्च ये केचिन्नीतकार्णखिलानि च ।
शब्दमूर्तिधरस्तीतद्वर्णोर्महात्मनः ॥

† "At the full of the moon in Kārttika", *kārttikyaṁ*.

‡ The original, in the MSS. at my command, is as follows:

देवर्षिपितृगन्धर्वयक्षादीनां च संभवम् ।
भवन्ति शृण्वतः पुंसो देवाद्या वरदा मुने ॥

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

missing pages. 97, 98,

VISHNÚ PURĀNA.

BOOK II.

CHAPTER I.

Descendants of Priyavrata, the eldest son of Swáyambhuva Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwipas or isles of the earth. Agnidhra, king of Jambu-dwipa, divides it into nine portions, which he distributes amongst his sons. Náhi, king of the south, succeeded by Rishabha, and he, by Bharata: India named, after him, Bhārata: his descendants reign during the Swáyambhuva 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 Uttānapāda were the sons of Swáyambhuva (Manu): and you repeated the story of Dhruva, the son of Uttānapāda. You made no mention of the descendants of Priyavrata: and it is an account of his family that I beg you will kindly communicate to me.

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

¹ The text reads Kanyá:

कर्दमस्त्रात्मजां कन्यामुपयमे प्रियव्रतः ।

and the commentator has: 'He married the daughter of Kardama,

daughters, Samrāj and Kukshī, and ten sons, wise, valiant, modest, and dutiful,* named Agnīdhra, Agnibāhu, Vapushmat, Dyutimat, Medhas, Medhātithi, Bhavya, Savana,† Putra; and the tenth was Jyotishmat,‡ illustrious by nature, as by name. These were

whose name was Kanyā: कन्या 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 Vaiṣṇa (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 Vaiṣṇa states: 'Another Kāmyā is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata: प्रियव्रतस्य भार्या कर्दमपुत्री काम्यात्येत्याह । The name Kanyā is, therefore, most probably, an error of the copyists. The Bhāgavata§ calls the wife of Priyavrata, Barhishmatī, the daughter of Viśwakarman.

† 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: Agnīdhra, Idhmajihwa, Yajñabāhu, Mahāvira, Hirānyaretas, Ghṛitapriṣṭha, Savana, Medhātithi, Vitihoṭra, and Kavi; with one daughter, Ūrjaswatī. It also calls the Manus, Uttama, Tāmasa, and Rai-vata, the sons of Priyavrata, by another wife.

* In my MSS., *daitya*, "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: आत्मजामीरसी कन्याम् । कन्यासंज्ञामिति 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: आत्मजामीरसी कन्याम् । कन्या नाम्नीति वा ।

§ V., 1, 24.

V., 1, 24, 25, and 28.

the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha,* Agnibāhu, 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 Agnīdhra he gave Jambu-dwīpa; to Medhātithi he gave Plaksha-dwīpa; he installed Vapushmat in the sovereignty over the Dwīpa of Śālmali,§ and made Jyotishmat king of Kuśa-dwīpa; he appointed Dyutimat to rule over Krauncha-dwīpa, Bhavya, to reign over Śāka-dwīpa; and Savana he nominated the monarch of the Dwīpa of Pushkara.

Agnīdhra, the king of Jambu-dwīpa, had nine sons,

† According to the Bhāgavata, 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 Dwīpas.

* A corruption of Medhas, just above. For kindred depravations, see my third note at p. 107, *infra*.

† प्रियव्रतो ददौ तेषां सप्तानां मुनिसत्तम ।

विभज्य सप्त द्वीपानि मैत्रेय सुमहात्मनाम् ॥

‡ The original is:

जम्बूद्वीपं महाभागः सोऽमीधाय ददौ पिता ॥

And it is determined, thus, that the *Vishnu-purāṇa* reads Agnīdhra, not Agnīdhra. No other passage is decisive of this point.

§ All the MSS. within my reach here have Śālmali. Both forms are used, however. See the first page of the next chapter.

V., 16, 2: तत्रापि प्रियव्रतश्चरणपरिखतैः सप्तभिः सप्त सिन्धुव उपकृप्ताः । यत एतस्याः सप्तद्वीपविशिष्टविकल्पस्त्वया भगवन्स्त्वय सूचितः । And see the same work, V., 1, 31.

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equal, in splendour, to the patriarchs. They were named Nábli, Kimpurusha, Harivarsha, Hávrita, Ranya, Hirañvat, Kuru, Bhadráswa, and Ketumála,¹ who was a prince ever active in the practice of piety.

Hear next, Maitreya, in what manner Agnídhra apportioned Jambu-dwīpa amongst his nine sons. He gave to Nábli the country² called Hima, south (of the Himavat, or snowy mountains). The country of Hemakūta he gave to Kimpurusha, and, to Harivarsha, the country of Nishadha. The region in the centre of which mount Meru is situated he conferred on Hávrita, and, to Ranya, the countries lying between it and the Nila mountain. To Hirañvat his father gave the country lying to the north of it, called Sweta; and, on the north of the Sweta mountains, the country bounded by the Śringavat 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.³ 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, Śālagrāma.³

¹ Even the Bhāgavata† concurs with the other Purāṇas in this series of Priyavrata's grandsons.

² Of these divisions, as well as of those of the earth, and of the minor divisions of the Varshas, we have further particulars in the following chapter.

³ This place of pilgrimage has not been found elsewhere. The term is usually applied to a stone, an ammonite, which is

* Varsha.

† V., 2. 19. But it has Ranyaka and Hirañmaya instead of Ranya and Hirañvat.

The eight Varshas or countries, Kimpurusha 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.*

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

supposed to be a type of Vishṇu, 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.

* यानि किंपुरुषादीनि वर्षाण्यष्टौ महामुने ॥
तेषां स्वाभाविकी सिद्धिः सुखप्राया ह्यचततः ।
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च ॥
धर्माधर्मौ न तेष्वस्ति नोत्तमाधममध्यमाः ।
न तेष्वस्ति युगावस्था चेत्तेष्वष्टसु सर्वदा ॥

See *Original Sanskrit Texts*, Part I., 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

¹ 'The great road', or 'road of heroes' (महाप्रस्थान† or वीरस्थान). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata‡ advert to the same circumstance: आस्ये कृताश्रमकवलः। 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 Konkā, Venkāta, Kufākā and southern Kariāfākā, or the western part of the Peninsula and the adoption of the Jaina belief by the people of those countries. Thus, it is said: "A king of the Konkās, Venkātas,§ and Kufākas, 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

* वानप्रस्थविधानेन तत्रापि कृतनिश्चयः।
तपस्तेपे यथान्यायमियाजं च महीपतिः॥
तपसा कर्षितोऽत्यर्थं कुशो धमनिसन्ततः।
नपो वीटां मुखे दत्त्वा वीराध्वानं ततो गतः॥

The strange word *vīṭā*, in the last line, the larger commentary thus defines: वीटा कन्दुकः शिलाभयः। The smaller commentary says: वीटां कन्दुकसदृशमश्रमकवलम्।

† This term is used, by the commentators, in elucidation of the original, which is महाध्वानम्, or, more usually, वीराध्वानम्. In the larger commentary the former reading is preferred: the smaller follows the latter.

‡ V., 6, 8.

§ Venka is the only reading I have found.

country was termed Bhārata 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 Bhāgavata 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

* Bhāgavata-purāṇa, V., 6, 10 and 11:

यस्य क्लानुचरितमुपाकर्ण्य कोट्युवेङ्ककुटकानां राजार्हन्नामोप-
शिक्ष्य कलावधर्म उत्कृष्टमाणे भमितयेन विमोहितः स्वधर्मपथमकु-
तोभयमपहाय कुपथपाखण्डमसमञ्जसं निजमनीषया मन्दः संप्रवर्त-
यिष्यति।

येन ह वाव कलौ मनुजापसदा देवमायामोहिताः स्वविधिनि-
योगशौचचारित्र्यविहीना देवहेलनान्यपत्रतानि निजनिजेच्छया ग-
ह्णाना अस्त्रानानाचमनाशौचकेशोलुञ्चनादीनि कलिनाधर्मवज्रलेनी-
पहतधियो ब्रह्मब्राह्मणयज्ञपुरुषलोकविदूषकाः प्रायेण भविष्यन्ति।

Burnouf's rendering of this passage is as follows.

"C'est Richabha dont les préceptes égarent fatalement Arhat, roi des Kōḡkas, des Vēḡkas et des Kufakas, qui apprendra son histoire, lorsque, l'injustice dominant dans l'âge Kali, ce prince, après avoir abandonné la voie sûre de son devoir, prêter le secours de son intelligence trompée à la mauvaise doctrine et aux fausses croyances.

"C'est par ses efforts que dans l'âge Kali, égarés par la divine Mâyā, les derniers des hommes, méconnaissant les devoirs de leur loi et les règles de la pureté, adopteront suivant leur caprice des pratiques injurieuses pour les Dēvas, comme celles de négliger les bains, les ablutions, les purifications, ou de s'arracher les cheveux; et que troublés par l'injustice toujours croissante de cet âge, ils outrageront le Vēda, les Brāhmanes, le sacrifice et le monde de Puruṣa."

† Bhāgavata-purāṇa, V., 15, 1:

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन
च्छेषमपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया
पापीयस्या कलौ कल्पयिष्यन्ति।

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 Pratihāra, who had a celebrated son, named Pratihartī. 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:

भरणां प्रजानां वै मनुर्भरत इत्युच्यते । §

निष्कृतवचनाच्चैव वर्षे तद्भारतं स्मृतम् ॥

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

हिमाद्रं दक्षिणवर्षं तस्य (भरतस्य) नाम्ना विबुर्बुधाः ।

* The translation is here a good deal compressed.

† This name I find in two MSS. only. One of them is that which contains the smaller commentary. The ordinary reading is Bhūva. One MS. has Dhruva.

‡ See Vol. I. of Professor Wilson's collected writings, p. 328.

§ This verse, in its second half, is hypercatalectic. On the subject of practical deviations from the rules laid down for the construction of the *śloka*, see Professor Gildemeister, *Zeitschrift für die Kunde des Morgenlandes*, Vol. V., pp. 260, *et seq.*

ra,* whose son was Prīthu. The son of Prīthu was Nakta. His son was Gaya. His son was Nara; whose son was Virāj. The valiant son of Virāj was Dhīmat; who begot Mahānta;† whose son was Manasyu; whose son was Twashtī. His son was Virāja. His son was Raja. His son was Śatajit; who had a hundred sons, of whom Vishwagjyotis was the eldest.¹ Under these princes, Bhārata-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 Swāyambhuva (Manu), by

¹ The Agni, Kūrma, Mārkaṇḍeya, Liṅga, and Vāyu Purāṇas agree with the Vishnu in these genealogical details. The Bhāgavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Śatajit, and cites a stanza ¶ which would seem to make Virāja the last of the descendants of Priyavrata:

प्रेयव्रतं वंशमिमं विरजश्चरमोद्भवः ।

अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥

* Prastāva likewise occurs: and the smaller commentary has Prastāvi.

† Mahātman is a variant.

‡ त्वष्टा त्वष्टृश्च विरजो रजस्तस्याप्यभूत्सुतः ।

शतजिद्रजस्तस्य जज्ञे पुत्रशतं मुने ॥

Raja and Virāja, 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*.

§ Bhārati, in the Sanskrit.

¶ At V., 15, the *Bhāgavata-purāṇa* traces Śatajit as follows: Sumati, Devatājīt, Devadyumna, Parameshthīn, Pratiha, Pratihartī, Bhūman, Udgītha, Prastāva, Vibhu, Prīthuseña, Nakta, Gaya, Chitraratha, Samraj, Marichi, Bindumat, Madhu, Viravrata, Manthu, Bhauvana, Twashtī, Viraja, Śatajit.

¶ 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 Swāyambhuva Manwantara. Those of Uttānapāda, his brother, are placed, rather incongruously, in the second or Swārochisha Manwantara; whilst, with still more palpable inconsistency, Dakṣha, a descendant of Uttānapāda, gives his daughter to Kaśyapa in the seventh or Vaivasvata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.

CHAPTER II.

Description of the earth. The seven Dwīpas and seven seas. Jambu-dwīpa. Mount Meru: its extent and boundaries. Extent of Hāvṛita. Groves, lakes, and branches, of Meru. Cities of the gods. Rivers. The forms of Viṣṇu worshipped in different Varshas.

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

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

The seven great insular continents are Jambu, Plakṣha, 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 (Dadhi), of milk (Dugdha), 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 extent of Meru, and the subdivisions of Bhārata,—is the same. The Agni and Brahma are, word for word, the same with our text; and the Kūrma, Linga, Matsya, Mārkaṇdeya, 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

isages common to them and the Vishnu, or to one another. The Vāyu, as usual, enters most fully into particulars. The Īgavata differs, in its nomenclature of the subordinate details, in all, and is followed by the Padma. The others either omit the subject, or advert to it but briefly. The Mahābhārata, Bhīshma Parva, has an account essentially the same; and many of the details are common to it and different Purānas. 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 fig-tree. It is said, also, to consist of two portions, called *pala* 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 Purānas, of some of the details treated of in the present chapter. It would be curious to know the 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 Jambudwīpa embraces the whole northern hemisphere lying to the north of the salt sea, and that there are six Dwīpas, and the {seven} Seas, viz., those of salt, milk, &c., 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] Lakṣmī, and where the omnipresent Vāsudeva, to whose lotus-feet Brahmā bows 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 Vāṇavānala. The Pātāla-lokas [or infernal regions] form the concave strata of the earth.

In those lower regions dwell the race of serpents [who live] in the shade shed by the rays issuing from the multitude of the brilliant jewels on their crests, together with the multitude of Asuras; and there they have enjoyed themselves with the pleasing persons of beautiful females, absorbing the finest gold in purity.

The Śāka, Śālmala, Kauśa, Krauncha, Gomedaka, and Pushkara-pas[as] 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 Dwīpa lying, it is said, between two of these seas.

“To the north of Lankā lies the Himagiri [mountain], and, beyond that, the Hemakūṭa [mountain], and, beyond that, again, the Nishadha [mountain]. These [three mountains] stretch from sea to sea. In like manner, to the north of Siddha-[para] lie, in succession, the Śringavat, 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 Kinānaravarsha, and, beyond it, again, Harivarsha. And know that to the north of Siddhapura in like manner are situated the Kuru, Hirāṇmaya, and Rāmyaka Varshas.

“To the north of Yamakoti-pattana lies the Mālyavat [mountain], and, to the north of Romaka-[pattana], the Gandhamādana [mountain]. These two mountains are terminated by the Nila and Nishadha mountains; and the space between these two is called Ilāvṛita-[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, Ketumā-laka.

“Ilāvṛita, which is bounded by the Nishadha, Nila, Sugandha, and Sumāl-yaka [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 Ilāvṛita] stands the mountain Meru, which is composed of gold and of precious stones, the abode of the gods. Expounders of the Purānas have further described this [Meru] to be the pericarp of the earth-lotos, whence Brahmā had his birth.

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

“From the clear juice which flows from the fruit of the Jambū springs the Jambūnadi. From contact with this juice, earth becomes gold; and it is from this fact that gold is called *jambūnada*. [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: Chaitraratha, 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, Dhṛiti, which gives refreshment to the gods, and the resplendent Vaibhṛāja.

"And in these gardens are beautified four reservoirs, viz., the Aruṇa, the Mānasa, the Mahāhrada, and the Swetajala, 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 Murari, Ka, and Purāṇi [denominated Vaikuṇṭha, Brahmāputra, and Kailāsa]; and beneath them are the eight cities sacred to Śatamakha, Ivalana, Antaka, Rakshas, Ambupa, Anila, Śaśin, and Īśa [i. e., the regents of the eight *diśas* (or directions), viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairṛita, the west, sacred to Varuṇa, 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 *viskhambhas* [or buttress-hills], and thus falls into the four reservoirs [above described].

"[Of the four streams above mentioned], the first, called Sita, went to Bhadrāśwa, the second, called Alakananda, to Bhāratavarsha, the third, called Chakshu, to Ketumada, 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 purities, 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, Tāmaparāṇa, Gābhastimat, Kumārikā, Nāga, Saumya, Varuṇa, and, lastly, Gāndharva.

"In the Kumārikā alone is found the subdivision of men into castes. In the remaining *khaṇḍas* are found all the tribes of *atyajyas* [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 Bhṛigu, a thousand. Śāvarūhi calls it octangular; Bhāguri, quadrangular; and Varshāyāni says it has a thousand angles. Gālava makes it saucer-shaped; Garga, twisted, like braided hair; and others maintain that it is circular. The Līnga 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;

चतुर्वर्णसु सुवर्णश्चतुरस्रः समुच्चितः ।

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

kulāchalas, viz., the Māhendra, Śukti, Malaya, Rikshaka, Pāriyātra, Sahya, and Vindhya hills.

"The country to the south of the equator is called the *bhār-loka*, that to the north, the *bhūva-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 Yamakōtipuri [90' east of Lankā], sunset at Siddhapura, and midnight at Romakā-[pattana]."

Bibliotheca Indica, Translation of the *Golādhyāya* of the *Siddhānta-siromani*, III., 21-44. I have introduced some alterations.

The Gomeda continent, in place of the Plaksha, is mentioned in the *Matsya-purāṇa* 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.

The boundary mountains (of the earth) are Himavat, Hemakūṭa, and Nishadha, which lie south (of Meru); and Nīla, Śweta, and Śringin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Nīla) 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.¹ The Varshas (or countries between these ranges) are: Bhārata (India), south of the Himavat mountains; next, Kimpurusha, between Himavat and Hemakūṭa; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ranyaka, extending from the Nīla

compares its summit, in one place, to a saucer, and observes that its circumference must be thrice its diameter:

विस्ताराच्चिगुणस्यास्य परिणाहः समन्ततः ।

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

वृत्ताकृतिप्रमाणस्य चतुरस्रः 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 *Brahmāṇḍa*, which is the same, exactly, as that in the *Vāyu*, occurs in the *As. Researches*, Vol. VIII., pp. 343, *et seq.* There are some differences in Colonel Wilford's version from that which my MSS. would authorize; but they are not, in general, of much importance. Some, no doubt, depend upon variations in the readings of the different copies; of others I must question the accuracy.

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

us to the Śweta (or white) mountains; between the Śweta and Śringin ranges; is beyond the latter, following the as Bhārata.^{1*} Each of these is nine as) in extent. Ilāvṛita is of similar in the centre of it is the golden mountain the country extends nine thousand in direction from the four sides of the there are four mountains in this Varsha, presses to Meru, each ten thousand Yojanas. That on the east is called Mandara; that, Gandhamādana; that on the west, on the north, Supārśwa.³ On each of

the two outer Varshas, are said to take the form of a saucer, they are, exteriorly, convex, being seg-

ment of Jambu-dwīpa has been said to be circular, and is thus divided from north to south: Ilāvṛita extends, each way, 9000, making 18000; Meru is 16000; the six Varshas, at 9000 each, are 54000; the six ranges, at 2000 each, are 12000; and 66000. From east to west, the Varshas are of 18000 to occupy the space of the circle.

at and Padma call these Mandara, Merumandara, and Kumuda.

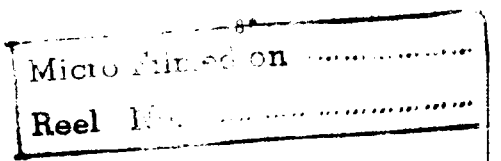
Here contains several explanatory interpolations,

एतन्मं वर्षं ततः किंपुरुषं सुतम् ।

तथैवान्यन्मेरोर्दक्षिणतो द्विज ॥

ततोत्तरं वर्षं तथैवानु हिरण्यमयम् ।

कुरुवक्ष्येव यथा वै भारतं तथा ॥



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

The country of Bhadrāswa lies on the east of Meru; and Ketumāla, on the west; and between these two is the region of Ilāvṛita. On the east (of the same) is the forest Chaitraratha; the Gandhamādana (wood) is on the south; (the forest of) Vaibhrāja 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 Bhāgavata substitutes a mango-tree for the Pippala; placing it on Mandara, the Jambu, on Merumandara, the Kadamba, on Supārśwa, and the Vata, on Kumuda.

* Phala.

† Compare the Bhāgavata-purāṇa, V., 16, 20.

‡ The original—V., 16, 13—is *nyagrodha*.

are partaken of by the gods, called Aruṇoda, Mahābhadrā, Āsitoda,* and Mānasa.¹

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotos, are, on the east, Śītānta, Mukunda,† Kurari,‡ Mālyavat, and Vaikanka; on the south, Trikūṭa, Śiśira, Patanga, Ruchaka, and Nishadha; on the west, Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, and Jārudhi; and on the north, Śaṅkhakūṭa,§ Rishabha, Haṁsa, Nāga, and Kālanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.²¶

¹ The Bhāgavata¶ substitutes Sarvatobhadra for the Gandhamādana forest, and calls the lakes lakes of milk, honey, treacle, and sweet water.

² The Vāyu gives these names and many more, and describes, at great length, forests, lakes, and cities of gods and demigods, upon these fabulous mountains, or in the valleys between them. (As. Res., Vol. VIII., pp. 354, *et seq.*)

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

अरुणोदं महाभद्रमसितोदं समानसम् ।

† Kramunja seems to be the more ordinary lection.

‡ Kurara is in one of my MSS. It is the reading of the Bhāgavata-purāṇa, V., 16, 27.

§ One of my MSS. reads Śaṅkha and Kūṭa. The Bhāgavata-purāṇa, V., 16, 27, has Śaṅkha.

¶ In my MSS., the original of this passage follows immediately the mention of the Jārudhi, and is as follows:

मेरोरनन्तराङ्गेषु जठरादिष्ववस्थिताः ।

On this the larger commentary observes: मेरोरनन्तराङ्गेषु जठरादिष्विति । पञ्चादयोऽपि केशरपर्वतस्थानत्वेन संबध्यन्ते । अनन्तराङ्गेष्विति । समीपेषु । अत एव जठरादय इव पूर्वदक्षिणपश्चिमोत्तरदेशवर्तित्वाज्जठरादयो ये तेष्वित्यर्थः ।

¶ 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 The

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

तत्र शरवणं नाम यत्र जातः षडाननः ।
यत्र चैव छतोत्साहः क्रौञ्चशैलवरं प्रति ॥
चित्रपुष्पनिकुञ्जस्य क्रौञ्चस्य च गिरिस्तटे ।
देवारिस्कन्दनः स्कन्दो यत्र शक्तिविमुक्तवान् ॥

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

† It seems to be from the *Brahmāṇḍa-purāṇa* 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 Vishṇu, 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 Purāṇa. Mahishāsura, flying from the battle in which Tāraka had been slain by Kārttikeya, took refuge in a cave in the Krauncha mountain. A dispute arising between Kārttikeya and Indra, as to their respective prowess, they determined to decide the question by circumambulating the mountain; the palm to be given to him who should first go round it. Disagreeing about the result, they appealed to the mountain, who untruly decided in favour of Indra. Kārttikeya, to punish his injustice, hurled his lance at the mountain Krauncha, and pierced, at once, it and the demon Mahisha:

एवं ब्रुवन्तं क्रौञ्चं सः (कार्तिकेयः) क्रोधात्स्फुरिताधरः ।
विभेदं शक्या कीटित्पान्महिषेण समं तथा ॥

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

¹ The Bhāgavata† is more circumstantial. The river flowed over the great toe of Vishṇu's left foot, which had, previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Vāyu merely brings it from the lunar orb, and takes no notice of Vishṇu's interposition. In a different passage, it describes the detention of Gangā 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 Mahābhārata represents Śiva's bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

* See Professor Wilson's *Essays on Sanskrit Literature*, Vol. II., p. 366.

† V., 17, 1.

encircling the city, divides into four mighty rivers, flowing in opposite directions.¹ These rivers are the Sitā,† the Alakanandā, the Chakshu, and the Bhadrā. The first, falling upon the tops of the inferior mountains, on the east side of Meru, flows over their crests, and passes through the country of Bhadrāswa, 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 Chakshu falls into the sea, after traversing all the western mountains, and passing through the country of Ketumala. And the Bhadrā washes the country of the Uttarakurus, 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 Siva, is said to have formed seven streams: the Nalini, Hlādini, and Pāvani, going to the east; the Chakshu, Sitā, and Sindhu, to the west; and the Bhagirathi, to the south. The

* सा तत्र पतितता दिशु चतुर्धा प्रतिपद्यते ।

† Nearly all the MSS. examined by me have Sitā; and this is the reading of the *Bhāgavata-purāṇa*, V., 17, 6. In both the commentaries, however, Sita seems to be preferred.

‡ Variants of this name, apparently, are Vanju, Vanchu, and Vankshu.

§ पूर्वेषु शिलात्सीता तु शैलं यात्यन्तरिक्षगा ।

ततश्च पूर्ववर्षेण भद्राश्विनैति सार्णवम् ॥

|| In a much more venerable work than any Purāṇa we read, much to the same effect:

विससर्ज ततो गंगां हरो बिन्दुसरः प्रत ।

तस्यां विसृज्यमानायां सप्त सीतांसि जज्ञिरे ॥

ऋदिनी पावनी चैव नलिनी च तथैव च ।

तिस्रः प्राचीं दिशं जग्मुर्गंगाः शिवजलाः शुभाः ॥

सुचक्षुश्चैव सीता च सिन्धुश्चैव महानदी ।

तिस्रश्चैता दिशं जग्मुः प्रतीचीं तु दिशं शुभाः ॥

Meru, then, is confined between the mountains N

Mahābhārata * calls them Vaswokasārā, Nalini, Pāvani, Jambūnadi, Sitā, Gangā, and Sindhu. The more usual legend, however, is the first; and it offers some trace of actual geography.† M

सप्तमी चान्वगात्तासां भगीरथरथं तदा ।

भगीरथोऽपि राजर्षिर्दिव्यं स्रन्दनमास्थितः ॥

Rāmāyaṇa, Bala-kāṇḍa, XLII., 11-14.

This reference is to the genuine *Rāmāyaṇa*, that which has been lithographed in India.

* The *Bhishma-parvan*, 243, is, I presume, the passage referred to:

वस्योक्तसारा नलिनी पावनी च सरस्वती ।

जम्बूनदी च सीता च गंगा सिन्धुश्च सप्तमी ॥

Apparently, eight rivers are here named; the fourth being the Saraswati. The commentator Nilakāṭha, who adopts the reading सप्तमी, the end of the second verse, asserts that Pāvani and Saraswati are one name only, i. e., the purifying Saraswati. His words are: पावनी सरस्वती त्रिका ।

The commentator Arjuna Miśra, who is silent on this point, adopts the reading सप्तमः, in place of सप्तमी, and explains it as denoting the Sindhu is "the seventh division", namely, of the Ganges: एवमसिन्धुः सप्तमः । सप्तमी भेदः ।

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

† Professor Wilson has since written as follows: "According to the Paurāṇik legend, the Ganges divided, on its descent, into seven streams termed the Nalini, Pāvani, and Hlādini, going to the east; the Chakshu, Sitā, and Sindhu, to the west; and the Bhagirathi or Ganges proper, to the south. In one place in the *Mahābhārata*, the seven rivers are termed Vaswokasārā, Nalini, Pāvani, Gangā, Sitā, Sindhu, and Jambūnadi; another, Gangā, Yamunā, Plakshagā, Rathasthā, Saryu, Gomati, and Gandaki. In a text quoted and commented on by Yāska, we have four rivers, named Gangā, Yamunā, Saraswati, Śutudri, Parushni, Asik Marudvīdhā, Vitastā, Ārjikiyā, and Sushomā. Of these, the Parus is identified with the Iravati, the Ārjikiyā, with the Vipāś, and Sushomā, with the Sindhu. *Nir.*, III., 26. The original enumeration seven appears to be that which has given rise to the specifications in the Purāṇas." Translation of the *Rig-veda*, Vol. I., p. 88, note.

The text above referred to, as quoted by Yāska, in the *Nirukta*, 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 Hāvrita, 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 Obi of Siberia; and the Śitā, the river of China, or Hoangho. The Akānandā 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 नानान्नेच्छगणैर्युतम् ।

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 Hāvrita, connecting the Nīla 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 Hāvrita on each side of it, or, together, 18000. A similar range, that of Mālyavat, bounds Hāvrita on the west. It was, probably, to avoid the confusion arising from similarity of nomenclature, that the author of the Bhāgavata substituted different names for Gandhamādana in the other instances; calling the buttress, as we have seen, Merumandara,* the southern forest, Sarvatobhadra,† and the filament-

* 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 Bhārata, Ketumāla, Bhadrāśwa, and Uttarakuru* lie, like leaves of the lotos of the world, exterior to the boundary mountains. Jāthara and Devakūta are two mountain ranges,† running north and south, and connecting the two chains of Nīla and Nishadha. Gandhamādana and Kailāsa extend, east and west, eighty Yojanas in breadth, from sea to sea. Nishadha and Pāriyātra‡ are the limitative mountains on the west, stretching, like those on the east, between the Nīla and Nishadha ranges. And the mountains Triśringa and Jārudhi are the northern limits (of Meru), extending, east and west, between the two seas.¹ Thus

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

¹ These eight mountains are similarly enumerated in the Bhāgavata and Vāyu. But no mention is made, in them, of any seas (अर्णवान्तर्वस्थित); and it is clear that the eastern and western oceans cannot be intended, as the mountains Mālyavat and Gandhamādana intervene. The commentator would seem to understand 'Arṇava' as signifying 'mountain'; as he says, 'Between the seas means within Mālyavat and Gandhamādana': मान्ववन्नन्धमादनयोर्मध्यादण्वस्थान्तर्वस्थितौ। The Bhāgavata describes these eight mountains as circling Meru for 18000 Yojanas in each direction, leaving, according to the commentator, an interval of a thousand Yojanas between them and the base

* My MSS. have Kuru.

† मर्यादापर्वत, which, four lines lower, is rendered "limitative mountains", and, further on, "boundary mountains".

‡ Pāripātra appears to be the more usual reading.

§ It is not altogether evident that the Bhāgavata-purāṇa, V., 16, 27, though it omits Gandhamādana, intends to substitute Hāmśa in its stead.

.. This is from the smaller commentary on the Vishṇu-purāṇa.

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), Sitānta and the rest, are exceedingly delightful. The valleys embosomed amongst them are the favourite resorts of the Siddhas and Chāraṇas. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmi, Vishnu, Agni, Sūrya, and other deities, and peopled by celestial spirits;* whilst the † Yakshas, Rakshasas, Daityas, and Dānavas 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 Havvita. The names of these mountains, according to the Bhāgavata, are Jathara and Devakūta on the east, Pavana and Pāriyātra on the west, Trisringa and Makara on the north, and Kailāsa and Karavira 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 Hīmalaya, 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 Hindusthān. (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) Bhadrāśwa, Vishnu resides as Hayasīras (the horse-headed); in Ketumāla, as Varāha (the boar); in Bhārata, as the tortoise (Kūrma); 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 Kimpurusha and rest, (or all exclusive of Bhārata), 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 Kṛita, Tretā, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains,‡ from which, O best of Brahmins, hundreds of rivers take their rise.¹

¹ More ample details of the Varshas are given in the Mahābhārata, Bhāgavata, Padma, Vāyu, Kūrma, Linga, Matsya, and Mārkaṇḍeya Purāṇas: but they are of an entirely fanciful nature. Thus, of the Ketumāla-varsha it is said, in the Vāyu, 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*.

‡ Kulāchala.

with any actually existing, except, perhaps, the great river the Suchakshu, the Amu or Oxus. According to the Bhāgavata,* Vishnu is worshipped as Kāmādeva, in Ketumāla. The Vāyu says the object of adoration there is Iswara, the son of Brahmā. 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-purana*, that, in the Bhadrāśwa, or China, Vishnu resides with the countenance and head of a horse. In Bhārata, he has the countenance of a tortoise. In Ketumāla, or Europe, he resides in the shape of a *varaha*, or boar; and he is described as the chief of a numerous offspring, or followers in that shape. He is, then, in Ketumāla, *varahapa*, or the chief of the *varahas*, or boars; a word to be pronounced, according to the idiom of the spoken dialects, *vārāpā*. In Kuru, he has the countenance of a *matsya*, or fish; and, of course, he is, there, *śiro-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, Śuktimat, 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 *Μαίνδαρος* 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 realm, 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. Suktimat 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. Riksha is the mountains of Gondwana. Vindhya is the general name of the chain that stretches across Central India; but it is here restricted to the eastern division. According to the Vāyu, it is the part south of the Narmada, or the Sātpudā range. Pāripātra (as frequently written Pāriyātra) is the northern and western portion of the Vindhya. The name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod's map of Rājasthān); but the Chambal and other rivers of Mālwa, which are said to flow from the Pāriyātra mountains, do not rise in that province. All these mountains, therefore, belong to one system, and are connected together. The classification seems to have been known to Ptolemy; as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindius Mons. Of the others, the Adisathrus and Uxentus agree, nearly, in position with the Pāriyātra and Riksha. The Apocope, Sardonyx, Bittigo,† and Orudii must be left for consideration. The Bhāgavata, Vāyu, Padma, and Mārkaṇḍeya add a list of inferior mountains to these seven.

* अतः संप्राप्यते स्वर्गो मुक्तिमस्मात्प्रयान्ति वै ।
तिर्यक् नरकं चापि यान्त्यतः पुरुषा मुने ॥
इतः स्वर्गश्च मोक्षश्च मध्यं चान्तश्च गम्यते ।
न खल्वन्यत्र मर्त्यानां कर्म भूमी 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 Bhārata is divided into nine portions, which I will name to you. They are Indra-dwīpa, Kāserumat,* Tāmravarāṇa,† Gabbastimat, Nāga-dwīpa, Saumya, Gāndharya, and Varuṇa. The last or ninth Dwīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.[‡]

On the east of Bhārata dwell the Kirātas (the barbarians); on the west, the Yavanas; in the centre reside Brahmans, Kshatriyas, Vaisyas, and Śūdras, occupied

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

* Variants are Kāseru and Kasetu.

† Two MSS. have Tāmraparṇa.

‡ In the *Matsya-purāṇa* it is called Manava. Dr. Aufrecht, *Catalog. Cod. Manuscript.*, &c., p. 41.

§ And it occurs in Bhāskara Āchārya's enumeration. See note in p. 112, *supra*.

¶ V., 19, 30. In place of "Mandahāra", it gives Mandarabariṇa.

in their respective duties of sacrifice, arms, trade, and service.¹

The Śatadrū, Chandrabhāgā, and other rivers flow from the foot of Himalaya; the Vedasmṛiti and others, from the Pāripātra mountains; the Narmadā and Surasā, from the Vindhya hills; the Tāpī, Payoshnī, and Nirvindhya,† from the Riksha mountains; the Godāvarī, Bhimarathī,‡ Krishnāveni,§ and others, from the Sahya mountains; the Kritamadā, Tāmaparnī, and others, from the Malaya hills; the Trisāmā, Rishikulyā,

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

निर्विमिश्रा जनपदा आर्या म्लेच्छाश्च नित्यशः ।**

The same passage, slightly varied, occurs in the Mahābhārata. 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 Hindusthān.

* Himavat, in the original.

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

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

§ Krishnāveni seems to be almost as common a reading.

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

¶ For the Kirāntis, a tribe of the Central Himalaya, see Hodgson, *Journal of the Asiatic Society of Bengal*, 1858, pp. 446, *et seq.*

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

&c., from the Mahendra; and the Rishikulyā, Kumārī,* and others, from the Śuktimat mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.^{1†}

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

* All my MSS. read Kumārā.

† 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 *Σαρδαπάλα*, which has been surmised to be a clerical error for *Σαρδαπάνα*.

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

¶ In a Paurāṇik passage quoted in the *Nītimayūkha* and *Pārtakama-lūkara*, the Vedasmṛiti is named between the Mahānada and the Vedasini.

The principal nations of Bhārata are the Kurus and mehālas, in the middle districts; the people of Kārīrīpa, in the east; the Paudras, Kalingas, Magadhas, and southern nations are in the south; in the extreme

fact, in Gondwana. The Surasat[†] is uncertain. The Tāpi is Taptee, rising also in Gondwana; the other two are not identified. The Godāvari preserves its name; in the other two we have the Beemah and the Kṛishna. For Kūtāmala the Kūrmāśud Rītumālā; but neither is verified. The Tāmraparṇī is in Siam, and rises at the southern extremity of the Western Ghats. The Rīshikūlya that rises in the Mahendra mountain is Rasikūlia or Rasikōlia, which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another Rīshikūlya to the Śuktimat mountains; but, in all the other authorities, the word is Rīshika. The Kumārī might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Rīshikūlya river is mentioned in the Ādi Parvan, v. 3026, as a Tirtha, in the Mahābhārata, in connexion, apparently, with the hermitage of Vasishtha, which, in another passage (v. 1096), is said to be on mount Arbuda or Arbū. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimat range would be the mountains of Gujerat. But this is doubtful. See Book IV., Chapter I., note. In the Mahābhārata, Ādi Parvan, the Suktimatī[‡] or is said to flow by the capital of Chedi.

[†] Variants: Udras and Rudras.

[‡] The *Nitimangari* and *Pārtakamahākara*, in a passage which they mention it between the Kuntī and the Palāśini.

[§] In the *Recāmāhātmya*, Chapter III., it is distinguished by the epithet "the southern Ganges".

गोदावरीति विख्याता गंगा सा दर्क्षणा स्मृता ।

[§] Colonel Wilford would identify this river with the Arbis, or Ilab, on the west coast of India. See *Journal of the Asiatic Society of Bengal*, 11, pp. 250 and 254.

est are the Saurāshṭras, Śūras, Ābhīras,* Arbudas; the Kārūshas[†] and Mālavas, dwelling along the Pāri-tra mountains; the Sauviras, the Saindhavas, the Śūras, the Śālwas, the people of Śākala, the Madras,[‡] the Rāmas,[§] the Ambashṭhas, and the Pārasikas, 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 Bhāgavata. The Padma has no catalogue, but without arrangement: so has the Mahābhārata. The lists of the Vāyu, Matsya, and Mārkaṇḍeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the eighth volume of the As. Res., from the Brahmānda, or (for it is the same account) the Vāyu. The Mārkaṇḍeya has a second classification, and, comparing Bhārata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet, of the animal. It will be sufficient, here, to attempt an identification of the names in the text: but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra or the upper part of the Doab, about

The original, शूराभीराः, was read, by Professor Wilson, शूरा [T.], whence his "Śūras, Bhīras", which I have ventured to alter. The Śūras are associated with the Ābhīras in the *Bhāgavata-purāṇa*, i., 1, 36:

सौराष्ट्रावन्त्याभीराश्च शूरा अर्बुदमालवाः ।

the *Mahābhārata*, Śāilya-parvan, 2119, mention is made of the Kurus and Ābhīras in conjunction.

the *Harivamśa*, 12,837,—where the Calcutta edition has मद्राभीराः, Madras and Ābhīras,—M. Langlois reads शूराभीराः, i. e., "Śūras and Ābhīras", whom he has welded into "Śūrabhīras". See his translation, Vol. II., p. 401.

For the Ābhīras—or, as they were anciently called, Abhiras—see Stücker's *Sanskrit Dictionary*, p. 299.

Mālukas and Mārukas are variants.

One MS. has Bhadrās.

Variants: Romas and Vāmas.

above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Pāñchalas, it appears from the Mahābhārata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kullūka Bhatta, in his *commentary on Mann*, II., 19, places them at Kanauj. Kamarupa is the north-eastern part of Bengal, and western portion of Assam. Pundra is Bengal proper, with part of South Behar and the Jungle Mahads. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Saurashtras are the people of Surat, the Syrastræ of Ptolemy. The Śūras and Bhīras, in the same direction, may be the Suri and Phauni or Phrui of Strabo.* The Arbudas must be the people about mount Ābū, or the natives of Mewar. The Karushas and Mālavas are, of course, the people of Malwa. The Samvīras and Saindhavas are usually conjoined as the Sindhu Samvīras, and must be the nations of Sindhu and western Rājputānā. By the Hūnas 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 Śālwas

In the Bhārata-varsha it is that the succession of four Yugas or ages, the Kṛita, the Tretā, the Dwāpara, (or, as also read, Śālyas) are placed, by the Vāyu and Matsya, amongst the central nations, and seem to have occupied part of Rājasthān; a Śālwa Rājā being elsewhere described as engaging in hostilities with the people of Dwārakā in Gujerat. Śākala, 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 Mahābhārata 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 Rāmas and Ambashthas* are not named in the other Purāṇas: but the

Professor Wilson himself, further on in this work, where mention is again made of the Hūnas, adverting 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 *Auśāśra* 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, Āmbashtha: "In the *Āitareya-brāhmaṇa*, अम्बथ्य is met with as the name of a king: and this word, alledged by the *Kāśikā*, would, according to Pāṇini, IV., 1, 171, come from अम्बष्ठ: the latter designating a Kshatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "अम्बष्ठ:", which is given by the *Kāśikā*, on Pāṇini, IV., 2, 69, were derived from अम्बष्ठ, *taddh.* aff. अण्, its plural, meaning the people of the country so named, would be अम्बष्ठा:, according to Pāṇini, IV., 2, 81, and I, 2, 51. But Pāṇini himself, when teaching, VIII., 3, 97, that स्त्र, as the latter part of certain compounds, becomes ठ, gives, amongst others, as first part of such compounds, अम्ब and अम्ब; thus expressly denying that, in his opinion, अम्बष्ठ is a derivative of अम्बष्ठ: for, had he considered अम्बष्ठ to be such, the alleging the word itself would have been superfluous; as the change of स्त्र to ठ, in such a derivative, would have been implied by that in its

* The "Bhīras" 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 Geog. Grecque*, &c., pp. 422 and 423.

† I am not prepared to deny that the ancient Hindus, when they spoke of the Hūnas, intended the Huns. In the middle ages, however, it is certain that a race called Hūna was understood, by the learned of India, to form a division of the Kshatriyas. See Mallinātha on the *Raghuravīśa*, IV., 68. We have, further, the attestation of inscriptions to the fact that, in medieval times, Kshatriyas married Hūna wives. Venkata Adhvarin, in his *Vīṣṇuśaṅkara*, pretty evidently means the Portuguese, where he gives an estimate of the Hūnas; and the pandits of the present day, as I know from having heard them, very often employ Hūna as synonymous with Feringi, 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.

and Kali, takes place:† that pious ascetics‡ engage in rigorous penance; that devout men§ offer sacrifices; and that gifts are distributed: all for the sake of another world. In Jambu-dwipa, Vishnu, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bhārata is, therefore, the best of the divisions of Jambu-dwipa, because it is the land of works. The others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born

latter are amongst the western, or, more properly, north western, nations subjugated by Nakula, in his Dig Vijaya: Mahabharata, Sabha Parvan. Ambus and Ambashthas are included in the list extracted, by Colonel Wilford, from the Varaha Samhita: and the latter are supposed, by him, to be the Ambastae of Arrian. The Parasikas 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, अम्बष्ठ. The necessary inference, however, to be deduced from this analysis of अम्बष्ठ (into अम्ब and स्थ) is, then, that the plural of the word could not have been अम्बष्ठा:—like पञ्चाला: of पाञ्चालः. अङ्गाः of आङ्ग, &c. —but, at the time of Pāṇini, was अम्बष्ठाः. Since, on the other hand, however, no military people of the name of अम्बष्ठा: occurs in the literature—so far as it is known to me—subsequent to Pāṇini, it seems to follow, that the older name of the people was अम्बष्ठः, and that, by a wrong grammatical analogy, it became, at a later period, अम्बष्ठाः.

* The original adds अन्यत्र न क्वचित्, “and nowhere else”.

† Muni.

‡ Yajnin.

§ Yajñapurusha. See Vol. I., pp. 61 and 103, notes.

‡ See Asiatic Researches, Vol. VIII., pp. 344 and 346.

in Bhārata, as men. The gods themselves exclaim: “Happy are those who are born, even from the condition of gods, as men, in Bhārata-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 Vishnu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,¹ where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties² in Bhārata-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 नैतत्क वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धम् ।
प्राप्स्याम धन्याः खलु ते मनुष्याः
ये भारते नैन्द्रियप्रहीणाः ॥

The larger commentary says: युष्माकमपि स्वर्गभोगान्तरं भारते जन्म भविष्यतीति चेत्तत्र ज्ञायत इत्याह । जानीमेति । स्वर्गप्रदे कर्मणि भोगेन विलीने सति कुत्र देहसंबन्धं जन्म प्राप्स्याम इति न जानीम । ये खलु भारते मनुष्याः सन्ति ते खलु निश्चितं धन्याः । अनायासेन स्वर्गस्य मोक्षस्य वा प्राप्तेः । इन्द्रियविवर्हीणा अन्धपङ्क्यादयस्ते ऽत्र न भवन्ति । इन्द्रियवत्त्वमात्रेण तदुभयसिद्धेः ।

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-dwīpa, 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 Mahābhārata, Bhishma Parvan, *śl.* 317-378.

MOUNTAINS AND RIVERS.^{1*}

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

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

* See, for a general note, the conclusion of this extract from the *Mahābhārata*.

Mahendra, Malaya, Sahya, Suktimat,¹ Gandhamá-

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 Barāhanagar, Dakshīṇeśwar is metamorphosed into Duckinsore, and Ulbaria is Anglicized into Willoughbury. Going a little further off, we have Dalkisore for Darikeswari, Midnapore for Medinipur, and a most unnecessary accumulation of consonants in Caughmahry for Kākamāri. 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,¹ 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-

may here add, that a Śuktimat mountain occurs in Bhīma's invasion of the eastern region: Mahābhārata, Sabhā Parvan.

¹ Gandhamādana here takes the place of Riksha.

² For additional mountains in the Vāyu, see Asiatic Researches, Vol. VIII., p. 334. The Bhāgavata, § Padma, and Mārkaṇḍeya, add the following. Maināka, which, it appears from the Rāmāyaṇa, is at the source of the Sone; that river being termed Mainākaprabhava: Kishkindhyā Kānda. Trikūṭa, called, also, in Hemachandra's vocabulary,* Suvēla. Rishabha, Kūṭaka, Konwa,** Devagiri (Deogur, or Ellora, the mountain of the gods: the Apocopi are said, by Ptolemy, to be also called mountains of the gods). Rishyamūka, in the Deccan, where the Pampā rises. Śrīśaila or Śrīparvata, near the Kṛishnā (Asiatic Researches, Vol. V., p. 303). Venkaṭa, the hill of Tripaṭi. Vāridhāra, Mangalaprasṭha, Droṇa, Chitrakūṭa (Chitrakote in Bundelkhand), Govardhana (near Mathurā), 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 Gīrnar range; it is the Ārāvalī of Tod. Kakubha, Nila (the blue mountains of Orissa‡), Gokāmukha, Indrakīla, §§ Rāma-

* *Sāravat*.

† *Chitrasānu*, "having fair plateaus". But compare the *Mārkaṇḍeyapurāṇa*, LVII., 12.

‡ *Ārya* 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"?

§§ See Lassen's *Indische Alterthumskunde*, Vol. I., p. 551.

gether, drink¹ of the following streams: the stately Gangá, the Sindhu, and the Saraswatí;² the Godávarí, Narmadá, and the great river Bāhudā;³ the Satadru, Chandrahágá,⁴ and great river Yamunā; the Drishadwatí,⁴

irī† (Ramtek, near Nāgpur). Valakrama, Sudhāman, Tungaprastha, Vāga (the hills east of Ramgurih), Bodhana, Pāndara, Durjanta, Arbuda (Abū in Gujerat), Gomanta (in the western Ghats), Kūṣaśaila, Kṛitasmara, 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 Thanetur. See the fourth note in this page.

³ The Bāhudā is elsewhere said to rise in the Himālaya. Villford considers it to be the Mahānada, which falls into the Ganges below Malda. The Mahābhārata** has, amongst the Tirthas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswatí, one, more to the east. Hemachandra†† gives, as synonyms, Arjuni and Saitavāhini; both implying the 'white river'. A main feeder of the Mahānada is called Dhavali, or Dhauli, which has the same meaning.

⁴ The Drishadwatí 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 Kāmāgiri.

Here ends the list of mountains named in the *Bhāgavata-purāṇa*.

‡ Probably the Ramgurih which is otherwise known as Huzareebagh is here intended.

§ See Lassen's *Indische Alterthumskunde*, Vol. I., p. 626.

| Kora? The printed edition of the *Mārkaṇḍeya-purāṇa*, LVII., 15, adds:

श्रीपर्वतश्च कोरश्च शतशोऽन्ये च पर्वताः ।

¶ In Sirhind. The Sursooty is a tributary of the Guggur.

** *Vana-parvan*, 8323 and 8513.

†† IV., 152. The *Amara-kosa*, I., 2, 3, 32, also identifies the Bāhudā with the Saitavāhini.

Vipásá, and Vipápá, with coarse sands; the

exist. According to Manu,* it is one boundary of the land called Brahmāvarta, in which the institution of castes, and 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 Saraswatí. That the Drishadwatí was not far off, we learn from Manu; as Kurukshetra, Matsya, Panchála, and Śúrasena, on the upper part of the Doab, and country to the east, were not included in Brahmāvarta: they constituted Brahmashidesa contiguous to it: ब्रह्मवर्तीदनन्तरः । Kullūka Bhaṭṭa explains it as 'something less or inferior'; किञ्चिदूनः । But it, more probably, means 'not divided from', 'immediately contiguous'. We must look for the Drishadwatí, therefore, west of the Jumna. In the Tirtha Yátrā of the Mahābhārata† we find it forming one of the boundaries of Kurukshetra. It is there said: 'Those who dwell on the south of the Saraswatí, and north of the Drishadwatí, in Kurukshetra, dwell in heaven':

दक्षिणेन सरस्वत्याः दृषद्वदुत्तरेण च ।

ये वसन्ति कुषचेव ते वसन्ति चित्रिष्ट्ये ॥

In the same place, the confluence of the Drishadwatí with the stream of Kurukshetra, called the Kauśiki, is said to be of peculiar sanctity. Kurukshetra is the country about Thanet, or Sthānwiśwara, where a spot called Kurukhet still exists, and is visited in pilgrimage. The Kurukshetra of Manu may be identified with the country of the Kurus, in the more immediate vicinity of the

* II., 17, 18, and 19:

सरस्वतीदृषद्वदुत्तरेण देवनद्योर्यदनन्तरम् ।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

तस्मिन्देशे य आचारः पारंपर्यक्रमगतः ।

वर्णानां सान्तरालानां स सदाचार उच्यते ॥

कुषचेवं च मत्स्याश्च पञ्चालाः शूरसेनकाः ।

एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तीदनन्तरः ॥

See *Original Sanskrit Texts*, Part II., pp. 416, et seq.

† *Vana-parvan*, 5074.

atī, the deep Krishnavenī, the Iravati,¹ Vitastā,² Payoshnī,³ and Devikā;⁴ the Vedasmitā, Vedavati,⁵

Delhi. According to Wilford, the Drishadvati is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himalaya, and uniting to form one river, called Guggur or Caggur, in the maps, but, more correctly, Sarsuti or Saraswati, 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 Vipāsā is the Beas, Hyphasis, or Bibasis. The Irāvati is the Rāvi, or Hydraotes, or Adris.

² The Jhelum, but still called, in Kashmir, the Vitastā; the Hydaspes or Hydaspes.

³ This river, according to the Vishnu Purana,† rises from the Riksha mountains; but the Vāyu and Kurma bring it from the Vindhya or Satpudā range. There are several indications of its position in the Mahābhārata, but none very precise. Its source appears to be near that of the Kṛishna. It flows near the beginning of the Dandaka forest, which should place it rather near to the sources of the Godāvari; it passes through Vidarbha or Ujjain; and, Yudhishthira, having bathed in it, comes to the Vairāya mountain and the Narmadā river. These circumstances make it likely that the Pām Ganga is the river in question.‡

⁴ The Devā or Goggra.

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

* From a modern geographical treatise in Hindi it appears that the handrabhāgā, Iravati, Śatadrū, Vipāsā, and Vitastā are now called, in that language, Chenab, Ravi, Satlaj, Byasā, and Jhelam.

† *Ibid* p. 130, *supra*.

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

According to the *Reramahatmya*, XL., the Payoshnī, or Payoshnikā, rises in the Vindhya mountains, and falls into the Tapi—the Tapatī, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshnī and Vārāha is called Somāvarta.

ridivā,¹ Ikshumālavi,² Karīshinī, Chitravahā, the

the latter is read Vedasini and Vetasini. In the Rāmāyana occur edā and Vedavaināsikā, 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 Tapi—a corrupt Sanskrit word, but of identical etymology—and Payoshnī, one might infer some connexion between these two rivers. As is stated at p. 130, *supra*, they both originate from the Riksha mountains; and the latter flows into the former. At Chandway a stream now called Poorna joins the Taptee. Whether the Poorna represents the Payoshnī, or whether the Taptee above Chandway does so, is uncertain; but it seems that we must choose between the two. The Paunganga falls into the Wurdā, fatally to Professor Wilson's opinion that we may find the Payoshnī in it. Equally untenable, of course, is the view that the Payoshnī is the Wurdā 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 Payoshnī is the Taptee in its entirety, partly by the assumption that the Tapi is not mentioned in the *Mahābhārata*; on which point see Professor Wilson's fourth foot-note at p. 148, *infra*. He misinterprets, likewise, the passage from that poem, *ana parcan*, 2317–2319, where he supposes the Payoshnī to be called in in das Meer strömender Fluss". The passage in question—to which shall have occasion to recur—I subjoin and translate:

एते गच्छन्ति बहवः पन्थानो दक्षिणापथम् ।

अवन्तीमुत्तवन्तं च समतिक्रम्य पर्वतम् ॥

एष विन्ध्यो महाशैलः पयोष्णी च समुद्रगा ।

आश्रमाश्च महर्षीणां ब्रह्मलफलाश्रिताः ॥

एष पन्था विदर्भाणामसी गच्छति कोसलान् ।

अतः परं च देशोऽयं दक्षिणे दक्षिणापथः ॥

"Yonder many *successive* roads lead to Dakshināpatha. There, beyond Vanti and the Rikshavat mountains, are the great Vindhya mountains, and the river (*samudragā*) Payoshnī, and hermitages of mighty Rishis, 11 of roots and fruits. Then comes the road to Vidarbha; next, that to Kosala; and, beyond that, in a southerly direction, *lies* the country Dakshināpatha."

Ritter, what between his deference to Bopp's *Nalus* and his deductions from Bopp where right, strangely renders the preceding verses as follows: "Vielfältig diese Landstrassen laufen südlicher Richtung nach,

deep Chitrasenā, the Gomatī, the Dhūtapāpā, and the great river Gandakī;¹ the Kausikī, Nischitā,² Krityā,

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

¹ From Pāripatra, Kurma; from Mahendra, Vāyu. †

² One copy has Ikshumālīnī; two others, Ikshulā and Kṛīmī. One MS. of the Vāyu has an Ikshulā, from Mahendra; the Matsya has Ikshudā. Wilford's list has Drakshala. ‡

³ Of these rivers, the two first are named in the Padma Purāṇa, but not in the Vāyu, &c. The Goomty, in Oude, the Gunduk, and the Coosy § are well known. The Dhūtapāpā is said to rise in the Himalaya.

⁴ In different MSS. read Michitā and Nisītā. In the Vāyu and Matsya, the Nischirā or Nirvira is said to flow from the Himalaya.

an Avanti vorbeihengend, an Rikschwan dem Berge auch. Dies ist Vindhya die Bergeshöhe, 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 Südländ (Dekan).” *Erdkunde*, V., 496.

I do not undertake to prove that, in early times, the name of Payoshnī may not have been applied to the whole of the modern Taptee. But the case was otherwise in the Paurāṇik period, as we see from the *Vishnu-purāṇa*, and as appears from the *Markandeya-purāṇa*, LVII., 24, the *Bhāgavata-purāṇa*, V., 19, 18, &c.

* For the Vedavati, see the *Mahābhārata*, *Anusasana-parvan*, 7651. The Vedasini is mentioned in my sixth note at p. 131, *supra*; and the Vedavāinasikā is named, and said to be in the east, in the Bengal recension of the *Rāmāyaṇa*, *Kishkindha-kāṇḍa*, XLI., 21.

† The Tridivā and Ālaya—or, perhaps, Tridivālaya—are mentioned in a list of rivers cited, apparently from some Purāṇa, in the *Nāṭya-mīmāṃsā*.

‡ *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 Barigar, Narayānī, Swetigaṇḍakī, Marsyāṇḍī, Darandī, Gaṇḍī, and Trisul.

The Coosy, also, is made up, he says, of seven streams;—the Milamchi, Bhotia Cōsi, Tām̐ba Cōsi, Likhu Cōsi, Dud Cōsi, Arun, and Tamor. *Journal As. Soc. Beng.*, 1848, Part II., pp. 646–649; 1849, p. 766.

ā, Lohatāriṇī,¹ Rahasyā, Śatakumbhā, and also urayū,² the Charmaṇwatī,* Chandrabhāgā,³ Hasti-Diś, Śarāvati,⁴ Payoshnī, Parā,⁵ and Bhīmara-

iso Lohatāriṇī and Lohachāriṇī.

ie Śarayū or Surjoo is commonly identified with the Devā. says it is so by the Paurāṇiks; but we have, here, proof contrary. † They are also distinguished by the people of try. Although identical through great part of their course, se as different streams, and again divide, and enter the by distinct branches.

ie recurrence of the same name, in this as in several similar instances, is, possibly, an error of the copyist; , also, sometimes likely that one name is applied to different. In one MS. we have, in place of this word, Chai-and, in another, Vetravati. ‡

ad, also, Śatāvati. According to Wilford, § the Śarāvati āngangā.

§ Vāyu has Parā, which is a river in Malwa, the Pārvatī. ¶ ad Vātī and Veṇā.

Thumbul. Vide p. 131, *supra*.

Asiatic Researches, Vol. XIV., p. 411. That the Devikā is not the Śarayū is, again, pretty clear from the *Mahābhārata*, *Anuvāsa*, where, in a list of rivers, the former is mentioned in *śl.* 1 the latter in *śl.* 7647. The Devikā and the Śarayū are also distinguished from each other in the *Amara-kośa*, I., 2, 3, 35. ngal recension of the *Rāmāyaṇa*, *Kishkindha-kāṇḍa*, XLI., 13, river is placed in the south.

Rāja-nighaṇṭu thus dilates, metrically, on the river Tāpanī:

तत्रास्या दधते जलं सुमधुरं कान्तिप्रदं पुष्टिदम् ।
वृथं दीपनपाचनं बलकरं विभावती तापनी ।

ani is here made one with the Vetrāvati. In the *Śabda-kalpā* hich reads *tāpini*—the Vetrāvati is asserted to be the same as vati, or Betwa; see p. 131, *supra*, foot-note. Further, that professing to follow the *Rāja-nighaṇṭu*, identifies the Tāpini apī.

§ *Asiatic Researches*, Vol. XIV., pp. 409, 456, 457. es., Vol. XIV., p. 408. I question their identity. See, for the *ābhārata*, *Ādi-parvan*, 2926; *Markandeya-purāṇa*, LVII., 20, here is a feeder of the Godavary called Parā.

thí,¹ Kāveri,² Chulakā,³ Vinā,⁴ Satabadā, Nivārā, Mahitā,⁵ Suprayogā,⁶ Pavitrā,⁷ Kumdālā, Sindhu,⁸ Rājani,⁹ Puranālinī, Pūrvābhirāmā, Virā, Bhīmā,¹⁰ Oghavati, Palāśini,¹¹ Pāpaharā, Mahendrā, Pātālāvatī,¹² Karishini,

¹ According to the *Vāyu*,^{*} this rises in the Sahya mountain, and flows towards the south. It is, therefore, the Beema of Aurungabad.

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

³ Read Chulukā.

⁴ Read, also, Tāpi; the Taptee river of the Deccan.‡

⁵ Read Abitā and Sabitā.

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

⁷ Read Vichitrā.

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

⁹ Also Vājini.

¹⁰ This agrees best, in name, with the Beema. It is also mentioned, as a Tirtha, in the *Mahābhārata*.§

¹¹ From *Sūktināt*: Kūrma and Vāyu. There is a Balāsan from the eastern portion of the Himālaya, a feeder of the Mahānada, which may be the Palāśini, if the mountain be in this direction.

¹² Also Pippalāvatī. The *Vāyu* has a Pippalā, from the Riksha mountain.

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

† The Kāveri of the text may be—and, I strongly suspect, is—the so-called river which, according to the *Rerā-mahatmya*, Chap. XI., falls into the Nerubudda.

The *Haima-kośa*, IV., 150, gives Ardhajānuvī as a name of the Kāveri; and the *Trikūṇḍa-śeṣa*, I., 2, 32, gives Ardhagangā. These terms signify Half-Ganges.

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

‡ See my foot-note at pp. 144, 145, *supra*. In the *Trikūṇḍa-śeṣa*, I., 2, 31, Tāpi is a synonym of Yamunā.

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

Asiknī,* the great river Kuśachīrā,¹ the Makarī,² Pravarā, Menā,³ Hemā, and Dhṛitavati,⁴ Purāvati,⁵ Anushnā,⁶ Śaibya, Kāpī,⁷ Sadānirā,⁸† Adhrishyā, the great river Kuśadhārā,⁹ Sadākāntā,¹⁰ Śivā, Viravati, Vāstu, Suvāstu,¹¹ Gaurī,‡ Kampanā,¹² Hirāñwati,§ Varā, Viran-

¹ Also Kuśavirā.

² Also Mahikā and Marudāchī.

³ Also Senā.

⁴ Read Kṛitavati and Ghṛitavati.

⁵ Also Dhusūyā.

⁶ Also Atikrīṣṇā.

⁷ In place of both, Suvārthachī.

⁸ From Pāripātra: Vāyu and Matsya.

⁹ Also Kuśanārā.

¹⁰ Also Śaśikāntā.

¹¹ Also Vastrā and Suvastrā.

¹² One of the Tirthas in the *Mahābhārata*.||

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

† The *Amara-kośa*, I., 2, 3, 32, and the *Haima-kośa*, IV., 151, make Sadānirā and Karatoyā to be names of one and the same stream. But there appear to have been more than one Sadānirā. Thus, a second seems to be located, by the *Mahābhārata*, *Sabhā-parvan*, 793, *et seq.*, between the Gaṇḍakī and the Śarayū. 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 Suvāstu and Gaurī, 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 Garroas of Arrian as denoting but one river.

|| This stream is named again in the *Mahābhārata*, to-wit, in the *Anuśāsana-parvan*, 7651.

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

Vana-parvan, 8094. On the Kampanā and the Hirāñwati, see *Indische Alterthumskunde*, Vol. II., p. 132.

karā, Panchami, Rathachitrā, Jyotirathā, Viśwāmitrā,^{1*} Kapinjalā, Upendrā, Bahulā, Kuchirā,² Madhuvāhini,³ Vinadi,⁴ Pinjalā, Venā,[†] Tungavenā,⁵ Vidiśā,[¶] Krishnaveṇā;

¹ According to the Mahabhārata, this rises in the Vaidūrya mountain, part of the southern Vindhya or Satpudā range.

² Also Kuvirā.

³ Three MSS. agree in reading this Ambuvāhini. §

⁴ Also Vainadi.

⁵ Also Kuvēnā. It is, possibly, meant for the Tungabhadra 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 Dūta, 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 Viśwāmitra is mentioned in the *Mahabharata*, *Vanaparvan*, 7009.

† According to the *Padma-purāṇa*, there is a river Venā, and it falls into the Kṛishṇā. See Professor Wilson's *Essays, Analytical, &c.*, Vol. I., p. 68.

‡ For the Kṛishṇaveṇā or Kṛishṇaveṇā, see pp. 130 and 132, *supra*. The Kṛishṇaveṇā is ranked among the rivers of the south in the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XL., 9. On the Venā, Tungavenā, Kṛishṇaveṇā, and Upavenā, consult *Indische Alterthumskunde*, Vol. I., p. 576, third foot-note. For the Kṛishṇā, see p. 152, *infra*, fourth foot-note.

§ This river is commemorated in the *Mahabharata*, *Anuśāsana-parvan*, 7646.

I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bhāilla, from *bhā*, 'light', and the Prakrit termination *illa*, denoting possession. There was a temple to Bhāilla at or near Bhilsa, which name I take to be a corruption of *bhāilla* + *śa*, or *bhāillśa*. 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 Vidiśā and Bhilsa.

¶ See Professor Wilson's *Essays, Analytical, &c.*, Vol. II., p. 337, foot-note on verse 161 of the translation of the *Meghadūta*.

Tāmrā, Kapilā,* Salu, Suvāmā,¹ Vedāśwā, Hari-srāvā, Mahopamā,² Śighrā, Pichehhlilā,³ the deep Bhāradwājī, the Kauśikī, the Śoṇa,⁴ Bāhudā, and Chandramā, Durgā, Antrasilā,⁵ Brahmabodhyā, Brīhadwatī, Yavakshā,⁶ Rohī, Jāmbūnadī, Sumasā,⁷ Tamasā,⁸ Dāsī,

¹ The Vāmā or Suvāmā, 'the beautiful river', Wilford † identifies with the Rāngaṅgā.

² Also Mahāpagā, 'the great river'.

³ Also Kuchchhlilā.

⁴ The Sone river, rising in Maināka[‡] or Amarkantak, and flowing east to the Ganges.

⁵ This and the preceding both rise from the Vindhya mountain. The latter is also read Antasīlā, 'the river flowing within or amidst rocks'.

⁶ Also Parokshā.

⁷ We have a Surasā in the Vāyu; and Surasā, in the Kūrma and Matsya; flowing from the Riksha mountain.

⁸ The Tamasā or Touse, from Riksha.

* It is said, in the thirty-fifth chapter of the *Rerā-mahātmya*, that the Kapilā originated from the water used by King Vasudana 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 *Rerā-mahātmya* 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 *Rerā-mahātmya*—professedly from the *Rudra-saṁhitā*, *Randri-saṁhitā*, or *Siva-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 Bhṛīguksheṭra 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-kāṇḍa*, XL., 20.

Ī, Varāṇā, Asī,¹ Nālā, Dhritimati, Pūrṇasā,^{2*} Tā-
ṇī,³ Vṛishabhā,† Brahmamedhyā, Brihadwatī. These
many other large streams, as the Kṛishnā,⁴ whose
rivers are always salubrious, and the slow-flowing

This and the preceding scarcely merit a place amongst the
being two small streams which fall into the Ganges east
vest of Benares, which is, thence, denominated Varāṇasī.

Parīśāṣṭ or Varīśāṣ, from the Pāripātra mountain.

Also Mānavī.

The Kṛishnā of the Deccan is, probably, here intended; al-
th its more ordinary designation seems to be that already
ed, Kṛishnāyavēnā or Kṛishnāyavē. The meaning is much the
the one being the 'dark river', the other, simply the 'dark',
iger.

In the Calcutta edition of the *Mahābhārata*, this stream, and two
named before, the Panchanā and the Tāngavēnā, have the epithet
at river', which is omitted by the Translator.
the text, from "Brahmabodhyā" to "Vṛishabhā", both names in-
has, to me, the air of an interpolation. Some MSS. omit it;
the Calcutta edition there is Varāṇā for "Varāṇā".

in orig. See the *Vana-parvan*, Chap. XV. The prototypes
nares' given in Professor Wilson's *Sanskrit Dictionary* are Varā-
ṇasī, and Varāṇasī. The second of these three forms is the
usual, and is as old as the *Mahābhārata*, II. 4. 16, for instance;
ly the first can possibly come from Varāṇā + Asī. The Asī, *pater*
Saint-Martin, is a real brook, and not a fiction, if I may trust
n senses. I have often crossed the bridge over it.

essayist just named, - *Étude sur la Géog. Grecque et Latine de*
p. 286, - referring to the *Épiphron* or *Épiphron*, writes: "Cette
la dernière de la liste d'Arrien, se reconnaît sans difficulté dans
ānasī, petite rivière qui se jette dans la gauche du Gange à Be-
qui en a pris son nom (en saussent Varāṇasī)." *See*

what authority, one may inquire, besides Hien-tsan Thsang wrested,
dis geographer place a river Varāṇasī near the city of Benares?
s *Mémoire Analytique*, &c., pp. 95, 110, 111.

e, for a river thus denominated, *Mahābhārata*, *Anusasana-parvan*,
Varīśāṣ = Bannās, the name of two Indian rivers.

ide p. 150, *supra*, text and notes.

landavāhīnī,¹ the Brahmānī,² Mahāgaurī, Durgā,³ Chi-
ropalā,^{4*} Chitrarathā, Manjulā,⁵† Mandākinī,⁶; Vaita-
anī,⁷ the great river Kośā,⁸ the Muktimatī,⁹ Ma-

¹ A river from Śuktimat: Vāyu.

² A river in Cuttack, according to Wilford. § It is one of the
irthas of the Mahābhārata, and, apparently, in a different di-
ction. Buchanan (Eastern Hindustan, Vol. II., p. 585) has a
ver of this name in Dinajpore.

³ Both from the Vindhya: Vāyu and Kūrma. There is a
oaris, in Ptolemy, in Central India.

⁴ From Riksha: Vāyu.

⁵ Also Munjā and Makaravāhīnī.

⁶ From Riksha: Vāyu. According to the Mahābhārata, ¶ it rises
the mountain Chitrakūṭa. **

⁷ The Byeturnee in Cuttack. It is named, in the Mahābhārata, ††
a river of Kalinga. ‡

⁸ Also read Nipā and Kokā.

⁹ From Riksha, but read also Śuktimatī. §§ which is the read-

* The *Pratāpa-mārtāṇḍa* speaks of the river Chitrotpalā, in the country
Utkala, that is to say, within the limits of the present Orissa. On
s river see Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 404.

† Here, in the original, the Vāhīnī is interposed. Possibly the Trans-
or took the word to be epithetical.

On the other hand, he has, in the preceding pages, treated as appel-
lions of rivers several words which I am disposed to regard as only
dificatory; namely, *ripāpa*, *śatabala*, and *pāpaharā*.

‡ There were more Mandākinis than one. See *Original Sanskrit Texts*,
rt II., p. 429, foot-note 88.

§ *Asiatic Researches*, Vol. XIV., p. 404. It is well known.

¶ A *tirtha* called Brāhmānī is mentioned in the *Vana-parvan*, 8036.

‡ *Vana-parvan*, 8200, 8201.

* It is a northern river in the Bengal recension of the *Rāmāyaṇa*,
Ākṣikha-kāṇḍa, XLIV., 94. †† *Vana-parvan*, 10098.

‡ The Bengal recension of the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLIV.,
locates a Vaitaraṇī river in the north.

§ See my fourth note at p. 132, *supra*.

ningā,¹ Pushpavenī, Utpalāvatī, Lohityā,² Karatoyā,³ †
Vṛishakāhwa,⁴ Kumārī, Rishikulyā,⁵ Mārishā, Saraswatī,
Mandākinī, Puniyā,⁶ Sarvasangā. All these, the uni-
versal mothers, productive of abundance, besides hun-
dreds; of inferior note, are the rivers of Bhārata,⁷

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

¹ Also Anāgā 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 Dinājpoor
and Rungpoor.

⁴ Also Vṛishasāhwa.

⁵ This and the preceding flow from Suktimat, according to the
Vāyu, Matsya, and Kūrma. The last occurs also Rishikā.¶

⁶ Also Suparnā. The Puniyā 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 *Mahabh.* *Amśās, parvan*, 7647, a river Lohita is spoken of; and
the Bengal recension of the *Rāmāyaṇa*. *Kishkindhā-kāṇḍa*, XL., 26, places the
"great river" Lohitya 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": शतशो ऽथ सहस्रशः.

§ *Asiatic Researches*, Vol. XIV., p. 403.

This and "Vṛishakāhwa", if real readings, I take to mean "the river
named Vṛishaka" and "the river named Vṛishasa." The printed *Ma-
hābhārata* has Vṛishakāhwaya.

¶ See pp. 130-132, *supra*. As to the *Vishva-purāṇa*, though it may
be uncertain whether it derives a Rishikulya river rather than the Ārya-
kulyā from the Mahendra mountains, there is scarcely room to doubt
that it refers to the Suktimat mountains a stream so named.

Rishikulya, further, stands among the synonyms of Gaṅgā in the
Haima-kośa, IV., 148. Also see p. 167, *infra*, note 1, *etc.*

according to remembrance.

sulted several occur not comprehended in the text, as the Kuhu
and Ikshu,* from the Himālaya; Vṛitraghni, Chandana† (Chundun
of Bhagalpoor), Mahī (the Mahy of Western Malwa), Śiprā,‡ and
Avanti (rivers near Oojein), from Pāripātra; Mahānada in
Orissa, Drumnā, Daśārṇā (Dhosaun§ in Bundelkhand), Chitra-
kūfā, Śronī (or Śyenā), Piśāchikā, Banjulā, Bāluvāhini, and
Matkuṇā, all from Riksha; Nirvindhyā, Madrā, Nishadhā, Śini-
bāhu, Kumudwatī, and Toyā, from Vindhya; Banjula, from Sabhya;
Kṛitamālā, Tāmraparṇī, Pushpajātī, and Utpalavatī, from Malaya;
Lāngulī and Vamśadhārā, from Mahendra; and Mandagā and
Kṛipā (or Rūpā), from Śuktimat. In the Rāmāyaṇa we have,
besides some already specified, the Ruchirā, Pampā, Eastern
Saraswatī,¶ Vegavati or Vyki of Madurā, and Varadā or Wurda
of Berar; and we have many others in the Mahābhārata and dif-
ferent works, from which the Sanskrit appellations of most of
the Indian rivers might be, with some little time and trouble,
collected.

* For the Ikshumati, the *Oxiartes*, of Arrian, see *As. Res.*, Vol. XIV.,
pp. 420, 421; also *Indische Alterthumskunde*, Vol. I., p. 602, first foot-note;
and, for the Ikshumālavi, &c., p. 445, *supra*, with the Translator's note
thereon. Further, the *Nāṭi-mayūkha* names the Ikshukā.

† In the Bengal recension of the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa* XL., 20,
the Chandam, 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 Śiprā is no va-
riant of the Vaidik Śiprā. See M. Vivien de Saint-Martin's *Géographie
du Vēda*, p. 53, first foot-note.

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

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

Signor Gorresio takes this word as an epithet of the Kutila: Bengal
recension of the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XL., 20.

¶ *Kishkindhā-kāṇḍa*, XL., 24, Bengal recension. In the corresponding
passage of the genuine *Rāmāyaṇa*, XL., 21, the Saraswatī appears un-
qualified; 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, Pāṇchālas,¹ Sālwas,^{*} Mādreyas, and dwellers in thickets (Jāngalas),[†] Śūrasenas,² Kalingas,³ Bodhas,⁴ Mālas,⁵ Matsyas,⁶ Suku-

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

² The Śūrasenas were the inhabitants of Mathurā, the Suraseni 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 Cadigā; and Pliny, Calingē proximi mari.

⁴ One of the tribes of Central India, according to the Vāyu. It is also read Bāhyas.

^{*} Vide pp. 133–135, *supra*; and compare the *Mārkaṇḍeya purāṇa*, LVIII., 6. In the Bengal recension of the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLIII., 23, they are classed among the western nations. In the *Haima-kośa*, IV., 23, we have the Sālwas or Kārakukshyas.

[†] The original is **माद्रेयजाङ्गलाः**, Madreyajāṅgalaḥ, the meaning of which is, not “Madreyas and dwellers in thickets”, but “dwellers in the Madra thickets”. Similarly we have the Kurujāngalas. That there was, however, a tribe called Jāngalas, is clear from the *Mahābhārata*, *Udyoga-parvan*, 2127. Also see pp. 161, 163, and 176, *infra*.

; See, for the Kurus and Pāṇchālas, pp. 132–134, and foot-note, *supra*.

§ For Kalinga and the Kalingas, compare pp. 132–134, *supra*, and p. 166, *infra*. Also see Col. Wilford, *Journ. As. Soc. Beng.*, 1851, p. 233.

Proximate, apparently, to the Bāhyā river, of which mention is made in the *Nīti-mayikha*.

īyas,⁷ Saubalyas,⁸ Kuntalas,⁹ Kāsikośalas,¹⁰ Chedis,¹¹ †

⁵ The Mālas and Mālavartīs are placed, in the Vāyu and Matsya, amongst the central nations. The *Mārkaṇḍeya* reads Gavavartīs. Wilford § considers Māla to be the Malbhoom of Midnapoor. As noticed in the *Megha Dūta*, I have supposed it to be situated in Chhattīsgarh.

⁶ The people of Dinajpoor, Rungpoor, and Cooch Behar. *Quarterly Oriental Magazine*, (December, 1824), Vol. II., p. 190, first foot-note.

⁷ Read Kuśāṇḍas, Kuśalyas, Kuśādhyas, Kisādhyas, and placed in Central India.

⁸ Also Sauśalyas and Sauśūlyas.

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 Kumāra*. *Quarterly Oriental Magazine*, September, 1827, **

¹⁰ A central nation: Vāyu. The *Rāmāyaṇa* †† 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 Upahālakas.

† Professor Wilson put “Chedyas”.

‡ I find, in MSS., that the *Mārkaṇḍeya* names the Māladās and Gavavartilas among the eastern nations. The printed edition reads—LVII., 43—Mānadas and Mānavartikas.

§ *Asiatic Researches*, Vol. VIII., p. 336.

See Professor Wilson's *Essays, Analytical, &c.*, Vol. II., p. 329, note on verse 99 of the translation of the *Meghadūta*.

¶ 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.

†† *Kishkindhā-kāṇḍa*, XI., 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 colloquial, at least in part, with the present District of Jubulpoor. See *Journal of the American Oriental*

Matsyas,¹ Kārūshas,² Bhojas,³ Sindhupulin-

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Purāṇas, as Rāṇastambha.⁷

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

² Situated on the back of the Vindhya range: Vāyu and Matsya. They are generally named with the people of Mālava, ¶ which confirms this locality. They are said to be the posterity of Kārūsha, one of the sons of the Manu Vāivasvata.^{**}

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

Society, Vol. VI., pp. 517, 520-522, 533; and *Journal As. Soc. Beng.*, 1861, pp. 317, *et seq.*; 1862, pp. 111, *et seq.*

* It seems scarcely established that any division of India was ever called Rāṇastambha. See *Journal Amer. Orient. Soc.*, Vol. VI., pp. 520, 521. For Rāṇastambhramara, see *Transactions of the Royal As. Soc.*, Vol. I., p. 143, Colebrooke's foot-note.

† Udayana here referred to is, indeed, called Vatsarāja, but in the sense of Rājā of Vatsa, not in that of Rājā Vatsa. Vatsa was the name of his realm, and Kauśāmbī, that of his capital. See my edition of the *Vāsaradattā*, 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 *Mahābhārata*, *Sabhā-parvan*, 1105 and 1108, notice is taken of the king of Matsya and of the Aparamatsyas; and, at 1082, the Matsyagure as an eastern people. They are placed among the nations of the south in the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLII., 11; while the Bengal recension, *Kishkindhā-kāṇḍa*, XLIV., 12, locates them in the north.

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

¶ M. V. de Saint-Martin *Étude sur la Geog. Grecque*, &c., p. 139 suggests that the Kārūshas may be identifiable with the Chrysei of Pliny.

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

dakas,^{1*} Uttamas,² Daśārṇas,^{3†} Mekalas,⁴ Utkadifferent times, appear to have occupied different positions. ‡ They were a kindred tribe with the Andhakas and Vṛishnīs, and a branch of the Yādavas. § A Bhoja Rājā 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 Bhojakāṭa,** a city near the Narmadā, founded by Rukmin, brother-in-law of Kṛishṇa, and, before that, prince of Kundina 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 Pulindai 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 सिन्धुपुलिन्धका: it may be that we should read 'Sindhus and Pulindakas'. That *pulinda* means "barbarian" is unproved.

† The *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLII., 9, makes mention of cities of Daśārṇa in the south; and the *Mahābhārata*, *Sabhā-parvan*, 1189, places Daśārṇas 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 *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLII., 15.

§ In the *Rīgveda*—see Professor Wilson's Translation, Vol. III., p. 85—mention is once made of people called Bhojas, whom Sayāṇa explains to be Kshatriya descendants of Sudas. *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 Bhoja. 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 *Vāsaradattā*, 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 *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLII., 17, and XLIV., 12, the Pulindas appear both in the south and in the

las,⁵ Pāṇchālas,⁶ Kauśījas,⁷ Naikapriśthās,⁸ Dhu-

² In the other three Purāṇas* we have Uttamārājas, on the Vindhya range.

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

⁴ A Vindhya tribe, according to the other Purāṇas. The locality is confirmed by mythological personations; for Mekala is said to be a Rishi, the father of the river Narmadā; thence called Mekalā and Mekalakanyā. § The mountain where it rises is also called Mekalādri. § The Rāmāyaṇa places the Mekalas amongst the southern tribes.

⁵ Utkala is still the native name of Orissa.

⁶ These may be the southern Pāṇchālas. When Droṇa overcame Drupada, king of Panchāla, as related in the Mahābhārata, Ādi Parvan, ¶ he retained half the country, that north of the

north. The real *Rāmāyaṇa*, A. C., XLIII., speaks of the northern Pulindas. Also see my third note at p. 170, *infra*.

* As in the *Mārkandeya*, LVII., 53.

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

The only Chhattisgarh 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 Vindhya and the Nerbudda, from what may more reasonably be conjectured to have been the site of Daśārāja, namely, the neighbourhood of the Daśārāja river. The oral traditions of the vicinity to this day assign the name of Daśārāja to a region lying to the east of the District of Chundeyree. This I learnt on the spot.

For the Daśārāja river, see the Translator's note at pp. 154, 155, *supra*, and my fourth annotation thereon.

‡ *Abhidhāna-ratna-nalā*, III., 52; Mekalakanyakā, in the *Amara-kośa*, I., 2, 3, 32; etc.

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

The Narmadā is said to spring from the Rikshavat mountains in the *Rāmāyaṇa*, *Yuddha-kāṇḍa*, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the *Vāyu-purāṇa* at p. 131, foot note, *supra*.

¶ As in the Bengal recension, so in the genuine work, *Kishkindhā-kāṇḍa*, XLI., 9.

• *Ślokas* 5511-5513.

ndharas,⁹ Sodhas,¹⁰ Madrabhujingas,¹¹ Kāśis,¹² Apa-

anges, and restored to its former chief the other half, south that river, as far as to the Chumbul. The capital of the latter became Mākandī on the Ganges; and the country included so Kāmpilya, the Kampil of the Mohammedans, but placed, them, in the Doab.* The capital of the northern portion is Ahikshatra, a name traceable in the Adisathrus of Ptolemy, † though the position differs. But Ahikshatra, or Ahichchhatra, ‡ 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 Rāmāyaṇa, and other

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

Kāmpilya has long been, to the Jains, a holy city. See Sir H. M. Elliot's *Supplemental Glossary*, Vol. I., p. 203.

† M. V. de Saint-Martin *Étude sur la Géog. Grecque, &c.*, pp. 324, 7--sees Ahikshatra in Ptolemy's *Asiaticæ*; and he locates the Adisathri

the south of the Vindhya mountains. And see *As. Res.*, Vol. XIV., p. 394.

‡ A kingdom so called is spoken of in the *Mahābhārata*, *Ādi-parvan*, 15; and the city of Ahichchhatra is named in the stanza next following.

§ In his note to *Selections from the Mahābhārata*, p. 34, Professor

Wilson writes as follows: "Ahichchhatra, in the country of Ahichchhatra,

a city of some importance in Hindu tradition; as the Brahmans who

introduced their religion into the Deccan are said to have come from

ence. We have no indication more precise of its position than as is

re 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

which was not far from the Vindhya, I have suggested in the *Journal*

Soc. Beng., 1861, pp. 197, 198.

¶ The passage of the *Rāmāyaṇa* here referred to runs thus, in the

genuine work, *Kishkindhā-kāṇḍa*, XI., 26, 27:

कर्णप्रावरणायैव तथा चाप्यष्टकर्णकाः ।

घोरलोहमुखायैव जवनायैकपादकाः ॥

अत्रया बलवन्तश्च तथैव पुरुषादकाः ।

स्त्रीश्च चूडाश्च हेमाभाः प्रियदर्शनाः ॥

rakāśis, Jātharas, Kukuras, Dasārnas, Kuntis, Avam-works, enumerated amongst tribes, the Karna-pravarānas, 'those who wrap themselves up in their ears';⁸ Ashva-karnakas, 'the eight-eared,' or Oshtha-karnakas, † 'having lips extending to their ears'; Kākamukhas, 'crow-faced'; Ekapādukas, 'one-footed,' or rather 'one-shipperd'; 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 Kirātas, 'barbarians,' and Yavanas, either Greeks or Moham-medans.

⁹ A preferable reading seems to be Yugandhara. A city in

Here we have, named with the Kirātas, the Karna-pravarānas, Oshtha-karnakas, Lohamukhas, and Ekapādakas.

According to the commentator, the Karna-pravarānas had ear flaps as wide as a sheet; the Oshthakarnakas were furnished with ears that reached to their lips; the Lohamukhas presented faces of a harsh iron-like black colour; and the Ekapādakas were one-footed, and yet fleet—*parvata*.

Professor Wilson's Yavanas (an inferior reading) thus disappear; and his Kākamukhas become Lohamukhas. The Bengal recension of the *Ramāyana* here has Kalamukhas, 'black-faced'.

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

† In the *Mahābhārata*, *Sabha-parvan*, 1175, we read of the race of Ushtrakarūkas, or the 'Camel-eared'. Captain Fell (*Calcutta Annual Register* for 1822, Chapter V., p. 50) reads "Oshthakarnakas"; and upon this word Professor Wilson there remarks: "The Oshthakarnakas, or people whose lips and ears join, remind us of some of the marvels of Otesias; 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 India of Otesias*, pp. 19–38. In that tract, at p. 29, the author writes: "Even Herodotus is not free from incredible fictions; but Megasthenes and Deimachus seem especially to have been authorities for such marvels as men wrapped up in their ears, destitute of mouths and noses, one-eyed, long-legged, and having the fingers bent backwards, satyrs with square heads, serpents swallowing oxen, horns and all, pigmies, and gold-making ants. Amidst these extravagances, however,

tis,¹³ Aparakuntis,¹⁴ Goghnatas,¹⁵ Mandakas, Shañ-
the Punjab, so called, is mentioned in the Mahābhārata, Karna Parvan.²

¹⁶ Read Bodhas, † Godhas, and Saudhas. There is a Rajput tribe called Sodha.

¹⁷ This may consist of two names; and is so read in MSS.; or the latter term occurs Kalingas. Both terms are repeated. Besides the Madra of the north, a similar word, Madra, is applied to Madura in the south. Asiatic Researches, Vol. IX., p. 428. § The Rāmāyana has Madras in the east, as well as in the north.

¹⁸ The people of the Benares district and that opposite. ¶

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."

* *Shloka* 2062; Vol. III., p. 73.

† See, for a people of the same appellation, p. 146, *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 Bhutan." 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 Purānas 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 Bologae of Ptolemy and Pliny. *Étude sur la Géog. Grecque*, &c., pp. 208, 209.

§ Or Colebrooke's *Miscellaneous Essays*, Vol. II., p. 273, second foot-note. Colebrooke there prints, but does not endorse, an opinion of Major Mackenzie, who takes Madra to be one with "Madura and Trichinopoly." Madura is generally considered to be a corruption of Mathurā.

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-druma-kalikā*, of the city of Vārānasi, in the territory of Kāśi.

ḍas,¹⁶ Vidarbhas,¹⁷ Rūpavāhikas,¹⁸ Aswakas,¹⁹ Pānī-
śurāshṭras, Goparāshṭras,²⁰ Karitis,²¹ the people of

¹⁶ The inhabitants of Oojein.

¹⁷ These should be opposite to the Kuntis;† but where either is situated does not appear.

¹⁸ The best reading is Gomanta, part of the Konkani about Goa.

¹⁹ The more usual reading is Khandas: one MS. has Parīas.

²⁰ 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 Rāmāyana‡ and the Purāṇas, § amongst the countries of the south.

²¹ Also Rūpavāsikas. There is a Rūpā river from the Śukti-
mat mountain, the vicinity of which may be alluded to. We have Rūpasas or Rūpapas amongst the southern tribes of the Purāṇas.

¹⁹ Read, also, Asmalas and Asmakas. The latter are enumerated amongst the people of the south in the Rāmāyana, and in the Vāyu, Matsya, and Markaṇḍeya* Purāṇas. There is a prince of the same name, of the solar dynasty.

²⁰ Gova or Kuva is an ancient name of the Southern Konkani, 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.

²¹ Also read Kulatis and Pānītakas.

* It has been proposed to identity this people with the Assaceni of Arrian's *Indische Alterthumskunde*, Vol. I., sixth note; Vol. II., p. 129, *et al.*; M. V. de Saint Martin's *Étude sur la Géog. Grecque*, &c., pp. 39-47.

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

‡ *Kishkindhā-kāṇḍa*, XII., 10.

§ As in the *Markaṇḍeya*, LVII., 47.

¶ But only in the Bengal recension: *Kishkindhā-kāṇḍa*, XII., 47. Also see a note on Book IV., Chap. XXIV., of the present work.

The *Harsha-charita* speaks of a Bharata, king of Asmaka. See my *Vāsavalattā*, Preface, p. 52.

¶ LVII., 48.

Adhivājya,¹ Kulādya,² Mallarāshṭra,³ and Kerala;⁴
the Vārapāsīs,⁵ Apavāhas,⁶ Chakras,⁷ Vakraṭapas and
Śakas,⁸ Videhas,⁹ Māgadhas,¹⁰ Swakshas,¹¹ Mala-

¹ Read, also, Adhivājya and Adhivāshṭra, which mean the same, 'the over or superior kingdom.'

² Also Kuśādhyā, Kuśanda, and Mukuntha.

³ Also Vallirāshṭra. There are Mallas in the east, along the foot of the Himālaya,† in Bhīma'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 Purāṇas, Mahārashṭra, the Mahratta country, which may be here intended.

⁴ Two copies read Kevada: one, Kambala. The text is, probably, wrong, as we have Kerala below, p. 177.

⁵ Also Vārāyāsīs and Vāravāsīs. One copy has, what is likely to be most correct, Vānarāsyas, 'the monkey-faced people.'

⁶ Read Upavāha and Pravāha.

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 Sacæ 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 Tīrhoot.*

¹⁰ The people of South Behar.

¹¹ Also read Mahiyas and Suhmas: the latter is, probably, correct. The Suhmas and Prasuhmas were found in the east by Bhīma:‡§ and Suhma is elsewhere said to be situated east of

* Printed अधिवाज्यकुलादयः, *i. e.*, Adhivājyakulādya, if anything.

† And see p. 166, *infra*, note 6. ‡ *Mahābhārata, Sabha-parvan*, 1077.

§ See M. V. de Saint Martin's *Étude sur la Géog. Grecque*, &c., p. 103. On the Malli of Pliny, see the same work, pp. 295, 296.

This, as केवलं, is the best reading. It qualifies Mallarashṭra.

¶ In the *Kalpa-druma-kāṭikā* of Lakṣmivallabha, the Jaina, we read of a country called Mahavideha. In its western section were the towns of Pratishthana and Muka; and to its eastern section belonged the town of Vitaśokha, in the district of Salilavatu. ** *Mahābh., Sabha-p.*, 1030.

yas,¹ and Vijayas:² the Angas,³ Vangas,⁴ Kalingas,⁵ and Yakrillomans, Mallas,⁶ Sudellās,⁷ Pradhīdas, Māhikas⁸

Bengal, towards the sea;* the king and the people being Mlechchhas, that is, not Hindus. It would correspond, therefore, with Tipperah and Aracan.

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

² We have Pravijayas in the east, according to the Purānas;‡

³ Anga is the country about Bhagulpoor, of which Champā was the capital.§

⁴ 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 Bhūmas Dig-vijaya we have two people of this name, both in the east; one along the foot of the Himalaya, and the other, more to the south.¶

⁷ Uniformly read, in the MSS., Sudeshna.

⁸ Three copies read Mahishas. We have Mahishakas amongst the southern people, in the Purānas; and a Mahishika‡‡ in the Rāmāyaṇa, also in the south. The latter may be connected with Mahishmati,|| which Sahadeva visits, in his southern invasion. §§

* See my third note at p. 157, *infra*.

† They appear as an eastern people in the Bengal recension of the *Ramayana*, *Kishkindhā-kāṇḍa*, XL., 29. — As in the *Harivamśa*, LVII., 13.

‡ The Bengal recension of the *Ramayana*, *Kishkindhā-kāṇḍa*, XLIII., 8 places Angas in the west; and in the east, also, as does the real *Ramayana*. At p. 156, *supra*.

¶ *Mahabharata*, *Sabha-parvan*, 1077 and 1086. And see the Translator's third note in the last page.

** As in the *Markandeya*, LVII., 16. And we find them in the *Ramayana*, *Kishkindhā-kāṇḍa*, XLII., 10, among the southern nations.

‡‡ There is a Mahishika river in the Bengal recension of the *Ramayana*, *Kishkindhā-kāṇḍa*, XL., 21.

|| See Lassen's *Indische Alterthumskunde*, Vol. I., p. 567, second foot-note.

§§ See the *Mahabharata*, *Sabha-parvan*, 1150, where we find Mahishmati,

id Śasikas,¹ Bāhlikas,² Vāṭadhānas,³ Ābhrās⁴ and id which has been elsewhere conjectured to be in Mysore. (*Calcutta Annual Register*, 1822.⁵) There is, also, a Māhishmati on the road to the south (*Mahābhārata*, *Udyoga Parvan*), which is commonly identified with Chulī 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 extracts from them eight horses: Dig-vijaya.

² Also read Bāhikas, ¶ which we may here prefer, as the Bāhikas 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 translation of Sahadeva's *Digvijaya*, from the *Mahābhārata*, *Sabha-parvan*, 1051-1182, there remarks: "Mahishmati should be, here, Mysore; the latter being only another form of the same word, implying the country *Mahish*, either a demon so called, or the buffalo."

‡ The Mhyssir 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-
theśwara. I ascertained, on the spot, that the place is now invariably
called Maheśwar simply.

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

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

In the *Mark. parv.*, LVIII., 27, the Rishikas are assigned to the south. In the *Mahabharata*, *Sabha-parvan*, 1033 — 1036.

¶ See Lassen's *De Pontopotamia Indica*, p. 21; *Zeitschrift für die Kunde des Morgenlandes*, Vol. III., pp. 134 and 242; *Indische Alterthumskunde*, d. I., p. 822, first foot-note, *et al.*; M. V. de Saint-Martin's *Memoire analytique*, &c., p. 79, foot-note; and Muir's *Original Sanskrit Texts*, Part II., 364 and 481, *et seq.*

‡akwa is a synonym of Bāhika in the *Haima-kosa*, IV., 25. But see V. de Saint-Martin's *Memoire Analytique*, &c., p. 79, foot-note.

** Vide p. 175, *infra*, text and notes.

‡‡ See the passage translated by Professor Wilson in the *Asiatic Researches*, Vol. XV., pp. 108, 109. Also see Lassen's *De Pontopotamia Indica*, pp. 73, *et seq.*

Kálajoshakas,* Aparāntas,† Parāntas, Pahnavas,‡

tend the different nations of the Punjab, from the Sutlej to the Indus.

* These are included amongst the northern nations: Vāyu, &c. But, in Nakula's Dig vijaya, they are in the west.†

† The Ābhiras,‡ according to the Purānas, are also in the north:§ in the Rāmāyana and Mahābhārata, Sabha Parvan,¶ they are in the west. The fact seems to be, that the people along the Indus, from Surat to the Himalaya, 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.

‡ The MSS. read Kālatoyakas; a people placed, by the Purāṇas, in the north.

¶ The Vāyu reads Aparāntas, a northern nation. There are Aparytic 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, Parāntas; the latter signifying those beyond, and the former those not beyond the borders.** The latter has, for Parāntas, Paritas; and the Matsya, Paradas.††

‡ Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu,‡ the Rāmāyana, 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 *Mahābhārata*, *Sabha parvan*, 1190.

‡ Vide p. 133, *supra*, and my first note there; also p. 184, *infra*, text and notes.

§ The *Mārkaṇḍeya purāṇa*, LVII., 47, and LVIII., 22, locates Ābhiras in Southern India.

|| Only in the Bengal recension; *Kishkindha-kāṇḍa*, XLIII., 5.

¶ *Śloka* 1192.

** On the meaning of this term, see Goldstücker's *Sanskrit Dictionary*, p. 170, where it is shown that by Parāntas "the inhabitants of the western borders" are probably here intended.

†† See my third note at p. 183, *infra*. ‡ X., 44.

|| Bengal recension only, *Kishkindha-kāṇḍa*, XLIII., 21. The Pahlavas are there named as dwelling in the western region.

armamañḍalas,¹ Atavisikharas and Merubhūtas,² āvrīttas, Anupāvrīttas, Swarāshītras,³ Kekayas,⁴ itāparāntas,⁵ Māheyas,⁶ Kakshas,⁷ dwellers on the rāṇas,* &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.†

† Also Charmakhāndikas; but the sense is the same; those living in the district, Mandala, or Khāṇḍa, of Charma. They are northern people: Vāyu, &c. Pliny mentions a king of a people called, "Charmarum rex."‡

‡ Read Marubhaumas; more satisfactorily, as it means the inhabitants of Marubhūmi,§ 'the desert;' the sands of Sindh.

§ Also Surāshītras, which is, no doubt, more correct; the inhabitants of Surat.

¶ The Kekayas or Kaikeyas appear amongst the chief nations in the war of the Mahābhārata; their king being a kinsman of śhūna. The Rāmāyana, II., 53, specifies their position beyond, west of, the Vipāsā.

‡ We have, in the Purāṇas, Kuttapracharanas and Kuttaprayasas amongst the mountain tribes.¶

¶ These may be people upon the Mahi river.** They are named amongst the southern nations by the Vāyu, &c.; but the text is, evidently, intended.

‡ Read, also, Kachchhas.†† The Purāṇas have Kachchhiyas. As in the *Mārkaṇḍeya*, LVIII., 30, 30.

Lassen thinks they are the *Házars* of Herodotus. See *Indische Alterthumskunde*, Vol. I., pp. 432, 433.

M. V. de Saint-Martin *Étude sur la Géog. Grecque*, &c., p. 205 – it improbably allies the Charmas with the Chamars of the present day. – see Sir H. M. Elliot's *Supplemental Glossary*, Vol. I., pp. 177, 178. The Marubhumis are named between the Gandharas and the Kaikeyas – as a western people, in the Bengal recension of the *Rāmāyana*, *kīkindha-kāṇḍa*, XLIII., 24.

See Lassen's *De Pontopotamia 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 Kuntaprayasas – or, it may be, two tribes, the Kuntas and Prāvarasas – are enumerated among mountain tribes in the *Mārkaṇḍeya-purāṇa*, LVII., 57. Kuthaprayarayas 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 Andhas¹ and many (tribes) residing within and without the hills: the Malajas,² Māgadhas, Mānavarjakas;³ those north of the Mahi (Mahyuntaras), the Prāvrishēyas, Bhārgavas,⁴ Pundras,⁵ Bhar-

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

¹ Also read Adhya, Antya, and Andhra.[†] The latter is the name of Telingana; the Andhrī of Pliny.

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

³ Also Mānavalakas.

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, Dinajpore, and Rangpore; Nadiya, Beerbhoom, Burdwan, part of Midnapore, and the Jungle Mahals; Rangarh,

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

† See the *Ramayana, Kishkindha-kāṇḍa*, XLII., 12.

‡ In the *Āitareya brahmana*, VII., 18, it is said that the elder sons of Viśvamitra were cursed to become progenitors of most abject races, such as Andhas, Pundras, Śabaras, Palindas, and Matibhas. See Dr. R. Roth's *Zur Literatur und Geschichte des Veda*, p. 133.

§ The Maladas are taken to be the Melindae of Pliny, by M. V. de Saint Martin, in his *Étude sur la Géog. Græco-Inde*, p. 298, 299.

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

Mahabharata, Sabha-parvan, 1082. In the *Drona-parvan*, 183, they are placed in the north. The *Markandeya-purāṇa*, LVII., 43, where the Calcutta edition has Māndas, locates them in the east of India.

¶ Some inconclusive dissertation on the abode of the Bhārgavas will be found in M. V. de Saint-Martin's *Géographie du Veda*, pp. 153-155.

** In the *Ramayana, Kishkindha-kāṇḍa*, XLI., 12, Pundra is a southern country. Also see my third note in this page.

gas,¹ Kirātas, Sudeshītas; and the people on the Yamunā* (Yāmunas), Sakas, Nishādas,² Nishadhas,³ Ānartas;⁴ and those in the south-west (Nairritas), the Pachete, Palamow, and part of Chunar. See an account of Pundra, translated from what is said to be part of the Brahmānda section of the Bhavishyat Purāṇa. Quarterly Oriental Magazine, December, 1821.

¹ There is considerable variety in this term: Lārga, Mārja, Samuttara, and Samantara. Probably, neither is correct. Bhārgas are amongst the people subdued in the east by Bhīma. †

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-yoshūi river; and roads lead from it across the Riksha mountain to Avanti and the south, as well as to Vidarbha and to Kōśala. § Nalopākhyāna. See, 9.

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

* The people on or about Mount Yamuna? This mountain is named in the *Ramayana, Kishkindha-kāṇḍa*, XLI., 21. It is in the east.

† *Mahabharata, Sabha-parvan*, 1085.

‡ Colonel Tod, *Annals of Rajasthan*, Vol. I., p. 89,--following oral tradition, locates Nala at Nurwar, 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 Nurwar is, probably, thereby intended; but what Nala was he of Nalapura? See *Journal of the Archaeological Society of Delhi*, Jan., 1853, pp. 42-46.

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

§ See, for the original, with a literal translation, of what is here abstracted, my note at pp. 144-146, *supra*. The only inference to be drawn from the passage in question, as to Nala's locality, is, that it was to the north of Avanti. If by Avanti 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 *Ramayana*, Bengal recension, *Kishkindha-kāṇḍa*, XLIII., 13.

Durgalas, Pratimāsyas,¹ Kuntalas, Kuśalas,² Tīragra-

be the descendants of Ānarta, the son of Saryāti, who founded the capital Kuśasthali, afterwards Dwārakā, on the sea-shore in Gujerat.*

¹ Also Pratimāsyas; those opposite or adjacent to the Matsyas.

² Also Kuśajas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Kāśikośala above. † Kośala is a name variously applied. Its earliest and most celebrated application is to the country on the banks of the Sarayū, the kingdom of Rāma, of which Ayodhyā§ was the capital. Rāmāyana, I., S. 5. In the Mahābhārata we have one Kośalā¶ in the east, and another in the south, besides the Prāk-kośalas** and Uttara-kośalas†† in the east and north. The Purāṇas place the Kośalas amongst the people 'on the back of Vindhya'; and it would appear, from the Vāyu, that Kuśa, the son of Rāma, transferred his kingdom to a more central position; he ruled over Kośala at his capital of Kuśasthali or Kuśāvati,‡ built upon the Vindhyan precipices: **विन्ध्यपर्वतसानुषु।** The same is alluded to in the Pātala Khanda of the Padma Purāṇa, and in the Raghu Vamśa, §§ for the purpose of explaining

* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson asserts that Ānarta was "part of Cutch or Gujerat".

† *Vibh.* p. 157, *supra*.

‡ Professor Wilson here had "Kośala". And throughout the note here annotated he used Kośala and Kośala; that is to say, the name of a country and that of its capital indiscriminately.

§ Itself called Kośala and Uttarakośala. See the *Haima-kośa*, IV., 41; and the *Trikāṇḍa-śeṣa*, II., 1, 12.

¶ *Bala-kāṇḍa*, V., 5.

¶ *Sabha-parvan*, 795.

** *Ibid.*, 1117.

†† *Ibid.*, 1077.

‡ Kuśasthali is a synonym of Dwārakā; see Professor Wilson's fourth note in the last page. The authority for recognizing a second Kuśasthali, identifiable with Kuśāvati, is not known to me.

§§ XVI., 25.

rasenas, Ījikas,¹ Kanyakāguṇas, Tilabhāras, Sa-
Madhumattas,² Sukandakas, Kāśmīras,³ Sindhu-

n of Kuśa to Ayodhyā. Certainly in later times, the of Kośala lay south of Oude; for, in the Ratnāvalī, the of Vatsa† surrounds the king of Kośala in the Vindhya is (Hindu Theatre, Vol. II., p. 305); and, as noticed in work, (p. 267.) we have, in the Purāṇas, Sapta Ko- seven Kośalas.‡ An inscription found at Ratnapur in garh, of which I have an unpublished translation, states leya, the governor of Malahari Maṇḍala, having obtained ir of Pṛithvideva, king of Kośala, was enabled to build and dig tanks, &c.; indicating the extension of the power a across the Ganges in that direction. The inscription Samvat 915, or A. D. 858. The Kośala of the Purāṇas he dramatic and poetic writers was, however, more to , along a part of the Vindhya range.§ Ptolemy has a ssula in the south; probably one of the Kośalas of the

o Itikas; perhaps the Ishikas or Aishikas of the Vāyu, eople of the south.

• people of Kashmir.¶

o *Haima-kośa*, IV., 24, the Mādhumattas are the same as the , who are mentioned just below, in the text here benoted.

ny second note at p. 158, *supra*.

he words "in the seven Kośalas" see Book IV., Chap. XXIV. sent work. On reaching that chapter, I shall remark on the expressions from which Professor Wilson inferred that the Ko- seven in number.

pears, from the passage of the *Mahābhārata* quoted in my p. 144—146, *supra*, a part, at least, of one of the Kośalas das lay to the south of Vidarbha. Professor Lassen's map ying his *Indische Alterthumskunde*, is, accordingly, to be modified. *Indische Alterthumskunde*, Vol. I., p. 129, third foot-note.

e are Kāśmīras in the west, according to the Bengal recension *māyāna*, *Kishkindhā-kāṇḍa*, XLIII., 22; and according to the *ya-purāṇa*, LVII., 52.

ándhāras,² Darsakas,³ Abhisāras,⁴ Utūlas,⁵

the chief tribes engaged in the war of the Mahābhā-
māyana⁶ places them in the west; the Purānas,[†]
The term Sindhu shows their position to have been
s, apparently in the Punjab.

s, also, a people of the north-west, found both on
e Indus and in the Punjab, and well known, to
rs, as the Gandarī and Gandarīdai. Asiatic Re-
XV., p. 103; also Journal of the Royal Asiatic
unt of the Foo-kie ki. §

e context, this should, probably, be Darvakas; the
istrict usually specified in connexion with the suc-

e the inhabitants of the country bordering on Kash-
uth and west; known, to the Greeks, as the King-
res. It often occurs in composition with Dārva-
ra.[•] Asiatic Researches, Vol. XV., p. 115.^{**}
d Utūlas and Kulūtas.†† The Rāmāyana has Ko-
ulūtas amongst the western tribes.

ension, *Kishkindhā-kāṇḍa*, XLIII., 11.
Mahābhārata, LVII., 36; also see LVIII., 30. There were
ast: *Mahābhārata*, *Drōṇa-parvan*, 184. And see pp. 133,
avira. Kumārika; *Haima-kosa*, IV., 26.

117. The paper was written by Professor Wilson.
r., M. V. de Saint-Martin's *Étude sur la Geog. Grecque*,
I.; and Sir H. M. Elliot's *Historians of Muhammadan*
30, fourth foot-note

or Wilson's *Arana Antiqua*, p. 190.

s *Indische Alterthumskunde*, Vol. II., Appendix, pp. XXXIX.
bhārata, *Drōṇa-parvan*, 3380; *Kaśīa-parvan*, 3652.

anslator's third note in the next page.

as – not Kulūtas – are a real people. See Professor Wilson's
Vol. II., p. 165; M. V. de Saint-Martin's *Mémoire Anti-*
81–84; and his *Étude sur la Geog. Grecque*, &c.,

ension, *Kishkindhā-kāṇḍa*, XLIII., 8

Śaivalas,¹ and Bāhlikas;² the people of Darvī,^{3*} the
Vānavas, Darvas,† Vātajāmarathoragas,‡ Bāhūbādhas,⁴
Kauravyas, Sudāmans,⁵ Sumallikas, Badhmas, Karisha-

¹ Also with the short vowel, Śaivalas.

² The Vāhlikas or Bāhlikas§ 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 Bakh.
It is specified, in the Mahābhārata, Udyoga Parvan, as famous
for its horses; a reputation the country bordering upon it, at least
Bokhara and Maimena, still preserves; and, in Arjuna's Dig-vi-
jaya,^{**} it is said to be difficult of approach.

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

⁴ Also read Bahuvādyā and Bahuradā.

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

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

† What is the relation between the Darvas and the Dārvas? But
should not we here read Vanavadarvas?

‡ I assume that Professor Wilson's "Vatajamarathorajas" was only
an inadvertence. Further, may not Vatajamas and Rathoragas be pre-
ferable?

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

Bengal recension of the Rāmāyana, *Kishkindhā-kāṇḍa*, XLIV., 13.

• *Rāmāyana*, *Kishkindhā-kāṇḍa*, XLII., 6; XLIII., 5, in the Bengal
recension.

** *Mahābhārata*, *Sabha-parvan*, 1030.

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

The Dārvas are supposed to be the *Agarai* of Ctesias.

‡ *Mahābhārata*, *Sabha-parvan*, 1026.

§§ See Lassen's *De Pentapotamia Indica*, p. 12, second foot-note.

kas, Kulindopatyakas,* Vátáyanas,¹ Daśárñas,² Romans,³ Kusabindus, Kakshas,⁴ Gopálakakshas,⁵ Jángalas,⁶ Kuruváriakas,⁷ Kirátas,† Barbaras,⁸ Siddhas,

¹ The MSS. agree in reading this Vátáyava or Vanayus, a people in the north-west, also famous for horses.

² A better reading is Daśapárśwa;‡ as we have had Daśárñas before.

³ Also Ropans: quere, Romans?

⁴ Also Kachchhas and Kachchhas: the last is the best reading, although it has occurred before.

⁵ Also Gopálakachchhas. They are amongst the eastern tribes, in Bhíma's Díg-vijaya.§

⁶ Or Lángalas.

⁷ Kurujángalas,¶ 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.**

* Professor Wilson had "Kulindápatyakas", a mere clerical error, I surmise. See Lassen's *Indische Alterthumskunde*, Vol. I., p. 547.

† 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 Kiránti.

‡ Or Daśárhas? See my first note at p. 178, *infra*.

§ *Mahábhárata. Sabhā-parvan*, 1077.

¶ See M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 162.

¶ To translate जाङ्गलाः कुरुवर्णकाः, '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 *Rámáyana*, Bengal recension. *Kishkindhā-kāṇḍa*, XLIV., 14, we read of the Chínas, Aparachínas, Tukháras, Barbaras, and Kám-bojas, in the north.

Vaidehas,¹ Tāmraliptakas,² Audras,³ Pauṇḍras,⁴ dwellers in sandy tracts (Saisikatas*), and in mountains (Párvatīyas†). Moreover, chief of the sons of Bharata, there are the nations of the south, the Dráviḍas,⁵ Ke-

¹ Also Dáhas, in which we should have a resemblance to the Scythian Dahae.

² Or Tāmaliptas, or Dāmaliptas: the people at the western mouth of the Ganges, in Midnapoor and Tanlook. Tāmralipti was a celebrated sea-port, in the fourth century, (Acc. of the Foe-küe-ki.) and retained its character in the ninth and twelfth. Daśa Kumāra Charitra§ and Brihat Kathā; also J. R. As. Soc.¶

³ The people of Odra or Orissa.**

⁴ The inhabitants of Pūndra: 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 Saisikatas. Neither reading is Sanskrit.

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

‡ *Journal of the Royal Asiatic Society*, Vol. V., p. 135.

§ See Professor Wilson's *Essays. Analytical*, &c., Vol. II., p. 242. The Dāmalipta there spoken of is said to be a city of Suhma.

¶ Professor Wilson means *Katha-sarit-sagara*. See his *Essays, Analytical*, &c., Vol. I., pp. 216, *et seq.*

‡ See, also, M. S. Julien's *Mémoires sur les Contrées Occidentales*, Vol. II., p. 83; and M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., pp. 303, 304.

** The Audras are the inhabitants of Udra, or, possibly, of Odra. The Odras are named, as a southern people, in the Bengal recension of the *Rámáyana*, *Kishkindhā-kāṇḍa*, XLI., 18, and as a northern people also, XLIV., 13. But the word Odra, like Dravida, *ibid.*, XLI., 18—does not seem to be of much antiquity; whereas the Udras are repeatedly spoken of in the *Mahábhárata*, and once, at least—*Sabhā-parvan*, 1174—in association with the Keralas. According to the *Haima-kośa*, IV., 27, the Udras and the Keralas were the same.

We find, according to some MSS., the Audras mentioned, between the Pauṇḍrakas and the Dravidas, in the *Loas of the Mánava*, X., 44. But see my second note at p. 184, *infra*.

†† The Pauṇḍras are, probably, the same as the Pauṇḍrikas, clearly distinguished from the Pūndras, who are named with them, in the *Mahábhárata*, *Sabhā-parvan*, 1872. ‡‡ See my seventh note at p. 180, *infra*.

ralas,¹ Prāchyas,² Mūshikas,³ and Vanavāsakas;⁴ the Karnātakas,⁵ Māhishakas,⁶ Vikalyas⁷ and Mūshakas,⁸ Jilikas,⁹ Kuntalas,¹⁰ Sauhrīdas, Nalakāmanas,¹¹ Kaukūṭṭakas,¹² Cholas,¹³ Kaunkaṇas,¹⁴ Mālavānakas,¹⁵ Samangas, Karakas, Kukkurās,¹⁶ † Dhwa-

¹ The people of Malabar proper. †

² Also Prāsyaś. Prāchyas properly means the people of the east; the Prasii of the Greeks, east of the Ganges.

³ Mūshika is the southernmost part of the Malabar coast; Cochin and Travancore.

⁴ Also Vānavāsins and Vānavāsikas; the inhabitants of Banawasi, the Banawasi 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 Karnāṭa or Carnatic.

⁶ The people of Mysore; see note 8 at p. 166, *supra*.

⁷ Also Vikalpas.

⁸ Also Pushkalas.

⁹ Also Karnikas.

¹⁰ Read Kuntikas.

¹¹ Various read Nalakālaka, Nabhakāmana, and Tilakanija.

¹² Kaukundaka and Kaukuntaka.

¹³ The inhabitants of the lower part of the Coromandel coast; so called, after them Cholanamādala.

¹⁴ People of the Concan. According to some statements, there are seven districts so named. §

¹⁵ Malavānara and Śālavāṇaka.

¹⁶ These two words are sometimes compounded as Kukkurāṅgāra. It is also read Kamrājada.

* They are again mentioned in the *Mahābhārata, Sabhā-parvan*, 1872. The *Trikāṇḍa-śeṣa*, II., 1, 10, makes them the same as the Daśarhas.

The Bengal recension of the *Rāmāyaṇa, Kishkindhā-kāṇḍa*, XLI, 14, names the Kukkurās, immediately after the Daśarhas, as a southern people. Should we there read Kukkurās and Daśarhas? *Vide* pp. 139, 176, *supra*.

† The Calcutta edition of the *Mahābhārata* here adds, by an almost indubitable blunder, the Mārishas. † *Vide* p. 165, text and foot-notes, *supra*.

§ See the *Rāja-taraṅgīnī*, IV., 159. Professor Wilson had previously

jinyutsavasanketas,¹ Trigartas,² Śālwasenis, Śakas,^{3*} Kokarakas,⁴ Proshthas, Samavegavaśas.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-taraṅgīnī, † as not far from Kashmir. They are considered to be the people of Lahore. **

³ Also Vyūkas and Vūikas. The latter are specified amongst the central nations: Vāyu, &c. ††

⁴ Kokavakas and Kokanakhās.

⁵ Śāras and Vegasāras; also Parasanchārakas.

⁶ Vindhyapālakas and Vindhyamūlikas. † The latter, those at

written: "The seven Konkaṇas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Rāma Kshetra, or the greater part of the Malabar coast. They are named Kerala (Malabar), Tulunga or Tuluya, Govarāshtra (or Goa), Konkaṇa proper, Karātāba, 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, Sabhā-parvan*, 1025. But the word there is Utsavasanketa. It was a broken ॐ in the original, as printed in the Calcutta edition of the *Mahābhārata*, that seems to have given rise to "Utsavamanketa".

§ *Mahābhārata, Sabhā-parvan*, 1191. And see *Indische Alterthumskunde*, Vol. II., pp. 134, 135.

As in the *Sabhā-parvan*, 1026. In the *Mārkaṇḍeya-purāṇa*, 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 Jalandhara and Trigarta as synonyms.

** "Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotich, which is still called, by the people, *Trigart ka malk*." Professor Wilson, in Prof. Johnson's *Selections from the Mahābhārata*, p. 64, eighth foot-note.

†† *Mārkaṇḍeya-purāṇa*, LVII., 33.

‡‡ See Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 397.

las,¹ Málavas,^{2*} Mallavas,³ Aparavallabhas, Kulindas,⁴ Kálavas,⁵ Kuñthakas,⁶ Karatas,⁷ Múshakas, Tanabálas,⁸ Saníyas,⁹ Ghatasrínjayas,¹⁰ Alindas,¹¹ † Pásivátas,¹² Ta-

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

¹ Balwala and Valkaja.

² Also Malaka and Mājava.

³ Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhi makes a great figure in the traditions of Rājputana. See Tod's *Rajasthan*. §

⁴ One of the tribes in the west, or north-west, subdued by Arjuna.

⁵ Kālada and Dohada.

⁶ Kuñdala, Karantha, and Mañdaka. The latter* occurs, in the Rāmāyaṇa,** amongst the eastern nations.

⁷ Kurata, Kunaka.

⁸ Stanabāla.

⁹ Satirtha, Satiya, Nariya.

¹⁰ The Srinjayas are a people from the north-west, amongst the warriors of the Mahābhārata. The reading may be incorrect. It occurs also Pātisrinjaya.

¹¹ Also Aninda.

¹² Also Sivata, Sirāla, Syuvaka.

* Vide pp. 133, 134, *supra*. There were Malavas in the north: *Mahābhārata, Droṇa-parvan*, 183. The *Rāmāyaṇa, Kishkindhā-kāṇḍa*, XL, 22, places them in the east. The Bengal recension does not know of them.

† Formerly printed "Alindayas",—by oversight, I suppose.

‡ In the *Mārkaṇḍeya-purāṇa*, LVII, 47, I find Vindhya-mauleyas.

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

Mahābh., Sabha-parvan, 997. Professor Wilson—in Prof. Johnson's *Selections from the Mahābhārata*, p. 65—says that the Kulindas, "as appears from the context, are mountaineers. They were, probably, neighbours of the Trigartas." Also see *Indische Alterthumskunde*, Vol. I, p. 547.

* Of which Mañduka is a variant recognized by the commentator.

** In one MS. of the Bengal recension of this poem, *Kishkindhā-kāṇḍa*, XL, after stanza 24, is a half-stanza which registers, as eastern peoples, the Dravidas, Malivas (*sic*), Madras, Pattanas, and Mañdakas. See Signor Gorresio's edition of the *Rāmāyaṇa*, Vol. VIII, p. 333, note 40.

nayas,¹ Sunayas,² Daśividarbhas,³ Kāntikas,⁴ Tangañas,⁵ Paratangañas, northern and other fierce barbarians (Mlechchhas), Yavanas,⁶ Chinas,⁷ Kāmbo-

¹ Tanapa, Stanapa, Sutapa.

² Pallipanjaka and Vidarbha.

³ Dadhividarbha; but three copies have Rishika. Great variety, and, no doubt, great inaccuracy, prevails in the MSS., in several of the names here given. They are not found elsewhere.

⁴ The reading of three copies is Kākas. There is a tribe so called on the banks of the Indus, as it leaves the mountains.

⁵ These and the following are mountaineers in the north-west. The former are placed, by the Purāṇas,* in the north; and the Vāyu includes them also amongst the mountain tribes. The Rāmāyaṇa† has Tānkana in the north.

* 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 Umā, from the Kumāra Sambhava. (*Journal As. Soc. of Bengal*, July, 1833, p. 336.) The Greeks were known, throughout Western Asia, by the term Ἴων, Yavan; or Ion, *Ἰωνες*; 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 Bengal*, Feb., 1838, p. 159.) Yona; the term Yonarāja being there associated with the name Antiochus, in all likelihood Antiochus the Great, the ally of the Indian prince Sophagasenas, about B. C. 210. That the Macedonian or Bactrian Greeks were most usually intended is not only probable, from their position and relations with India, but from their being usually named in con-
currences with the north-western tribes, Kāmbojas, Daradas, Pāradas, Bāhlikas, Śakas, &c., in the Rāmāyaṇa, Mahābhārata, Purāṇas, Manu, and in various poems and plays.

† Chinas, or Chinese, or, rather, the people of Chinese Tar-

* As by the *Mārkaṇḍeya*, LVII, 41, in MSS.; only the Calcutta edition reads Tangañas. The same Purāṇa, LVII, 56, has, in MSS., Tangañas among the mountain-tribes, for which the Calcutta edition exhibits Gurgaṇas.

‡ Bengal recension, *Kishkindhā-kāṇḍa*, XLIV., 20.

‡ By the late Rev. Dr. W. H. Mill.

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jas;¹ ferocious and uncivilized races, Sakridgrahas,² Kulatthas,³ Hūnas,^{*} and Pārasikas;[†] also Ramatary, are named in the Rāmāyaṇa[‡] and Manu,[§] as well as in the Purāṇas. § 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.

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

काञ्चनैः कमलैश्चापि काम्बोजानां प सवृतान् ।

What is meant is doubtful; probably, some ornament or embellishment of their dress. We have part of the name, or Kambū, 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 Kambōja may be explained those born in Kamba or Kambas. §§

[†] Also Sakridwaha or Sakridgaha.

[‡] Also Kulachetas and Kuntalas. The Purāṇas have Kūpathas amongst the mountain tribes.

[§] Also Pārataka. 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 *Mārkaṇḍeya*, LVII., 39. See *Indische Alterthumskunde*, Vol. I., p. 857; and the Translator's last note on Book IV., Chap. III. of this work.

[¶] *Asiatic Researches*, Vol. VI., p. 316.

^{**} They are thus associated in the *Mahābhārata*, *Vana-parvan*, 12839, 12840; and in the *Draṇi-parvan*, 182.

^{‡‡} See the *Mahābhārata*, *Draṇi-parvan*, 182.

^{§§} Bengal recension, *Kishkindhā-kāṇḍa*, XLIV., 14. There they are not named with the Yavanas and Sakas; but they are so named in the corresponding passage of the true *Rāmāyaṇa*, *Kish.-kāṇḍa*, XLIII., 12. §§ ? For the Kambojas, see *Original Sanskrit Texts*, Part II., pp. 368-370.

^{¶¶} As the *Mārka.*, LVII., 56, in some MSS. The Calcutta ed. reads Kurus-

ñas,¹ Chīnas, Daśamālikas,² those living near the Kshattriyas, and Vaisyas and Sūdras;³ also Sū-

rānas,^{*} although it is in poetical writings; † denoting, no doubt, the Persians, or people of Pars or Fars. The latter, also read Pāradas,[‡] may imply the same, as beyond (pāra) the Indus.

¹ We have Rāmāthas in Nakula's Dig-vijaya, § and in the Vāyu and Matsya.

² Daśamānas and Deśamanikas, in the north: Vāyu and Matsya.

³ The passage occurs in the Vāyu and Mārkaṇḍeya Purāṇas, as well as in the Mahābhārata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter, it occurs:

क्षत्रियो योनिवेशश्च वैश्यशूद्रानि कुलानि च ।^{*}

^{*} Vide p. 133, 176, *supra*, for Ramas, Romas, Romans, &c.

[†] As in the *Raghuvarṇsa*, IV., 60. There, as at p. 133, *supra*, we find Pārasika, the ordinary form of the word. I have corrected Professor Wilson's "Pārasika" in the text, as violating the metre of the original.

[‡] "Pāradas is used, in the Puranic lists, to represent people who live beyond the Indus; just as *ra āra* is used, in the Periplus of the Erythraean sea, to signify the ports beyond the straits." Sir H. M. Elliot. *Historians of Muhammadan India*, Vol. I., p. 36, third foot-note.

The Pāradas figure, as a northern people, in the Bengal recension of the *Rāmāyaṇa*, *Kishkindhā-kāṇḍa*, XLIV., 13. And see p. 168, *supra*, note 6.

At one time Professor Lassen considered it as "vix dubium" that the Pāradas were the Parthians. See *De Pontopotamia Indica*, p. 61. Subsequently he was minded to identify them with the *Haegēta* 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 *Haegēta*.

§ *Mahābhārata*, *Sabha-parvan*, 1194.

§ LVII., 38.

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

क्षत्रियायोनिवेशश्च वैश्यशूद्रकुलानि च ।

The people here spoken of are 'those who wear the garb of the offspring of Kshattriya mothers, and tribes of Vaisyas and Sūdras.'

dras,¹ Abhiras,² Daradas,³ Kāsmiras, with Pat-

The latter pāda is the same in all; the former, in a fourth copy, is **क्षत्रियोपरिकेशाश्च** । In two copies of the Vayu, it is **क्षत्रियो-यज्वेशाश्च** । None of these are intelligible; and the Markandeya furnishes the reading followed, **क्षत्रियोपनिवेशाश्च** । Modern geographers have supposed the Cathari, Cathari, and Chatriari of the ancients, in the lower parts of the Punjab, to mean a people of Kshatriyas; 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 Sudra, servile or low tribes, living either near to, or after the manner of, Kshatriyas). In that case, a better reading would be:

क्षत्रियोपनिवेशानि वैश्यगूढकुलानि च ।

According to Manu various northern tribes, the Kambojas, Sakas, Pāradas, Pahlavas, Kiratas, Daradas, and Khasas, and even the Chīnas and Yavanas,⁴ are degraded Kshatriyas, in consequence of neglecting religious rites : X., 43, 44. According to the Paurāṇik legend, they were overcome in war by Sagarā, and degraded from their original caste. See Book IV. §

¹ Here we have a people called Sudras by all the authorities, and placed in the west or north-west, towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,⁵ to be the Oxydracæ; for Sudraka is equally correct with

* See the Translator's fourth note at p. 168, *supra*.

† The Pāṇḍrakas, Andras, and Dravidas are named with them. But none of them are called "northern tribes."

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

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

§ Chapter III., *ad finem*.

¶ See the *Mahābhārata*, *Drona-parvan*, 183.

¶ See his *De Pentapotamia Indica*, pp. 26, 27; *Zeitschrift für die Kunde des Morgenlandes*, Vol. III., pp. 139, *et seq.*; *Indische Alterthums-*

tis,¹ Khasiras,² Antachiras (or borderers), Pahn-

Sūdra; and, in place of *Oxydracæ*, various MSS. of Strabo, as quoted by Siebenkees, read *Sidracæ* and *Sodræ*. The latter is precisely the Sanskrit appellation. Pliay also has Sudraci for the people who formed the limit of Alexander's eastern conquests, or those hitherto inaccurately called Oxydracæ.

² These are always conjoined with the Sūdras, as if contemporaneous. Their situation is, no doubt, correctly indicated, by Ptolemy, by the position of Abiria, above Pattalene on the Indus.⁴

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

kūṇḍa, Vol. I., p. 800; Vol. II., pp. 155, 158, 168, 172, 669, 872. Also see Professor Wilson's *Essays Analytical*, &c., Vol. I., p. 291, first foot-note.

M. V. de Saint Martin would identify the Sudras with the Sodri and the Soddas. See his *Étude sur la Géog. Grecque*, &c., pp. 152, 162.

* 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 Abhiras mentioned, in the *Mahābhārata*, as in the *Sabha-parvan*, 1192, along with the Sudras, we see them named between the Paradas and the Kitavas, *Sabha-parvan*, 1832; in company with the Śuras, *Vana-parvan*, 12849, and between the Dravidas and the Pāṇḍras, *Āśvamedhika-parvan*, 832.

The term **शूराभीरानयाः** of the Bengal recension of the *Ramayana*, *Kishkindhā-kāṇḍa*, XLIII., 19, where the southern tribes are enumerated is rendered, by Signer Gorresio, "le sedi dei Sūrābhiri". That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śuras and the Abhiras.

In the book and chapter just referred to, stanza 5, the Bhadrās and the Ābhiras occur side by side.

† See *Indische Alterthumskunde*, Vol. I., pp. 798, 799, also M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 161.

‡ We read of the Paradas in the Bengal recension of the *Ramayana*, *Kishkindhā-kāṇḍa*, XLIV., 15. The corresponding passage in the real *Ramayana*, viz., *Kishkindhā-kāṇḍa*, XLIII., 12, has, instead, Varadas.

vas,⁶ and dwellers in mountain caves (Girigahwas the Himālaya, just before it descends to India; a position which might well be taken for its head.⁸

⁴ Also read Paśus, 'brutes'. If the term might be altered to Palli, it would imply 'village or pastoral tribes'.

⁵ Also Khasikas and Khasākas.⁷ The first of these is, probably, most correct; being equivalent to Khasas, barbarians named, along with the Sakas and Daradas, by *Mamm.* &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, Tukhāras; and the same occurs in the Rāmāyana. § The Vāyu has Tushāras; but the Mārkaṇḍeya, Tukhāras.⁹ These are, probably, the Tochari, Tachari, or Thogari; a tribe of the Sakas, by whom Bactria was taken from the Greeks, and from whom Tocharistan derives the name it still bears.¹⁰

* See Colonel Wilford, in the *Asiatic Researches*, Vol. VI., p. 457; Professor Wilson, *ibid.*, Vol. XV., pp. 103, 104; *Die Rautapotamia Indica*, pp. 18, 19; *Indische Alterthumskunde*, Vol. I., pp. 418, 419; Professor Wilson's *Notes on the India of the Greeks*, pp. 34, 35; Translation of the *Dabistan*, Vol. I., p. 244; M. Troyer's edition of the *Rāja-tarangini*, 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 *Rāmāyana*, *Ab-kānda*, LVII., 3, the Tushāras, or Tukhāras, or, perhaps, Bukharas, are spoken of, in company with the Kirātakas. See Signor Gorresio's edition of the *Rāmāyana*, Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real *Rāmāyana* exhibits, in the corresponding passage, namely, *Bala-kānda*, LV., 3, not Tushāras, but Hāritas.

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

* *Mahābhārata*, *Sabhā-parvan*, 1850; named between the Śakas and the Kankas.

** See *Indische Alterthumskunde*, Vol. I., pp. 852, 853; also M. V. de Saint-Martin's *Mémoire Analytique*, &c., p. 35.

ras¹¹), Atreyās, Bharadwājas,¹² Stanayoshikas,¹³ Proshakas,¹⁴ Kalingas,¹⁵ and tribes of Kirātas, Tomaras,¹⁶ Hārisamārgas,¹⁷ and Karabhanjikas.¹⁸ These¹⁹ and

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

⁷ The Rāmāyana has Gahwaras. The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

⁸ These two, according to the Vāyu, are amongst the northern nations; but they might be thought to be religious fraternities, from the sages Atri and Bharadwāja.

⁹ The latter member of the compound occurs poshikas, pāyikas, and yodhikas, 'cherishers,' 'drinkers,' or 'fighters.' The first term denotes the female breast.

¹⁰ Also Dronakas, 'people of valleys.'

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

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

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

* See the *Mārkaṇḍeya-purāṇa*, LVII., 41. The Calcutta edition has Tamasas. Also see M. V. de Saint-Martin's *Étude sur la Géog. Grecque*, &c., p. 314.

† Placed, by the *Mārkaṇḍeya-purāṇa*, LVII., 41, with the Tomaras, in the north; and again, at LVII., 6, in the mountains.

‡ The Calcutta edition has Karabhanjakas.

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

If the passage referred to is *Kishkindha-kānda*, XVIII., 4, in the Bengal recension, - with which compare XIX., 4, in the real *Rāmāyana*, - 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 *sūtras* IV., 1, 168-173, Pāṇini 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 Vayu, Matsya, and Mārkaṇḍeya

of a country, patronymic bases—and, as Kātyāyana, IV., 1, 168, *carth.* 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called तद्राज affixes, IV., 1, 170 अ (technically, अञ्, अण्, य (techn., अयङ्, ण्य), and इ (techn., इञ्), which require *caudhi* 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, Panchāla, &c. (IV., 1, 168); and, in the same sense, from Gandhara, Gandhara, &c. (IV., 1, 169); from Magadha, Magadha, &c. (IV., 1, 170); from Kosala, Kausalya, &c. (IV., 1, 171); from Kuru, Kuravya, &c. (IV., 1, 172); from Pratyagratha, Pratyagratha, &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.), Āngah, the Kshattriyas—or the people—of this country are, in the plur. (nom.), Āngah; and, similarly, the people of Kalinga are called Kalingāh, though one individual belonging to it would be Kalingah. (According to the restriction named, women of those countries, however, would be called Āngyāh, Kalingyāh. Several *carthikas* 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 Āṅga country is dear प्रियो वाङ्ग एषाम् are called प्रियवाङ्गाः—not प्रियवङ्गाः; or, on the other hand, that, for instance, 'one man who has passed beyond the people of Anga' अतिक्रान्तो ऽङ्गान्—is called अत्यङ्गः—not अत्याङ्गः; for, in the former case, the base Āṅga 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.* hat, from *udumbara*, 'fig-tree', may be derived *audumbara*, 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.* Kāuśāmba, the city so

Purāṇas, as well as several capable of verification, from the Rāmāyaṇa and other passages of the Mahābhārata. This is not

called, from Kuśāmba, the name of its founder; in IV., 2, 69, that other such names may be derived from bases in the sense that the object expressed by the latter lives in the place: *e. g.* *aushttra*, 'a place where camels live', from *ushttra*; 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, Pāṇini 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 (लुप्) 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 (लुप्) 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 Panchālas is called पञ्चालाः; and, similarly, the country of the Kurus, Matsyas, &c., कुरवः, मत्स्याः, अङ्गाः, वङ्गाः, मगधाः, सुह्याः, पुण्ड्राः, &c. The *Kāśikā*, which supplies these instances, adds that the loss of the affix—and the consequent use of the plural—does not apply to expressions like औडुम्बरो जनपदः, वैदिशो जनपदः; since these are not names of countries; इह कस्मान्न भवति। उडुम्बरा अस्मिन्सन्ति। औडुम्बरो जनपदः। वैदिशो जनपद इति। तन्नाम्नीति (IV., 2, 67) वर्तते। न चात्र लुबन्तं देशनामधेयं भवति।

"In the foregoing references, *desa* is to be understood as denoting space in general, as, for instance, a village, town, district, country; whereas *janapada* 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 *Mahābhārata*, *Rāmāyaṇa*, *Mānava-dharma-sāstra*, &c., deviate, in their mode of naming the inhabitants of countries, from the criterion accepted even by Kātyāyana, a grammarian so much later than Pāṇini, 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 unacquainted.

As to the age of Kātyāyana, 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 Patanjali, he flourished about B. C. 140-120. See, on the time of Patanjali, *Pāṇini: His Place in Sanskrit Literature*, p. 234.

place, however, to exhaust the subject; and it has been prosecuted too far, perhaps, already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of the left by the historians of Alexander's expedition. That more not be identified is owing, in a great measure, to incomplete search; and a more extensive examination of the authorities would, no doubt, discover passages where circumstances as well as names are given by which the places would be recognized. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company; all very excellent copies, but, manifestly, erroneous, in many respects, in their nomenclature of places, and, particularly, of those which are least known. No assistance can 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 of the Calcutta edition of the *Mahābhārata* very closely. A noticeable different result of text has been elicited in that constructed, from a collection of the Paris and London MSS., by Mr. B. Rosen. See his posthumous contribution to the *Monatsberichte über die Verhandlungen der Gesellschaft für Erdkunde zu Berlin*, New Series, Vol. V., 1848, pp. 38-42. My annotations on the episode here concluded, far from professing to be exhaustive, are but a meagre indication that the subject of ancient Indian geography is one which admits of much more thorough treatment than it has yet received. But, as indispensably preliminary to the feasibility of such treatment, we must possess critical editions, specifying and discussing various readings, of not to name other works—the chief rāgas and of the entire *Mahābhārata* and *Ramāyana*. To what extent the true *Ramāyana*, 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 *Bṛhat-saṃhitā* of Varahamihira, 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 authoritative extracts to be found in the pages of Colonel Wilford and elsewhere.

CHAPTER IV.

Account of kings, divisions, mountains, rivers, and inhabitants of the other Dwīpas, viz., Plaksha, Śālmada, Kuśa, Krauncha, Śāka, and Pushkara; of the oceans separating them; of the tides; of the confines of the earth; the Lokāloka mountain. Extent of the whole.

PARĀŚARA.—In the same manner as Jambu-dwīpa 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-dwīpa.*

Medhātithi, who was made sovereign of Plaksha, had seven sons: Śāntabhaya, Śiśira, Sukhodaya, Ananda,† Śiva, Kshemaka, and Dhruva. And the Dwīpa 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, Nārada, Dundubhi, Somaka,§ Sumanas, and Vaidhrāja.¶ In these mountains the sinless inhabitants

* The original is as follows:

जम्बुद्वीपस्य विस्तारः शतसाहस्रसंमितः ।

स एव द्विगुणो ब्रह्मन्सचद्वीप उदाहृतः ॥

‘The diameter of Jambudwīpa measures a hundred thousand *yojanas*: his Plakshadwīpa is pronounced, Brahman, to be twice as many in diameter.’

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

† One MS. has Ananta.

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

§ Saumaka is the lection of one of my MSS.

¶ I find Vibhrāja—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 Anutapta, Sikhi,† Vipāsa,‡ Tridivā, Gramu, Amrita, and Sukrita. These are the chief rivers and mountains of Plaksha-dwīpa, which I have enumerated to you; but there are thousands of others, of inferior magnitude. The people who drink of the waters of those rivers are always contented and happy; and there is neither decrease nor increase amongst them;¹ neither are the revolutions of the four ages known in these Varshas. The character of the time is, there, uniformly, that of the Treta (or silver) age. In the (five) Dwīpas, worthy Brahman, from Plaksha to

* So the commentator explains the terms Avasarpīni and sarpīni: अवसर्पिणी ह्रासावस्था। उत्सर्पिणी वृद्धावस्था।§ 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 Sikha.

‡ The reading of four MSS. is Vipāpa.

§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpīni, but Apasarpīni, as do several of my MSS. of the text. Still I cannot but look upon avasarpīni as very likely to be wrong.

See Colebrooke's *Miscellaneous Essays*, Vol. II., p. 246; or Professor Wilson's *Essays and Lectures*, &c., Vol. I., p. 309.

ika, 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 Ārka, Kuru,† Vivimśa,‡ and Bhāvin; corresponding, generally, with Brahman, Kshatriya, Vaisya, and Śūdra.§ In this Dwīpa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dwīpa; and this Dwīpa is called Plaksha, after the name of the deity, 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. Much, Maitreya, is a brief description of Plaksha-dwīpa.¶

The hero Vapushmat was king of the next, or Śālmalā-dwīpa, whose seven sons also gave designations to seven Varshas or divisions. Their names were weta, Harita,** Jimūta, Rohita, Vaidyuta, Mānasa,

* In my MSS., जना जीवन्त्यनामयाः, 'people live in health.'

† Two MSS. have Kurura.

‡ The reading of eight MSS. Others have Viviśa, by omission of letter, probably, for Vivimśa; two, Vivimśa; and one, Vivaśa. Professor Wilson had "Vivāsa", 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, Śānta, Kshema, Amṛita, Abhaya; the mountains are Mañikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmat, uparṇa, Hiranyashthiva, Meghamāla; the rivers are Aruṇā, Nṛimaṇā, angirasi, Śavita, Suprabhata, Ritambhara, Satyambhara; and the four classes of inhabitants are called Haimas, Patangas, Ūrllhāyanas, and Satyangas. The divinity of Plakshadwīpa is the Sun.

** Professor Wilson had "Harita", for which I find no authority.

and Suprabha. The Ikshu* sea is encompassed by the continent of Śālmala, 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, Umata, Balāhaka, Droṇa, fertile in medicinal herbs, Kanka, Mahisha,† and Kakudmat.‡ The rivers are Yonī, Toyā,§ Vi-
trīṣṇā, Chandra, Sukla,• Vimochani, and Nivṛtti; all whose waters cleanse away sins.** The Brahmans, Kshatriyas, Vaiśyas, and Sudras of this Dwipa, called, severally, Kapilas, Annas, Pitas, and Rohitas,†† (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Viṣṇu, in the form of Vāyu (wind), with pious rites, and enjoy frequent association with the gods.‡ A large Śālmali (silk-cotton) tree grows in this Dwipa, and gives it its name. The Dwipa

* *Ikshurasodaka*.

† In two MSS., Mahisha.

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

§ Two MSS. have Yonitoya. Only it seems that there must be seven rivers, one for each mountain. The Translator’s “Yamī” I find no authority for. One MS. has Śrōṇi.

One MS. has Bhadrā.

• Śukrā in three MSS.; Mukta, in as many; and Sukta, in two. Śukla is, however, the most ordinarylection.

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

श्रेतं च हरितं चैव वैद्युतं मानसं तथा ।
जीमूतं रोहितं चैव सुप्रभं चातिशोभनम् ॥
सप्तैतानि तु वर्णाणि चातुर्वर्ण्ययुतानि वै ।
शास्त्रेण ये तु वर्णाश्च वसन्त्येते महामुने ॥

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 Kṛishṇas, the rest, Vṛikshas.

‡ See *Original Sanskrit Texts*, Part I., p. 191.

surrounded by the Surā sea (sea of wine), of the extent as itself.*

The Surā sea is entirely encircled by Kusa-dwipa, which is every way twice the size of the preceding continent. The king, Jyotishmat, had seven sons, Nidha, Veṇumat, Swairatha,† Lambana,‡ Dhṛiti, Bhākara, and Kapila, after whom the seven portions of the island were called Udbhida, &c. There reside mankind, along with Daityas and Dānas as well as with spirits of heaven§ and gods. The castes, assiduously devoted to their respective duties, are termed Damins, Śushmins, Suehas, and Dehas; who, in order to be relieved of the obligations imposed upon them in the discharge of their social functions, worship Janārdana, in the form of Umā, and thus get rid of the unpleasant duties which lead to temporal rewards.• The seven principal

* In the *Bhagavata-purāṇa*, V., XX., 9-11, the king of Śālmaladwipa is named Jnabāhu, son of Priyavrata. His sons, and so their kingdoms, are called Surochana, Saumanasya, Ramahaka, Devavaraha, Paribhadra, Jana, Abhijata: the mountains are Swarasa, Sataśṅga, Vamadeva, Kumuda, Pushpavarsha, Sahasraśruti; and the rivers, Anumati, di, Saraswati, Kuhu, Rajani, Nanda, Rakā. The inhabitants are 1. Śrutadharas, Viryadharas, Vasundharas, and Ishandharas. They are worshippers of the personified Soma-plant.

Swairatha is the reading of three of my MSS.

• I have read all my MSS. Professor Wilson put “Lavana”, which I do not have originated from the omission, in his copies of the original, *anuvāra* in लवन, a slovenly substitute for लखन. Lavana is a very unlikely word for a proper name. Lavāṇa would not altogether surprise me.

§ The original, which speaks of Gandharvas, Yakshas, Arushas, &c.

The Translator had “Damis”, i. e. Dāmins, a reading which occurs in one of my MSS., that accompanied by the smaller commentary. See *Original Sanskrit Texts*, Part I., p. 192.

mountains in this Dwīpa are named Vidruma, Hemaśaila,* Dyutimat, Pushpavat, Kusesaya, Hari,†, and Mandara. And the seven rivers are Dhutapāpā,‡ Sivā, Pavitrā, Saumati,§ Vidyudambhas, Mahāvanya, Sarvapāpaharā. Besides these, there are numerous rivers and mountains of less importance. Kusa-dwīpa is so named from a clump of Kusa grass (Poa) growing

- * In one MS., Haimaśaila. † Para, in one of my MSS.
 ‡ One MS. has Dhutapapa. § I lack in one MS., Saugati.
 § All my MSS. but one — which has विद्युदम्णा — here read as follows

विद्युदम्णा मही चान्या सर्वपापहरास्त्वमाः ।

Professor Wilson put “Vidyudambha”, 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 चान्या are so written, save as to the second long vowel, for there is plainly -**ī** — that it is not singular they should have been mistaken for “Mahāvanya”.

The original expression which answers to “Sarvapāpahara” is an epithet — one of the commonest occurrence in the Purānas — 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 Ambha, 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, Vidyudushma, ‘hot a lightning’, or Vidyut and Ushnā.

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 Mahi: a name for which see p. 155, *supra*. If there be a second and if it be the Anya, the name, in respect of its signification, is strangely colourless. As च and व are, in many old MSS., the same as in inscriptions, scarcely distinguishable, it is obvious to suggest that the ancient reading may have been Vānya, a word which yields a sense though none intelligibly apt in this place. Better still, चान्या may have been corrupted from चात्या; and we should then have the Alpa.

there. It is surrounded by the Ghrīta sea (the sea of butter), of the same size as the continent.*

The sea of Ghrīta 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 Varsnas named after them, were Kuśala, Malaga,† Ushnā,‡ Pivara, Andhakāraka,§ Muni, and Dundubhi. The seven boundary mountains, pleasing to gods and celestial spirits, are Krauncha, Vāmana, Andhakāraka, Devāvrit,* Puṇḍarikavat, 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 Dhanys; and the Śūdras, Tishyas.** They drink of countless streams, of which the prin-

* According to the *Bhagavata-purāna*, V., XX., 14-16, Kuśadwīpa was at first dominated by Hiranyareta, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasulana, Prīdharuchi, Nābhigupta, Smtayavata, Viviktanamana, Devanamana: the mountains are Chakra, Chātuhśiṅga, Kapila, Chitrakuta, Devanika, Ūrdhwaroman, Dravina: the rivers, Rasakulya, Madhukulya, Mitravinda, Smtavinda, Devagarbha, Ghrītachyuta, Mantramala; and the inhabitants are Kuśalas, Kovidas, Abhiyuktas, and Kulakas. The object of worship is Jātavedas, Fire.

† A large majority of my MSS. have Managa; and one has Mandaga.
 ‡ Two of my MSS. seem to give Uchchhra.

§ In one MS., Gaudhakāraka. Gaudharra.

* One MS. reads Divavrit. 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, Kumudvatī, Sandhyā, Rātri, Manojavā, Kshānti,* and Pundarika. 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 Śāka-dwīpa.

The sons of Bhavya, the king of Śāka-dwīpa, after whom its Varshas were denominated, were Jalada,¶ Kumāra, Sukumara, Manivaka,** Kusumoda,†† Maudāki,‡‡ and Mahādharma. The seven mountains separating the countries were Udayagiri, Jalādhāra,§§ Rai-

* More than two thirds of my MSS. have Khyati.

† This expression is to translate *jambūdāra*, on the meaning of which see Vol. I., p. 41, first foot note and my annotation thereon.

‡ We are told, in the *Bhagavata purāṇa*, V., XX., 20-22, that the king of Kraunchadwīpa was Ghṛitaprishtha, son of Priyavrata. His sons and their territories bear the appellations of Ama, Madhura, Megha-prishtha, Sudhama, Bhrajishtha, Lohitāra, Vanaspati. The seven mountains are Śukla, Vardhamāna, Bhogana, Upabarhāna, Nanda, Nandana, Sarvatobhadra; and the rivers, Abhaya, Amritaughra, Āryaka, Tirthavati, Rūpavati, Pavitravati, Śukla. Kraunchadwīpa has, for inhabitants, Purushas, Rishabhas, Prāvinas, and Devakas; and the object of their adoration is Water.

§ *Uddhimatada*, "whey".

¶ Add: "having twice the diameter of Kraunchadwīpa".

दधिमण्डोदकश्चापि शाकद्वीपेन संवृतः ।

क्रौञ्चद्वीपस्य विस्ताराद्द्विगुणेन महामुने ॥

¶ Jalaja is the lection of one MS.

** Professor Wilson had, instead of Manivaka—the same as Maniya, i. e., Manivat—"Mauchaka", 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 "Damius" and "Mahavanya", noticed in my fifth note at p. 194, *supra*, and in my sixth note at p. 196, *supra*.

†† One MS. has Kusala.

‡‡ In two MSS. I find Maudakin; and, in one, Modaki.

§§ Lajjādhāra is in one of my MSS.

vataka,* Śyāma.† Ambikeya.‡ Ramya, and Kesarin.§ There grows a large Śāka (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 Sukumāri, Kumāri, Nalinī, Dhenukā, Ikshu,¶ Venukā,** and Garbhastī.†† There are also hundreds and thousands of minor streams and mountains;‡ in this Dwīpa. 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 Mriga§§ is that of the Brahman;

* A single MS. gives Vavataka.

† Almost all my MSS. here add either Mount Asta—*asta girī*—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 Keśari.

¶ This is the reading of three of my MSS.; but a large majority of them have Renūka, and two have Venūka. See the note after the next.

¶ One MS. appears to read Iksha.

** Three of my MSS. give this lection, while one gives Madhukā, and all the rest, a large proportion of the whole, give Dhenukā. See my note before the last.

†† In one MS. I find Bharati; and one seems to have Garbhastī.

‡‡ The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands:

अन्यास्त्वयुतशस्तत्र बुद्रनद्यो महामुने ॥

महीधरास्तथा सन्ति शतशोऽथ सहस्रशः ।

§§ The translation is here abridged; or the name of the Brahman in Śākadwīpa would appear twice. Only three of my MSS. have Mriga;

the Māgadha, of the Kshattriya; the Manasa, of the Vaisya; and the Mandaga, of the Sudra; and by these Vishnu is devoutly worshipped, as the sun, with appropriate ceremonies.* Saka-dwipa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces.†‡

* The Kūrma is the only Purana in which the white island (Śweta-dwipa), the abode of Vishnu, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Utara Khanda of the Padma Purana (Asiatic Researches, Vol. XI., pp. 99, 100.); and it is in this, and in the

and these have it in both places: two have Marga 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 V., p. 193.

† The *Bhāgavata-purana*, V., XX., 25—28, states that the sovereign of Saka-dwipa was Medhatithi, son of Priyavata. His sons, and so their kingdoms, are denominated Purojava, Manojava, Pavanama, Dhūmrāṅka, Chitrarepha, Bahuripa, and Viśwadhara. The mountains are Isana, Uru-sringa, Balabhadra, Satakesara, Sahasrastotas, Devapala, Mahanasa; and the rivers are Anaghā, Ayurā, Ubhaya-prishti, Aparajitā, Panchapadi, Sahasrastuti, Nijadhriti. The world in question is peopled by Ritayratas, Satyavratas, Danavratas, and Anuvratas; and their divinity is the Wind.

‡ “In the northern parts of the *Togimbudhi*, or sea of fresh water, in Śweta-dwipa, the Sanakadikas went to see Bhagavat or Vishnu. Their names are Sanaka, Sananda, Sanatana, Sanatkumara, Jata, Vādhva, Panchasikha, all children of Brahma; 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 *mahāyogins*, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Pārijāta and Chandana trees. There is the city Vairavati or Vairamati, 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 *mandapa*, or house, made of precious stones and amber (*karpūra*), 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, Janārdana, or the devourer of souls, is seated, with his insignia in human shapes.

The Kshira ocean (or sea of milk) is encompassed by (the seventh Dwipa, or) Pushkara, which is twice the size of Saka-dwipa. Savana, who was made sovereign, had but two sons, Mahāvira* and Dhātaki after whom the two Varshas of Pushkara were named. These are divided by one mighty range of mountains, called Mānasottara, which runs in a circular direction (forming an outer and an inner circle). The mountain is fifty thousand Yojanas in height, and many in its breadth; dividing the Dwipa 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 Mahāvira-varsha is exterior to the circumference of Mānasottara, and Dhātaki li within the circle; and both are frequented by heaven spirits; and gods. There are no other mountains. Pushkara, neither are there any rivers.† Men in the

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

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

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

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

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

‡ According to the Sanskrit, ‘Daityas and the like.’

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

* The description of the Dwīpas in the Agni, Brahma, Kūrma, and Vāyu Purāṇas agrees with that of our text. The Mārkaṇdeya,

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

दश वर्षसहस्राणि तत्र जीवन्ति मानवाः ।

† 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 *vārtā*.

|| "Ethics and polity" is to translate *danda-niti*.

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

** *Asura*.

†† On the authority of the *Bhāgavata-purāṇa*, V., XX., 30—32, Push-

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

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

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

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

† *Bhishma-parvan*, 401—494.

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

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

* 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.)

† The Andakataha (अण्डकटाह). The Kāṭaha is, properly, a shallow hemispherical vessel, a saucer, but, compounded in this form, implies the shell of the mundane egg. The Bhāgavata:

* The term here represented by "inches" is *angula*, "finger breadths".

† See *Original Sanskrit Texts*, Part I., p. 195.

‡ V. XX., 34-37. The original is as follows:

ततः परस्ताम्भोलोकनामाचलो लोकालोकयोरन्तराले परितः
उपक्षिप्तः ।

यावन्मानमोत्तरमेवोरन्तरं तावती भूमिः काञ्चन्यन्यादर्शतलोपमा
यस्यां प्रहितः पदार्थो न कथंचित्पुनः प्रत्युपलभ्यते । तस्मात्सर्वसत्त्वप-
रिहतासीत् ।

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

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

लोकालोक इति समाख्या यदनेनाचलेन लोको ऽ लोकश्चान्तर्वर्त-
नावस्थायते ।

स लोकचयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवव-
गाणां ज्योतिर्गणानां गमस्तयो ऽ वाचीनांस्त्रीक्ष्णकानावितन्वाना न
कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः ।

Burnouf translates this passage in these words:-

"Au delà de la mer d'eau douce est la montagne nommée Lokāloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas.

"Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mānasottara. Tout objet quelconque qu'on y dépose ne se voit plus; aussi n'a-t-elle jamais eu aucun habitant.

"L'expression composée de Lokāloka 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 puissent jamais se porter au delà, tant est grande sa hauteur et sa largeur.

crores (five hundred millions) of Yojanas in extent.^{1*} It is the mother and nurse of all creatures, the foundation of all worlds, and the chief of the elements.[†]

Wilford, however, there is a chasm in the belt, and a sea beyond it, where Vishnu abides: but he has not given his authorities for this. (As. Res., Vol. XI., p. 11.) The Mohammedan legends of Koh Kâf, 'the stony girdle that surrounds the world,' are, evidently, connected with the Lokāloka of the Hindus. According to the Śiva Tantra, the El Dorado at the foot of the Lokāloka mountains is the play-ground of the gods: **हेममयी भूमिर्देवानां क्रीडनार्थाय.**

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 Lokāloka 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 Bhāgavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect:

**क्वचित्क्वचित्पुराणेषु विरोधो यदि लक्ष्यते ।
कल्पभेदादिभिस्तत्र व्यवस्था सञ्चरिष्यते ॥**

* *Uistāra*, 'diameter'.

† **स्यं धात्री विधात्री च सर्वभूतगुणाधिका ।
आधारभूता सर्वेषां मैत्रेय जगतामिति ॥**

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

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

"Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like."^{*}

* The *Sūrya-siddhanta*, 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—44:

"A circle within the Brahmā-egg is styled the orbit of the ether (*vyoman*): 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 (*vidyādhara*), 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 interterrestrial (*pātāla*) 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 (*maharshi*); 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 (*dvīpa*), 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 Yamakofi, having walls and gateways of gold.

"To the southward, in the clime Bhārata, is, in like manner, the great city Lanka: to the west, in the clime called Ketumāla, 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 (*akshomati*).

"In both directions from Meru are two pole stars (*dhruvātārā*), fixed in the midst of the sky: to those who are situated in places of no latitude (*naraksha*), 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 (*Āmbaka*) are ninety: at Meru the degrees of latitude (*aksha*) 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 Purāṇas put forth as geography are here, for the most part, ignored: only two or three of the features of their description being retained, and those in an altered form." And again: "The *patalas*, or interterranean 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 Purāṇas 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 Pātāla, below the earth. Nārada's praises of Pātāla. Account of the serpent Śeṣha. First teacher of astronomy and astrology.

PARĀSARA. 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 Pātāla extending downwards ten thousand. These seven, worthy Muni, are called Atala,* Vītala, Nītala, Gabhastimat, Mahātala, Sūtala, and Pātāla.¹ Their soil is, severally, white, black, purple,† yellow, sandy,‡ stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dānavas, Daityas, Yakshas, and great snake-gods. The Muni Nārada, after his return from those regions to the skies,² declared,

¹ In the Bhāgavata§ and Padma Purāṇas, they are named Atala, Vītala, Sūtala, Talātala, Mahātala, Rasātala, and Pātāla. The Vāyu has Rasātala, Sūtala, Vītala, Gabhastala, Mahātala, Śrītala, and Pātāla. There are other varieties.

² Allusion is here made, perhaps, to the description given in the Mahābhārata, Udyoga Parvan, p. 218, of Nārada's and Mātali's visit to Pātāla. Several of the particulars there given are not noticed in the Purāṇas.

* Two of my MSS. read Vyātala.

† *Araṇia*.

‡ *Śarkara*.

§ V., XXIV., 7.

Add the *Skanda-purāṇa*. See Dr. Aufrecht's *Catalogus Cod. Sanscrit.*, xc., p. 74.

amongst the celestials, that Pātāla was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Pātāla, where the Nāgas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?*" Who will not delight in Pātāla, where the lovely daughters of the Daityas and Dānavas 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 Dānavas, Daityas, and snake-gods, who inhabit the regions of Pātāla."¹

¹ There is no very copious description of Pātāla in any of the Purāṇas. The most circumstantial are those of the Vāyu and Bhāgavata. The latter has been repeated, with some additions, in the first chapters of the Pātāla Khanda of the Padma Purāṇa. The Mahābhārata and these two Purāṇas assign different divisions to the Dānavas, Daityas, and Nāgas; placing Vāsuki and the other Nāga chiefs in the lowest. But the Vāyu has

* आल्लादकारिणः शुभ्रा मणयो यत्र सुप्रभाः ।

नागाभरणभूषासु पातालं केन तत्समम् ॥

† *Vinā, veṇu, and mridanga.*

‡ V., XXIV.

Below the seven Pātālas is the form of Vishṇu, proceeding from the quality of darkness, which is called Śesha,¹ the excellencies of which neither Daityas nor Dānavas 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;†

the cities of the principal Daityas and Nagas in each; as, in the first, those of the Daitya Namuchi and serpent Kāliya; in the second, of Hayagrīva and Takshaka; in the third, of Prahlāda and Hemaka; in the fourth, of Kālanemi and Vainateya; in the fifth, of Hiraṇyāksha and Kirmira; and, in the sixth, of Pulomati and Vāsuki; besides others. Bali the Daitya is the sovereign of Pātāla, according to this authority. The Mahābhārata‡ places Vāsuki in Rasātala, and calls his capital Bhogavati. The regions of Pātāla, and their inhabitants, are oftener the subjects of profane, than of sacred, fiction, in consequence of the frequent intercourse between mortal heroes and the Nāga-kanyās or serpent-symphs. A considerable section of the Brīhat Kathā, the Sūrya-nabha Lambaka; consists of adventures and events in this subterraneous world.

¹ Śesha is commonly described as being in this situation. He is the great serpent on which Vishṇu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Purāṇas, making him one with Bakaraṇa or San-karshaṇa, 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.

* This expression is to render *siddha*.

† *Udyoga-parvan*, 3797.

‡ The eighth book of what is more correctly called the *Kathā-sarīt-sagara*.

and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment,‡ and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Vāruṇī (the goddess of wine), who is his own embodied radiance. From his mouth, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balarāma,§ devours the three worlds.

Śeṣha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pātālas rest. His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple¶ dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and

* *Phaṇa*, 'hood'; and so in the next paragraph.

† *Nila*.

‡ Here supply the epithet *madotsikta*, 'elevated with wine.'

§ Substituted, by the Translator, for Sankarshaṇa.

स बिभ्रच्छेखरीभूतमशेषं क्षितिमण्डलम् ।

आस्ते पातालमूलस्थः शेषो ऽशेषसुरार्चितः ॥

'Śeṣha, adored by all the gods, stationed under the base of Pātala, supports the whole circle of the earth, become *his* diadem.'

¶ *Arūṇa*.

mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kinīmaras, Uragas, and Chāras 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 sun-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga,¹ having propitiated Śeṣha, 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 sover serpent, supports, in its turn, the garland of the sphere along with (their inhabitants,) men, demons, and gods.

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

* In my MSS.:

यमाराध्य पुराणर्षिर्गर्गो ज्योतीषि तत्त्वतः ।

ज्ञातवान्सकलं चैव निमित्तपटितं फलम् ॥

'Having propitiated whom, the ancient sage Garga came to know the accuracy, the heavenly luminaries, and all the consequences read in the aspects of the planets.'

Knowledge of the heavenly luminaries is here meant to connote astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of the parts of the body, &c.

CHAPTER VI.

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

PARĀSARA. --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, Śūkara,* Rodha,† Tāla, Visasana,‡ Mahājwāla, Taptakumbha, Lavana,§ Vimohana,¶ Rudhirāndha,¶ Vaitaraṇī, Kṛmīśa,** Kṛmibhojana, Asipatravana, Kri-

¹ The Bhāgavata †† 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: ब्रह्माण्डगतगर्भोदकादूर्ध्वमेव ।ः

* Śūkara is an equally common reading: and one of my MSS. has Saukara.

† In two MSS. I find Rodha.

‡ 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 Rudhirambha.

** It imports 'lord of worms'. Kṛmīśa 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 Gīrīśa —'possessing worms', or 'lying on worms'.

†† V., XXVI., 5.

∴ This is from the smaller commentary.

shna, Lālābhaksha, Dārūṇa,* Pūyavaha,† Pāpa, Vahnijwāla, Adhahśiras,‡ Sandaṇśa, Kālasutra,§ Tamas, Avichi, Śwabhojana, Apratishṭha, and another Avichi.¹ These and many other fearful hells are the awful pro-

¹ Some of these names are the same that are given by Manu, b. IV., v. 88—90. Kullūka Bhaṭṭa refers to the Mārkaṇḍeya Purāṇa for a description of the twenty-one divisions of hell: but the account there given is not more ample than that of our text. The Bhāgavata enumerates twenty-eight;¶ but many of the names differ from the above. In the last instance, the term Avichi is either inaccurately repeated, or the adjective Apra (अवीचिस्तथापरः) is intended to distinguish it from the previous Avichi. In Manu, Mahāvichi occurs.

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

असिपत्रवनं कृष्णी लालाभक्षश्च दारुणः ।

† The original edition has "Puyavaha", for which I find no authority.

‡ Corrected from "Adhośiras", which is impossible.

§ All my MSS. but three have Kṛishāsūtra.

¶ The hells there mentioned are Tāmisra, Andhatāmisra, Mahāraurava, Raurava, Naraka, Kālasūtra, Mahānaraka, Sanjivana, Mahāvichi, Tāpāna, Sampratāpāna, Saṅghata, Sakakola, Kūdmala, Pūtimṛittika, Lohaśanku, Kijisha, Panthana, Sālmali, Asipatravana, Lohadāraka.

Instead of these, the *Yājñavalkya-dharma-sāstra*, III., 222—224, gives the following: Tāmisra, Lohaśanku, Mahāniraya, Sālmali, Raurava, Kūdmala, Pūtimṛittika, Kālasūtra, Saṅghata, Lohitoda, Savisha, Sampratāpāna, Mahānaraka, Kakola, Sanjivana, Mahāpātha, Avichi, Andhatāmisra, Kumbhipaka, Asipatravana, and Tāpāna.

¶ At V., XXVI., 7. Their names are Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhipaka, Kālasūtra, Asipatravana, Sukaramukha, Andhakupa, Kṛmibhojana, Sandaṇśa, Taptasūrmī, Vajrakauṭṭakaśālmali, Vaitaraṇī, Pūyoda, Prānarodha, Viśasana, Lālābhaksha, Sārameyādāna, Avichi, Ayahpāna, Ksharakardama, Rakshogāṇabhojana, Śulaprotā, Dandaśūka, Avatānirōdhana, Paryavartana, Suchūmukha.

The *Kṛttika-mahātmya* of the *Padma-purāṇa* makes mention of the following hells: Taptabāluka, Andhatamisra, Krakacha, Argala, Kūfāśālmali, Raktapūya, Kumbhipaka. 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,² 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 *Śūkara* (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 *Tāla*§ (padlock) hell; and one who holds incestuous

¹ The *Padma Purana* (*Kriyā Yoga Sāra*), and the *Siva Dharma*, which appears to be a section of the *Skanda Purana*, 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 thence conveyed to *Swarga* or Elysium, whilst the wicked are driven to the different regions of *Naraka* or Tartarus.

* Some MSS. have *putrahantī*, implying one that kills his son.

† Three of my MSS., instead of naming this hell, qualify it as *ghora*, 'dreadful.'

‡ *Savarīṇa*: not vaguely gold, according to the larger commentary, but the amount of eighty *raśtis* thereof, likewise known as *sacarna*. Moreover to incur the penalty denounced, the thief must steal the *sacarna* from a Brahman. Compare *Kullūka* on the *Laws of the Manuvas*, XI., 49; also the *Mitāksharā* on the *Yājñavalkya-dharma-sāstra*, III., 209.

§ While one of my MSS. reads *Kāla*, 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 *Mahājwāla* 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 *Lavana* (salt) hell. A thief, and a contemner of prescribed observances,§ falls into *Vimoha* (the place of bewildering). He who hates his father, the Brahmins, and the gods, or who spoils precious gems, is punished in the *Krīmibhaksha* hell (where worms are his food); and he who practises magic rites for the harm of others, in the hell called *Krīmīṣa* (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.

here, but insert a particle in its stead; from which reading it follows that the sinners just before spoken of are disposed of along with those next specified.

* So the commentaries explain the word used in the original, *rāja-bhata*.

† Such is here the meaning of *sadhurī*, say the commentators.

One of my MSS. has *mādhurī*, 'ardent spirits': a reading noticed in the larger commentary.

‡ *Buddha-pala*, in this sense, according to the commentators.

§ *Maryāda-siṣṭachāra*, 'the usage of the reputable'.

This expression is to render *darishṭakṛit*, which the commentaries define by *abhihāra-kartṛi*. The larger commentary, which reads *darishṭikṛit*, gives, as an alternative definition, 'one who does ineffectual sacrifice',—*viphalo yagah*.

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 Viśasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars† (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,‡ and a Brahman who vends lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyavaha;§ as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,¶ fisher-men, the follower of one born in adultery, a poisoner,

* Thereby, observes the commentator, 'defrauding or disappointing children.'

† Rangopajivin (रङ्गोपजीविन्). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

* *Karīm*: a sort of arrow difficult of extraction, agreeably to the larger commentary.

† *Nakshatra-sūchaka*: explained, in the larger commentary, *nakshatragāṇanājīva*, 'one who earns a livelihood by astrology'.

‡ "Sweetmeats mixed with rice" is to render *mishtanna*, which Dr. Anfrecht—in his edition of Halayudha's *Abhidhāna-ratna-mālā*, p. 310—explains to mean "savoury food, a dainty dish". It is not necessary to take *anna* as signifying, restrictively, 'rice'.

§ In some MSS., including that which contains the smaller commentary, this hell is here called Kūmipūyavaha, 'flowing with worms and pus': in one other, Vegipūyavaha, 'carrying on pus impetuous as a torrent.'

¶ *Kundāsīn*. Several commentaries give two explanations of this word. The first is 'one who eats the quantity of a *kunda*'; 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 Aselepias (used in sacrifices), go to the Rudhirāndha hell (whose wells are of blood). He who destroys a bee-hive,† or pillages a hamlet, is condemned to the Vaitaraṇī hell. He who causes impotence,‡ trespasses on others' lands, is impure, or who lives by fraud,§ is punished in the hell called (black, or) Kṛishṇa. He who wantonly cuts down trees goes to the Asipatravāna hell (the leaves of whose trees are swords): and a tender on sheep, and hunter of deer, to the hell term-

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 Parvakārin. It is also read Parvagāmin, 'he who cohabits with his wife on prohibited days.'*

defined as a measure of capacity equal to four *prasthas*. The second explanation is 'one who eats the food of a person born of an adulteress':
पक्षी जीवति जारजः कुण्डस्तदन्नाशी.

* *Sūkani*. The commentators give the second place to 'ornithomancer' as the signification of this word. Their first explanation is 'one that gets his living by birds', i. *pakshi-jivin*.

† *Madhuhān* = मध्वावासघातक, according to the larger commentary.

‡ **रैतःपानादिकर्तारः**, in all my MSS.

§ *Kuhakijivin*.

The smaller commentary says that this hell is the same as the Kalasūtra.

* 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 स्त्रीगामी.**

IVahnijwāla (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 Sandanisa (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are not instructed in sacred literature by their children, receive punishment in the hell called Swabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners receive 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 †

¹ An account of Naraka is found in only a few of the Purā-

यथैव पापान्येतानि तथान्यानि सहस्रशः ।
भुज्यन्ते यानि पुरुषिर्नरकान्तरगोचरैः ॥

Just as there are these crimes, so there are thousands more, which are redeemed by men in other hells.

The patristic mythology is not without its acquaintance with interesting particulars touching the infernal domains; as witness the subjoined extract from the fourteenth of the Miscellaneous Homilies of St. Basil of Alexandria: Φοβούμαι τὸν θάνατον, ὅτι πικρὸς μοι ἐστί. Φοβούμαι τὴν γέενναν, ὅτι ἀτελείτητός ἐστι. Φοβούμαι τὸν τάρταρον, ὅτι μετέχει θέρμης. Φοβούμαι τὸ σκότος, ὅτι οὐ μετέχει φωτός. Φοβούμαι τὸν σκόληκα τὸν τοσόλον, ὅτι ἀτελείτητός ἐστι. Φοβούμαι τοὺς ἀγγέλους τοὺς ἐπὶ τῆς κρίσεως, ὅτι ἀνελέημοντές εἰσι. Φοβούμαι τὸν ἥμεραν ἐκείνην τὸ φοβερόν καὶ ἀδέκαστον δικαστήριον, τὸ αὐτὸ τοῦ ἡριπώδους, τὸν δικαστὴν τὸν ἀδέκαστον. Φοβούμαι τὸν πόρον τοῦ πυρός, τὸν πρὸ τοῦ βήματος ἐκείνου σπρόβροντον, καὶ σφοδρὰ καυάζοντα τῇ γλῶσῃ, τὰς ἡχοημένας ὁμομαίας. Φοβούμαι ἀποτόμους τιμωρίας. Φοβούμαι τὴν κόλασιν τὴν οὐκ ἔχουσαν

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.¹ 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.² That sinner

as, and in less detail than in the text. The Bhāgavata; and Vāyu give similar descriptions of them. The Mārkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuḍa, and Brahma Vaivarta Purāṇas, and in the Kāśī māṇḍa of the Skānda Purāṇa. The fullest descriptions, however, are those mentioned in a previous note, as being in the Śiva tarṇa of the Skānda, and Kriyā Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tāntrik than Paurāṇik literature.

¹ The commentator observes that the sight of heavenly bliss given to the damned, in order to exacerbate their torments; whilst the inflictions of hell are exhibited to the gods, to teach them a disregard of even heavenly enjoyments, as they are but of temporary duration.

² That is, when punishment, or reward, in hell, or heaven, proportioned to the sin, or virtue, of the individual, has been received,

ος. Φοβούμαι τὸν ζῶγον τὸν ἀγεργῆ. Φοβούμαι τὸ σκότος τὸ πικρὸν. Φοβούμαι τὰ δεσμὰ τὰ ἄλνεια, τὸν βουρμὸν τῶν ὁδόντων, κλανθιὸν τὸν ἀπαραισθήτων. Φοβούμαι τοὺς ἀγέκτους ἐλέγχους. See his *Patrologique Coursus Completus*, Tom. LXXVII., p. 1071.

Supply 'worms' or 'insects', *kṛimī*.

Abja, which implies all tenants of the water.

V., XXVI.

s to Naraka who neglects the due expiation of his
t.

or, Maitreya, suitable acts of expiation have been
ined, by the great sages, for every kind of crime.¹
uous penances for great sins, trifling ones for minor
nees, have been propounded by Swāyambhūva and
rs. But reliance² upon Krishna is far better than
such expiatory acts as religious austerity or the
. Let any one who repents of the sin of which he
y have been culpable have recourse to this best of
expiations, remembrance of Hari.³ By addressing

must be born again, as a stone, or plant, and gradually migrate
ough the several inferior conditions, until he is once more born
an. His future state is then in his own power.

Mann is here especially intended, as the commentator ob-
tes.

¹ This remembrance (संस्मरण) of Vishnu is the frequent re-
itation of any or all of his names. Hence the lower orders of
idus procure a stalling, or parrot, that, in the act of teaching
o cry Rāma, or Krishna, or Rādhā, they may themselves re-
t these appellations; the simple recitation of which, even if
identally, irreverently, or reluctantly performed, is meritorious,
us, according to the Vishnu Dharma Tantra:†

चक्रायुधस्य नामानि सदा सर्वत्र कीर्त्तयेत् ।

नाश्रीचकीर्त्तने तस्य स पवित्रकरो यतः ॥

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।

अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः ॥

† Let a man ever and everywhere repeat the names of the dis-
-armed (Vishnu); for its repetition, even by one who is im-

² Anusmarana.

† These verses are quoted in both the commentaries. They are re-
ferred to the Vishnu-dharma; but that work is not particularized as being
Tantra.

s to Nārāyaṇa at dawn, at night, at sunset,
a man shall be quickly cleansed from all
whole heap of worldly sorrows is dispersed
ing on Hari: and his worshipper, looking
nly fruition as an impediment (to felicity),
Emancipation. He whose mind is devoted
silent prayer, burnt offering, or adoration,
t even of the glory of the king of the gods,*
rail is ascent to the summit of heaven, if it
y to return from thence to earth? How dif-
-meditation on Vāsudeva, which is the seed
freedom! Hence, Muni, the man who thinks
day and night, goes not to Naraka, after
all his sins are atoned for.

(or Swarga) is that which delights the mind;
araka) is that which gives it pain. Hence,
ed hell; virtue is called heaven.¹ The self-
is applicable to the production of pleasure,

eans of purification. Hari removes all sins, even
l by evil-minded persons; as fire burns one by whom
gly approached.²

ect of the text, according to the commentator, is to
common notions of heaven and hell are erroneous;
only temporal pleasure and temporal pain; and vir-
being the origin of transient and, therefore, unreal
themselves, unrealities. There is nothing real but
in.

मुदेवे मनो यस्य जपहोमार्चनादिषु ।

गन्तराथो मेवेय देवेन्द्रत्वादिकं फलम् ॥

ose heart, while he is engaged in silent prayer—which counts
fice—and in adoration, &c., is fixed on Vāsudeva, such a
ordship of the gods, and the like, is a hindrance. Maitreya,
ut 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.[†]

I have thus described to you the orb of the earth; the (regions below its surface, or) Pātālas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

* Text and comment are, here, somewhat obscure; but the purport of the former seems to be the explanation of the existence of Jñāna, 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: अविद्याहंकारादिरूपेण प्रतीतं ज्ञानं बन्धयेष्यते विद्यातन्निरासेन ज्ञानं मोक्षयेष्यते।†

* परं ब्रह्म, 'supreme Brahma'.

† This seems to be compiled from both the commentaries at my command.

CHAPTER VII.

nt and situation of the seven spheres, viz., earth, sky, planets, Mahar-loka, Jama-loka, Tapo-loka, and Satya-loka. Of the egg of Brahmā, and its elementary envelopes. Of the influence of the energy of Vishnu.

MAITREYA.—The sphere of the whole earth has been described to me, by you, excellent Brahman; and I am now desirous to hear an account of the other spheres (we the world), the Bhuvār-loka and the rest, and the situation and the dimensions of the celestial spheres.

UŚANAS.—The sphere of the earth (or Bhūr-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 stellar sphere, or Swar-loka).¹ The solar orb is situated a hundred thousand leagues from the earth; and the orb of the moon, an equal distance from the sun. At the same interval above the moon occurs the orbit of the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar sphere; Śukra* (Venus) is at the same distance from

Bhūr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvār-loka or atmospheric region; and from the sun to Dhruva is the Swar-loka or heaven; subsequently explained in the text, and in other Purāṇas.

Uśanas, in the original.

Mercury; Angāraka (Mars) is as far above Venus; and the priest of the gods (Bṛihaspati, 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, Bhuvā, Swar) which form the region of the consequences of works.‡ The region of works is here (or in the land of Bharata).¹

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints (or Mahar-loka), the inhabitants of which dwell in it throughout a Kalpa (or day of Brahmā). At twice that distance is situated Jano-loka, where Sanandana and other pure-minded sons of Brahmā

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.

† सीरिर्बृहस्पतेश्चोर्ध्वं द्विलब्धे सम्यगास्थितः ।

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 बृहस्पतेः सार्धद्विलब्धे.

See, further, my second note at p. 230, *infra*.

‡ Here, and in the sentence following, this word represents *gyā*, '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 Vairājas, 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 death¹.

¹ An account of these Lokas is met with only in a few of the Purāṇas, 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 Gaṇadevas—the Yāmas and others, who are the

* 'And beyond Janaloka, at fourfold the *aforesaid* altitude, is the world known as Tapas':

चतुर्गुणोत्तरे चोर्ध्वं जनलोकात्तपः स्मृतः ।

The height of Tapoloka above Dhruva is eighty million *yojanas*.

† The commentaries have it that the distance is forty-eight *kotis* 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: जनलोकापिचयैव षड्गुणेन द्वादशकोट्युच्छयेण तपोलोकादनन्तरं सत्यलोकः । ननु तपोलोकापिचयेति मन्तव्यम् । तथा सत्यष्टचत्वारिंशत्कोट्युच्छयेन ब्रह्माण्डे तस्यावकाशाभावात् ।

‡ The original here adds that Satyaloka has another designation, that of Brahmaloika: ब्रह्मलोको हि संस्मृतः.

§ Chapter XC.

महेति व्याहृतेनैवं महर्लोकस्ततो ऽभवत् ।

* * * * *

यामादयो गणाः सर्वे महर्लोकनिवासिनः ।

The probability is, that, by a common Paurāṇik and Epic licence,—which, for instance, converts स इति into सेति, &c. &c.—महेति, in the first of the preceding lines, represents मह इति, i. e., महः इति, where महः would be the nominative of महस, 'a festival', 'a solemnity'.

The other statements from the *Vāyu-purāṇa* 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 Kalpādhikārins. They are so designated also in the Kūrma.* The Kāśi Khanda† refers the name to Maṇas, 'light'; the sphere being invested with radiance (महसावृत). Its inhabitants are also called lords of the Kalpa. But the commentator explains this to denote Bhṛigu and the other patriarchs, whose lives endure for a day of Brahmā.‡ The different accounts agree in stating, that, when the three lower spheres are consumed by fire, Mahā-loka is deserted by its tenants, who repair to the next sphere, or Janā-loka. Janā-loka, according to the Vāyu, is the residence of the Rishis and demigods during the night of Brahmā, and is termed Janā, because the patriarchs are the progenitors of mankind. The Kāśi Khanda§ agrees with the Vishṇu in peopling it with Samānāna and the other ascetic sons of Brahmā, and with Yogins like themselves. These are placed, by the Vāyu, in the Tapo-loka; and they, and the other sages, and the demigods, after repeated appearances in the world, become, at last, Vairājas in the Brahmā or Satya-loka. After many divine ages of residence there with Brahmā, they are, along with him, absorbed, at the end of his existence, into the indiscrete:

एतस्मिन्ब्रह्मलोके तु कल्पे वैराजके गते ।

* Part I., Chapter XLIV., 1:

ध्रुवादूर्ध्वं महर्लोकः कोटियोजनविस्तृतः ।
कल्पाधिकारिणस्तत्र संस्थिता द्विजपुङ्गवाः ।

† XXII., 3:

द्विजोऽथ लोकं तं वीक्ष्य सर्वतो महसावृतम् ।

‡ The MS. that I have used of the *Kāśikhaṇḍa* speaks, — XXII., 6 — not of "lords of the Kalpa", but of those who live for a kalpa:

कल्पायुषो वसन्त्यत्र तपसा धूतकल्मषाः ।

§ XXII., 8, 9:

निवसन्त्यमला यत्र मानसा ब्रह्मणः सुताः ।
सनन्दनाद्या योगीन्द्राः सर्वे ते ह्यूर्ध्वरेतसः ॥
अन्ये तु योगिनो ये वै ह्यस्वलद्वह्यचारिणः ।
सर्वद्वन्द्वविनिर्मुक्तास्ते वसन्त्यतिनिर्मलाः ॥

th, the dimensions of which I have already recounted you. The region that extends from the earth to the

a commentator on the Kāśi Khanda explains Vairāja to mean
ating to, or derived from, Brahmā or Virāj: * हिरण्यगर्भेणो-
दिता वैराजाः ।† The Vairājas are, there,‡ as in the Vishṇu
āna, placed in the Tapo-loka, and are explained to be as-
es, mendicants, anchorites, and penitents, who have completed
ourse of rigorous austerities:

इत्यादिसुतपःक्लिष्टकर्मणो ये तपोधनाः ।

ब्रह्मायुषस्तपोलोके ते वसन्त्यकुतोभयाः ॥

may be doubted, however, if the Paurāṇiks have very precise
ons regarding these spheres and their inhabitants. The Pu-
as of a decidedly sectarian character add other and higher
lds to the series. Thus, the Kūrma§ identifies Brahma-loka

Literally, 'produced by Hiraṇyagarbha'.

Rāmanātha, in his commentary on the *Kāśikhaṇḍa*, the *Kāśikhaṇḍa*
ā, explains the Vairājas to be those who are freed from *raja-guṇa*.
जा अवगतरजोगुणाः. This explanation has no scientific value.
e, also, Vol. I., p. 104, note 2.

Kāśikhaṇḍa, XXII., 10—21. The last of these stanzas is that which
essor Wilson quotes just below. In the MS. which I have consulted,
ad of °क्लिष्टकर्मणः, the reading is, far preferably, °क्लिष्टवर्ष्माणः,
meaning of which, according to a marginal gloss, is तपोभिर्ज्ञेयि-
FT:.

Part I., XLIV., 8—14:

सूर्यकोटिप्रतीकांशं परं तस्य दुरासदम् ।
न मे वर्णयितुं शक्यं ज्वालामालासमाकुलम् ॥
तत्र नारायणस्यापि भवनं ब्रह्मणः पुरे ।
श्रुते तत्र हरिः श्रीमान्मायी मायामयः परः ॥
स विष्णुर्लोककथितः पुनरावृत्तिवर्जितः ॥
यान्ति तत्र महात्मानो ये प्रपन्ना जनार्दनम् ॥
ऊर्ध्वं तद्ब्रह्मसदनात्परं ज्योतिर्मयं शुभम् ।
वह्निना च परिचिप्सुस्तत्रास्ते भगवान्भवः ॥
देव्या सह महादेवश्चिन्त्यमानो मनीषिभिः ।
योगिभिः श्रुतसाहसैर्भूतै रद्वैश्व संवृतः ॥

sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere,* which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand† leagues, is called,

with Vishnu-loka, and has a Rudra-loka above it. The Śiva places Vishnu-loka above Brahma-loka, and Rudra-loka above that. In the Kāśi Khanda we have, instead of those two, Vaikuṇṭha and Kailāsa, as the lofty worlds of Vishnu and Śiva; whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Kīśhina. 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

तत्र ते यानि नियता द्विजा वै ब्रह्मचारिणः ।
महादेवपराः शान्तास्तपसा सत्यवादिनः ॥
निर्ममा निरहंकाराः कामक्रोधविवर्जिताः ।
द्रक्ष्यन्ति ब्रह्मणा युक्ता रुद्रलोकः स वै स्मृतः ॥

* "Celestial beings" is to render *munis*; and *Bhūroloka* is represented by "atmospheric sphere".

† *Nipata*. This distance is brought out as follows:

Intervals.	Distances in <i>yojanas</i> .
From Sun to Moon,	100,000.
From Moon to Asterisms,	100,000.
From Asterisms to Mercury,	200,000.
From Mercury to Venus,	200,000.
From Venus to Mars,	200,000.
From Mars to Jupiter,	200,000.
From Jupiter to Saturn,	200,000.
From Saturn to Ursa Major,	100,000.
From Ursa Major to Pole-star,	100,000.
Total,	1,400,000.

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, Tāpas, and Satya, are styled durable.¹ 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 Pātālas, 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 Brahmā), in the same manner as the seed of the wood-apple² is

the Pārsis. 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 Nāṭaka. Rāma 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:

अथाः सप्त जगन्ति सप्त मुनयः सप्ताब्धयः सप्तगाः ।

सत्यं सप्त च मातरो भयभृतः संख्या न साम्यादिह ॥

¹ Kṛitaka and Akṛitaka, literally, 'made and unmade'; the former being renewed every Kalpa, the latter perishing only at the end of Brahmā's life.¶

² Of the Kapiṭha (*Feronia Elephantum*).

* *Svarloka*.

† छतकास्तयोर्मध्ये महर्लोक इति स्मृतः ।

शून्यो भवति कल्पान्ते योऽत्यन्तं न विनश्यति ॥

‡ *Brahmaṇḍa*.

§ *Andakatiha*.

¶ ? I have not been able to verify this half-stanza.

¶ From the larger commentary: वैलोक्यं छतकं प्रतिकल्पं कार्यं जनादिचयं चाछतकं तद्विपरीतम् । 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: (Ahañkāra); 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,¹ 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) Prakṛiti; 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.²§

^{*} See before the order in which the elements are evolved (Vol. I., pp. 29. &c.)

² The followers of Anaximander and Democritus taught “*ἀπειρία κόσμων*,” ‘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.

† *Nabhas*. Professor Wilson had “Mind” in the text, which I have changed, unhesitatingly, as above. In taking *nabhas* to mean *akasa*, or dinarily rendered “ether”, I have assumed that the *Vishnu-purāna*, 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”. *Ahañkāra* as stagnant—*tāmāsa*—is here intended.

§ हेतुभूतमशेषस्य प्रकृतिः परमा मुने ।

अण्डानां तु सहस्राणां सहस्राण्ययुतानि च ।

ईदृशानां तथा तत्र कोटिकोटिशतानि च ॥

in Pradhāna resides Soul, diffusive, conscious, self-irradiating; as fire (is inherent) in flint¹, or mum oil in its seed. Nature (Pradhāna) and soul (is) are, both, of the character of dependants, and encompassed by the energy of Vishṇu, which is with the soul of the world, and which is the cause of separation of those two (soul and nature, at the end of dissolution), of their aggregation (in the commencement of things), and of their combination at the time of creation.² In the same manner as the wind

Literally, ‘in wood’: the attrition of two pieces of which not create, but developes, their latent heat and flame.

Thus, in Scipio’s Dream, the divinity is made the external of the universe: “Novem tibi orbibus vel potius globis consistunt omnia, quorum unus est celestis extremus, qui reliquos lēctitur omnis, summus ipse deus arcens et continens ceteros:”

preme *prakṛiti*, Sage, became cause of all,—of thousands of *mundane* and of such *there are* thousands and tens of thousands, and so, hundreds of hundred billions.

* प्रधानं च पुमांश्चैव सर्वभूतात्मभूतया ।

विष्णुशक्त्या महाबुद्धे वृत्तौ संश्रयधर्मिणी ॥

तयोः सैव पृथग्भावकारणं संश्रयस्य च ।

जीभकारणभूता च सर्गकाले महामते ॥

adhāna and spirit, most wise one, are enveloped—i. e. governed—by energy of Vishṇu, which is the soul of all beings: *they* have the power of resorting to one another. And this *energy* is the cause of their being separated, and of their resorting to one another; and *it* is the great Sage, of their commotion at the time of creation.

these stanzas the smaller commentary remarks as follows: तयोः परमेश्वराधिष्ठितत्वमाह । प्रधानं चेति द्वाभ्याम् विष्णोः स्वरूपभूचिच्छक्त्या वृत्तौ अधिष्ठती । संश्रयधर्मिणी नियम्य नियन्त्रभास्थिती । सैव कालात्मना स्थिता सती तयोः प्रलयकाले पृथग्भावेण स्थितिकाले संश्रयस्य च कारणं सर्गकाले जीभकारणभूता येः ।

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 Pradhāna) 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, quæ illam primæ 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:

यथाशक्तं जले वातो बिभर्ति 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: यथेति । जले स्थितं कणिकाशतं परमाणुस्तोकमशक्तं यथा भवत्येवं वातो यथा बिभर्ति तथा प्रधानपुरुषात्मकं जगत्तत्रैव स्थितत्वादात्मन्यशक्तमेव विष्णुशक्तिर्बिभर्ति । पाठान्तरे तु जले स्थितं शैत्यं कणिकाद्वारेणागतं यथा वातो बिभर्ति । पाठान्तरे तु जले स्थितं शैत्यं कणिकाद्वारेणागतं यथा वातो बिभर्ति यथा जलस्थानीयं जगत्कणिकास्थानीयमहदादिद्वारेणागतं वातस्थानीया विष्णोः शक्तिर्बिभर्तीत्यर्थः ।

† एवमव्याकृतात्पूर्वं जायन्ते महदादयः ।

विशेषान्तास्तस्मिन् संभवन्त्यसुरादयः ॥

तेभ्यश्च पुत्रास्त्रिंशं च पुत्राणामपरे सुताः ।

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).¹ As all the parts of the future plant, existing in the seed of rice, —or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear,—spontaneously evolve, when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts!), become manifested only in their full growth, through the influence of the energy of Vishnu.

¹ 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 Pradhāna: उपादान-त्वमपि हरेः प्रकृतिद्वारेण न स्वरूपेणेति भावः ।§ '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. I.

† Add 'in consequence of proximity', संनिधानात्.

‡ 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 Vishṇu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists,* and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishṇu, which is the essence of all that is visible or invisible, with which all that is is identical, and whence all animate and inanimate existence is derived.† He is primary nature; he, in a perceptible form, is the world; and in him all finally melts; through him all things endure. He is the performer of the rites of devotion; he is the rite;‡ he is the fruit which it bestows; he is the implements by which it is performed. There is nothing besides the illimitable Hari.

* 'And in whom this world subsists': यच्चैदम् .

† तद्वृक्षस्तत्परं धाम सदसत्परमं पदम् ।

यस्य सर्वमभेदेन जगदेतच्चराचरम् ॥

'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': सच्चिद्विद्यते 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 Lokāloka mountain. Celestial paths of the Pitṛis, gods, Vishṇu. Origin of Gangā, and separation, on the top of Meru, into four great rivers.

PARĀSARA.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

The chariot of the sun is nine thousand leagues in length; and the pole* is of twice that longitude;† the axle is fifteen millions and seven hundred thousand leagues long;‡ on which is fixed a wheel†—with three

* The sun's car is 10,000 Yojanas broad, and as many deep, according to the Vāyu† and Matsya. The Bhāgavata§ makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

† There is no great difference in this number, in other accounts. The length of this axle, which extends from Meru to Mānasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Purāṇa, is 18,950,000 Yojanas.

* Īśādanāda.

† See Professor Wilson's Translation of the R̥ig-veda, Vol. I., p. 78, note a.

‡ चक्रेण भास्वता सूर्यः स्यन्दनेन प्रसर्पति ।

दशयोजनसाहस्रो विस्तारायामतः स्मृतः ॥

§ V., XXI., 15.

ives,* five spokes, and six peripheries: consisting the ever-during year: the whole constituting the rele or wheel of time.¹ The chariot has another axle, hich is forty-five thousand, five hundred leagues long.² he two halves of the yoke are of the same length, spectively, as the two axles (the longer and the orter). The short axle, with the (short) yoke, is

¹ The three naves are the three divisions of the day, - morning, on, and night; the five spokes are the five cyclic years; and e six peripheries are the six seasons. The Bhāgavata† explains e three naves to be three periods of the year, of four months eh, and gives twelve spokes as types of the twelve months. he Vāyu, Matsya, and Bhavishya Purāṇas enter into much more ail. According to them, the parts of the wheel are the same : above described: the body of the car is the year; its upper and wer half are the two solstices; Dharma is its flag; Artha and āma, the pins of the yoke and axle; night is its fender; Nime as form its floor; a moment is the axle-tree; an instant, the ole; minutes are its attendants; and hours, its harness.

² This shorter axle is, according to the Bhāgavata, § one fourth the longer.

* Rather, a triple nave, or three naves in one.

† Not the *Bhāgavata*, but Śrīdhara's commentary thereon, V., XXI., 13.

। अथेमानि तु सूर्यस्य प्रत्यङ्गानि रथस्य तु ।
 संवत्सरस्यावयवैः कल्पितानि यथाक्रमम् ॥
 अहस्तुलाभिः सूर्यस्य एकचक्रः स वै स्मृतः ।
 आराः पञ्चर्तवस्तस्य नेमिः षडृतवः स्मृताः ॥
 रथनीडः स्मृतो ह्यब्दस्त्वयने कूबरानुभौ ।
 मुहूर्ता बन्धरास्तस्य शस्य तेऽस्य कणाः स्मृताः ॥
 तस्य काष्ठाः स्मृता घोणा ईषादण्डः वणास्तु वै ।
 निमेषाश्चानुकर्षोऽस्य ईषा चास्य लवाः स्मृताः ॥
 रात्रिवैष्णवी धर्मोऽस्य ध्वज ऊर्ध्वः समुच्छ्रितः ।
 युगाचक्रोटी ते तस्य अर्थकामानुभौ स्मृतौ ॥

§ 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: Gáyatrī, Brīhatī, Ushnīh, Jagatī, Trishfubh, Anushfubh, and Pankti.

The city of Indraṣ is situated on the eastern side of the Mánasottara mountain; that of Yama, on the southern face: that of Varuṇa, on the west; and that

¹ We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun's southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain, on Pushkara-dwīpa, 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.

* द्वितीयेऽचे तु तच्चक्रं संस्थितं 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.

§ *Vāsavi puri*, 'the city of Vāsava, i. e., Indra.'

of Soma, on the north: named, severally, Vaswaukasārá,* Sañhyamānī, Mukhyā, and Vibhāvārī.[†]

[†] In the *Linga*,† the city of Indra is called Amarāvati; and, in it and the *Vāyu*,‡ that of Varuna is termed Sukhā.§

* Corrected from "Vaswaukasārá". This is called, in the original, the city of Śakra, a name of Indra.

† Prior Section, LIV, 1-3:

ज्योतिर्गणप्रचारं वै संक्षिप्याण्डे ब्रवीम्यहम् ।
देवक्षेत्राणि चालोक्य ग्रहचारप्रसिद्धये ॥
मानसोपरि माहेन्द्री प्राच्यां मेरोः पुरी स्थिता ।
दक्षिणे भानुपुत्रस्य वरुणस्य च वारुणे ॥
सोमस्य सोमस्य विपुला तामु दिग्देवताः स्थिताः ।
अमरावती संयमनी सुखा चैव विभा क्रमात् ॥

Here the four cities referred to bear the appellations of Amaravati, sañhyamānī, Sukhā and Vibhā.

‡ The following extract is from the *Vāyu-purāṇa*:

पुराणि लोकपालानां प्रवक्ष्यामि यथाक्रमम् ।
ज्योतिर्गणप्रचारस्य प्रमाणं परिवक्ष्यते ॥
मेरोः प्राच्यां दिशि तथा मानसस्यैव मूर्धनि ।
वस्वाकसारा माहेन्द्री पुण्या हेमपरिष्कृता ॥
दक्षिणेन पुनर्मेरोर्मानसस्यैव मूर्धनि ।
वैवस्वतो निवसति यमः संयमने पुरे ॥
प्रतीच्यां तु पुनर्मेरोर्मानसस्यैव मूर्धनि ।
सुखा नाम पुरी रम्या वरुणस्याथ धीमतः ॥
दिश्युत्तरस्यां मेरोस्तु मानसस्यैव मूर्धनि ।
तुल्या माहेन्द्रपुर्यास्तु सोमस्यापि विभावरी ॥
मानसोत्तरपृष्ठे तु लोकपालाश्चतुर्दिशम् ।
स्थिता धर्मव्यवस्थार्थं लोकसंरक्षणाय च ॥

In the sequel to these verses, Vibhāvārī is also called Vibhā; and the MSS. consulted by me give, there, Amarāvati as convertible with Vaswaukasārá. Mukhyā is, further, interchanged, in several MSS., with akhā, the city of Varuṇa.

In the *Matsya-purāṇa* there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Purāṇa, so, we find Vibhāvārī and Vibhā,—synonymous terms, importing 'right',—and likewise both Vaswaukasārá and Amarāvati.

§ The *Bhāgavata-purāṇa*, V., XXI, 7, calls the city of Indra, Deva-mānī, and that of Varuṇa, Nimlochanī. As to Yama's and Soma's cities, 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 afflictions of the world. Whilst the sun, who is the discriminator of all hours, shines, on 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.†

* Read, rather, 'distribution of', *vyavasthāna*.

† दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः ।
सर्वद्वीपेषु मैत्रेय निशार्धस्य च संमुखः ॥
उदयास्तमने चैव सर्वकालं तु संमुखे ।
दिशास्वशेषासु तथा मैत्रेय विदिशासु च ॥
यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः ।
तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥
नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।
उदयास्तमनाख्ये हि दर्शनादर्शने रवेः ॥

'The sun is stationed, for all time, in the middle of the day, and ever 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 Mānasottara 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 Brahmā, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

* The terms Pūrva and Aparā 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 Dakṣiṇa, properly 'right,' *dextro*, or 'dexter,' to the south. Uttara, 'other' or 'last,' necessarily implies the north.

seeing the sun.‡

The heliocentricism taught in this passage, but not brought out in the former translation, is remarkable. It is contradicted, however, a little further on.

* *Vikrānta*.

† *Kṛant*.

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*

† This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Vāyu, Matsya, Linga, Kūrma, and Bhāgavata.‡ The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises, Meru must be always on the north; and, as the sun's rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator, मेरुं प्रदक्षिणीकुर्वन्तं सूर्यं ये यत्र पश्यन्ति सा च तेषां प्राची तेषां च वामभाग एव मेरुः । अतः सर्वेषां सर्वदा मेरुरुत्तरतः एव । दक्षिणभागे च लोकालोकाचलः । तस्मादुत्तरस्यां दिशि सदा रात्रिर्दक्षिणस्यां च सदा दिनम् । It was,

• तस्माद्विष्युत्तरस्यां वै दिवा रात्रिः सदैव हि ।
सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतो यतः ॥

• To the north of Meru there is, therefore, always night during day in other regions; for Meru is north of all the *drīpas* and *varṣhas*.‡

† It may be enough to refer to the *Bhāgavata-purāṇa*, 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 Nakṣatras, tournent avec elle autour de Dhruva et de Meru, en les laissant à leur droite, et marchent d'un mouvement qui leur est propre, puisqu'on les voit dans un Nakṣatra ou dans un signe différent."

‡ This is from the smaller commentary, which adds, by way of a second explanation: भारतादिवर्षस्थानां समुखे सूर्यमुद्यन्तं पश्यतामुत्तरस्यां दिशि वामभागे मेरोरेकतः सदा दिनमन्यतश्च सदा रात्रिर्दक्षिणभागे तु सदा दिनमेवेत्यर्थादुक्तं भवति ।

radiance of the solar orb, when the sun has set, muted in fire; and hence fire is visible at a distance by night (than by day). During the a fourth of the rays of fire blend with those of r; and, from their union, the sun shines with intensity by day. Elemental light, and heat l from the sun or from fire, blending with each mutually prevail in various proportions, both by d night.* When the sun is present either in them or the northern hemisphere, day or night into the waters, according as they are invaded kness or light.† It is from this cause that the

z, through some misapprehension of this doctrine, that illford asserted: "By Meru they" the Paurāṇiks "under- a general, the north pole; but the context of the Purāṇas a this supposition." Asiatic Researches, Vol. VIII., p. 286. s no inconsistency, however, in Meru's being absolutely entre of the world, and relatively north to the inhabitants several portions, to all of whom the east is that quarter he sun first appears, and the other quarters are thereby d.

my MSS. read thus:

तेजसी भास्कराग्नेये प्रकाशोष्णस्वरूपिणी ।

परस्परानुप्रवेशादाप्यायते दिवानिशम् ॥

wo lustres,—that of the sun and that of fire,—consisting of light l, owing to mutual penetration, become intensified during the during the night, *respectively*."

† दक्षिणोत्तरभूम्यर्धे समुत्तिष्ठति भास्करे ।

अहोरात्रं विश्वश्वस्त्रमः प्राकाशशीलवत् ॥

r the sun is present in the southern hemisphere, or in the nor ty and night enter the water, possessed, *respectively*, of the na light and of that of darkness."

s commentators, and rightly, in obedience to a law of Sanskrit z. See Pāṇini, II., II., 34.

rs look dark by day, because night is within them; they look white by night, because, at the setting re sun, the light of day takes refuge in their m.^{1*}

hen the sun has travelled in the centre of Push- a thirtieth part of (the circumference of) the a, his course is equal, in time, to one Muhūrta;² whirling round, like the circumference of the d of a potter, he distributes day and night upon earth. In the commencement of his northern se, the sun passes to Capricornus, thence to Aqua-

Similar notions are contained in the Vāyu.†

The sun travels at the rate of one-thirtieth of the earth's aference in a Muhūrta—or 31,50,000 Yojanas; making the

* आताम्रा हि भवन्त्यापो दिवा नक्तप्रवेशनात् ।
दिनं विशति चैवाम्नो भास्करो ऽस्तमुपेयुषि ।
तस्माच्छुक्लीभवन्त्यापो नक्तमहःप्रवेशनात् ॥

† अग्निमाविशते रात्रौ तस्माद्दरात्प्रकाशते ।
उदितस्तु पुनः सूर्यः आंष्ण्यमाग्नेयमाविशेत् ॥
संयुक्तो वह्निना सूर्यस्ततः स तपते दिवा ।
प्राकाशं च तथौष्ण्यं च सूर्याग्नेयी च तेजसी ॥
परस्परानुप्रवेशादाप्यायते दिवानिशम् ।
उत्तरे चैव भूम्यर्धे तथा तस्मिंश्च दक्षिणे ॥
उत्तिष्ठति यदा सूर्ये रात्रिराविशते त्वपः ।
तस्मात्ताम्रा भवन्त्यापो दिवा रात्रिप्रवेशवान् ॥
अस्त्रं याति पुनः सूर्यो दिनमाविशते ह्यपः ।
तस्माच्छुक्ली भवन्त्यापो नक्तमहःप्रवेशनात् ॥
एते नक्तमयोगेन भूम्यर्धे दक्षिणोत्तरे ।
उदयास्तमने ऽर्कस्य अहोरात्रं विश्वश्वः ॥
दिनं सूयप्रकाशाख्यं तामसी रात्रिरुच्यते ।
तस्माद्भवस्थिता रात्रिः सूर्यविच्यमहः स्मृतम् ॥

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nice to Pisces; going successively from one of the Zodiac to another. After he has passed these, the sun attains his equinoctial movement (at the vernal equinox), when he makes the day of equal duration. Thenceforward the length of night decreases, and the day becomes longer, till the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his recession to the south. As the circumference of the potter's wheel revolves most rapidly, so the sun travels most rapidly on his southern journey: he flies along with the velocity of wind, and traverses a

hundred crores and 45 lakhs, or 9,45,000,000; according to the *Vāyu* and *Matsya* Purāṇas.

एवं पुष्करमध्येन यदा सर्पति भास्करः ।
त्रिंशंशकं तु मेदिन्यां मुहूर्तेनैव गच्छति ॥
योजनायाम्मुहूर्तस्य इमां संख्यां निबोधत ।
पूर्णे शतसहस्राणामेकत्रिंशत्तु सा स्मृतम् ॥
पञ्चाशत्तु तथान्यानि सहस्राण्यधिकानि तु ।
मुहूर्तकी गतिर्ह्येषा सूर्यस्य तु विधीयते ॥
Section, LIV., 10—13:
एवं पुष्करमध्ये तु यदा सर्पति वारिपः ॥
त्रिंशंशकं तु मेदिन्यां मुहूर्तेनैव गच्छति ।
योजनानां मुहूर्तस्य इमां संख्यां निबोधत ॥
पूर्णा शतसहस्राणामेकत्रिंशत्तु सा स्मृता ।
पञ्चाशच्च तथान्यानि सहस्राण्यधिकानि तु ॥
मौहूर्तकी गतिर्ह्येषा भास्करस्य महात्मनः ।

passage in the *Matsya-purāṇa* scarcely differs from that in the *Vāyu*, with the exception of its beginning, which runs thus:

एवं च पुरमध्ये तु यदा भवति भास्करः ॥
त्रिंशद्भागं तु मेदिन्यां मुहूर्तेनैव स गच्छति ।
SS. have, however, instead of च पुरमध्ये तु, पुष्करमध्येन.

great distance in a short time.* In twelve Muhūrtas 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 Muhūrtas.† 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 less space of the earth in a longer time; until, at the end of his northern route, the day is again eighteen Muhūrtas, 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.

* अतिवेगितया कालं वायुवेगवलाच्चलन् ।
तस्मात्प्रकृष्टां भूमिं तु कालेनाल्पेन 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'.

‡ श्रीघ्नो द्वादशभिः शिष्टान्मुहूर्तैर्दक्षिणायने ।
त्रयोदशार्धमृचाणामह्ना तु चरति द्विज ।
मुहूर्तैस्तावदृक्षाणि नक्तमष्टादशैश्चरन् ॥

From this it appears—which is unnoticed in the translation—that the sun is spoken of when on his 'southern path'.

तस्माद्दीर्घेण कालेन भूमिमन्यां तु गच्छति ।
अष्टादशमुहूर्तं यदुत्तरायणपश्चिमम् ॥
अहर्भवति तच्चापि चरते मन्दविक्रमः ।
त्रयोदशार्धमह्ना तु ऋक्षाणां चरते रविः ।
मुहूर्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन् ॥

The text, it is observable, gives, with unimportant omissions, the substance 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.†

† 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 Paurāṇik text, is defended, by the commentator, upon the authority of the Jyotiṣiśāstra 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 दीर्घह्रस्वात्मता दिने ।
तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता ॥
दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते ॥

• उभयोः काष्ठयोर्मध्ये भ्रमतो मण्डलानि तु
दिवा नक्तं च सूर्यस्य मन्दा शीघ्रा च वै गतिः ॥

‘Of the sun, whirling its circles between the two points of the horizon by day and by night, the progress is slow and rapid.’

† मन्दार्ह यस्मिन्नयने शीघ्रा नक्तं तदा गतिः ।

शीघ्रा दिवा यदा चास्य तदा मन्दा गतिर्निशि ॥

‡ 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 Ushā, and the day is denominated Vyushti, and the interval between them is called Sandhyā.* On the occurrence of the awful Sandhyā, the terrific fiends† termed Mandehas attempt to devour the sun: for Brahmā denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night); and, therefore, a fierce contest occurs (daily) between them and the

The apparent contradiction may, however, be reconciled by understanding the sun's slow motion, and the length of a sign, to be equivalent terms.

* That is, Ushā is a part of the night; Vyushti, of the day.

उषा रात्रिः समाख्याता व्युष्टिश्चाप्युच्यते दिनम् ।

प्रोच्यते च तथा संध्या उषाव्युष्ट्योर्दन्तरम् ॥

So read all my MSS. The smaller commentary remarks: उषा इति ।

रात्रिर्वा उषाः । अहर्बुधिरिति श्रुतेः । But the compound in the latter half of the stanza seems to show that we are to read Usha, not Ushas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. *Ushavyushtyoh*, which yields Ushas, is, however, a lection found in parallel passages of other Purāṇas.

The Translator's “Vyushta”, 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, *Dyauh ratayā dāhiti*. 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 *Vishnu-purāṇa*, indeed, *Usha*, a word of similar derivation as *Ushas*, is called night; and the dawn is *Vyushti* [sic: for Vyushta]. Several passages seem to indicate that *Ushā* or *Ushas* is the time immediately preceding daybreak.”

† *Rākshasas*.

‡ In the original, *Prajāpati*.

sun.¹ At this season, pious Brahmans scatter water, purified by the mystical Omkāra, and consecrated by the Gâyatri;^{2*} and by this water, as by a thunderbolt,

¹ The same story occurs in the Vāyu, ‡ with the addition that the Mandakas are three crores in number. It seems to be an ancient legend, imperfectly preserved in some of the Puranas.

² The sacred syllable Om has been already described (Vol. I., p. 1, note). The Gâyatri, 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 Ashṭaka of the Sāmhita of the Rig-veda.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

‘We meditate on that excellent light of the divine sun: may he illuminate our minds.’; Such is the fear entertained of profa-

* श्रीकारब्रह्मसंयुक्तं गायत्र्या चाभिमन्त्रितम् ।

† उषा रात्रिः स्मृता विप्रैर्युष्टिश्चापि त्वहः स्मृतः ।

सूर्यं हि यस्मानानां संध्याकाले हि रक्षसाम् ॥

प्रजापतितनियोगेन प्रापस्तेषां दुरात्मनाम् ।

अन्नयत्वं च देहस्य प्रापितामरणं तथा ॥

तिस्रः कोव्यस्तु विख्याता मन्देहा नाम राक्षसाः ।

प्रार्थयन्ति सहस्रांशुमुदर्यान्ति दिने दिने ॥

तापयन्तं दुरात्मानः सूर्यमर्च्छन्ति खादितुम् ।

अथ सूर्यस्य तेषां च युद्धमासीत्सुदारणम् ॥

[†] 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 illuminates 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 savitur varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat*.

the foul fiends are consumed. When the first oblation is offered, with solemn invocations, in the morning rite,¹ 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 Sāmhita and Bhāshya.

¹ Or, in the text, with the prayer that commences with the words *Sūryo 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*, II., 35, and in the *Saman*, II., 8, 12. Both commentators are agreed to understand, by *savitri*, the soul, as one with the soul of the world, *Brahma*; but various meanings are also given. Thus, *Sayaṇa* has, we meditate on the light which is one with *Brahma*, his own light, which, from its consuming influence on ignorance and its consequences, is termed *bhargas*; and is that which is desirable, from its being to be known or worshipped by all (*varanya*); the property of the supreme being (*paramesvara*), the creator of the world, and the animator, impeller, or urger (*saciti*), through the internally abiding spirit (*antargamin*) of all creatures. Again, *yah*, although masculine, may, by Vaidik licence, be the relative to the neuter noun *bhargas*; that light which animates all (*dhigah*) acts (*karmāni*), or illumines all understandings (*buddhiḥ*). Again, *devasya savituh* may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavituh*; and *bhargas* may be understood as the sphere or orb of light, the consumer of sins, *pāpāni tapakāni tejo-māṇḍalam*. Again, *bhargas* may be interpreted food; and the prayer may only implore the sun to provide sustenance: *tasya prasādāt annādi-lakṣaṇāni phalaṃ dhimahi, tasyādihāra-bhuta bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him. Mahidhara 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 Gayatri, 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 signification. Later notions, and, especially, those of the Vedānta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or *Brahma*.”

clouded splendour.* Oṃkāra 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) Oṃkāra becomes radiant, and burns up entirely the Rākshasas called Mandehas. The performance of the Sandhyā (the morning) sacrifice |

able; &c. The whole prayer¶ is given in Colebrooke's Account of the Religious Ceremonies of the Hindus: Asiatic Researches, Vol. V., p. 351.**

• अग्निहोत्रे ह्यते या समन्ता प्रथमा ऊतिः ।
सूर्यो ज्योतिः सहस्रांशुः सूर्यो दीप्यति भास्करः ॥

* The first burnt-offering is that which, accompanied by *mantras*, is offered in the *agnihotra*. The sun is effulgence, thousand rayed: the sun shines, producer of radiance.

† *Bhagavat*.

‡ This expression is to render *trīdhamat*, 'the triple-gloried'; the glories in question being the Vedas, according to the smaller commentary: विधामा त्रीणि ऋग्यजुःसामरूपाणि धामानि तेजांसि स्वरूपाणि वा यस्य सः । And so, in effect, proposes the larger commentary, after suggesting that Brahmā, Vishnu, and Śiva are intended.

§ वैष्णवांशः परं सूर्यो योऽन्तर्ज्योतिरसंश्रवम् ।

अभिधायक ओंकारस्तस्य संप्रेरकः परः ॥

* 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."

** Or *Miscellaneous Essays*, Vol. I., p. 129.

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) Vālikhilyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Kāshthā; thirty Kāshthās, a Kalā; thirty Kalās, a Muhūrta (forty-eight minutes); and thirty Muhūrtas, a day and night. The portions of the day are longer or shorter, as has been explained; but the Sandhyā is always the same in increase or decrease, being only one Muhūrta.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 Muhūrtas (two hours and twenty-four minutes), that interval is called Prātaḥ* (morning), forming a fifth portion of the day. The next portion, or three Muhūrtas from morning, is termed Sangava (forenoon); the three next Muhūrtas constitute mid-day; the afternoon comprises the next three Muhūrtas; the three Muhūrtas following are considered as the

¹ But this comprehends the two Sandhyās, 'morning and evening twilight.' Two Nādis, or half a Muhūrta, before sunrise, constitute the morning Sandhyā; and the same interval after sunset, the evening. Sandhyā, meaning 'junction,' is so termed, as it is the juncture or interval between darkness and light; as in the Vāyu and Matsya:

लोकालोकं तु संधत्ते यस्मात्सूर्यः परिभ्रमन् ।

तस्मात्संध्येति तामाहुषोबुध्योस्तथान्तरम् ॥†

* *Prātastana* is a variant of several of my MSS.

† This is the reading of the *Matsya-purāna*. The *Vāyu-purāna* has-

लोकालोकं तु संधत्ते यस्मात्सूर्यपरिग्रहम् ।

तस्मात्संध्येति तामाहुषोबुध्योर्दन्तरम् ॥

evening; and the fifteen Muhūrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhūrtas only at the equinoxes; increasing or diminishing, in number, in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern, when he enters Cancer (the summer solstice).^{*}

Fifteen days of thirty Muhūrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons, a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,[†] are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga (or cycle). The years are, severally, called Samvatsara.

[†] 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 Saunya or Chandra 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 Nakshatra 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.

‡ सौरमासं तु विज्ञेयं नावत्रे मावनं तथा ।

Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.¹

¹ The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malanāsas or intercalary months as may be necessary to complete the period, according to Vriddha 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 *Kāla Sankalitā*, 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. Samvatsara, 2. Parivatsara, 3. Idwatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nakshatra in which Bṛihaspati sets and rises heliacally; and they follow in the order of the lunar months." *Kāla Sankalitā*, 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 Bṛihaspati may be the multiplication of the former by the latter (5 × 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 Parāśara, 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 Śringavat (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre. The last is called the equinoctial: for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion Kṛttikā, 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 Kṛttikā, (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. 4. The Vāya and Linga Purāṇas specify the positions of the

* Literally, 'to the north of Śweta':

यः श्वेतस्थोत्तरः शूलः शृङ्गवानिति विश्रुतः ।

For Śweta and Śringavat—or Śringin—vide pp. 114, 115, *supra*.

† Or *Miscellaneous Essays*, Vol. I, pp. 106—108.

‡ Prior Section, LXL, 40—48:

एतेष्वेव यहाः सर्वे नक्षत्रेषु समुत्थिताः ।

विवस्वानदिते पुत्रः सूर्यो वै मुनिसत्तमाः ॥

विशाखासु समुत्पन्नी यहाणां प्रथमो ग्रहः ।

त्विषिमान्धर्मपुत्रस्तु सोमो देवो वसुस्तु सः ॥

the Mahāvishnuva or the great equinox). * At this time, other planets at the same time, or the end, according to the former,†

शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः ।
षोडशार्चिर्भुगोः पुत्रः शुक्रः सूर्यादनन्तरम् ॥
ताराग्रहाणां प्रवरस्तिथिं चेत्त्रे समुत्थितः ।
ग्रहश्चाङ्गरसः पुत्रो द्वादशार्चिर्बृहस्पतिः ॥
फाल्गुनीषु समुत्पन्नः पूर्वाख्यासु जगद्गुरुः ।
नवार्चिर्लोहिताङ्गश्च प्रजापतिसुतो ग्रहः ॥
अषाढास्विह पूर्वासु समुत्पन्न इति स्मृतेः ।
रेवतीस्विह सप्तार्चिः स्थाने सौरिः शनैश्चरः ॥
सौम्यो बुधो धनिष्ठासु पञ्चार्चिर्बुधितो ग्रहः ।
तमोमयो मृत्युसुतः प्रजापत्यकरः शिखी ॥
आश्लेषासु समुत्पन्नः सर्वहारी महाग्रहः ।
तमोवीर्यमयो राज्ञः प्रकृत्या कृष्णमण्डलः ।
भरणीषु समुत्पन्नो ग्रहश्चन्द्रार्कमर्दनः ॥

A various reading of प्रवरस्तिथिं चेत्त्रे समुत्थितः, in the first half of the fourth stanza, is प्रवरः पुष्यनक्षत्रसंभवः. The word *kshetra*, for *nakshatra* or *fiksha*, 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 *Vāya*. In the same chapter with this quotation we read, *Sl.* 16--20:

अस्मिन्मन्त्रे चैव यहा वैमानिकाः स्मृताः ।
विवस्वानदिते पुत्रः सूर्यो वैवस्वते ऽन्तरैः ॥
द्युतिमान्धर्मपुत्रस्तु सोमो देवो वसुः स्मृतः ।
शुक्रो देवस्तु विज्ञेयो भागवो ऽसुरयाजकः ॥
बृहत्तेजाः स्मृतो देवो देवाचार्यो ऽङ्गिरःसुतः ।
बुधो मनोहरश्चैव ऋषिपुत्रस्तु स स्मृतः ॥
शनैश्चरो विरूपस्तु संचापुत्रो वैवस्वतः ।
अग्निर्विकेश्यां जज्ञे तु युवासौ लोहितार्चिषः ॥
नक्षत्रचक्रगामिन्यो दाक्षायणः स्मृतास्तु ताः ।
स्वर्भानुः सिंहिकापुत्रो भूतसंतापनो ऽसुरः ॥

The substance of these lines I shall recur to presently.

* This parenthesis is taken from the commentaries. I have corrected the Translator's "Mahāvishubha".

† एतेष्वेव यहाः पूर्वे नक्षत्रेषु समुत्थिताः ।
विवस्वानदिते पुत्रः सूर्यो वै चाक्षुषे ऽन्तरैः ।
विशाखासु समुत्पन्नी यहाणां प्रथमो ग्रहः ॥

offerings are to be presented to the gods and to the
of the Chakshusha Manwantara. At that time the sun was in

त्विषिमान्धर्मपुत्रस्तु सोमो विश्वावसुस्तथा ।
शीतरश्मिः समुत्पन्नः कृत्तिकासु निशाकरः ॥
षोडशार्चिर्भुगोः पुत्रः शुक्रः सूर्यादनन्तरम् ।
ताराग्रहाणां प्रवरस्तथ्ये चैत्रे समुत्थितः ॥
ग्रहश्चाङ्गिरसः पुत्रो द्वादशार्चिर्बृहस्पतिः ।
फाल्गुनीषु समुत्पन्नः पूर्वासु च जगद्गुरुः ॥
नवार्चिर्लोहिताङ्गस्तु प्रजापतिसुतो ग्रहः ।
अषाढास्विह पूर्वासु समुत्पन्न इति श्रुतिः ॥
रेवतीष्वेव सप्तार्चिस्तथा ग्रीष्मः शनैश्चरः ।
रेवतीषु समुत्पन्नो ग्रहश्चन्द्रार्कमर्दनः ॥

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 Rahu, 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 प्रवरस्तथ्ये चैत्रे 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 चाक्षुषे ऽन्तरे?

That the passage just cited has suffered excision may be suggested by the ensuing stanzas, which precede it, in the *Vāyu-purāṇa*, by short interval:

अस्मिन्मन्वन्तरे चैव ग्रहा वैमानिकाः स्मृताः ।
विवस्वानदितेः पुत्रः सूर्यो वैवस्वते ऽन्तरे ॥
त्विषिमान्धर्मपुत्रस्तु सोमो देवो वसुः स्मृतः ।
शुक्रो देवस्तु विज्ञेयो भार्गवो ऽसुरयाजकः ॥
बृहत्तेजाः स्मृतो देवो देवाचार्यो ऽङ्गिरसुतः ।
बुधो मनोहरश्चैव ऋषिपुत्रस्तु स स्मृतः ॥
अग्निर्विकल्पात्संजज्ञे युवार्सा लोहिताधिपः ।
नक्षत्रचक्रगामिन्यो दाक्षायण्यः स्मृतास्तु ताः ।
स्वर्भानुः सिंहकापुत्रो भूतसंतापनी ऽसुरः ॥

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

Viśākhā; the moon, in Kṛttikā; Venus, in Pūshyā; Jupiter, in Pūrvaphālgunī; Mars, in Ashādhā;‡ Sauri, in Revatī; Budha, in Dhanishthā; Ketu,§ in Āśleshā; and Rahu, in Bhāranī.¶ There

same origin assigned them in the current *Patriarchate*, the *Varivastava*, as in that which came immediately before in the *Chakshusha*. The Sun sprang from Aditi; the Moon, from Dharmā; Saka, from Bhaga; Bṛhaspati or Bṛhattejas, from Angiras; Budha, from an unnamed Rishi; Lohitanga or Lohitādhipa (Angāraka), from the will of some Prajāpati; and Swarbhānu (Rahu), from Simhika.

Budha is unnoticed in the first extract; and Sauri, Sauri, in the second.

Supplementarily to these particulars, the *Vāyu-purāṇa*, as noticed in my third note in p. 256, specifies Soma as sire of Budha, makes Vakeś mother of Lohitāreḥis (Angāraka), names the San and Sandha as the parents of Sauri (Sauri), and calls Sikkhā (Ketu), son of Mṛityu.

* These three terms are to represent कलाकाष्ठाचरणाः.

† *Adhināsa*. In two MSS. I find *ardhanāsa*, 'half month', 'fortnight'.

‡ I find what looks like its older name, Tishya, save in one MS. of the *Linga-purāṇa*.

§ Read Pūrvāśādhā. There are two Ashādhās, as there are two Bhādrapadās, and two Phālgunīs.

¶ For the original Saura or Sauri of the *Vāyu-purāṇa* and the *Linga*, respectively.

¶ Substituted, by the Translator, for the less usual Sikkhā, the word in the *Linga-purāṇa*.

** Professor Whitney, premising the Chakshusha Manwantara, observes: "There is something unaccountably strange in the Patriarchic definition of the positions of Mercury and Venus at this important epoch. How Mercury can be, even by a Hindu cosmogenist, placed in Śrāviṣṭhā when Venus is put in Pūshyā, at least 44° 40' distant from him, or how either can receive such location when the sun is made to stand in Viśākhā, at least 93° 20' from Venus, and at least 80° from Mercury, it is hard enough to see. The furthest distance from the sun actually attained by Venus is about 48°; by Mercury, 29°; so that they can

full moon (Paurīṇaśi), the day of conjunction (Amāvāsyā), when the moon rises invisible, the day when it is first seen (Sīmivāli), the day when it first disappears—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:

अषाढादिष्वह पूर्वासु समुत्पन्ना इति श्रुतिः।*

The Linga, less accurately, perhaps, reads इति स्मृतिः; 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 retrospective calculation. The putting of the moon's nodes, also, in Bharani and Āśleshā— or, at the utmost, only 106°-107° 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 observations 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 *Vishnu-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 (Kuhū),* the day when the moon is quite round (Rākā), 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, Śukra, and Śuchi; and in his southern, in those of Nabhas, Nabhasya, Isha, Ūrja, Sahas, Sahasya.¹

On the Lokāloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudhāman and Śankhapād,† (the two

¹ These are the names of the months which occur in the 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 Māgha, Phālguna, Chaitra, Vaiśākha, Jyāishtha, Āshādhā, or from December to June; and with Śrāvaṇa, Bhādrapada, Āśvina, Kārttika, Āgrahāyana, 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. §

lation and tradition in support of the birth of the planets in the Nakshatras Ashādhā, &c." *Rig-veda*, Vol. IV., Preface, p. lxxxvii.

Mr. Hind's calculations, here referred to, if construed, as by Professor Whitney, with a discerning eye, will be seen, far from supporting Mr. Bentley's explanation of the planetary names, to explode it past all rehabilitating. See *Journal of the American Oriental Society*, Vol. VIII., pp. 84—93.

* See Goldstücker's *Sanskrit Dictionary*, under अमावास्या.

† This name is read, in several of my MSS., Śankhapā.

‡ 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.

§ Or *Miscellaneous Essays*, Vol. I, pp. 200—202; with which compare *idem*, pp. 107—110.

sons of Kardama*, and Hiraṇyaroṃaṇ, and Ketumat.† Unaffected by the contrasts of existence, void of self-

The *Vaiṣṇu* has the same names, but ascribes a different descent to the first, making Sudhanwan‡ the son of Virāja: Sankha-

लोकपालाः स्थितास्तत्र लोकालोकस्य मध्यतः ।
चत्वारस्ते महात्मानस्तिष्ठन्त्या भूतसंज्ञवात् ॥
सुधामा चैव वैराजः कर्दमः शङ्खपास्तथा ।
हिरण्यलोमा पार्जन्यः केतुमान्नजतश्च यः ॥

Sankha and Hiraṇyaroṃaṇ are, thus, the readings which I find; and yet the passages in the *Vaiṣṇu-purāṇa* quoted in notes † and § to p. 263, agree with Sankhapad and Hiraṇyaroṃaṇ.

विरजस्यात्मजो विद्वान्सुधामा नाम विश्रुतः ।
सुधामा स्मृतो वैराजः प्राच्यां दिशि समाश्रितः ।
लोकपालः सुधर्मात्मा गौरीपुत्रः प्रतापवान् ॥

Sudhanwan is here called son of Virāja and Gauri, and Lokapala of the eastern region.

Elsewhere, and, directly, the *Loka-purāṇa* expresses itself as follows, regarding the ancestry of Sudhanwan and Ketumat:

प्रजापतेर्विरजसः पूर्वस्यां दिशि विश्रुतम् ।
पुत्रं नाम्ना सुधामानं राजानं सोऽभ्यषेचयत् ॥
पश्चिमस्यां दिशि तथा रजसः पुत्रमच्युतम् ।
केतुमन्तं महात्मानं राजानं चाभ्यषेचयत् ॥

At p. 86, *supra*, I have changed Professor Wilson's "Virāja" to Vairāja, but the father of the Lokapala Sudhanwan is there spoken of; and none of my MSS. gives any reading but Sudhanwan. Here, then, unless it is to be supposed that Vairāja and Sudhanwan are, both of them, textual depravations, we have an irreconcilable discrepancy. In one place, the Lokapala of the east is Sudhanwan, son of Vairāja; and Vairāja is Sudhanwan, according to the *Vaiṣṇu-purāṇa*; and, in another place, the corresponding Lokapala is Sudhanwan, of whose origin the *Vishnu-purāṇa* gives no information.

The passage of p. 86, just referred to, is thus worded:

पूर्वस्यां दिशि राजानं वैराजस्य प्रजापतेः ।
दिशः पालं सुधन्वानं राजानं सोऽभ्यषेचयत् ॥

Thus the larger commentary observes: वैराजस्य ब्रह्मसूनोः पुत्र-मिति शेषः । राजानं दीप्तिमन्तम् । सुधन्वानं राजानं चित्रियम् । तनय-मिति पाठो वा । Vairāja is here said to be a son of Brahmā, 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 Lokāloka mountain.

On the north of Agastya, and south of the line of the Goat,† exterior to the Vaiśvānara path, lies the

Sankhapad‡ is the son of Kardama; the other two are the sons of Parjanya§ and Rajas, consistently with the origin ascribed to these Lokapālas in the patriarchal genealogies of that Purāṇa.¶ (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 राजानं, सुतं वै, the reading of the smaller commentary.

For the grandsons of the patriarch Vairāja, among whom were Śatadyumna and Sudyumna, see Vol. I., p. 177.

"Sankhapada", the word in the original edition, I should have changed, at p. 86, *supra*, into Sankhapad. The Sanskrit is पुत्रं शङ्खपदम्.

* *Nishpatrigraha* is the original expression.

† *Ajacithi*.

कर्दमस्य श्रुतिः पत्नी आचैष्यजनयत्सुतान् ।
पुत्रं शङ्खपदं चैव कन्यां काम्यां तथैव च ॥

Sankhapad is here said to be son of Kardama and Śruti. He had a sister Kamyā. His mother was daughter of Atri.

हिरण्यरोमा पार्जन्यो मारीच्यामुदपद्यत ।
आभूतसंज्ञवस्थायी लोकपालः स वै स्मृतः ॥

Hiraṇyaroṃaṇ is here spoken of as having Parjanya and Mārīchi for his parents.

रजसो चाथ जनयन्मार्कण्डेयी यशस्विनी ।
प्रतीच्यां दिशि राजानं केतुमन्तं प्रजापतिम् ॥

Here Ketumat is described as son of Rajas and Markaṇḍeyī, and as Prajāpati of the occidental region.

¶ The *Matsya-purāṇa* declares:

लोकपालाः स्मृतास्तत्र लोकालोकस्य मध्यतः ।
चत्वारस्ते महात्मानस्तिष्ठन्त्या भूतसंज्ञवम् ॥
सुधामाचैव वैराजः कर्दमश्च प्रजापतिः ।
हिरण्यरोमा पार्जन्यः केतुमान्नजतश्च यः ॥

So read all my MSS.; and, if they are not corrupt, the second Lokapala is here said to be Kardama.

road of the Pitris.¹ There dwell the great Ṛishis, the

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 Purāṇa; but a more satisfactory

- दक्षिणोत्तरमध्यानि तानि विद्याद्यथाक्रमम् ।
 स्थानं जारद्वयं मध्ये तथैरावतमुत्तरम् ॥
 वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ।
 नागवीथ्युत्तरा वीथी अजवीथी च दक्षिणे ॥
 उभे अषाढे मूलं तु अजवीथ्युदयास्त्रयः ।
 अभिजित्पूर्वजा स्वातिर्नागवीथ्युत्तरास्त्रयः ॥
 अश्विनी कृत्तिका याम्या नागवीथ्युत्तरा स्मृता ।
 रोहिण्यार्द्रा मृगशिरा गजवीथिरिति स्मृता ॥
 पुष्याश्लेषापुनर्वसो वीथी एरावती स्मृता ।
 तिस्रस्तु वीथयो ह्येता उत्तरो मार्ग उच्यते ॥
 पूर्वोत्तराय फाल्गुन्या मघा चैवार्पभी भवेत् ।
 पूर्वोत्तरे प्रोष्ठपदे गोवीथी रेवती स्मृता ॥
 श्रवणश्च धनिष्ठा च वारुणं च जारद्वयो ।
 एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ॥
 हस्ताश्रिता तथा स्वाती नागवीथिरिति स्मृता ।
 विशाखा मैत्रमेन्द्रं च मृगशीर्षिर्होच्यते ॥
 मूलं पूर्वोत्तराषाढा वीथी वैश्वानरी भवेत् ।
 स्मृतास्तिस्रस्तु वीथ्यस्ता मार्गो वै दक्षिणो बुधेः ॥

Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4–6, which two of them omit, at least in placing Nāgavithi in the south as well as in the north, to the exclusion of Ajavithi. It can scarcely be doubted that lines 4–6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavithi, in the south, from the two Ashadhās, with Mula, and give Abhijit, Pūrvajā (Aśvinī?), and Swāti as the asterisms of Nāgavithi. Abhijit, whose presence here, as an integral asterism, is noticeable, “in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other *nakṣatras*, but is carved out of the contiguous divisions.” Colebrooke’s *Miscellaneous Essays*, Vol. II., p. 341.

On the assumption that Nāgavithi, where inserted the second time, is an error for Ajavithi, the further contents of the passage just quoted may be thus represented:

offerers of oblations with fire, reverencing the Vedas.

description occurs in the comment on the Bhāgavata, * there cited

Nāgavithi	{ Aśvinī
	{ Yamyā
	{ Kṛttikā
Gajavithi	{ Rohiṇī
	{ Mṛgaśīras
	{ Ārdrā
Airavati	{ Punarvasū
	{ Pushyā
	{ Āśleṣhā
Ārshabhi	{ Maghā
	{ Pūrvaphalgunī
	{ Uttaraphalgunī
Govithi	{ Pūrvapros̥thapadā
	{ Uttarapros̥thapadā
	{ Revatī
Jaraḍgavi	{ Śravanā
	{ Dhanishṭhā
	{ Vāruṇā
Ajavithi	{ Hastā
	{ Chitrā
	{ Swatī
Mṛgavithi	{ Viśakhā
	{ Maitrā
	{ Āindrā
Vaiśwanari	{ Mula
	{ Pūrvāśādhā
	{ Uttarāśādhā

Nāgavithi, &c., Ārshabhi, &c., and Ajavithi, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Airāvata, Jaraḍgava, and Vaiśwanara.

The Pros̥thapadās are the Bhādrapadās: Vāruṇā is Śatabhishaj; Maitrā, Anurādhā; and Āindrā, Jyeshṭhā.

The word Punarvasū, implied in the ninth line of the Sanskrit extract, deserves passing notice. The special plural inflection there given to the compound of which it forms the last member shows that the word must have been regarded, by the writer of the Purāṇa, as feminine. One may suggest, therefore, that he mistook the Vaidik Punarvasu, a masculine noun, for a feminine singular.

See, further, the second note at the end of the present chapter.

* Where Śrīdhara expounds V., XXI., 7: and the same passage, with

ose injunctions creation commenced, and who recharging the duties of ministrant priests.*

Āyū, but not found in the copies consulted on the previous. According to those details, the path (Mārga) of is adduced in both the commentaries on the *Vishnu-pu-*

र्वग्रहाणां वीथ्येव स्थानानि विजसत्तमाः ।
शानं जारद्ववं मध्यं तथैरावतमुत्तरम ।
श्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ॥
। मध्यमोत्तरदक्षिणमार्गत्रयं प्रत्येकं वीथीत्रयेण विधा भि-
स्त्रभिर्गन्धिन्यादिनक्षत्रैः । नागवीथी गजवीथी ऐरावी चे-
तीथीत्रयम् । आर्षभी गोवीथी जारद्ववी चेति वैष्णवते
वीथीत्रयम् । अजवीथी मृगवीथी वैश्वानरी चेति दक्षि-
णीत्रयम् । तदप्युक्तं तत्रैव ।
श्विनी कृत्तिका याम्या नागवीथीति शब्दिता ।
हिष्ण्याद्रा मृगशिरा गजवीथ्यभिधीयते ॥
षाश्विषा तथादित्या वीथी चैरावती स्मृता ।
तासु वीथयस्त्रिस्र उत्तरो मार्ग उच्यते ॥
था द्वे चापि फाल्गुन्या मघा चैवार्षभी मता ।
क्षत्रिचा तथा स्वाती गोवीथीति तु शब्दिता ॥
।ष्ठा विशाखानुराधा वीथी जारद्ववी मता ।
तासु वीथयस्त्रिस्रो मध्यमी मार्ग उच्यते ॥
लाषाढोत्तराषाढा अजवीथ्यभिर्शब्दिता ।
वर्णं च धनिष्ठा च मार्गी शतभिषक्तया ॥
श्वानरी भाद्रपदे रेवती चैव कीर्त्तिता ।
तासु वीथयस्त्रिस्रो दक्षिणो मार्ग उच्यते ॥

explains that Yāmyā is Bharanī, that Ādityā is Punarvasu, and that the last is the same as Mrīgavithi. The Translator preferred the first's synonyms.

read: 'lauding the portion of the Veda which sets forth the creatures; undertaking as sacrificial priests, in the intervals of the ordinary performances of sacrifices is interrupted.' The first stanza is subjoined, and the explanation given in the smaller

वासते महात्मान ऋषयो येऽप्रिहोत्रिणः ।
तारम्भकृतं ब्रह्म शंसन्तो ऋत्विगुद्यताः ॥
ः प्रजोत्पादनं कृतं कृतिः कार्यं यस्य तद्ब्रह्म शंसन्तः प्रवृ-

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 Avasthānas, northern, southern, and central, severally, Airāvata, Jāradgava* (Ajagava,† Matsya śā), and Vaiśvānara. Each of these, again, is divided into parts or Vithis: those of the northern portion are termed vithi, Gajavithi, and Airāvati; those of the centre are Ār-ā, Govithi, and Jāradgavi; and those of the south are named lthi, Mrīgavithi, and Vaiśvānari. Each of these Vithis consists three asterisms:

Nagavithi	Asvini
	Bharani
	Krittikā
Gajavithi	Rohini
	Mrigaśiras
	Ārdra
Airāvati	Punarvasu
	Pushya
	Āśleshā
Ārshabhi	Maghā
	Pūrvaphālguni
	Uttaraphālguni
Govithi	Hastā
	Chitrā
	Swatī
Jāradgavi	Viśākhā
	Anurādhā
	Jyeshthā

र्मविधायकवेदभागं स्तुवन्तः । ऋत्विगुद्यताः । युगान्तरे यज्ञवि-
सति ऋत्विग्भावेन यज्ञानुष्ठानायोद्यताः कर्मणि प्रारभन्त
र्थः ।

Jāradgava is the central portion, and Vaiśvānara is the southern, the Sanskrit.

I find Jāradgava in my five manuscripts of the *Matsya-purāna*.

erupted 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, evout practices and instituted observances,—residing to the south of the solar orb, as long as the moon and stars endure.¹*

Ajavithi	Mūla
	Purvāshādhā†
	Uttarāshādhā
Mrigavithi	Śravaṇa
	Dhanishthī
	Śatābhishaj
Vaiśvānari	Pūrva Bhādrapadā
	Uttara Bhādrapadā
	Revatī

e, also, Asiatic Researches, Vol. IX., Table of Nakshatras, p. 15. § 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,

चन्द्रतारकं, 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 sort, it may suffice to give only the original of it:

प्रारभन्ते तु ये लोकास्तेषां पन्थाः स दर्शिनः ।
चलितं ते पुनर्ब्रह्म स्थापयन्ति युगे युगे ॥
संतत्या तपसा चैव मर्यादाभिः श्रुतेन च ।
जायमानास्तु पूर्वे च पश्चिमानां गृहेषु वै ।
पश्चिमाश्चैव पूर्वेषां जायन्ते निधनेष्विह ॥
एवमावर्तमानास्ते तिष्ठन्ति नियतव्रताः ।
सवितुर्दर्शिनं मार्गं श्रिता ह्याचन्द्रतारकम् ॥

The original has Ashādhā simply, but meaning Purvāshādhā.

So the original. Professor Wilson had “Śatābhishā”.

Or Colebrooke's *Miscellaneous Essays*, Vol. II., opposite p. 322.

The path of the gods lies to the north of the solar sphere, north of the Nāgavithi,¹ and south of the seven Rishis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and, therefore, victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun,* until the destruction of the universe: they enjoy immortality, for that they are holy: exempt from covetousness and concupiscence, love and hatred: taking no part in the procreation of living beings: and detecting the unreality of the properties of elementary matter.† By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from reiterated death.² The consequences of acts of iniquity or

तारकसीमाभुतमार्गम् ।§ But the Pitṛyāna, or path of the Pitṛis, lies amongst the asterisms; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness. |

¹ The stars of the Nāgavithi are those of Aries and Taurus; and by the seven Rishis we are here to understand Ursa Major.

² This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

* Aryaman is here its name in the original.

† The Sanskrit implies that they discern faults of speech and the like: शब्दादेर्दोषदर्शनात्.

‡ आभूतसंज्ञवं स्थानममृतत्वं हि भाव्यते ।

§ The larger commentary has चन्द्रतारासीमाभूतं मार्गं, ‘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,¹ when all within the interval between Dhruva and the arth is destroyed.*

The space between the seven Rishis and Dhruva,² the third region of the sky, is the splendid celestial ath of Vishṇu (Vishṇupada),† and the abode of those unctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Vishṇu 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 Vishṇu, 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.

* ब्रह्महत्याश्चमेधाभ्यां पुण्यपापकृतौ विधिः ।

आभूतसंश्रवान्तं तु फलमुक्तं तयोर्द्विज ॥

यावन्नात्रि प्रदेशे तु मैत्रेयावस्थतो ध्रुवः ।

क्षयमायाति तावत्तु भूमेरा भूतसंश्रवे ॥

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 Brāhman or the forming 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 Vishṇu is here spoken of, namely Dhruva, which is said to be higher than the Rishis, and further to the north:

ऊर्ध्वोत्तरमृषिभ्यस्तु ध्रुवो यत्र व्यवस्थितः ।

एतद्विष्णुपदं दिव्यं तृतीयं योन्नि भासुरम् ॥

‡ Śārṣṭī.

§ Yoga.

there are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Vishṇu 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 Vishṇu, 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 Vishṇu,) proceeds the stream that washes away all sin, the river Gangā, embrowned with the unguents of the nymphs of heaven (who have sported in her

* There must here be some typographical oversight in the former edition, which has "inwoven to all." This I have altered on conjecture.

† यत्रोत्तमतत्प्रोतं च यद्भूतं सचराचरम् ।

भावं च विश्वं मैत्रेय तद्विष्णोः परमं पदम् ॥

‡ This *universe*, wherever it is warped and woven, - whether past, or present, with its moveable and immoveable objects, or future, - is, all, Maitreya, the supreme station of Vishṇu.

For similar phraseology to that here employed, see p. 60, *supra*, foot-note.

‡ दिवीव चक्षुराततं योगिनां तन्मयात्मनाम् ।

विवेकज्ञानदृष्टं च तद्विष्णोः परमं पदम् ॥

* In the heavens, distended like an eye, is that supreme station of Vishṇu, beheld by the discriminative knowledge of the Yogins, whose souls are replete with it.

waters).^{*} 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 Śītā,[§] Alakanandā, Chakshu, and Bhadrā are four branches of but one river, divided according to the regions towards which it proceeds. The[§] branch that is known as the Alakanandā was borne affectionately by Mahādeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.[¶] The offences of any man who bathes

[†] The popular notion is, that Śiva or Mahādeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishṇavas at least, to the descent of the Alakanandā, or Ganges of India, not to the celestial Ganges.

[‡] Or, in other words, 'flows into the sea'. The legend here alluded to is more fully detailed in a subsequent book.^{**}

^{*} I have supplied the marks of parenthesis in this sentence, in order to show that the sense of the original has been supplemented.

[†] *Prāṇāyāma*. See p. 89, *supra*.

[‡] All my MSS. read Śita. See my second note at p. 120, *supra*.

[§] Insert 'southern', *dakṣiṇa*.

[¶] Here called, in the original, Śarva.

^{**} The Sanskrit is rather fuller:

शश्वीर्जटाकलापाच्च विनिष्क्रान्तास्त्रिशर्कराः ।

झावयित्वा दिवं नित्ये पापाद्वान्सगरात्मजान् ॥

^{**} 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 "Gangā, Gangā", atone for the sins committed during three previous lives. The place whence this river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishnu.[¶]

[†] The situation of the source of the Ganges of heaven identifies it with the milky way.

^{*} *Apūṇa*, 'requitatively efficacious'. For a full explanation of this technicality, see my translation of Pandit Nehemiah Nidānātha Śāstrin'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', *pūṇa*.

[§] The original has 'hundreds of leagues': योजनानां शतैश्चपि ।

Literally, 'Bhagavat's third supreme station'. The stanza runs thus:

यतः सा पावना यालं त्रयाणां जगतामपि ।

समुद्भूता परं तच्च तृतीयं भगवत्पदम् ॥

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 Aṅgīsha Observation of the Place of the Colours, and the Date Derivable from it*.

^{**} The conclusion to which we seem necessarily led by the arguments

II.

and considerations here presented may be summed up as follows:—First, it is impossible for us to determine, more nearly than within a few degrees, what point upon the ecliptic is meant by any designation of its place with reference to the asterisms which is given us by Hindu authorities of older date than the establishment of the modern astronomical system; second, we have no reason for ascribing to the ancient Hindus any pretence to such exact knowledge, or any attempt at such precision of statement, as should give real significance to an implied difference of a quarter of an asterism in the location of the colures by two different authorities; third, even if we chose to attribute intended precision to the statement of the Jyotisha, the difficulty of the observation, and the weakness of the Hindus as practical astronomers, would forbid us to suppose that they can have made other than a rude approximation to the true place of the solstices; and hence, finally, it is utterly in vain for us to attempt to assign a definite date to the observation here in question: a period of a thousand years is rather too little than too great to allow for all the enumerated sources of doubt and error. He who declares in favour of any one of the centuries between the eighth and the eighteenth before Christ, as the probable epoch of the Jyotisha observation, does so at his peril, and must be prepared to support his opinion by more pertinent arguments than have yet been brought forward in defence of such a claim.

“The possibility that the observation which we have been discussing may require to be yet more totally divorced from connexion with any assignable period in Hindu literary history, as having been made elsewhere than in India itself, is worth a passing reference, although it does not require to be urged. Some recent authors have shown an unnecessary degree of sensitiveness to any suggestion of the importation of astronomical knowledge into India in early times. Such importation, of course, is not to be credited as a fact, without satisfactory evidence; but it is, also, not to be rejected as a possibility, upon insufficient *a priori* grounds. To Müller’s erroneous assumption (Preface, p. xxxviii), that ‘none of the sacrifices enjoined in the Brāhmaṇas could be conceived’ without ‘the division of the heavens into twenty-seven sections’, I have referred elsewhere (Journ. Am. Or. Soc., Vol. VIII., p. 74); claiming that, on the contrary, the concern of the *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 Chitra 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*.

Bhāṭṭa Utpalā, commenting on Varāhamihira’s *Bṛhat-saṃhitā*, IX., 1–3, adduces, with other passages, those which are transcribed below.

Devala is cited as writing:

अश्विन्याद्विभाः सर्वा नागाद्या दहनान्तिकाः ।

वीथयो भृगुपुत्राः सुर्नव प्रोक्ताः पुरातनैः ॥

That is to say, the *vithas* 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 *vithas*:

त्रिष्वश्विन्यादिषु यदा चरन्ति भृगुनन्दनाः ।

नागवीथीति सा ज्ञेया प्रथमा या निबोधत ॥

रोहिण्यादि गजा ज्ञेयादित्याद्यैरावता स्मृता ।

मघाद्या वृषभा ज्ञेया हस्ताद्या गाः प्रकीर्तिता ॥

जारद्वी विशाखाद्या मूलाद्या मृगवीथिका ।

अजवीथी विष्णुभाद्याजाद्या तु दहना स्मृता ॥

Here the *vithas* are denominated Nāgavithi, Gaja, Airavata, Vṛṣhabhā, Go, Jaradgavi, Mṛgavithika, Ajavithi, and Dahana. But Mṛgavithi consists of Mula, &c.; and Ajavithi, 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 *Vāya purāṇa*.

Āditya is Purnavasu; Vishvabhā, Śravaṇa; and Aja, Puryabhadrapada.

Āditi, whence the patronymic Āditya, is the presiding deity of Purnavasu; Vishnu, of Śravaṇa; and Aja, here substituted for his asterism of Puryabhadrapada.

The subjoined question is credited to Garga:

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।

रोहिण्याद्यास्तिस्रस्त्रिभा गजैरावता ऋषभा ॥

अजाहिर्बुध्नर्पाष्णाश्च गोवीथीति प्रकीर्तिता ।

श्रवणाच्चतयं ज्ञेया वीथी जारद्वीति सा ॥

मैत्राक्षिभं मृगाख्या स्यादस्तचित्राविशाखिकाः ।

अजवीथी तु दहनाषाढायुग्ममिति स्मृता ॥

पूर्वोत्तरे नागवीथी गजवीथी तदुत्तरा ।

ऐरावती तृतीया स्यादेतौस्त्युत्तरतः स्थिताः ॥

आर्षभी तु चतुर्था स्यान्नोवीथी पञ्चमी स्मृता ।

षष्ठी जारद्वी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥

सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।

दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिता ॥

According to this, we have:

Nagavithi	{	Bharani
		Kṛttikā
		Swati
Gaja or	{	Rohini and
Gajavithi		two other asterisms

Airavata or	{	Three asterisms
• Airavati		
Rishabha or	{	Three asterisms
Arshabhi		
Govithi	{	Aja
		Ahīrbudhna
		Paushna
		Aswin
Jaradgavi	{	Śravaṇa and
		two other asterisms
Mṛga or	{	Maitra and
Mṛgavithi		two other asterisms
Ajavithi	{	Hasta
		Chitra
		Viśakhika
Dahana	{	The two
		Aśadhas.

Garga's order of the *vithas* agrees with Kaśyapa's, but the constituent parts of the *vithas*, as here detailed, differ greatly from anything before brought forward. Not to mention other peculiarities, one *vitha* contains, in this distribution, four asterisms, and another, only two.

Ahīrbudhna is Uttarabhadrapada; Paushna, Revati; and Aswin, Aśvini.

As Bhaṭṭa Utpala seems to intimate, it is, so far as we know, Garga's view of the *vithas* and their component members which Varahamihira adduces and disapproves.

As to Nāgavithi, it is the doctrine of the *Samasa-samhitā* also, that it comprehends Bharani, Kṛttikā, and Swati:

वीथी नागा नाम्ना स्वातिर्भरणी च कृत्तिका चैव ।

And Parāśara writes, to the same effect: नागमेययास्यवायवानि । For Āgneya is Kṛttikā, Yāmya, Bharani; and Vayavya, Swati.

CHAPTER IX.

Planetary system, under the type of a *Siṣumara* 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.‡ The upholder of the porpoise-shaped sphere is the sovereign of all, *Janārdana*. This sphere is the supporter

—
 1 A more particular description of this porpoise occurs farther on.

* More closely, 'the moon, sun, and other planets':

सिष भ्रमन्धामर्याति चन्द्रादित्यादिकान्यहान् ।

† The reading of all my MSS., and that followed by both the commentators, is as follows:

शिशुमाराकृतिं प्रोक्तं यद्वृषं ज्योतिषां दिवि ।

नारायणः परं धाम्नां तस्याधारः स्वयं हृदि ॥

'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:‡ 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 dew 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.§ 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:

तोयस्य नास्ति वै नाशस्तदेव परिवर्तते ।

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. *Āgueya*, 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 *Jimūta*, from their supporting life;

जीमूता नाम ते मेघा तेभ्यो जीवसंभवाः ।

2. *Brahmajā*, 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 Gangā 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 Kṛttikā and the other asterisms counted by odd numbers, (as the third, fifth, &c., the water, although that of the Gangā 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 Pushkarāvartakas,‡ 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 Brahmā, or of the universe, is formed of the primitive clouds:

तान्येवाण्डकपालानि सर्वे मेघाः प्रकीर्तिताः ।

अभ्रस्थाः प्रपतन्त्यापो वायुना समुदीरिताः ।

संस्कारं कालजनितं मैत्रेयासाद्य निमेषाः ॥

† सरित्समुद्रभीमास्तु तथापः प्राणिसंभवाः ।

चतुष्प्रकारा भगवानादत्ते सविता मुने ॥

‡ Also read Pushkalāvartakas.

in the even asterisms, that it is distributed by his beams.*

* According to the Vāyu,† the water scattered by the ele-

युग्मक्षेषु च यत्तोयं पतत्यर्कोऽञ्जितं दिवः ।

तत्सूर्यरश्मिभिः सर्वे समादाय निरस्यते ॥

Then follows, in all my MSS., including those where the text is accompanied by the two commentaries, a stanza which Professor Wilson has left untranslated:

उभयं पुण्यमत्यर्थं नृणां पापभयापहम् ।

आकाशगंगासलिलं दिव्यं स्नानं महामुने ॥

* Ablution of either kind in the water of the ethereal Ganges is surpassingly holy, removing the sin and the fears of men, and heavenly, great Sage.

† गजानां पर्वतानां च मेघानां भोगिभिः सह ।

कुलमेकं पृथग्भूतं योनिरेका जलं स्मृतम् ॥

पर्जन्यो दिग्गजाश्चैव हेमन्ते शीतसंभवाः ।

तुषारवर्षे वर्षन्ति सर्वसस्यविवृद्धये ॥

पृष्ठः परिव्राहो नाम तेषां वायुरपाग्रयः ।

योऽसौ बिभर्ति भगवान्गंगामाकाशगोचरम् ॥

दिव्यामृतजलां पुण्यां विधास्वाति पथे स्थिताम् ।

तस्या विष्णुजं तोयं दिग्गजाः पृथुभिः करैः ॥

शीकरं संप्रमुञ्चन्ति नीहार इति स स्मृतः ।

दक्षिणेन गिर्योऽसौ हेमकूट इति स्मृतः ॥

उदग्ध्रुमवतः शैलादुत्तरस्य च दक्षिणे ।

पुण्ड्रं नाम समाख्यातं नगरं तत्र विस्तृतम् ॥

तस्मिन्निर्पतितं वर्षं यत्तुषारसमुद्भवम् ।

तत्सदावहो वायुर्हिमवन्तं समुद्भवम् ॥

अनपत्यात्स योगेन सिद्धमानो महागिरिम् ।

हिमवन्तमतिक्रम्य सृष्टिशेषं ततः परम् ॥

इहाभ्येति ततः पश्चादपरान्तविवृद्धयोः ।

मेघाश्चाप्यायनं चैव सर्वमेतत्प्रकीर्तितम् ॥

सूर्य एव तु वृष्टीनां स्रष्टा समुपदिश्यते ।

ध्रुवेणावेष्टितः सूर्यस्ताभ्यां वृष्टिः प्रवर्तते ॥

ध्रुवेणावेष्टितो वायुर्वृष्टिं संहरते पुनः ।

ग्रहान्निःसृत्य सूर्यात्तु कृत्स्नं चक्रमण्डले ।

चारस्यान्ते विशन्त्यर्के ध्रुवेण समवेष्टिताः ॥

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

plants of the quarters is, in summer, dew, and, in winter, snow: or the latter is brought, by the winds, from a city called Pundra, which lies between the Himavat and Hemakūṭa mountains, and falls down upon the former.

In like manner, also, as heat radiates from the sun, so cold radiates from the moon:

सूर्यादुष्णं निःसरति सोमाच्छीतं प्रवर्तते । †

* All my MSS. read as follows:

यत्तु मेघैः समुत्सृष्टं वारि तत्प्राणिनां द्विज ।
पुष्पात्यौषधयः सर्वा जीवनायामृतं हि 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 औषधयः as accusative plural.

† From the *Vāyu-purāṇa*: but some pages before the passage last extracted.

is one with Nārāyaṇa.* Nārāyaṇa, 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 नारायणाश्रयः, ‘upheld by Nārāyaṇa’.

† हृदि नारायणस्तस्य शिशुमारस्य संस्थितः ।
बिभर्ता सर्वभूतानामादिभूतः सनातनः ॥

‘Seated in the heart of that *planetary* porpoise is its supporter, Nārāyaṇa, primeval being among all beings, sempiternal.’

CHAPTER X.

Names of the twelve Ādityas. Names of the Rishis, Gandharvas, Apsarasas, Yakshas, Uragas, and Rakshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

PARĀSARA. —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 Ādityas,* Rishis, heavenly singers and nymphs, Yakshas,† serpents, and Rākshasas; (one of each being placed in it in every month). The Āditya Dhātṛi, 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 Vāyu, &c.; and the number of Maṇḍalas travelled in the year is 360: the Maṇḍalas, '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 Purāṇa:

द्व्यशीतिमण्डलशतमियन्यब्देन वै हयाः ।

बाह्यतोऽभ्यन्तरं चैव मण्डलं दिवसक्रमात् ॥

'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

* Strictly, 'divine beings, *namely*, Ādityas.'

† In the original, Gandharvas, Apsarasas, and Grāmaṇīs.

‡ The Sun's attendants are said, in the *Bhāgavata-purāṇa*, V., XXI., 18, to be Rishis, Gandharvas, Apsarasas, Nāgas, Grāmaṇīs, Yātudhānas, and Devas.

§ One of my MSS. gives Tumburu.

साशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः ।

आरोहणावरोहाभ्यां भानोरब्देन या गतिः ॥

sthalā,* the Yaksha Rathakṛit, the serpent Vāsuki, and the Rākshasa Heti,† always reside in the sun's car, in

* Four MSS. have Kṛitasthalā; three, Kṛitasthali.

† The mythological figures named in this sentence are not characterized in the original, Rathakṛit excepted, who is there called a Grāmaṇī, *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:

In the months	Ādityas.	Rishis.	Gandharvas.	Apsarasas.
Madhu	Dhātṛi	Pulastya	Tumburu	Kratusthalā
Mādhava	Aryaman	Pulaha	Nārada	Punjikasthalā
Jyaishthā	Mitra	Atri	Hāha	Menakā
Āshādhā	Varuṇa	Vasishthā	Huhu	Sahajanyā
Nabhas	Indra	Angiras	Viśwāvasu	Pramlocha
Bhādrapada	Vivaswat	Bhṛigu	Ugrasena	Anumlochā
Āswayuja	Pūshan	Gautama	Suruchi	Ghṛitāchi
Kārttika	Parjanya	Bharadvāja	Viśwāvasu	Viśwāchi
Mārgaśirsha	Amśu	Kaśyapa	Chitrasena	Urvaśi
Pausha	Bhaga	Kratu	Ūrūayu	Pūrvachitti
Māgha	Twashṭṛi	Jamadagni	Dhṛitarāshṭra	Tilottamā
Phālguna	Vishṇu	Viśwāmitra	Sūryavarchas	Rambhā

In the months	Grāmaṇīs.	Sarpas.	Rākshasas.
Madhu	Rathakṛit	Vāsuki	Heti
Mādhava	Rathaujas	Kachehhanira	Praheti
Jyaishthā	Rathaswana	Takshāka	Paurusheya
Āshādhā	Rathachitra	Rambha	Vadha
Nabhas	Prātaḥ	Elāpatra	Sarpa
Bhādrapada	Āpuraṇa	Śankhapāla	Vyāghra
Āswayuja	Susheṇa	Dhananjaya	Vāta
Kārttika	Senajit	Airāvata	Apas
Mārgaśirsha	Tārکشيا	Mahāpadma	Vidyut
Pausha	Arishthanemi	Karkofaka	Spūrja
Māgha	Ritajit	Kambala	Brahmāpeta
Phālguna	Satyajit	Aśwata	Yajnapeta

th of Madhu or Chaitra, as its seven guardians, śākha or) Mādhava the seven are Aryaman,* Nārada, Punjikasthali,† Rathaujas, Kachchha-
nd Praheti. In Suchi§ (or Jyaishtha) they are Atri, Hāhā, Menakā,¶ Rathaswara, Takshaka, rushya,** In (the month) Śukra†† or Āshādha Varuna, Vasishtha, Huhu,‡ Sahajanya, §§ Ra-

any of these names, it is no easy undertaking to determine e Purāṇas gives them correctly. See my note at pp. 290–293.

the older name, not Anśu; Dakṣha anciently held the place &c. &c.

Adityas, see p. 27, *supra*, and Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 51–140; for the Rishis, Vol. I., k, pp. 100–103; for the Gandharvas, pp. 75–77, *supra*; for ses, pp. 75 and 80–84, *supra*; for the Grāmās or Yakshas, or Serpents, and the Rakshasas, pp. 74, 75, *supra*, ed from “Aryamat”, and again in the note at the end of this see p. 27, *supra*, where the Translator had “Aryaman”.

* MSS. but one have Punjikasthala.

† edition of “Kachanira”.

‡ note on Śukra, a little below.

§ my MSS. exhibits the elongated form Hahaka.

¶ Mr Wilson put the short form, “Menā”, for which I find no place.

‡ in the original, a Rakshas.

§ ha, just above, is supplied by the Translator; his Āshādha is in Śukra, according to the *Medini-kosa*, designates the one and f these months; but I nowhere find that Suchi stands except a. शुचिसंज्ञे looks, therefore, like an error for शुक्रसंज्ञे. the lection शुक्रे, yielding ‘in Śukra’, some MSS. have, simply, the month’, of Āshādha, to-wit. शुचा, ‘in Suchi’, would be equally well.

mentators remark on the names here discussed, but neither her readings, nor support, by adducing external authorities, ty of the text which they accept.

and Hūhu, Hūhu, and Huhu.

‡ didāsa invent his own mythology, or did he follow an earlier the Purāṇas in making Chitradekha wait on the Sun through

thachitra. Nāga,* and Budha.† In the month Nabhas (or Śrāvaṇa) they are Indra, Angiras, Viśwāvasu, Pramlochá, ‡ Śrotas,§ and Elāpatra (the name of both serpent and Rākshasa). In the month Bhādrapada they

the hot season, that is to say, during Jyaishtha and Āshādha? See the *Vikramorvaśi*, 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 Rambhā. The Apsaras so called is appointed, below, for Phālguna; 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: रश्मा च सहजयेति पाठे फाल्गुने वक्ष्यमाणरश्माव्यावृत्त्यर्थं सहजयेति संज्ञान्तरेण तस्य विशेषणम् । रथचित्र इति यक्षसर्पयोरेकं नाम । नागश्च सहजयेति पाठे नागसंज्ञकः सर्पः ।

In the larger commentary we read:

रश्मा अप्सराः । सहजयेति नामान्तरेण तस्या एव विशेषणं फाल्गुने वक्ष्यमाणरश्माव्यावृत्त्यर्थम् । तदा रथचित्र इति यक्षसर्पयोरेकं नाम । वत्सासहजये इति पाठे वत्सः सर्पः । देवताद्वन्द्वत्वाद्दीर्घत्वम् । Here we have a still different serpent introduced, Vatsa.

There is, in my opinion, not much doubt that Rambhā 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 रश्मासहजये, –which that of वत्सासहजये, coupled with the fact of the common occurrence of रश्मा सहजया, 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, Pramlovā; 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 Śrotas. But Pratah, which also is found in MSS., is, more likely, the right name.

इन्द्रो विश्वावसुः श्रोतः एलापवस्तथाङ्गिराः ।

प्रज्ञोचा च नभस्येति सर्पश्चक्रे वसन्ति वै ॥

Elapatra, therefore, there is no warrant for duplicating. He is the

are Vivasvat, Bhṛigu, Ugrasena, Anumlochā,* Āpuraṇa,† Śaṅkha-pāla, and Vyāghra. In the month of Āśvina; they are Pūshan, Gautama, Suruchi, Ghṛitāchī, Sushena, Dhamañjaya, and Vāta. In the month of Kārttika they are Parjanya, Bharadvāja, (another) Viśvāvasu, Viśvāchī, Senajit, Airāvata, and Chāpa.‡ In (Āgrahāyana or) Mārgaśīrsha they are Ansu, Kaśyapa, Chitrāsena, Urvāsi, Tārkshya,§ Mahāpadma, and Vidyut. In the month of Pausa, Bhaga, Kratu, Urmāyu, Pūrvachitti,** Arishtanemi, Karkotaka, and Sphūrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Māgha the seven who are

serpent; and Sarpa omitted in the translation is the Rakshasa. Thus the smaller commentary: एनापत्रो नायः । * * सपो राक्षसः । And the larger commentary: सपो राक्षसः ।

* Umlochā is the lection of two MSS.

† This is, perhaps, a corruption of Aruṇa, or of Varuṇa.

‡ The more usual designation of the month Āśvayuja, named in the original.

§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rakshasa. But it also notices the reading Chapa: सेनजित्सञ्जी यत्तराक्षसी । सेनजिञ्चाप इति पाठे चापो राक्षसः । The larger commentary has these identical words, with the important difference of reading आपो राक्षसः. 'Ap is the Rakshasa'.

All my MSS. have, wrongly, चापि, 'and also', the reading preferred by the commentators. Had the authors of the commentaries but looked into the Purāṇas which I quote in a subsequent note to this chapter, they would have seen that चापि is, doubtless, to give place to चपः. To say what I can for the commentators, it is not forbidden to suppose that both चापो राक्षसः and आपो राक्षसः instead of अपो राक्षसः, may be the offspring of meddlesome transcription. 'Apas' an outgrowth of ap is a rare word for 'Water'. The Rakshasa of the month preceding Kārttika, it will be observed, is Vāta, 'Wind'.

|| In five MSS. I find Kaśyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.

¶ One MS. gives Tārksha. ** Called an Apsaras, in the original.

in the sun are Twashtri, Janadagni, Dhṛitarāshtra, Tilottamā, Ritajit,* Kambala, and Brahmāpeta. Those who abide in the sun in the month Phālguna are Vishnu, Viśvāmitra, Sūryavarchas,† Raubhā, Satyajit, Aśwatarā, and Yajñāpeta.‡

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy of Vishnu, 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) Vālikhilyas,** ever surround his chariot. The whole troop of seven, attached to the sun's ear, are the agents in the distribution of cold, heat, and rain, at their respective seasons.†

† A similar enumeration of the attendants upon the sun's ear

* Kratuṇit is the name in one MS.

† Instead of the "Suryavarchas" 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.: Kashfandra, for Kachchhanira; Maitra, for Mitra; Daksha, for Hāhā; Rathasyana and Daksha, for Rathaswana; Paurusha, for Paurushaya; Dhama, for Budha; Āpurayat, for Āpuraṇa; Śyenajit, for Senajit; Karkataka, for Karkotaka; Saptajit, for Satyajit.

§ In the Sanskrit, *nisācharāḥ*, 'night-roamers.'

The original, वहन्ति पन्नगाः, is explained, in both the commentaries: वहन्ति वहनानुकूलतया रथं संनहन्तीत्यर्थः । संनहन्ति रथं नागा इति शुकोक्तिः ।

¶ यक्षैः क्रियतेऽभीषुसंग्रहः । Thus interpreted, in the smaller commentary: अभीषुसंग्रहः । रश्मिसंयोजनम् ।

** For these beings, see Vol. I., p. 98, my first foot-note, and p. 155.

occurs in the Vāyu,* &c. For Yakshas the generic term there employed is Grāmanīs; but the individuals are the same. The

* The enumeration contained in the *Vāyu-purāna* is as follows, according to my collation of five manuscripts:

स रथोऽर्धाष्ठतो देवैरादित्ये ऋषिभिस्तथा ।
गन्धर्वैरप्सरसीभिश्च ग्रामणीसर्पराजैः ।
एते वसन्ति वै सूर्ये द्वा द्वा मासां क्रमेण तु ॥
धातार्यमा पुलस्त्यश्च पुलहश्च प्रजापतिः ।
उरगो वासुकिश्चैव संकीर्णारश्च तावुर्भा ॥
तुम्बुर्नारदश्चैव गन्धर्वी गायतां वरा ।
क्रतुश्चलाप्सरश्चैव या च वै पुञ्जिकस्थला ॥
ग्रामणी रथरुक्श्च तथोर्जश्चैव तावुर्भा ।
रत्नो ह्येतिः प्रहेतिश्च यातुधानावुदाहती ।
मधुमाधवयोरेष गणो वसति भास्करे ॥
वसन्ति ग्रामिकां मासां मित्रश्च वरुणश्च ह ।
ऋषिरर्चिर्वसिष्ठश्च तन्नको रश्म एव च ॥
मेनका सहजन्त्या च गन्धर्वी च हाहा हहः ।
रथस्वनश्च ग्रामण्यां रथचित्रश्च तावुर्भा ॥
पीरुषेयो वधश्चैव यातुधानावुदाहती ।
एते वसन्ति वै सूर्ये मासयोः शुचिशुक्रयोः ॥
ततः सूर्ये पुनस्त्वन्या निवसन्ति ह देवताः ।
इन्द्रश्चैव विवस्वांश्च अङ्गिरा भृगुरेव च ॥
एलापचस्तथा सर्पः शङ्खपालश्च तावुर्भा ।
विश्वामसूयसेनी च प्रातश्चैवारुणश्च ह ॥
प्रस्त्रीचेति च विख्यातानुस्त्रीचेति च ते उभे ।
यातुधानस्तथा सर्पो व्याघ्रश्चैतश्च तावुर्भा ।
नभोनभस्थयोरेष गणो वसति भास्करे ॥
शरद्वती पुनः शुभ्रा वसन्ति मृनिदेवताः ।
पञ्चन्यश्चाथ पूषा च भरद्वाजः सर्गात्मनः ॥
विश्वामसूय गन्धर्वस्तथैव सुरभिश्च यः ।
विश्वामसी च घृताची च उभे ते शुभलक्षणे ॥
नाग ऐरावतश्चैव विश्वतश्च धनंजयः ।
सेनजिच्च सुषेणश्च सेनानीग्रामणीश्च तौ ॥
अपो वातश्च तवितौ यातुधानावुर्भा स्मृता ।
वसन्त्येते तु वै सूर्ये मासयोश्च इषोर्जयोः ॥

Kūrma and Bhavishya refer the twelve Ādityas to different months:—

हैमन्तिकौ तु द्वा मासां वसन्ति तु दिवाकरे ।
अंशो भगश्च द्वावेतौ कश्यपश्च क्रतुश्च ह ॥
भुजगश्च महापद्मः सर्पः कर्कोटकस्तथा ।
चित्रसेनश्च गन्धर्व ऊर्णायुश्चैव तावुर्भा ॥
उर्वशी विप्रचित्तश्च तथैवाप्सरसां शुभे ।
तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामणीश्च तौ ॥
विद्युत्फूर्जश्च तावुर्भा यातुधानावुदाहती ।
सहैवैव सहस्ये च वसन्त्येते दिवाकरे ॥
ततः शशिरयोश्चापि मासयोर्निवसन्ति वै ।
त्वष्टा विष्णुर्जमदग्निर्विश्वामित्रस्तथैव च ॥
काद्रवेयौ तथा नागां कम्बलाश्चैव तावुर्भा ।
गन्धर्वी धृतराष्ट्रश्च सूर्यवर्चास्तथैव च ॥
तिलोत्तमाप्सरश्चैव देवी रश्मा मनोरमा ।
ऋतजित्सत्यजिश्चैव ग्रामण्यां लोकविश्रुता ।
ब्रह्मोपेतस्तथा रत्नो यज्ञोपेतश्च संस्मृतः ॥

Here we have the Ādityas and the rest told off in pairs, to do duty for biestrial periods, as below:

During	Ādityas.	Rishis.	Gandharvas.	Apsarases.
Madhu and	{ Dhātī	Pulastya	Tumburu	Kratusthalā
Mādhava	{ Aryaman	Pulaha	Nārada	Punjikasthalā
Sukra and	{ Mitra	Atri	Hāha	Menakā
Suchi	{ Varuṇa	Vasishtha	Hohi	Sahajanya
Nabhas and	{ Indra	Angiras	Viśwāvasu	Pramlochā
Nabhasya	{ Vivaswat	Bhṛigu	Ugrasena	Anumlochā
Isha and	{ Parjanya	Bharadvāja	Viśwāvasu	Viśwāchī
Uṛja	{ Pushan	Gautama	Surabhi	Ghṛitāchī
Saha and	{ Anṣa	Kaśyapa	Chitrāsena	Urvasī
Sahasya	{ Bhaga	Kratu	Uṛṇāyu	Viprachitti
The two	{ Twashtī	Jamadagni	Dhṛitarāshtra	Tilottamā
frosty months	{ Vishnu	Viśwamitra	Suryavarchas	Rambhā

During	Grāmanīs.	Sarpas.	Yatudhanas.
Madhu and	{ Rathakṛīchchhira	Vasuki	Heti
Mādhava	{ Uṛja	Sankirāra	Praheti
Sukra and	{ Rathaswana	Takshaka	Paurushoya
Suchi	{ Rathachitra	Rambha	Vadha

	Vishnu.	Kūrma.	Bhaviṣya.
Dhātī	Chaitra	Vaiśākha	Kārttika
Aryaman	Vaiśākha	Chaitra	Vaiśākha
Mitra	Jyaishthā	Mārgaśirsha	Mārgaśirsha
Varuṇa	Āshādha	Māgha	Bhādrapada
Indra	Śrāvaṇa	Jyaishthā	Āswina
Vivaswat	Bhādrapada	Śrāvaṇa	Jyaishthā
Pūshan	Āswina	Phālguna	Pauṣa
Parjanya	Kārttika	Āswina	Śrāvaṇa
Amśu	Mārgaśirsha	Āshādha	Āshādha
Bhaga	Pauṣa	Bhādrapada	Māgha
Twashṭī	Māgha	Kārttika	Phālguna
Vishnu	Phālguna	Pauṣa	Chaitra.

	Grāmanis.	Sarpas.	Yātudhanas.
Nabhas and	Pratah	Elapatra	Sarpa
Nabhasya	Arūṇa	Sankhapala	Vyaghraśweta
Isha and		Airāvata	Apas
Ūrja	Susheṇa	Dhananjaya	Vata
Saha and		Mahapadma	Vidyut
Sahasya	Arishtanemi	Karkotaka	Sphurja •
The two	Ritajit	Kambala	Brahmopeta
frosty months	Satyajit	Aśwatara	Yajnopeta

Add, where I have left blanks, Senajit and Tarkshya, *seninis*. Are they the chiefs of the Grāmanis?

Variants are: Tumburu, for Tumburu; Nimlochā, for Anumlochā; Ūrjas, for Ūrja; Śrotas, for Prātaḥ; Āpuraṇa, for Arūṇa; Tarksha, for Tarkshya; Kratajit, for Ritajit; Sankirūa, for Sankirāra; Ap, for Apas. In several manuscripts, moreover, there are traces of the names Rakshola and Nīśwadhātu, as against the elsewhere explicit Heti and Prabheti.

The terms Yātudhāna and Rakshasa are used, in the Purāṇas, synonymously. Anciently, however, the Yātudhāna appears to have been a goblin 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 *Linga-purāṇa*. Prior Section, LV., 17-65, the names of the Sun's attendants are catalogued twice, at full length:

	Devas.	Munis.	Gandharvas.	Apsarases.
Madhu and	Dhātī	Pulastya	Tumburu	Kṛitasthalā
Mādhava	Aryaman	Pulaha	Nārada	Punjikasthalā

	Devas.	Munis.	Gandharvas.	Apsarases.
Śukra and	Mitra	Atri	Haha	Menakā
Suchi	Varuṇa	Vasishtha	Huhu	Sahajanyā
Nabhas and	Indra	Angiras	Viśwāvasu	Pramlochā
Nabhasya	Vivaswat	Bhrigu	Ugrasena	Anumlochā
Isha and	Parjanya	Bharadwaja	Suruchi	Ghṛitāchi
Ūrja	Pushan	Gautama	Parāvasu	Viśwāchi
Saha and	Amśu	Kasyapa	Chitrasena	Urvaśi
Sahasya	Bhaga	Kratu	Ūrāyu	Purvachitti
Tapas and	Twashṭī	Jamadagni	Dhṛitarāshtra	Tilottamā
Tapasya	Vishnu	Viśwamitra	Suryavarchas	Rambhā

	Grāmanis.	Nagas.	Rakshasas.
Madhu and	Rathakīti	Vasuki	Heti
Mādhava	Rathaujas	Kankarūka	Prabheti
Śukra and	Subahu	Takshaka	Paurusheya
Suchi	Rathachitra	Rambha	Vadha
Nabhas and	Varuṇa	Elapatra	Sarpa
Nabhasya	Rathaswana	Sankhapāla	Vyaghra
Isha and		Dhananjaya	Ap
Ūrja	Susheṇa	Airāvata	Vāta
Saha and		Mahapadma	Vidyut
Sahasya	Arishtanemi	Karkotaka	Divakara
Tapas and	Rathajit	Kambala	Brahmopeta
Tapasya	Satyajit	Aśwatara	Yajnopeta

Here, as before, Senajit and Tarkshya figure as *seninis*.

Variants are: Tumburu, for Tumburu; Mitrasena, for Chitrasena; Rathabhṛit, for Rathakīti; Rathamitra, for Rathachitra; Nāga, for Rambha; Irāvāt, for Airāvata. In one of the two enumerations above spoken of occurs Rathaswana: in the other, Prātaḥ.

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 Kauśika, the synonyms of Indra and Viśwāmitra: it has Amśu, for Amśu; Varchāvasu, for Parāvasu; Subāhuka, for Subāhu; Sarpapungava, for Rambha; and it transposes Subāhuka and Rathachitra, Varuṇa and Rathaswana, Senajit and Susheṇa, Dhananjaya and Airāvata. Its variants, in my MSS., are: Jayatsena, for Ugrasena; Tushṭavu, for Tumburu; Prakoshūa, for Pramlochā; Anushūa, for Anumlochā; Kankaūra and Kanganūa, for Kankarūka; Ādya 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.

MATREYA. — 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?

PARĀŚARA. — 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 Sāman, is that which enlightens the world, and destroys its iniquity.‡ It is that, also, which, during the

* यदेतद्भगवानाह गणः सप्तविधो रवेः ।

मण्डले हिमतापादेः कारणं तन्नया श्रुतम् ॥

† *Gaia*, 'classes of beings'. And so read, instead of "beings", above, and also below.

‡ यथा सप्तगणेऽथैकः प्राधान्येनाधिको रविः ॥

सर्वा शक्तिः परा विष्णोर्ऋग्यजुःसामसंज्ञिता ।

सैषा त्रयी तपत्यहो जगतश्च हिनस्ति —

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 R̥g-veda) shine in the morning;§ the prayers of the Yajus, at noon; and the Br̥hadrathantara‡ 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.¹

But this triple energy of Vishnu is not limited to the sun alone; for Brahmā, Purusha (Vishnu), and Rudra

¹ This mysticism originates, in part, apparently, from a misapprehension of metaphorical texts of the Vedas, — such as सैषा त्रयैव विद्या तपति, 'that triple knowledge (the Vedas) shines', and ऋचस्तर्पन्ति, 'the hymns of the Rich shine,'‡ — and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gāyatri. P. 250, note 2. To these are to be added the sectarian notions of the Vaiṣṇavas.

¶ Just as, in the class of seven, the great sun, by virtue of its superiority, is unmatched, so stands supreme the whole or aggregated power of Vishnu, denominated Rich, Yajus, and Sāman. It is this same triad of Vedas that burns and destroys the sin of the world.

The smaller commentary takes तपति, which I render 'burns', to signify, apparently, 'warms', and to be without regimen.

• *Pūrevāha*, 'forenoon'.

† That is, Rathantara qualified as *br̥hat*, 'great'. See Vol. I., p. 84.

‡ These passages are quoted in the commentaries. The verb *tap*, as occurring in them, seems to mean 'to warm'. See my third note in the preceding page.

are, also, made up of the same triforn essence. In creation, it is Brahmā, consisting of the Rīg-veda; in preservation, it is Vishnu, composed of the Yajur-veda; and, in destruction, Rudra, formed of the Sāma-veda, the utterance of which is, consequently, inauspicious.^{1*}

Thus, the energy of Vishnu, 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 quirsisters and nymphs of heaven sing and dance before him, and fierce spirits‡ and holy sages§ attend upon his path. Vishnu, 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 Sāma-veda are not to be used, along with those of the Rīch and Yajus, at sacrifices in general.

* For a closer rendering of the last paragraph and this, see Dr. Muir's *Original Sanskrit Texts*, Part III., p. 16.

† *Sāttvika*.

‡ *Nisāchara*, 'night-rovers'. Then follows the line, left untranslated.

वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंयहः ।

'The Serpents bear him, i. e., serve his chariot: the Yakshas gather up his reins.'

See p. 289, *supra*, and my notes and *.

§ *Vālikāilya*. Vide p. 289, *supra*, text and note **.

नोदेता नास्तमेता च कदाचिच्छक्तिरूपधृक् ।

विष्णुर्विष्णोः पृथक्तस्य गणः सप्तमयोऽप्ययम् ॥

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 Sushumna¹ ray of the sun,² the moon is fed

¹ The *Vāyu*, *Linga*, and *Matsya* Purānas specify several of

* "According to the *Nirukta*, II., 6, it is one ray of the sun (that named Sushumna) which lights up the moon; and it is with respect to that that its light is derived from the sun. The Purānas have adopted the doctrine of the Vedas." Professor Wilson's Translation of the *Rig-veda*, Vol. I., p. 217, first foot-note.

† Prior Section, LX., 19-25:

रवे रश्मिसहस्रं यत्पाङ्गया समुदाहृतम् ।
तेषां श्रेष्ठाः पुनः सप्त रश्मयो यहयोनयः ॥
सुषुम्णो हरिकेशश्च विश्वकर्मा तथैव च
विश्वत्र्यर्चाः पुनश्चान्यः संनदश्च ततः परः ॥
सर्वावसुः पुनश्चान्यः स्वराडन्यः प्रकीर्तितः ।
सुषुम्णः सूर्यरश्मस्तु दक्षिणां राशिमधेयम् ॥
न्यगूर्ध्वाधः प्रचारोऽस्य सुषुम्णः परिकीर्तितः ।
हरिकेशः पुरस्तादो ऋक्षयोनिः प्रकीर्त्यते ॥
दक्षिणे विश्वकर्मा च रश्मिर्वर्धयते बुधम् ।
विश्वत्र्यर्चास्तु यः पश्चाच्छुक्रयोनिः स्मृतो बुधैः ॥
संनदश्च तु यो रश्मिः स योनिर्लोहितस्तु ।
पथः सर्वावसू रश्मिः स योनिस्तु बृहस्पतेः ॥
शनिश्चरं पुनश्चापि रश्मिराप्यायते स्वराट् ।
एवं सूर्यप्रभावेन नक्षत्रग्रहतरकाः ॥

Here the seven chief rays are: Sushumna, Harikēśa, Viśwakarman, Viśvatryarchas, Sannaddha, Sarvāvasu, and Swaraj. Variants are: Hara-keśa, for Harikēśa; Sanyama, for Sannaddha; Arvāvasu, for Sarvāvasu.

The Commentator explains दक्षिणां राशिं, in *sl.* 3, चन्द्ररूपाम्. In my copies of the *Vāyu* and *Matsya* I have found Sushumna alone mentioned.

(to the full, in the fortnight of its growth); and, in the fortnight of its wane, the ambrosia of its substance 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, consequently, 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 want 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, Harikēśa, Viśwakarman, Viśwakārya, Sampadwas Aravasu, and Swarāj, supplying heat, severally, to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.

CHAPTER XII.

cription 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. Vāsudeva alone real.

PARĀSARA. --The chariot of the moon has three eels, and is drawn by ten horses,* of the whiteness of the Jasmine, five on the right half (of the yoke), and 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,‡ drag the car

So is the car, according to the Vāyu: अपां गर्भसमुत्पन्नो रथः.

Their names are given in the *Vāyu-purāṇa*:

ययुश्चित्रमनाश्चैव वृषो राजी बली हयः ।

अथो वामस्तुरण्यश्च हंसी व्योमी मृगस्तथा ॥

They are, thus, called Yayu, Chitrāmanas, Vṛisha, Rājīn, Bala, Vama, Hāsiya, Hamsa, Vyomin, Mṛiga.

† रथास्त्रचक्रः सोमस्य कुन्दाशस्तस्य वाजिनः ।

वामदक्षिणतो युक्ता दश तेन चरत्यसौ ॥

वीथ्याश्रयाणि ऋक्षाणि ध्रुवाधारेण वेगिना ।

हासवृद्धिक्रमस्तस्य रश्मीनां सवितुर्यथा ॥

The chariot of the Moon is three-wheeled; and ten horses, resembling jasmine in colour, are yoked to it on the right and on the left. 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 Kalā, 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 Lūga,§ is only congealed water:

घनतोयात्मकं तत्र मण्डलं शशिनः स्मृतम् ।

as that of the sun is concentrated heat:

घनतेजोमयं शुक्लं मण्डलं भास्करस्य च ।

* सुधामृतं, &c., according to the smaller commentary, सुधारूपममृतं मृत्युभेषजं, 'amrita—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*:

संवृतं चार्धमासेन तत्सोमस्यं सुधामृतम् ।

पिबन्ति देवा मंत्रेय सुधाहारा यतीऽमराः ॥

Where named conjointly, *sudhā* and *amrita*, being alike potable, can never be so sharply distinguished as the nectar and ambrosia of Olympian gastronomy, whose ordinarily recognized consistency, however, Sappho and Aleman reverse. *Amrita* is "not a solid substance, like *cupanea*, though both words are kindred in origin." Goldstücker's *Sanskrit Dictionary*, p. 380. In the chapter under annotation, *amrita* and *sudhā* are used as though they were, respectively, generic and specific.

† Literally, 'the moon', *kṣhāradākara*.

‡ 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 Amā; whence the period is termed Amā-vāsyā.* 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 Kalā which is composed of ambrosia; and contained in the two digits of the form of the moon.‡

† There is some indistinctness in this account, from a confusion between the division of the moon's surface into sixteen Kalās or phases, and its apportionment, as a receptacle of nectar, into fifteen Kalās 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 Kalā, composed of Amrita, the form or superficies of the two Kalās:

पिबन्ति द्विकलाकारशिष्टा तस्य कला तु या ।

सुधामृतमयी पुण्या तामिन्दोः पितरो मुने ॥ §

* For other etymologies of *amāvāsyā*, from the *Satapatha-brāhmaṇa*, *Matsya-purāṇa*, &c., see Goldstücker's *Sanskrit Dictionary*, pp. 364, 365, *sub voce* अमावास्या.

† First, the moon remains in the water during that day and night, namely, the day and night which constitute *amāvāsyā*.

अप्सु तस्मिन्नहोरात्रे पूर्वं वसति च नमः ।

‡ *Sudhāmṛitamaya*. 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', *spashta*.

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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 कला तां पितरः पिबन्ति न तु षोडशी।† The commentator on our text observes, also, that the passage is sometimes read द्विकलाकारः; 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 Kalās as referring to time, and leaving the number of nectareous Kalās undefined:

पिबन्ति द्विकलं कालं शिष्टास्तस्य कालास्तु याः।‡

'They, the Pitris, drink the remaining Kalās in two Kalās of time.' Colonel Warren explains Kalā, or, as he writes it, Calā, in one of its acceptations, 'the Phases of the Moon, of which the Hindus count sixteen'; Kāla Saṅkalitā, p. 359. So the Bhāgavata terms the moon षोडशकलः पुरुषः। And the Vāyu, 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 द्विकलं सोमं, which occurs in two of my manuscripts, and which is followed in the larger commentary.

§ This is the reading of the *Matsya-purāna*; but I find, in the *Vāyu*:

पिबन्ति द्विकलं कालं शिष्टा तस्य तु या कला।

The *Linga-purāna*, Prior Section, LVI, 15, has:

पिबन्ति द्विकलं कालं शिष्टा तस्य कला तु या।

Precisely the same words are found in the *Karma-purāna*, XLIII, 37.

The three Purāṇas here adduced speak of only a single nectareous kalā.

V., XXII, 10.

Saumyas, Barhishads,* and Agnishwāttas.† 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:

वृद्धिर्चर्या वै पक्षादीं षोडश्यां शशिनः स्मृती।

§ The Vāyu* and Matsya** add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwāttas, with the seasons; and the Barhishads, with the months.

* Corrected from "Varhishadas".

† See Vol. I., p. 156, note 2.

According to Kulluka on the *Laws of the Mānavas*, III., 195, the Agnishwāttas were sons of Marichi; and they are so derived in the *Hari-raṁśa*, 953, 954.

‡ *Amṛitamaya*.

§ एवं देवान्स्ति पक्षे कृष्णपक्षे तथा पितॄन् ।

वीरुधश्चामृतमयैः शीतैरप्यरमाणुभिः ॥

वीरुधीषधिनिष्पत्त्या मनुष्यपशुकीटकान् ।

आप्याययति शीतांशुः प्रकाशाद्भादनेन तु ॥

¶ The same words are found in the *Linga-purāna*, Prior Section, LVI, 18.

¶ सौम्या बर्हिषदस्यैव अग्निष्वात्तास्तथैव च ।

कव्यास्यैव तु ये प्रोक्ताः पितरः सर्व एव ते ॥

संवत्सरास्तु वै कव्याः पञ्चाब्दा ये द्विजैः स्मृताः ।

सौम्यास्तु ऋतवो ज्ञेया मासा बर्हिषदस्तथा ।

अग्निष्वात्तर्तवस्यैव पितृसर्गा हि वै द्विजाः ॥

The last line—which is ungrammatical beyond ordinary Paurāṇik licence even—is, perhaps, corrupt. May not the Agnishwāttas have been identified with the fortnights?

** The passage there is nearly the same as that just cited from the *Vāyu-purāna*.

The chariot of the son of Chandra (Budha or Mercury) is composed of the elementary substances air and fire,^{*} and is drawn by eight bay† horses, of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses,[‡] is equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Brīhaspati (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 Saṁś (Saturn) moves slowly along, in a car drawn by piebald steeds. Eight black¶ horses draw the dusky chariot of Rahu,** and once harnessed, are attached to it for ever. On the Parvans (the nodes, or lunar and solar eclipses), Rāhu

^{*} The Vāyu makes the horses ten in number, each of a different colour.††

^{*} According to some of my MSS., 'water and fire', वार्यभिद्रव्य instead of वाय्वभिद्रव्य.

† *Piśanga*.

‡ Rather, 'with a quiver', *sapasaṅga*.

§ Śanaśīchara, in the original.

¶ *Sabala*. The horses in question are additionally described as 'of the horn', *ākāśa-saṁbhava*.

¶ *Bhṛīṅgābha*, 'in colour like the black bee.'

** Substituted for Swarbhānu, the name in the Sanskrit.

†† भार्गवस्य रथः श्रीमान्नेजसा सूर्यसंनिभः ।

पृथिवीसंभवैर्युक्तैर्नानावर्णैर्ह्योत्तमैः ॥

श्वेतः पिशङ्गः सारङ्गो नीलः पीतो विलोहितः ।

कृष्णश्च हरितश्चैव पृषतः पृश्निरेव च ।

दशभिर्लम्हाभार्गवैश्चैव तवेर्गभिः ॥

cuts 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† colour of iron 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 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.‡ As many as are the planets, so many are the chains of air that secure them to Dhruva; and, as they turn round, they cause the star also to revolve. In the same manner as the 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. This air which is called Prayāha is so termed because

The Matsya, Linga, and Vāyu add the circumstance of Rāhu taking up, on these occasions, the circular shadow of the sun.

उद्धृत्य पार्थिवीं क्वायां निर्मितां मण्डलाकृतिम् ।^{*}

Supply the epithet 'swift as wind', *vata-randhas*.

^{*} 'Dusky red' is to render *arāṇa*.

So the commentaries explain the word *dhāshya* in this place.

§ भ्रमन्त्युचितचारेण मन्त्रेयानिलरश्मिभिः ।

तैलापीडा यथा चक्रं भ्रमन्तो भ्रामयन्ति वै ।

तथा भ्रमन्ति ज्योतीषि वाताविडानि सर्वशः ॥

oil-expressers, *themselves* going round, cause the wheel of the oil to go round, so the heavenly bodies go round, everywhere urged by the wind.

Such is the reading of the *Matsya-purāṇa*, with which that of the *Ṛ-parāṇa* 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. Uttānapāda is to be considered as its upper jaw; Sacrifice, as its lower. Dharma is situated on its brow;† Nārāyaṇa, in its heart. The Āsṛins are its two fore feet; and Varuṇa and Aryamaṇ,‡ its two hinder legs.§ Saṁvatsara is its sexual organ; Mitra, its organ of excretion. Agni, Mahendra, Kasyapa, 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 Kūrma 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 Śiṣumāra, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical

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 Yôjanas au delà est le lieu qu'on nomme la demeure suprême de Viçhnou, ou le grand serviteur de Bhagavat, Dhruva, fils d'Uttānapāda, honoré par Agni, Indra, le Pradjāpati Kaśyapa et Dharma, associés tous pour une durée pareille et marchant autour de lui avec respect en le laissant à leur droite, reside 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, planetes et Nakhatras, 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'aire 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, planetes 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-cumāra (la Tortue), symbole sous lequel on se représente par la méditation du Yôga le bienheureux Vāsudēva.

“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 Vidhātṛi; sur ses reins sont les sept Richis. Sur le côté droit de son corps, ainsi courbé vers le sud, on place les Nakhatras qui se trouvent sur la route septentrionale [du soleil], et sur le côté gauche, ceux de la route méridionale; de sorte que les deux côtés de la Tortue, dont le corps a la forme d'un anneau, sont composés d'un nombre

* In my MSS. there is nothing answering to the words “as it is of great efficacy”.

† *Mūrdhan*, ‘head’.

‡ Corrected from “*Aryamat*”.

§ *Sakthi*.

~ || *Apāna*.

earth and of the stars;* of the insular zones, with their oceans and mountains, their Varshas (or regions),†

Jones. Asiatic Researches, Vol. II, pp. 102, 103. The Bhāgavata, however, mystifies the description, and says it is nothing more than the Dharmacā or symbol by which Vishnu, 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 Vāyu, with which the Līnga and Matsya nearly

égal de parties, sur son dos est Aditya, et de son ventre sort le Gange céleste.

“Les Nakshatras Purnvasu et Pushya sont sur ses flancs, l'un à droite, l'autre à gauche; Ardra et Aśvini sont sur les deux pieds de derrière, l'un à droite, l'autre à gauche; Abhijit et Uttarāśādhā sont l'un dans la main droite, l'autre dans la gauche; Āraṇā et Pūrvaśādhā sont l'un dans l'œil droit, l'autre dans l'œil gauche; Dhanyādhā et Mula, l'un dans l'oreille droite, l'autre dans la gauche. Les huit Nakshatras du sud, en commençant par Magha, doivent être placés sur les côtes de gauche; et de même Mīgashira et les sept autres constellations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Çatabhishā et Jyēsthā sont sur l'épaule droite et sur l'épaule gauche.

“Agastya est dans la mâchoire supérieure, Yama dans celle de dessous, Angāraka dans la bouche, la planète à la marche lente dans l'anus, Bṛhaspati sur le dessus du col, le soleil dans la poitrine, Nārāyaṇa dans le cœur, la lune dans le bras, Uccas dans le nombril, les deux Āyus dans les mamelles, Budha dans le souffle inspiré et expiré, Rāhu (l'éclipse) dans la gorge, les Kētus (les météores) dans tous les membres, et la totalité des étoiles dans les poils.

“Que l'homme chaque jour, au Sandhya, contemplant, attentif et silencieux, cette forme du bienheureux Viśṇu, qui se compose de toutes les Divinités, l'honore avec cette prière: ‘Adressons notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahāpuruṣa.’ Celui qui honorera ainsi, ou qui se rappellera 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, verra 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 Vishnu, was produced the lotos-shaped earth, with its seas and mountains. The stars* are Vishnu; the worlds are Vishnu; forests, mountains, regions,† rivers, oceans, are Vishnu; he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance.‡ You must conceive, therefore, mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter.§ For what is substance?

agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brāhma, Garuda, and Vāmāna, descriptions occur which enter into less detail than the Vishnu, and often use its

* *Jyotis*, as just above.

† *Diś*.

‡ *Vastubhūta*.

§ यदा तु शुद्धं निजरूपि सर्वं
कर्मक्षये ज्ञानमपास्तदोषम् ।
तदा हि संकल्पतरोः फलानि
भवन्ति नो वस्तुषु वस्तुभेदाः ॥

‘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, Brahman, except discriminative knowledge, there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various consequences of our own acts. Knowledge, perfect, pure, free from pain, and detaching the affections from all that causes affliction; knowledge, single and eternal—is the supreme Vāsudeva, besides whom there is nothing. The truth has been, thus, communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has, also, been imparted to you. The sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In

words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas; but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.

that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vāsudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them;¹ as, thereby, he enters into the deity.*

¹ Only, however, as far as they are intended to propitiate Vishnu, and not for any other purpose.

* Literally, Vāsudeva.

In the original of the last paragraph of this chapter, there are many expressions of which a different view may be taken from that of the Translator.

CHAPTER XIII.

Legend of Bharata. Bharata abdicates his throne and becomes an ascetic; cherishes a fawn, and becomes so much attached to it, as to neglect his devotions; he dies; his successive births; works in the fields, and is pressed, as a palanquin-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 Vishnu is the stay. The great end of life has, also, been expounded by you, and the preeminence of holy knowledge.² It now remains that you fulfil the promise you made, (some time since),³ of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Śālagrāma, and engaged in devotion, with his mind ever applied to Vāsudeva, should have failed,

¹ One copy addresses Parāśara, Bhagavan sarvabhūteśa, 'Sacred sovereign, lord of all creatures;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Saṁyag ākhyātam, 'All has been thoroughly explained.'

² See page 106, *supra*.

* परमार्थस्तु ते प्रोक्तो यथा ज्ञानं 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;⁴ 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.⁵ The Raja was ever repeating the names Yajnesa, Achyuta, Govinda, Mādhava, Ananta, Kesava, Krishna, Vishnu, Hrishikesa; 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,⁶ for the

⁴ The Mahānadi is, properly, a river in Orissa; but the name is applicable to any great stream; and its connexion with Śālagrāma Tirtha makes it probable that it is intended for the Gāndakī or Gāndaka, § 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.

* पुण्यदेशप्रभावेन ध्यायतश्च सदा हरिम् ।

कथं तु नाभवन्मुक्तिर्यदभूत्स द्विजः पुनः ॥

† अहिंसादिष्वशेषेषु गुणेषु गुणिनां वरः ।

‡ अवाप परमां काष्ठां मनसश्चापि संयमे ॥

§ For the Mahānadi, see my seventh note at p. 154, *supra*.

¶ Vide p. 146, *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 thrived 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

* तस्य तस्मिन्नुगे दूरसमीपपरिवर्तिनि ।
आसीच्चैतः समासक्तं न यथावन्वतो द्विज ॥

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 Sâma-veda."¹ 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 लूनशिक्षास्तस्य दृशनैरचिरोद्भूतैः ।
कुशाः काशा विराजन्ते बटवः सामगा इव ॥

† Samādhi.

In consequence of this predominant feeling at such a season, he was born again, in the Jambūmarga forest,¹ 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) Sālagrāma. 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 (Prakriti). 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-

¹ According to the Bhāgavata, Jambūmārga is the Kālanjara mountain or Kalatjar in Bundelkhand.

^{*} Para, 'supreme over.'

† न पपाठ गुरुप्रीक्षां कृतोपनयनः श्रुतिम् ।

न ददर्श च कर्माणि शास्त्राणि जगृह न च ॥

‡ Though he had received investiture, he did not read the *śruti* enounced by his spiritual teacher, &c.

उक्तोऽपि वङ्गशः किञ्चिज्जडवाक्यमभाषत ।

तदप्यसंस्कारगुणं ग्राम्यभाषोक्तिसंयुतम् ॥

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 condemn him, avoid association with mankind.* This, the counsel of Hiranyagarbha,¹ 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

¹ Hiranyagarbha or Brahmā is named, here, instead of the Yoga doctrine, which is, sometimes, ascribed to him as its author.

² As a Kālasāmyama (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.‡

• जना यथावमन्येरन्गच्छेयुर्नैव संगतिम् ॥

† यद्यदाप्नोति सुबहुं तदन्ते कालसंयमम् ॥

'Whatever he obtains— and it is very much— he eats, to wile away the time.'

‡ For the meaning of कालसंयमं, see my last note. Both the commentaries define the term by कालक्षपणमात्रं; and the smaller commentary proposes, as an alternative explanation, कालनियमं विना, '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 Saurya, 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

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 A river in the north of India.;

* सर्वलोकोपकरणं बभूवाहारवेतनः ॥

† Kshattri.

‡ See my first note in p. 155, *supra*.

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.

भूपादजङ्घाकक्षरजठरादिषु संस्थिता ।
शिविकेयं यदा स्वन्यं तदा भारः समस्त्वया ॥
तथान्यजन्तुभिस्तुल्यः शिविकीत्यो न केवलम् ।
शैलद्रुमगृहीत्योऽपि पृथिवीसंभवोऽपि वा ॥

¹ 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."²

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

यदा पुंसः पृथग्भावः प्राकृतैः कारणैर्नृप ।
सोढव्यस्तु तदायासः कथं वा नृप ते मया ॥
यद्व्या शिविका चेयं तद्व्यो भूतसंग्रहः ।
भवतो मेऽखिलस्यास्य ममत्वेनोपवृंहतः ॥

† All my MSS. here give this stanza, omitted in the translation:

यो भवान्यान्निमित्तं वा यदागमनकारणम् ।
तत्सर्वं कथ्यतां विद्वन्मह्यं शूश्रूषवे त्वया ॥

¹ 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 *karāṇa* by *prajojana* 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*.¹ 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,

¹ That is, speech, or any or all of the faculties or senses, is not soul.

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.¹ 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. Man² 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

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 *Puṁis*; 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.

PARĀSARA. - 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 palaukin', 'The palaukin 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 Viṣṇu, who has come down upon earth to dissipate delusion; and, surely, it is he who, in kindness to me, has thus mani-

* "Plastic nature" here renders *prakṛti*.

fested himself to me, in all that you have said. To me, thus suppliant, then, explain what is the best (of all things): for thou art an ocean overflowing with the waters of (divine) wisdom." The Brahman replied to the king: "You, again, ask me what is the best of all things, not what is the great end of life:¹ 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.

* भूयः पृच्छसि किं श्रेयः परमार्थं न पृच्छसि ।
श्रेयांसि परमार्थानि अशेषाणि च भूपते ॥

desire.* If a son were final truth, that would be equally applicable to a different source; for the son that is, to one, the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world; as, in all these cases, those objects which are so denominated are the effects of causes, and, consequently, are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sāma 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 Kusa 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-

* श्रेयांस्त्विवमनेकानि शतशोऽथ सहस्रशः ।
सन्त्यत्र परमार्थास्तु न त्वेते श्रूयतां च मे ॥
धर्माय त्यज्यते किं तु परमार्थो धनं यदि ।
व्ययश्च क्रियते कस्मात्कामप्राप्त्युपलक्षणः ॥

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.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,* independent,† and unconnected with unrealities, with name, species,‡ and the rest,§ in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and

¹ But this is to be understood as applying to the doctrines which distinguish between the vital spirit (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.

* *Parajñānamaya*.

† *Nirguṇa*; rendered "void of qualities", at p. 320, *supra*.

‡ Jāti, 'genus.'

§ 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 Nidāgha. 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.

PARĀSARA 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 Nidāgha. Ribhu was a son of the supreme† Brahmā, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidāgha, 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 Devikāś river. In a beautiful grove, adjoining to the stream, the pupil of Ribhu, Nidāgha, 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 Bṛīgu. † Parameshthin.

ः अवाप्तज्ञानतत्त्वस्य न तस्यद्वैतवासनाम् ।
स ऋभुस्तर्कयामास निदाघस्य नरेश्वर ॥

§ Vide p. 144, *supra*, text and note 4; also p. 147, notes 2 and 4.

|| 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, Nidāgha 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.'

"Nidāgha. '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.'

"Nidāgha. '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 Nidāgha, in obedience to her husband's commands, prepared sweet and savoury food,† and set it before the Brahman; and Nidāgha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:—

"Nidāgha. '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 *mishṭam annam*. Vide p. 218, *supra*, note 1.

† Also to represent *mishṭam 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

earthly particles: and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like are (composed of) atoms of earth. This, therefore, is to be understood by you: that the mind which properly judges of what is, or is not, sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.'

"Having heard these words, conveying the substance of ultimate truth, Nidāgha fell at the feet of his visitor, and said: 'Show favour unto me, (illustrious) Brahman; and tell me who it is that, for my good, has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Rībhū answered: 'I am Rībhū, your preceptor, come hither to communicate to you true wisdom; and, having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vāsudeva.' Thus having spoken, and receiving the prostrate homage of Nidāgha, rendered with fervent faith, Rībhū went his way."

* *Dharma*.

† *Puins*.

CHAPTER XVI.

Ribhu returns to his disciple, and perfects him in divine knowledge.

The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

“AFTER the expiration of (another) thousand years, Ribhu (again) repaired to the city where Nidāgha dwelt, to instruct him further in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidāgha, standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thickets fuel and holy grass. Ribhu approached him, and, saluting him reverentially (as if he was a stranger), demanded why he was standing in such a retired spot. Nidāgha replied: ‘There is a great crowd of people attending the entrance of the king into the town; and I am staying here to avoid it.’ ‘Tell me, excellent Brahman,’ said Ribhu, ‘for I believe that thou art wise,—which is, here, the king, and which is any other man.’ ‘The king,’ answered Nidāgha, ‘is he who is seated on the fierce and stately elephant, vast as a mountain-peak; the others are his attendants.’ ‘You have shown me,’ observed Ribhu, ‘at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? For I am desirous to know which is, here, the elephant, which is the king.’ ‘The elephant,’ answered Nidāgha, ‘is underneath; the king is above him. Who

is not aware, Brahman, of the relation between that which bears and that which is borne?’ To this Ribhu rejoined: ‘Still, explain to me, according to what I know of it, this matter. What is it that is meant by the word *underneath*, and what is it that is termed *above*?’ As soon as he had uttered this, Nidāgha jumped upon Ribhu, and said: ‘Here is my answer to the question you have asked: I am above, like the Raja; you are underneath, like the elephant. This example, Brahman, is intended for your information.’ ‘Very well,’ said Ribhu; ‘you, it seems, are, as it were, the Raja, and I am like the elephant. But, come now, do you tell me which of us two is *you*, which is *I*.’

“When Nidāgha heard these words, he immediately fell at the feet of the stranger, and said: ‘Of a surety, thou art my saintly* preceptor, Ribhu. The mind of no other person is so fully imbued with the doctrines of unity as that of 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

* Bhagavat.

† ब्राह्मण उवाच ।

एवमुक्त्वा ययौ विद्वान्निदाघं स च भुगुरुः ।
निदाघोऽप्युपदेशेन तेन दैतपरोऽभवत् ॥

the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, O king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world.* Even as the same sky is, apparently, diversified as white or blue, so Soul, which is, in truth, but one, appears, to erroneous vision, distinct in different persons. That One, which here is all things, is Achyuta (Vishnu), than whom there is none other. He is I; he is thou; he is all; this universe is his form. Abandon the error of distinction."

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.¶

¶ This legend is a good specimen of a sectarian graft upon a Paurāṇik stem. It is, in a great measure, peculiar to the Vishnupurāṇa; 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 त्वमपि धर्मज्ञ तुल्यात्परिपुत्रान्वयः ।

भव सर्वगतं जानन्नात्मानमवनीपते ॥

† Jāti.

‡ The original is जन्मन्यपवर्गमाप .

§ Insert 'devoutly', bhaktiyukta.

¶ My MSS. have bhaktiyogya, 'qualified for quietism.'

CORRIGENDA, &c.

P. 4, notes, l. 4 *ab infra*. The six *ārmis* are, in Sanskrit, *kshudhā, trishūā, śoka, moha, jarā, mṛtyu*, as enumerated in the commentaries.
P. 9, notes, l. 2. "The penance of the Prachetasas, and its consequences." See the *Bhāgavata-purāṇa*, IV., XXIV., 13—15, and XXX., XXXI.

P. 13, notes, l. 11. For यदाप्त° read यदाप्र°.

P. 20, notes, l. 13 *ab infra*. The *Harivamśa*, SL 1861, is here referred to.

P. 21, notes, l. 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.

Was the affiliation of Nāgavithi on Yāmi or Yāmi, as a daughter, any connexion, due to corrupted tradition, with the old notion that one of the stars of Nāgavithi, namely, Bharanī, has Yama for its presiding deity, being hence called Yāmya? At an earlier period than that of the Purāṇas, the *vithis*, as we have seen, were accounted sons of Bhṛigu.

P. 23, l. 3 *ab infra*. In later times the Kṛttikās 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, Dulā, Nitāni, Abhayaṇṭi, Meghayaṇṭi, Varshayaṇṭi, and Chupunīkā. See Mr. Cowell's edition of the *Saṁhitā* 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*. Ahirbudhnya is the uncorrupted word. See Professor Wilson's Translation of the *Rig-veda*, Vol. II., pp. 191 and 287.

P. 28, note *. For तार्क्ष्य read तार्क्ष्य.

P. 29, note 2. The passage of the *Rāmāyaṇa* about Kṛṣāśwa, &c. is in the *Bala-kāṇḍa*, XXI., 14, 15, which, however, names Jayā and Suprabhā. Only in the Bengal recension. *Adi-kāṇḍa*, XXIV., 14, 15, do we read of Jayā and Vijāyā.

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:

अस्ति भाति प्रियं रूपं नाम चैव त्रयं पञ्चकम् ।

आद्यं त्रयं ब्रह्मरूपं मायारूपं ततो द्वयम् ॥

"Of the conjoint real and unreal there are five particulars predicable: is, appears, is delightful, 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*, *Ādiparvan*, 162.

P. 74, notes, l. 3 *ab infra*. On "Yātudhānas" see my annotations in p. 292.

P. 81, l. 13 *ab infra*. Read Savrītā.

P. 85, l. 10. "Soma," &c. There is, here, a reference to the twofold character of Soma, as moon, and as moon-plant. See Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 135—140.

- P. 86, l. 5. For *Saṅkhapada* read *Saṅkhaṇḍa*; and see note $\frac{1}{2}$ 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 *Adhvarya veda*: XIX., 35, and X., 34:
- "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 those 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 (*jyotiṣṭham*), in Time divine knowledge (*brahma*), is comprehended. Time is lord of all things, he who was the father of Prajapati.
- "9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy (*brahma*), supports Parameshthin.
- "10. Time produced creatures; Time, in the beginning, [formed] Prajapati. The self-born Kaśyapa sprang from Time; and from Time [sprang] rigorous abstraction (*tapas*)."
- "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 [*it*], purities; 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 Angiras and Atharvan rule over the sky. Having, through divine knowledge (*brahma*), conquered both this world, and the highest world, and the holy worlds, and the holy ordinances (*vidhānāḥ*), yea, all worlds, Time moves onward, as the supreme god."

Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 380, 381.

See, further, on the identity of Vishṇu with Time, Professor Wilson's Translation of the *Rig-veda*, Vol. II., Introduction, p. viii., and p. 97, note c.

P. 91, notes, l. 1. Read निर्व्यापार.

- 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 *Vaśishtha*, so common in Bengal and Central India manuscripts of post-vaidik compositions, is sanctioned by a panomiasia in the *Raghuramesa*, II., 70.
- P. 95, l. 5. "Time," &c. See my supplementary note on p. 87, l. 20.
- P. 100, note $\frac{1}{2}$. For *daitya* read *dayita*.
- P. 102, ll. 3 and 13. Read *Hiraniwat*.
- P. 112, note, l. 1. Read *Apsarases*. L. 10. Read *Jwalana* and *Ambupa*.
- P. 115, l. 3. For the Uttarakurus, dwellers beyond the Himadaya, see the *Adhvarya brahmana*, as quoted in Colebrooke's *Miscellaneous Essays*, Vol. I., p. 58. Also see *Original Sanskrit Texts*, Parts I. and II., passim.
- P. 117, l. 2. For *Āsitoda* read *Asitoda*.
- P. 119, notes, l. 12. Read कौटिल्या°.
- P. 120, note $\frac{1}{2}$. For the Vauksha, see the *Mahābhārata*, *Anuśāsana-parvan*, 7648.
- P. 121, notes, l. 9 *ab infra*. Read *Gaudaki*.
- P. 123, notes, l. 1. For *Hamsa* and *Gandhamadana* read *Hansa* and *Gandhamādana*.
- P. 125, l. 5. For *Hayasiras* read *Hayasīras*.
- 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 Chabernus; the Oventus M. to the N. of them; the Adisathrus M.; the Bittiga M. (probably the range now known as the Ghats), and the M. Vindius (unquestionably the present *Vindhya*), which extends N. E. and S. W., along the N. bank of the *Nerbudda*; M. Sardoni (probably the present *Satpura*); and M. Apocopa (perhaps the present *Aravalli*)." Dr. William Smith's *Dictionary of Greek and Roman Geography*, Vol. II., p. 46.
- P. 129, notes, l. 10. For *Āvatrana* read *Āvartana*.
- P. 130, notes, l. 3. For a translation, by Professor Wilson, of some curious passages from the *Mahābhārata*, *Karna-parvan*, XLIV., XLV., characterizing various nations, as the Jaritikas, Bāhukas, Arattas, Madras, Khasas, 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, Śakas, Kāmbojas, Hārtas, and Kīrātakas. *Ramayana*, *Bala-kāṇḍa*, LIV., LV.
- P. 131, notes, l. 13. For *Charmanawati* and *Sipra* read *Charmāwati* and *Sipra*.
- P. 131, note $\frac{1}{2}$. The Vedasmṛiti is named in the *Mahābhārata*, *Anuśāsana-parvan*, 7651, after the Hiraniwati, Vitasta, and Plakshavati, and before the Vedavati, Mālava, and Aśwavati.
- The Paurāṇik passage quoted in the *Nīti-mayukha* and *Pārta-kamalakāra*, to which I have so often referred, is reproduced in part in the *Rājyābhishheka-paddhati*, likewise, which credits it to the *Vasishtha-saṁhita*.
- P. 132, notes, l. 11. For *Rishika* read *Āśhikā*.

- P. 134, note †. Lake Manasarovara lies in Undes or Hundes. See the *Asiatic Researches*, Vol. XII. Also, we read, in the Parsee scriptures, of the Hunus.
- P. 135, notes, II. 4 and 7. On Sakala see M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 74–80. At p. 79, *ibid.*, foot note, Sakala is said to have been the capital of the Bahikas.
- P. 136, notes, I. 3. It is in *sl.* 1189 of the *Sabha-parvan* that the Ambashthas are mentioned.
- P. 140, I. 1. "Gandhamadana." Some MSS. have, and very much preferably, Rikshavat. Gandhamadana (see p. 115), is one of four mythical mountains, each of which is ten thousand *yojanas* (leagues) high.
- P. 141, notes, I. 2. Mount Suktimat is named in *sl.* 1079 of the *Sabha-parvan*.
- P. 141, notes, I. 6. For Mount Mekala (not Mainaka) as the source of the Sone, see note † in p. 151; and see p. 160, note †. The real *Rāmāyana* does not state so far as I know from what mountain the Sone originates.
- P. 141, notes, I. 9. "Rishabha." This mountain is mentioned in the Bengal recension of the *Rāmāyana*, *Kishkindhā-kāṇḍa*, XII. 4. In the genuine *Rāmāyana*, the reading is Vrīshabha. For a stream called Vrīshabha, see p. 152.
- P. 142, notes, I. 1. *Read* Balakrama.
- P. 142, note ††. On the Bahuda see Colonel Wilford, *Asiatic Researches*, Vol. XIV., p. 418, 419. The Bengal *Rāmāyana*, *Kishkindhā-kāṇḍa*, XII. 13, in a passage to which there is nothing correspondent in the true *Rāmāyana*, makes mention of the Bahuda, and also of the Vetravati, deriving the latter from the Vindhya mountains.
- P. 143, line 1. "Vetravati." See the last note.
- P. 143, notes, I. 10. *For* ब्रह्मव० *read* ब्रह्माव०.
- P. 143, notes, I. 18. *For* सरस्वत्याः दृषद्वदु० *read* सरस्वत्या दृषद्वतु०.
- P. 144, notes, I. 11. The referring of the Vedasmṛiti to the Pāripatra range seems to be based on the probable assumption of the identity of this river with the Vedasmṛiti; for which see p. 130.
- P. 147, note †. Since writing this note, I find, that, according to General Cunningham, the Parvati, which flows not far from Narwar, is, at this day, called Parā; also. See *Journal As. Soc. Bengal*, 1865, Part I., p. 116.
- P. 148, I. 5. The Pāfālāṇḍi is spoken of in the *Mālati-mādhava*, p. 155.
- P. 149, I. 5. The Suvāstu river is named in the *Rig-veda*, VIII., XIX., 37.
- P. 151, line 1. Professor Wilson often writes *u* for *a*, when a semivowel follows. Hence I changed his "Seln" 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 *khala*.
- P. 151, note 8. For the river Tamasi, connected with the Sarayu, see the *Asiatic Researches*, Vol. XIV., pp. 411, 412.
- P. 152, note †. My suspicion of interpolation is strengthened by the fact that some MSS. have Brahmanedhya (not Brahmadhyā) just after Antrasila.
- P. 153, note †. Erase *vipāpā*, which, very probably, is the name of a river. See p. 192, note †.
- P. 154, note 7. The names of a large number of rivers will be found in

- the *Harivansa*, *sl.* 9505–9518. And see M. Langlois's Translation, Vol. I., pp. 507–509.
- P. 158, note †. General Cunningham, and with apparent good reason, has lately shifted the site of Kausambi 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, Harshavardhana is synchronized with a certain king of Gujerat, it is suggested that he is identifiable with the Harsha of the *Ratnavali*, &c. &c., precisely as if these things had not long been in print, in the Preface to the *Vasavadattā*, and also most of them in the Journal to which General Cunningham contributes his Report. Inasmuch as he is capable of taking *akshayavata* to signify "shadowless Banian tree", it is somewhat remarkable that, at variance with M. Julien, he should write Rājyavardhana.
- P. 159, note †. *For* supra *read* infra.
- P. 159, note ††. See, on the Palindas, the *Étude sur la Géog. Grecque et Latine de l'Inde* of M. V. de Saint-Martin, p. 247.
- P. 161, note §. For "Rāmnagar, or Ahichhatra", with some mention of Kāmpilya, see General Cunningham's Report, *Journal As. Soc. Bengal*, 1865, Part I., pp. 177–187.
- P. 165, 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 "*Mahavatta* [read *Marahatta*] is the Pali form of *Mahārāshtra*, which, with the variant reading *Mallārāshtra*, appears in several of the Purānas, as the Vishnu." Where does the *Vishnu-purāna* mention Mahārāshtra? And what Purāna has the variant which he speaks of?
- P. 165, 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. 165, note 9. On Videhā, Mithilā, and Tirhoot, see M. V. de Saint-Martin's *Mémoire Analytique*, &c., pp. 116, 117.
- P. 172, note 2. Since Professor Wilson found Kuśajas and Kośalas, it is obvious to suggest that the true readings may, possibly, be Kuśajas and Kaśajas, unless the Kuśajas were so called from a person named Kuśa.
- P. 173, I. 1. Śurasenas in the north are spoken of in the *Mahābhārata*, *Draṇi-parvan*, *sl.* 183. Also see p. 156, note 2.
- P. 173, I. 2 and note †. Mādhumata looks as if it might be connected with Mādhumatī. One river of this name is an affluent of the Sindhu in Central India. See the *Mālati-mādhava*, p. 145.
- P. 175, I. 3. For "Kauravyas" good MSS. exhibit कौरव्य, a vocative case, denoting, here, Dhṛitarāshtra.
- P. 176, note 8. In the *Revā-māhātmya* we read of the rivers Barbarā and Barbati. They should seem to be derived from the name of a country, as Murala from Murala, &c. &c.
- P. 177, I. 2 and note †. The शैवेन्द्राः of some MSS. is, at all events, Sanskrit. But who were the Śaivas and Aindras?
- P. 179, note 4. *Read* Kokabakas.
- P. 180, note *. M. V. de Saint-Martin—*Mémoire Analytique*, &c., pp. 84, 85—thinks that the northern Mālavas were intended by the classical Malli. Also see p. 165, *supra*, notes 3 and §.

- P. 183, l. 2. *Read* Sudras.
- 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* कृषद्वीपस्य.
- P. 206, note †. Instead of "mother" it may be better, here, to put "supportress": धात्री being derivable both from धे and from धा.
- P. 213, notes, l. 3 *ab infra*. *For* *etymology and terminology*.
- P. 215, l. 2. *Read* Kalasutra.
- P. 222, note 2. In all my MSS. I find Professor Wilson's नार्शाच-कीर्त्तने: but the right reading seems to be नार्शाचं कीर्त्तने: and we should translate, instead of "for its repetition", &c.: "There can be no impurity, when he is praised: for he is a means of purity."
- P. 225, l. 15. According to the *Āitareya-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. 229, notes, l. 2. For Viraj, see Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., p. 304, note 2.
- P. 230, notes, l. 3. *Read* Kasi Khaṇḍa.
- P. 233, notes, l. 5 *ab infra*. *Read* द्वाभ्याम् ।
- P. 236, notes, ll. 2, 5. The larger commentary takes परमं कारणम्. According to this, the sense is "the cause resort of the existent", &c.
- P. 240, notes, l. 5 *ab infra*. *Vidharari* is the feminine of *vitharau*, as *pirari* is the feminine of *pirau*, &c. &c.
- P. 241, note †. Dr. Muir translates, as follows, a curious relevant passage of the *Āitareya-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* सूर्यं त्र्यम्बकम्.
- P. 249, note *. Compare Usha and Ushas with Apsara and Apsaras.
- P. 251, notes, l. 12 *ab infra*. A comma has dropped out after "Ma hidhara."
- P. 252, notes, l. 15. *Read* सूर्यो.
- 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 Gangū occurs instead of Kulū.
- 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 शंसन्तो ऋ°

- is unjustifiable, indeed; but it is very common in the best MSS. of the *Purāṇas*. Another such specimen occurs in p. 297, notes, l. 15.
- P. 268, notes, l. 14. *Read* आचन्द्रतारकम्.
- P. 271, note †. As भूतं 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 चचुराततं are in the *Rig-veda*, I., XXII., 20; and it was thence that they were derived to the *Vishṇu-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. 50, has "like an eye fixed in the sky." The eye spoken of, alike in the *Rig-veda* and in the *Vishṇu-purāṇa*, is the sun.
- P. 276. The first line of the passage here quoted from Devaḍa, and the first of that from Garga, are adduced, and as theirs, by Aparāditya, commenting on the *Vāyavalkya-smṛiti*, III., 187.
- P. 277, last line. Place a semicolon after "Kṛttikā."
- P. 281, notes, l. 17. *Read* भगवानङ्गामाकाशगोचराम्.
- P. 286, notes, l. 12 *ab infra*. *Read* "Medini-koṣa".
- 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 Aṛishtanemi, see p. 28, note 2; also, Professor Wilson's Translation of the *Rig-veda*, Vol. I., p. 229, note a.
- P. 288, note §, near the end. There is, also, a proper name Āpa. *Vidh* p. 23, l. 5.
- P. 291, notes, l. 3, *ab infra*. *Read* Ūja.
- P. 295, l. 9 and note †. Strike out all the note but the reference at its end. The text should be corrected to "Bāhāt and Rathantara". For two passages of the *Rig-veda*, VI., XLVI., 1, 2, and VII., XXXII., 22, 23, so denominated, as imported into the *Sāma-veda*, see the *Āitareya-brāhmaṇa*, *passim*. See, further, the *Rig-veda*, I., lII., 9, and I., CLXIV., 25.
- P. 295, notes, l. 8. *For in read* though in.
- P. 299, l. 6. Similarly, the ear of the Nāsatyas or Aśvins has three wheels. See the *Rig-veda*, I., XXXIV., 9, &c. &c.
- P. 300, l. 9. On the immortality of the gods, and the cause thereof, see Dr. Muir, *Journal of the Royal Asiatic Society*, New Series, Vol. I., pp. 62, 63, and 135-140.
- P. 303, note †. The Agniśhwāttas are mentioned in the *Rig-veda*, X., XV., 11.
- P. 313, note †. *For my read* the Translator's.
- P. 313, note †. *Read* the seventh. Also see, for the *Māhātmya*, p. 142, note 3.