INDIAN MYTHOLOGY.
INDIAN MYTHOLOGY

ACCORDING TO THE MAHĀBHĀRATA,

IN OUTLINE

19781

BY

FAUSBOLL.

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TO ELLEN MY WIFE
MY JOY AND MY LIFE
FOR HER GOOD-WILL AND LOOK
I DEDICATE THIS BOOK.
PREFACE.

If we are ever to find our way through the jungle of Indian Mythology which stretches over so many different places and times, and the prolixity of which is as great as that of Indian nature itself, and if we wish to arrive at a general survey of it, particularly at an exposition of it for the public at large that does not care or trouble to go into details, nor attend to disputed and contradictory matter, — then we must first have mustered and mastered the different stadia through which it has developed itself. Not until we have had correct and reliable reviews of these stages and have seen what all the different periods have in common, not until then will it be possible to compile a general Indian Mythology. For it will not do to mix up the different periods and call such a mixture or jumble Indian mythology.

Concerning the times of the Veda's we have already some good beginnings in
H. Oldenberg, Die Religion des Veda. 1894.
E. Hopkins, Religions of India. London 1896.
A. Macdonell, Vedic Mythology. Strassburg 1897.

But we still lack similar writings for the time of the Brähmana’s and the Upanishad’s, for the time of the Epics and the Purāṇa’s, and for the time of the Classical Literature.

We have, however, not a few treatises on single subjects from the Veda’s and from later times. I here mention some of these which I have noted down. Others may be found in Hardy, Hopkins, Macdonell and Oldenberg.

Bloomfield, Soma and the Eagle. In J. Am. Or. Soc. vol. XVI.
Bohnenberger, Varuṇa. Tübingen. 1893.
Bradke, Dyaus Asura. Halle 1885.
Ehni, Der vedische Mythus d. Yama. Strassburg 1890.
IX

L. Feer, La légende de Rahu. Paris 1865.
A. Holtzmann, Die Apsaras. In Z. d. d. m. Ges. 33. 1879.
A. Holtzmann, Agni. Strassburg 1878.
A. Holtzmann, Brahman. In Z. d. d. m. Ges. 38. 1884.
Ch. Lanman, The Namuci-Myths. In the J. R. A. Soc. of Bengal. 58. 1889.
Myriantheus, Die Aẖvins. München 1876.
Obry, Jéhova et Agni. Amiens 1869—70.
H. Oldenberg, Savitar. In Z. d. d. m. G. 51. 1897.
Perry, Indra in the Rigveda. In the J. Am. Or. Soc. vol. XI. 1885.
Rivett-Carnac, The Snake Symbol in connection with the worship of Siva in India. In the J. R. A. Soc. of Bengal. 48. 1879.
Roth, Die höchsten Götter. In Z. d. d. m. Ges. 6. 1852.
Roth, Ueber den Soma. In Z. d. d. m. Ges. 35. 1881.
Roth, Die Sage von Dschemschid. In Z. d. d. m. Ges. 4. 1850.
Scher mann, Philosoph. Hymnen. Strassb. 1887.

To supply one of the wants I have written this short Indian Mythology according to the Mbbh. I have looked upon the matter with the eye of an historian, and not with that of a philosopher. Consequently I have avoided all reasoning and philosophising. On the whole it has been my endeavour to make the exposition as objective as possible by always appealing to the words of the text itself and, so to say, let it speak for itself.

My view of the Indian M., it will be seen, has principally been ethnographical-historical.

I have translated the text as literally as possible for the benefit of young scholars, only in a few places availing myself of Roy's more free rendering of it.

In order not to be influenced by the opinions and views of others, but to be quite independent, I have, while writing this book, not made use of any of the treatises mentioned above.

To get at the underlying meaning of the myths I have laid much stress upon the names, these, assumedly, indicating their meaning. And it is a matter of course that I, in the quality of an historian, have followed the system or classification of the text.

The reader may perhaps wonder at not finding anything about Gañeça and Trimūrti. The reason is
that these mythological figures must be considered modern conceptions, Gaṇeṣa, the late Prof. Sørensen told me, only occurring twice in the MBh. and the word Trimūrti not at all.

The three gods Brahmā, Viṣṇu and Čiva, are certainly sometimes mentioned jointly, either at the head of other divinities, or in conjunction with these, but by themselves only in III,16834 (see above p.111) still without being designated as a trinity. It is not until the time of Kālidāsa that we find the word Trimūrti.

My best thanks are due to Dr. Dines Andersen for his help in carrying this book through the press.

Copenhagen, 13 December 1902.

V. Fausbøll.
ABBREVIATIONS.

Grassmann = Grassmann's Wörterbuch zum Rig-Veda. Leipzig 1873.
Hariv. = Harivança (Mahābh. vol. 4).
Lassen = Chr. Lassen, Anthologia Sanskrita. Bonnæ 1868.
Pitri, Pitri = Pitr.
Rṣi, Rishi = Rṣi.
Wilson = H.H. Wilson's Sanskrit Dictionary, or his Vishnu Purāṇa.
Xatri = Kṣatṛ, Kshatriya.
CORRIGENDA.

Page  1 line 18 read: towards the Sura's.
—  2 line 10 read: dharma's.
—  2 line 12 read: husband.
—  line 4 from the bottom read: feeling.
—  line 2 fr. the b. read: quarrelled.
—  27 line 9 read: Asuras.
—  28 line 17 instead of "then" read: there o: (for that purpose).
—  36 line 5 fr. the b. read: Rāxāṃsi cātāni.
—  56 line 2 fr. the b. read: Vivasvat.
—  58 line 1—2 read: between a creation and a dissolution.
—  64 line 1 fr. the b. read: yac.
—  101 line 21 read: gold coins.
—  102 line 15 read: were.
—  118 line 2 read: Vedāir.
—  119 line 6 fr. the b. read: Kāṭabhan.
—  121 line 6 fr. the b. read: has.
—  128 line 13 insert within the brackets: 141 and Indra- lokagamana by Bopp p. 31 v. 38.
—  128 line 10 fr. the b. read: beautiful.
—  136 line 1 read: called.
—  180 at the top read: Vidyādhara, line 1 read six.
—  183 line 5 read: -Chief.
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a) objectively the impersonal primeval being from which all existence has sprung and into which it returns, which is unrevealed, invisible, unborn, unchangeable, imperishable and has neither beginning nor end etc. The time between

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Surabhi, mother of all cows, and her daughters Sarvakāmadughā, Indra’s wishing cow, is also called Kāmadughā or Kāmaduh and Nandini. She was once stolen by Dyaus

Parjanya is a distinct deity for the rainfall originating in the power and violence of the rain in India

The rain-cloud was personified and became the Raingod

Parjanya is originally identical with Indra

4. Varuṇa, the god of the ocean

Varuṇa means originally the heavenly sea of light which surrounds all things. Varuṇa is the light of night, and Mittra the light of day.
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A Lotus sprung from his navel when he lay in contemplation, and in that Brahmā with the four faces appeared.

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we will make your lord young and graceful. Do thou bring thy husband here, and let him enter into the water. And Cyavana and the Açvin's entered the water together. And the next moment they all came out in the most beautiful forms and young, and all possessed of the same appearance. The Açvin's: now, choose the one that pleases thee most. She deliberated and at last ascertaining the identity of her husband, even chose him. And Cyavana said: since at your hands I, an old man, have obtained youth, I will make you drinkers of the Soma in the presence of the lord of the celestials himself. And thus the Açvin's were made divine, notwithstanding that Indra had denied their right to the Soma-offer, they being by birth Qūdra's.

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His dwelling is Saṁyamaṇa.
His assembly-hall, built by Viśvakarman, shines like bright gold. Here is neither sorrow nor decrepitude, neither hunger nor thirst. Many sages and kings assemble there to pay homage to Yama. And there is singing and dancing and merriment from Gandharva's and Apsaras'es.

His wife is Dhūrmorṇā.
His messengers wear black apparel, have red eyes, bristling hair, and eyes and noses like a crow.
His charioteer is Roga, sickness.
His weapons are a staff, Yama-daṇḍa, and a noose.
He has two four-eyed dogs, offspring of Sa-ramā, devaçunī.
His names indicate two sides of his character: He is first the God of Death who destroys life in man, he is therefore called Lokānta-kr̥t, and is accompanied by Mṛtyu, death, and surrounded by hundreds of dreadful diseases.
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Secondly he is the King of the Dead, the just Judge, Dharmarāja, he is not only wise in dharma, but he is himself Dharma, and the
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I. THE ASURA'S.

Asura is the common name for all the antagonists of the Sura's. They consist of several classes, viz.: Dāitya's, Dānava's, Dasyu's, Kālakañja's, Kāleyya's, Kha-lin's, Nāga's, Nivāta-Kavaca's, Pāuloma's, Piçāca's and Rāxasa's.

Of these the most frequently mentioned are the Dāitya's, the Dānava's and the Rāxasa's. The Piçāca's, often combined with the Rāxasa's, are spoken of (VI, 3554) side by side with Māgadha's and Kāliṅga's, which seems to prove them to be the original people of the country (the Aborigines). The same is perhaps the case as regards some of the others, i.e. the Nāga's, as there is even now still to be found a people of this name in the mountains of Bengal; compare below.

The Yāxa's with their king Kuvera were originally also Asura's, but seem to have made friendly advances to the Sura's and to have been welcomed by them and received into their midst; see below.

The Asura's were the offspring of 13 of Daxa prajā-pati's daughters¹ and Kaçyapa prajāpati (Rām. III p. 470,11: 8 daughters).


Indian Mythology.
KAÇYAPA'S WIVES.

Tasya pūrvam ajāyanta
daça tisraç ca Bhārata
prajāpater duhitaras,
tāsāṁ jyeṣṭhābhavat Ditiḥ,
Sarvadharmaṇīṣaṇānāṁ,
puruṣakirtir mahāyaçānāṁ
Māricah Kaçyapas tātā,
sarvāsām abhavat patiḥ. XII,757.

ο: To him were first born 13 daughters, of these Diti was the eldest. The in all dharmas well versed, famous and most honourable Kaçyapa, Marici's son, became the husband of them all.

Sarve Dāxāyaṇiputtrāḥ
Prājāpatyā mahābalāḥ XII,2274.

ο: All the mighty sons of Daxa's daughter and K. Prajāpati.

Diti was Daxa's eldest daughter (XII,7737), her sons were called Dāitya's, Danu's Dānava's, Kaçyapa's sons by Aditi Āditya's (Deva's or Sura's) which is not only used as the common name for the Sura's, but also as the denomination of a single class of them. The Āditya's were the younger half-brothers of the Asura's.

Bhrāṭnāṁ nāsti saubhrātraṁ
ye 'py-ekasya pituḥ sutāḥ
rājyahetor vivāditāḥ
Kaçyapasya Saunasurāḥ XIII,566.

ο: Between brothers there is not (always) good brotherly feelings,
they who were begotten of one and the same father quarrelled for sovereignty's sake
(to wit) Kaçyapa's (sons), the Sura's and the Asura's.
Idan tu çrûyate Pârtha
yuddhe devâsure purâ:
Asurâ bhrâtaro jyeštâ
Devâç câpi yavîyasah. XII,1184; cfr. Râm.
ο: But this is told, o Prthâ's son,
(to have been so) in the battle between the D. and
the Asura's of yore:
the Asura's (were) the elder brothers
and the Deva's the younger.

The Asura's have their strongholds and haunts
in mountain caves. In the bowels of the earth
do they dwell in the region of Pâtâla where they have
several large cities: Hirañya-pura (V,5567. VII,1997,
III,12197), Prâgjyotisa (V,1887. 4408). Nirmocana
(V,1890). Further we find them in the sea where bound
they were delivered into Varuṇa's keeping. But also
in Heaven they have three fastnesses, one of iron, one
of silver, and one of gold, from where they attack the
Triloka, the three worlds (VII,9555 = XIII,7482. VIII,1402.
1421. Op. below and Fire Forstudier p. 40). Hence,
however, they were thrust down to earth (I,2482).

All this appears from the following passages:

Sa kadâcit samudrânte
kasmiṃçcid girigahvare
Valû Vâirocaniû Vajrî
dadarçopasasarpa ca. XII,8222

ο: Once, on the seashore,
in a mountain cave
saw Indra Vali Virocana's son
and drew nigh unto him.
Bhūmim ketcit praviviçuh
parvatān apare tathā
apare jagmur ākāçam
apare ’mbhas samāviçan. XII,6180. I,1186.

ο: Some entered the earth,
and others (disappeared) in the mountains,
still others ascended into the air,
others again plunged into the water.

Hirañyapuram ity-eva
khyātam puravaram mahat
Dāityānāṁ Dānavaṇāṁ ca
māyācatavicārināṁ
analpena prayatnena
nirmitaṁ Viçvakarmanā
Mayena manasā sṛṣṭaṁ

ο: Hirañyapura so called
the great remarkable city
that belongs to the Dāitya’s and the Dānava’s
who practise hundreds of kinds of magic
(this town) that was built with much labour
by Viçvakarman
and devised by Maya
lies in the Pātalā district.

Tato mahīṁ lavanajalaṁ ca sāgarāṁ
mahāsurāḥ praviviçur arditāḥ surāih I,1186.
III,5797. 12063. 12085.

ο: Thereupon the earth and the ocean with the
salt water
the great Asura’s entered pressed by the Sūra’s.
Evam uktas tato Dharmo
niyogat Paramesṭhinah
Varuṇāya dadāu sarvān
baddhvā. Dāiteya-Dānavān.
Tān baddhvā Dharmapācāīc ca
svāīc ca pācāir Jaleṣvarah
Varuṇah sāgare yatto
nityaṁ raxati Dānavān V.4303.

ο: Thus accosted then Dharma
at the command of the most High
delivered to Varuṇa all
Dāitya’s and Dānava’s after having bound them.
And having bound them with Dharma’s nooses
and with his own bonds
watches for everVaruṇa, the Lord of the waters,
carefully the Dāitya’s and the Dānava’s in the
ocean.

Samudram axam asrjan
Dānavālayam uttamaṁ. VIII,1476. III,13079.

ο: They made an axis of the ocean
that excellent abode of the Dāitya’s.

They are described as follows: they are very
powerfull, in battle they uproot trees and hurl
the tops of mountains against their enemies.

Atha Dāityabalād ghorān
nisnātā mahābalāh
Dānavo Mahiṣo nāma
pragṛhya vipulāṁ girīṁ.
Te tam ghanāir ivādityaṁ
dṛṣṭvā samparivāritaṁ
tam udyatagirīṁ rājan
vyadhravanta divāukasah
Athābhidrutya Mahiṣo
devāṁc cīsepa tāṁ girīṁ. III,14596.

θ: Thereupon out of the dreadful army of the Daitya’s
the mighty Dānava Mahiṣa by name leapt forth
after having seized a great mountain,
seeing him like the sun surrounded by thick clouds
and with an uplifted mountain, o king,
the inhabitants of heaven fled in all directions.
There upon Mahiṣa rushed forward
and hurled that mountain against the Gods.

Athāṣya cāilaçikharam
Keçi kruddho vyavāṣjat III,14232, XII,8290.

θ: Upon which Keçin
wrathful cast a rock top against him.

Te pragrhya mahāghorān
parvatin parighān drumān
vyaxobhayanta salilaṁ
utthitaṁ cātayojanaṁ
Abhyadrvanta devāṁs te
sahasraṁ daçāiva hi XIII,7283, XII,8290.

θ: Taking enormous mountains
and (using) trees as clubs
they troubled the water
which instantly rose a hundred yojana’s into the air,
whereupon they rushed against the gods
(numbering) ten thousand.

They are skilled in sorcery and magic power,
especially do they understand transforming them-
selves into all sorts of shapes and making them-
selves invisible, and they frighten people with their awful roaring.

Tato Nivātakavacā
mām ayudhyanta māyayā etc. III,12131.

ơ: Hereafter the Nivātakavaca's strove against me with magic arts.

Tathā tāu bhṛcasamkruddhāu
rāxasendrāu mahābalāu
niviceṣam ayudhyetām
māyābhīr itaretaram etc. VII,4102. XII,10117.

ơ: Thus those two very wrathful Rāxasa-princes, the mighty ones, fought blindly against each other with sorcery.

Gacchadhvam sarṣigandharvā
yatrasāu viṣvarūpādhrk (ơ: Vṛtra) V,301.

ơ: Go ye together with rṣis and gandharva's thence where you (Vṛtra) who assumes all shapes (dwells).

Vartamāne tathāyuddhe
Nivātakvacāntake
naṇaḍyaṁ sahasā sarvān
Dānavān māyayā vṛtān
Adṛcyamanās te Dāityā
yodhayanti sma māyayā,
adṛcyenāstrāvīryena
tān apy-aham ayodhayām etc. III,12161.

ơ: Whilst thus the battle raged whose object was to destroy the Nivātakavaca's, on a sudden I could not see
all the Dānava's who were hidden by magic, those Dāitya's who had become invisible warred with sorcery, with invisible armed power I also fought them.

Āmānuṣam atho nādaṁ sa mumoca mahāsurah XII,10149.

Jahi Bhīṣmaṁ raṇe Rāma garjantam Asuraṁ yathā V,7031.

As Asura's are named the following beside many others (see I.2585 foll.):

Anubrada Triciras Madhu Virocana
Ilvala Daṁca Maya Vivindya
Upasunda Dhundhu Mahiśa Viṇa
Uçanas Namuci Mura Vṛtra
Kamalāxa Naraka Yātudhāna Vṛṣaparvan
Kālanemi Nahuṣa Vala Vegavat
Kirmira Nikumbha Vali Chaṁvara
Kecin Pāka Vātāpi Čukra
Kāitava Puloman Vixava Saṁhlāda
Jambha Prahṛāḍa Vidyunmāla Sālva
Tāraka Maṇki Vipracitti Sunda
Tārakāxa Mada Virūpāxa Hiranyakaçipu
Tālajamgha

Some of these names may be sanskritic, some aboriginal.

Of the Asura's we mark separately the following Classes:
A. As Dāitya's are mentioned:
   Ilvala Vātāpi
   Upasunda Vipracitti
   Tāraka Vegavat
   Trīciras Čukra
   Naraka Sālva
   Prahlāda Sunda

B. As Dānava's:
   Kāitava Madhu
   Naraka Maya
   Prahrāda Vivindya

But some of the Dānava's and the Dāitya's are to be found, however, as may be seen above, under the commoner name of Asura's.

Rāhu (I,1161) is the Dānava most frequently mentioned. He is also called Svarbhānu (V,3516. XIII,7292), and it is said of him that he strives to devour both sun and moon.

The myth of Rāhu is connected with the story of the Churning of the Ocean, and the strife of the Deva's and the Asura's concerning the Amṛta and the Sovereignty of the world, which I quote here in the form it has in I,1103—1188:

   Jvalantam acalam Meruṃ
   tejorācim anuttamaṃ
   āxipantaṃ prabhāṃ bhānoḥ
   svačṛūgāh kāścanojjvalaih
   Kanakābharaṇaṃ citraṃ
defagandharvasevitam
   aprameyam anādhṛṣyam
   adbarmabahulaiḥ janāiḥ
Vyālāir ācaritaṁ ghorāir
divyāuṣadhidividipitaṁ
nākam āvṛtya tiṣṭhantam
ucchrayeṇa mahāgiriṁ
Agamyāṁ manasāpy-anyāir
nadīṛṣasamanvitāṁ
nānāpatagasaṅghāiċ ca
nāditaṁ sumanoharāiḥ —
Tasya çṛūgam upāruhya
bahuratnāicitāṁ çubham
anantakalpam udvidham
Surāḥ sarve mahāujasah
Te mantrayitum ārabdhās
tatrāśinā divāukasah
Amṛtāya samāgamya
taponiyamasaṃyutāḥ,
Tatra Nārāyaṇo devo
Brahmāṇam idam abravīt:
cintayatsu Suresv-evāṁ
mantrayayatsu ca sarvaçah
Devāir Asurasāṅghāiċ ca
mathyatāṁ kalaçoddhāṁ,
bhaviṣyaty-Amṛtaṁ tatra
mathyamāne mahoddhāu,
Sarvāuṣadhīṁ samāvāpya
sarvaratnāni cāiva ha
mathnadhvaṁ udadhiṁ Devā
vetsyadhvam Amṛtaṁ tataḥ.
Tato 'bhraçikharākārāir
giriçṛūgāir alaṅkṛtaṁ
Mandaṁ parvatavaram
latājālasamākulaṁ
nānāvihagasaṅghuṣṭam
nānādaṁśtrisamākulaṁ
kinnarāir Apsarobhiṣ ca
Devāir api ca sevitaṁ
Ekādaśasahasrāṇi
yojanānāṁ samucchritāṁ
adho bhūmeh sahasreṣu
tāvatsv-eva pratiṣṭhitāṁ,
Tām uddhartum acaaktā vāi
sarve Devagaṇās tadā
Viṣṇum āsīnam abhyetya
Brahmāṇaṁ cēdam abruvaṇ:
Bhavantāv atra kurvātāṁ
vuddhiṁ nāicreyasāṁ parāṁ
Mandaroddharaṇe yatnāh
kriyātāṁ ca hitāya nah,
Tathātī cābravid Viṣṇur
Brahmaṇā saha Bhārgava
acodayad ameyātmā
phaṇḍram padmalocanah.
Tato 'nāntaḥ samutthāya
Brahmaṇā paricoditah
Nārāyaṇena cāpy-uktas
tasmin karmaṇi viryavān
Atha parvataraṇaṁ
tam Ananto mahābalaṁ
ujjahāra balād brahmaṇ
savanām savanāukasām.
Tatas tena Surāḥ sārdham
samudram upatasthiṁ,
tam ūcūr Amṛtasyārthe
nirmathisyāmahe jalam.
A pām patīr athōvāca:
mamāpy-amāço bhavet tataḥ
sodhāsmi vipulam mardam
Mandarabhramānād iti.
Ūcuć ca Kūrmājānām
akūpāre Surāsurāḥ:
adhiṣṭhānam girer asya
bhavān bhavitum arhati.
Kūrmeṇa tu tathēty-uktvā
prṣṭham asya samarpitaṁ,
tāṁ cāilaṁ tasya prṣṭhastham
yatṛṇaḥ-Endro nyapiḍāyat.
Manthānam Mandarāṁ kṛtvā
tathā netraṁ ca Vāsukiṁ
Devā mathitum ārabdhāh
samudraṁ nidhim ambhasāṁ,
Amṛtārthe purā brahmaṁs
tathāiv-Āsura Dānavaḥ
ekamantam upaclaśtā
nāgarājo mahāsurāḥ,
Vibudhāh sahitāh sarve
yataḥ pucchaṁ tataḥ sthitaḥ
Ananto bhagavān devo
yato Nārāyaṇas tataḥ
cīra utsipya nāgasya
punah punar avāxipat.
Vāsuker atha nāgasya
sahasā xipyataḥ Surāṁ
sadhūmāḥ sārciṣo vātā
niśpetur asakṛṇ mukhāt,
Te dhūmasāṅghāḥ sambhūtā
meghasāṅghāḥ sāvidyutah
abhavarsan Suraganan caramasantapakarsitan,
Tasmac ca giriktgarat prayutah puspaavstayah
Surasuraganan sarvan samantat samavakiran,
Babhuvatra mahanado mahamegharavopamah
udadher mathyamanaasya
Mandarena Surasuraih,
Tatra nanajalacara
vinispista mahadrina
vilayam samupajagmuh
cataco lavanambhasi,
Varunani ca bhutani
vividhani mahidharab
Patatalalavasiini
vilayam samupanayat,
Tasmi ca bhramyamaene 'drav
saughrsyantah parasparam
nyapatan patagopetah
parvatagarman mahadiumah,
Tesam sauggharshajac cagnir
arcirbhih prajvalen muhuh
vidyudhir iva nilabhram
avron Mandaram girim,
Dadaha kunjarams tatra
sahhambc caiva virgatian
vigatasuni sarvani
sattvani vividhani ca,
Tam Agnim Amaracresthah
pradahantan itas tatah
vāriṇā meghajen-Éndrah
cāmayām āsa sarvaçah,
Tato nānāvidhās tatra
susruvuh sāgarāmbhasi
mahādramāṇāṁ niryāśā
bahavaç cāuṣadhirasāḥ,
Teśām Āmrṭavīrīyaṇāṁ
rasāṇāṁ payasaiva ca
amaratvaṁ Surā jagmuh
kāñcanasya ca nisrvāt,
Tatas tasya samudrasya
tajjātam udakāṁ payāh
rasottamāṁ vimiçrāṁ ca
tatah xirād abhūd ghṛtaṁ.
Tato Brahmāṇaṁ āśinaṁ
devā varadam abruvan:
črāntāh sva subhṛçam Brahman
nōdbhavaty-Amṛtañ ca tat
Vinā Nārāyaṇaṁ devaṁ
sarve 'nye Deva-Dānavāh
cirārabdhām idāñ cāpi
sāgarasyāpi manthanaṁ.
Tato Nārāyaṇaṁ devaṁ
Brahma vacanam abravīt:
vidhatsvaiśāṁ balaṁ Viṣṇo
bhavān atra parāyaṇaṁ.
Balaṁ dadāmi sarvesāṁ
karmāitad ye samāsthitāṁ
xobhyataṁ kalaçah sarvāir
Mandarah parivartyataṁ,
Nārāyaṇavacah črūtvā
balinas te mahodadhēh.
tat payah sabitā bhūyaça
cakrirey bhṛcam ākulaṃ.
Tataḥ catasahasraṃcūr
mathyamaṇāt tu sāgarāt
prasannatmā samutpannaḥ
Somaḥ cītāṃcūr ujjvalah
Crīr anantaram utpannā
gṛtāt pāṇḍāraṇvāsīnī
Surā devī samutpannā
Turagaḥ pāṇḍaras tathā
Kāustubhas tu manir divya
utpanno gṛtasaṃbhavah
maricivikacah crīmān
Nārāyaṇa urogataḥ,
Crīh Sura cāiva Somaṃ ca
Turagaṃ ca manojavaḥ
yato devas tato yagmur
ādityapatham ācṛtāḥ,
Dhanvantaris tato devo
vapūsmān udatiṣṭhata
cvetaṃ kamanḍalum bibhrad
Āmrtaṃ yatra tiṣṭhati.
Etad atyadbhatum dṛṣṭvā
dānavānām samutthitah
Āmrtaṛthe mahān nādo
mamèdam iti jalpatām,
Crētaīr dantaīc caturbhis tu
mahākāyas tataḥ param
Āirāvaṇo mahānāgo
'bhavad Vajrabhrītā dhrītāḥ,
Atinirmathanad eva
Kālakūṭas tathāparah
jagad avṛtya sahasā
sadhuṃo 'gnir iva jvalan,
Trāilokyaṃ mohitaṃ yasya
gandham āgrāya tadviṣaṃ
prāgrasāl lokaraxārthaṃ
Brahmāṇo vacanāc Chivaḥ
Dadhāra bhagavān kaṇṭhe
mantramūrtīr maheṣvarah,
tadā prabhṛti devas tu
Nilakaṇṭha iti ṣrutīh.
Etat tad abhutaṃ drṣṭvā
nirācā Dānavaḥ sthitāḥ
Amṛtarthe ca Laxmyarthe
mahāntaṃ vāiram āsthitāḥ.
Tato Nārāyaṇo Māyaṃ
mohiniṁ samupaścritoḥ
strīrūpam abhutaṃ kṛtvā
Dānavaḥ abhisāmṛritoḥ.
Tatas tad Amṛtaṃ tasyāi
dadus te mūḍhacetasah
strīyāi Dānava-Dāiteyāḥ
sarve tadagatamānasāḥ.
Aṭhāvaraṇamukhyāni
nānāpraharaṇāni ca
pragrhyābhyañadravan Devān
sahitā Dāitya-Dānavaḥ.
Tatas tad Amṛtaṃ devo
Viṣṇur ādāya viṛyavān
jahāra Dānavendrebhyo
Nareṇa sahitah prabhuh.
Tato Devaṅgānāḥ sarve
papus tad Amṛtaṃ tadā
Visṇoh sakācāt samprāpya
sambhramē tumule sati.
Tatah pivatsu tat kālam
Deveśv-Amṛtam īpsitaṁ
Rāhur vibudharūpeṇa
Dānavaḥ prāpivat tadā,
Tasya kaṇṭham anuprāpte
Dānavasyāṁrte tadā
ākhyātāṁ candrasūryābhyaṁ
Surāṇāṁ hitakāmyāya.
Tato bhagavata tasya
çirah chinnam alaṁkṛtam
cakrāyudhena cakraṇa
pivato 'mṛtam ojasā,
Tac chāilaçrūgamapramāṁ
Dānavasya çiro mahat
cakracchinnāṁ kham utpatya
nanādātibhayāṅkaraṁ,
Tat kandhāṁ papātāsyā
visphurad dharaṇitale
sapatvatavanadvīpāṁ
Dāityasyākampayan mahīṁ.
Tato vāiravinirbandhah
krto Rāhumukhena vai
çāçvataç candrasūryābhyaṁ
grasat-yadyāpi cāiva tāu.
Vihāya bhagavāṁç cápi
strīrūpam atulāṁ Harīḥ
nānapraharaṇāṁ bhīmāṁ
Dānavaṁ samakampayat.
Tatah pravrīttaḥ saṅgrāmah
samīpe lavanaṁbhasah
Surāṇāṁ Asurāṇāṁ ca
sarvaghoratara mahān,
Prūṣāḥ ca vipulās tīkṣṇā
nyapatanta sahasraçah
tomaraç ca sutīkṣṇāgraḥ
castrāṇi vividhāni ca,
Tato 'surāc cakrabhinā
vamanto rudhiraṁ bahu
asiçaktigadārugṇā
nipetur dharaṇītalā,
Chinnāni paṭṭiçāiç cāiva
cīrāmsi yudhi dārunāiḥ
taptakāñcanacitrāṇi
nipetur aniçām tada,
Rudhireṇvānuliptāṅgā
nihatāc ca mahāsurāḥ
adriṇām iva kuṭāṇi
dhāturaktāṇi çerate,
Hābhākāraḥ samabhavat
tatra tatra sahastraçah
anyonyaṁ chindatāṁ castrāir
ādītye lohitāyati,
Parighair āyasāis tīkṣṇāiḥ
sannikarṣe ca muṣṭibhiḥ
nighnatāṁ samare 'nyonyaṁ
cābdo divam ivāsprṣat,
Chindhi bhindhi pradhāva tvāṁ
pāṭayaḥbhisarēti ca
vyacṛuyanta mahāghorāḥ
cābḍās tatra samantatah,
Evaṁ sutumule yuddhe
vartamāne mahābhaye
Nara-Nārāyaṇaḥ devā
samājagmatur āhavaṁ.
Tatrā divyaṁ dhanur drṣṭvā
Narasya bhagavān api
cintayām āsa tae cakram
Viṣṇur Dānavasūdanaṁ
Tato 'mbarāc cintitamātram āgataṁ
mahāprabhaṁ cakram amitratāpanaṁ
vibhāvasos tulyam akunṭhamaṇḍalaṁ
Sudarśanaṁ saṁyati bhīmadarśanaṁ
Tadāgataṁ jvalitahutacanaprabhaṁ
bhayaṁkaraṁ karikaravāhur acyutah
mumoca vāi pravalavad ugravegavaṁ
mahāprabhaṁ paranagaravadarāṇaṁ,
Dahat kvacij jvalana ivāvalelihat prasahya
tāṁ Asuraganaṁ nyakṛntata
praveritam viyati muhuṁ xitāu
tathā papāu raṇe rudhiram atho Piṣācavat.
Tathāsurā giribhir adinacetaso
muhur muhuṁ Suraganamardayaṁs tada
mahābalā vigalitameghavarcasah
sahasraśo gaganam abhiprapadya ha
Athāmbarād bhayajananaṁ prapēdire
sapādapi bahuvighameghārupiṇaḥ
mahādrayah parigalitāgrasaṁnavah
parasparam drutam abhihatya sasanāṁ
Tato mahī pravicalitā sakānaṁ
mahādripatābhihataṁ samantatah
parasparam bhṛcam abhīgarjataṁ
muhūraṇaṁjīre bhṛcam abhisampravartite.
Naras tato varakanaṅgrabharūṣaṇāṁ
dheṣubhir gaganaṁpaθaṁ samāvṛṇot
vidārayan girīcikharāṇi patribhir
mahābhaye 'suragaṇavigrabe tadā.  
Tato mahīṁ lavaṇajalaṁ ca sāgaram
mahāsurāḥ pravīvīc ur ardīthā surāih
viyadgataṁ jvalitahutācana prabhāṁ
Sudarṣanaṁ parikupitāṁ niśamya te.
Tatah Surāir vijayam avāpya Mandarah
svam eva deṣaṁ gamitaṁ supūjitah
vinādyā khaṁ divam api cāiva sarvaĉas
tato gatāṁ saliladharā yathāgataṁ.
Tato 'mṛtaṁ sunihitam eva cakrire
Surāḥ parāṁ mudam abhigamyā puṣkalāṁ
dadāu ca taṁ nīdhim Āmṛtasya raṅitum
kriṭīne Balabhid athāmarāṁ saha.

Āmṛtamanthanaṁ samāptam.

0: Sauti said, „There is a mountain named Meru of
blazing appearance, and looking like a huge heap of
effulgence. The rays of the sun falling on its peaks of
golden lustre are dispersed by them. Abounding with
gold and of variegated tints, that mountain is the haunt
of the gods and the Gandharvas. It is immeasurable,
and unapproachable by men of manifold sins. Dreadful
beasts of prey inhabit its breast, and it is illuminated
with divine herbs of healing virtue. It standeth kissing
the heavens by its height and is the first of mountains.
Ordinary people cannot so much as think of ascending it.
It is graced with trees and streams and resoundeth with
the charming melody of winged choirs. Standing high
for infinite ages, upon it once all the mighty celestials
sat them down and held a conclave. They came in
quest of āmrīta, they who had practiced penances and
observed the rules according to the ordinance. Seeing
the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, amrita shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover amrita.'

Sauti said, "There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand yojanas, and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise ye some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good.'

Sauti continued, "And Vishnu, with Brahma, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying, 'O Ocean, we have come to churn thy waters for obtaining nectar'. And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-
king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

"And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for amrīta. The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

"And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals where crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of ani-
mals floated down the waters. Then Indra extinguished that fire by descending showers.

"O Brahmana, after the churning had gone on for sometime, the gums of various trees and herbs mixed with the waters of the Ocean. And the celestials attained immortality by drinking of the waters mixed with those gums vested with the properties of amrita, and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of the gums and juices. But nectar did not rise even then. And the gods appeared before boon-granting Brahmā seated on his seat and said, 'Sir, we are spent, we have not strength left to churn further. Nectar hath not yet arisen. So that now we have no resource save Narayana.'

"Hearing them, Brahmā said to Narayana, 'Lord, vouchsafe to grant the gods strength to churn afresh the deep.'

"And Narayana agreeing to grant their various prayers, said, 'O wise ones, I grant ye sufficient strength. Go, insert the mountain and churn the waters.'

"Re-equipped with strength, the gods began the churning again. After a while, the mild Moon of a thousand rays emerged from the ocean. Thereafter, Lakshmi dressed in white, and wine, the white steed, and then the celestial gem Kaustuva which graces the breast of Narayana. Lakshmi, wine, and the steed fleet as the mind, all came before the gods of high. Then arose the divine Dhanvantari himself with the white vessel of nectar in his hand. And
seeing him, the Asuras set up a loud cry, saying. ‘Ye have taken all, he must be ours.’

“And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the Mantra form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called Nilakantha (blue-throated). Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching Maya to his aid, and assuming a ravishing female form, coquettled with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman."

Sauti said: "Then the Daityas and the Danavas with first class armours and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the nectar in his hands from those mighty Danavas.

"And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu. And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of
a god. And when the nectar had only reached Rahu’s throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava’s headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu’s head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses),

"And Narayana quitting his ravishing female form, and hurling many terrible weapons at them, made the Danavas tremble. And thus on the shores of the sea of salt-water, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, saktis, and maces, the Asuras in large numbers vomited blood and lay prostrate on the earth. Cut off from the trunks with sharp double edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the sun rose in his splendour, thousands of warriors striking one another with their weapons,
the sounds 'Alas!' and 'O!' were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another by blows of the fist. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds, 'cut off,' 'pierce,' 'after,' 'hurl down,' 'advance.'

"And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled and hurled with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus blazing like the fire that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by the thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood."

"And on their side, the Danavas, white as the clouds from which the rain hath been extracted, possessing great strength and bold hearts, ascended the sky and hurling down thousands of mountains con-
tinually harassed the gods. And those dreadful mountains, likes masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara coming to that dreadful conflict of the Assuras and the Ganas (the followers of Rudra), reducing to dust those rocks by means of his goldheaded arrows covered the heavens with the dust. And discomfitted by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt waters.

"And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes, And the gods returning to the heavens rejoiced greatly, and the vessel of nectar Indra and the other gods made over to Nara for careful keep." (Roy's Transl.)

From this we see that the Sun and the Moon, from kindness, revealed to the gods that Rāhu was drinking the Amṛta, and that Višṇu cut off Rāhu's head which flew up to heaven, whilst his body fell on the earth causing it to tremble.

According to XIII,739 foll. the penitential brāhmaṇa Atri saves the gods from Rāhu and the Dānava's.

The Rāhu myth is often referred to in the Mahābhārata, thus in V,8810:
Atra madhye samudrasya  
kabandhah pratidṛcyate  
Svarbhāṇoh sūryakalpasya  
Soma-Sūryāu jighāṁsatah.

ο: Here in the midst of the ocean the body of Svar-

bhāṇu is to be seen in the shape of the sun 
desiring to destroy the moon and the sun.

See further VI,1619. VII,1668, 3767.

C. Dasīyu seems to have been used about an abori-
ginal people, but has afterwards been degraded to the 
common name for a robber. Thus we read in V,338:

 Tato rājñām samabhavad yuddham etat  
tatra jātaṁ varmaçastraṁ dhanuṣ ca  
IIndrenāitad Dasīyu-badhāya karma  
uptāditām varmaçastrām dhanuṣ ca.

ο: Then the war arose between the kings, 
then armour, arms and bow were invented, 
by Indra for the destruction of the Dasīyu's the work 
was done: armour, arms and bow.

But in I,1308. 3503. XII,2952 it is used only as the 
name of a robber.

D. The Nāga's or Serpents are also called Sarpa's, 
so we read in I,797:

 Sa tatra Nāgāms tān astuvad ebhiḥ člokaḥ:  
Ye Āirāvatarūjānah  
Sarpāḥ samitićobhanāḥ — cfr. II,360—66 and in 
many other places.

ο: He there praised the Nāgas in these čloka's: 
The Sarpas who have Āirāvata for their king 
(and) shine in battle —
NAGALOKA. VASUKI. HAUNTS OF THE NAGAS. 29

Still it must be remarked that in VI,246 is written: Sarpā Nāgāc ca, which seems to imply that they have been understood to be two different species. They are designated beside by several other synonymous expressions as pannaga (I,2144, 2196, III,12400), uraga (I,2135), bhujāṅga (III,12366, XII,13835), ajagara (III,12396).

They dwell in the bowels of the earth (I,796, 5018, V,3530) in Nāgaloka, which is endless, aparīyantā, crowded with hundreds of different kinds of palaces, houses, towers and pinacles, anekavidhprāśadaharmyavalabhīneryūha, and strewn with wonderful large and small pleasure-grounds, uccāvacakridācaryasthānāvakīrṇa. The Serpent-world is likewise called Pāṭāla (VIII,4653, cfr. V,3518) and Niraya (III,12419). Their principal town is called Bhogavatī (V,3617), where Vāsuki reigns. They also live in caves, in inaccessible mountainous regions (III,12386) and are even said to be found in the valleys, in Kuruxetra, on the banks of the river Īxumati (I,803), in the Nāimiṣa forest on the shores of Gomati (XII,13860), in numbers on the northern banks of the Gaṅgā (I,799), and in the Niṣadha (-mountain districts) (VI,246). The most important of them is Čeṣa who lies underneath the earth and supports it (cf. Viṣṇu).

Adhastād dharāṇīṃ yo 'sau
sadaś dharāyate nrpa
Čeṣaḥ ca pannagaçreṣṭah Vī,3456. V,3618.

The Nāga's are thus described: They are possessed of great strength, mahāvīrya, have a big body, mahākāya, they are frightful, ghora, very quick, tarasvin, very violent, mahāvega, and they descend from Surabhi (XII,13866. I,2182). They are provided with
tusks full of poison, *dāmśtra*, *viśolvana* (I,5018), *kālānalaviśa* (I,2163). They are handsome, take many shapes, and wear showy earrings, *sūrūpa*, *bahurūpa*, *kalmāśakundaḷa* (I,797, XII,13825). They consist of several races. Of Vāsuki's race some are blue, some red, and some white, dreadful, large-limbed, and possessed of strong poison (I,2145 foll.). Some have 3, others 7, and others again 10 heads etc. (I,2103. V,3622).

Beside the many names of single Nāga's that are repeated in I,2142 foll. II,360. V,3625, the following are to be found separately named in the different books:

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E. Amongst the Asura's, the Rāxasa's are described as being perfect ogres. They are cannibals, cruel trolls who scent human flesh. They are large and strong, broad-shouldered, hideous in appearance, with flaming red eyes, red beard and hair, a mouth stretching from ear to ear. They have sharp prominent teeth, and a long tongue. Their ears are pointed as spears. They are night-wanderers, the children of darkness, unconquerable at midnight and in the gloaming and shun the light. They practise sorcery, māyā, and transform themselves into many, different shapes. They haunt chiefly the woods, live in mountain fastnesses and
in desolate regions. They laugh and roar frightfully. They make obstacles to prevent offerings and penances, and haunt holy places (tirtha).
To show this I cite the following passages:

Tataḥ sa tṛṇam ādāya
praḥṛṣṭah punar abravit:
anenāhaṁ haniṣyāmi
Rāxasaṁ puruṣādakām. I.620.2

ο: Thereupon he having taken a blade of grass answered joyfully:
with this will I slay
the cannibal Rāxasa.

Te catuṣpathanīxipte
Jarā nāmātha Rāxasi
jagrāha manujavyāghra
māṁṣaṇoṇiḥ tabhojana. II.112.1

ο: Those who were cast on the cross-roads seized then a Rāxasa-woman
by name Jarā
who lived on flesh and blood.

Samīpe nagarasāvyasya
Vako vasati Rāxsasah
iñco janapadayāsyasya
purasya ca mahābalah
puṣṭo mānuṣamāṁsenā
durbuddhīḥ puruṣūdakāh. I.620.7

ο: Near that town
lives the Rāxasa Vaka
reigning over that country
and over that city, he the powerful
who lives on human flesh,
the foolish cannibal.

Tatra teșu çayăneșu
Hidimbo nāma Răxasaḥ
avidūre vanāt tasmāc
chālavṛxam samācritisah
krūro mānuṣamāṁsādo
mahāvīryaparākramah
pravṛdjaladharaṣṭyāmah
piṅgāxe dāruṇākṛtyih
damśṭrākarālavadanah
piĉitepsuh xudhārditah
lambasphik lambajāṭhara
raktaçmacruçquirrelah
mahāvṛxagalaskandhah
caṅkukārṇo vibhiṣanah
virūparūpah —
hṛṣṭo mānuṣamāṁsasya
mahākāyo mahābalah
āghrāya mānuṣam gandham
bhaginim idam abravit etc. I 5922, 6273, 3607.
VII.1975, 8004, 8159, 6862. III.385.16137. XII.90. II.36.

क: While they lay there
a Răxasa by name Hidimba,
who had taken refuge under a Çūla-tree
not far from that wood,
a dreadful cannibal
of great strength and courage
dark as a thunder cloud
with red eyes, of a frightful appearance,
having a mouth with prominent teeth,
hungering after human flesh,
with red beard and hair,
Neck and shoulders as thick as the trunk of a tree
with spear-shaped ears, terrifying,
deformed —
Rejoicing over human flesh,
large-limbed, powerful,
after having scented men
he said this to his sister etc.

Pūrā saṁrajyate prācī
purā sandhyā pravartate
rāudre muhūrte raxāṃsi
prabalāni bhavanty-uta,
tvarasā Bhīma mā krīḍa
jahī Raxo vibhiṣaṇam
purā vikurute māyāṁ
bhujayoh sāram arpayā L,6028.

5: The east is reddening, the morning twilight is about
to set in. Rakshasa's become stronger by break
of day. Therefore hasten, O Bhīma! Play not
(with thy victim), but slay the terrible Rakshasa
soon. During the two twilights Rakshasa's always
put forth their powers of deception. Use all the
strength of thy arms. (Roy.)

Rāṭrāu niçīthe svābhīle
gate 'rdhasamaye nṛpa
pracāre puruṣādānām
Raxasāṃ ghorkarmāṇām
tad vanam tāpasā nityāṁ
gopāc ca vanacāriṇah
dūrāt pariharanti sma
puruṣādabhayāt kila etc. III,388. VII,7028.

Indian Mythology.
O: O king, just after the dreadful hour of midnight when all nature is asleep, when man-eating Rārxasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kāmyaka and fly to a distance for fear of cannibals. (Roy.)

Athāpṣyat sa udaye
bhāskaram bhākaradyutih
somaḥ cāiva mahābhāgaṁ
viṣamānaṁ divākaram,
amāvasyāṁ pravrṭtyāṁ
muhūrte rāudra eva tu
devāsurāṁ ca saṁgrāmaṁ
so 'paṣyad udaye girāu,
lohitāṁ ca ghanāṁ yuktāṁ
pūrvāṁ sandhyāṁ Čatakratuh
apaṣyal lohitodaṁ ca
bhagavāṁ Varuṇālayaṁ III,14267.

O: And that god adorned with sun-like effulgence, then perceived the Sun rising on the Udaya hill, and the great Soma (Moon) gliding into the Sun. It being the time of the new Moon, he of a hundred sacrifices, at that Rāudra moment, observed the gods and Asuras fighting on the Sunrise-hill. And he saw that the morning twilight was tinged with red clouds. And he also saw that the abode of Varuṇa had become blooded. (Roy.)

Rātrāu hi Rāxasā bhūyo
bhavanty-amitavikramāḥ
balavantah sudurdharṣāḥ
cūrā vikrāntayodhinah VII,7862, 7928.
o: For at night the Rāxasa's become
immensely strong
mighty unconquerable
heroes, brave warriors.

Taṁ dṛṣṭvā mātur udarāc
cyutam ādityavarcasam
 tad Raxo bhasmasād bhūtaṁ
 papāta parimucya tāṁ I,399.
o: And the Rāxasa perceiving the infant drop from
the mother's womb, shining like the sun, quitted
his grasp of the woman and fell down and was
instantly converted into ashes. (Roy.)

Jarā nāmāsmi bhadram te
o: I am Jarā by name, Hail!
a Rāxasa-women who can assume all shapes.

Giridurgesu ca sadā
deçeṣu viṣameṣu ca
vasanti Rāxasā rāudrās III,1909.
o: In mountain fastnesses
and in rough regions
live the cruel Rāxasa's.

Katham utṣijya Vāidehiṁ
vane Rāxasasevite
iti tam bhrātaram dṛṣṭvā
prāpto 'siti vyagarhayat III,1658.
o: How couldst thou forsake Vāidehi
in a forest infested by Rāxasa's
and come here, thus did he blame his brother,
when he saw him.

3*
Ghoram rupam atho krtvA
Bhimasenam abhAsata — —
Evam uktvA tato Bhimam
antardhana'm gatas tadA —
Bhimas tu samare rajan
adrgye rAxase tadA
akacAm purayAm Asa
carAhi sannatapurvabhih
Sa badhyamAno BhimenA
nimesud ratham asthitah
jagAma dharaApin cAiva
xudrah kham sahasagamat
uccAvaAci rupApi
cakAra subahuni ca
Aur vrhat punah sthulo
nA dam muAcann ivAmbudah etc. VII,4076.

VapAm vilumpanti hasanti RAxasa'h

SvadhAm pujA'n ca Raxobhir
JanasthAne prAgaAci'tAm
prAdan nihatya RaxAmsi
pit' devevenya igvarah VII,2941.
Raxo'ganavikir'Ani
tirAha'y-eta'ni Bhrata III,8960.

o: Those holy places, o Bhrata,
are haunted by flocks of RAxasa's.

RaxAmsi cAitani caranti putra
rupena tenAdbhuta dar'canena
atulyaAviryeny-abhirupavanti
vighnam sadA tapasa'c cintayanti
SurupArupApi ca tani tata
pralobhayante vividhāir upāyāih
sukhāc ca lokāc ca nipātayanti
tāny-ugrarūpāṇi munin vaneṣu etc. III,10070.

ο: Those are, o son! Rākshas. They walk about in
that wonderfully beautiful form. Their strength
is unrivalled and their beauty great. And they
always meditate obstruction to the practice of
penances. And, O my boy, they assume lovely
forms, and try to allure by diverse means. And
those fierce beings hurled the saints, the dwellers
of the woods, from blessed regions (won by their
pious deeds). (Roy.)

As a kind of Rāxasa's are named (II,80) Kinnara's.
Scattered about in different places of the Mahā-
bhārata we find the following names of Rāxasa's:

<table>
<thead>
<tr>
<th>Alamvuṣa</th>
<th>Jarā</th>
<th>Vaka</th>
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<tbody>
<tr>
<td>Alāyudha</td>
<td>Dūṣana</td>
<td>Vāli</td>
</tr>
<tr>
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</tr>
<tr>
<td>Kumbhakarna</td>
<td>Mabīsa</td>
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</tr>
<tr>
<td>Khara</td>
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<td>Çūrpanakha</td>
</tr>
<tr>
<td>Ghaṭotkaca</td>
<td>Märīca</td>
<td>Hidimba</td>
</tr>
<tr>
<td>Jaṭāsura</td>
<td></td>
<td>Rāvaṇa</td>
</tr>
</tbody>
</table>

Of these names some are perhaps aboriginal words,
others perhaps are sanskritic, or sanskriticised.

F. Piṣāca's are often mentioned in combination with
the Rāxasa's (VII,1975, 2104. XII,10223) and are even
sometimes identified with these. They are like the Rāxasa's
hideous, repellent and bloodthirsty.
I quote the following proofs:

Pivanti cāṇantī ca yatra dūrdṛcāh
I,8128, 1181.

ocrates: Where disgusting Piṭāca’s drink and eat
(out of the river of blood and corpses)
and roar frightfully.

Aṣṭacakrasamāyuktam
āsthāya pravaram ratham
turaṅgavadanāir yuktaṁ
Piṭācāir ghoradarçanāih VII,7499. III,16136.

ocrates: After having mounted the excellent
charriage which was furnished with 8 wheels
and harnessed (to it) Piṭāca’s of frightful
appearance having horses’ faces.

Tatrādrçtyanta Raxāmsi
Piṭācāc ca pṛthagbidhāh
khādantō naramāṁsāni
pivantah çonitāni ca
Karālāh piṅgalāc cāiva
cailadanta rajasvalāh etc. X,452.

ocrates: There were seen several kinds
of Rāxasa’s and Piṭāca’s
eating human flesh
and drinking blood,
They had prominent teeth and were red,
they had teeth as hard as stone and were dirty.

We have seen from what I have stated above, that
the Asura’s and the Sura’s were half-brothers, and
that the Asura's were the elder, wherefore Asura in the Rigveda means God.

In the Mahabharata there is often mentioned a Strife between the half-brothers:

Bhratṛṇāṁ nāsti sāubhrātraṁ
ye 'py-ekasya pituh sutāh
rājyahetor vivaditāh
Kaçyapasya Surāsurāḥ XII,556. Cfr. above.

This quarrel appears first to have arisen after they in harmony had churned the sea (I,112, VIII,2985; cfr. Rāmāyaṇa, see „Fire Forstudier“ p. 45). For then came forth, amongst other things the Amṛta, the Drink of immortality, ambrosia, and that they both wanted. So the warfare began between the Asura's and the Sura's that became a struggle for the mastery of the three worlds (Triloka), the imperial power, a battle that lasted thousands of years and transformed the earth to an ocean of blood. Cfr. below under Sura's.

Teśām api Ėṛi-nimittam
mahāṁ āśīt samucchrayah,
yuddhaṁ varṣasahasrāṇi
dvātrimçaḥ abhavat kila,
Ekāṁvaṁ mahīṁ kṛtvā
rudhireṇa pariplutam
jaghnur Dāityāṁs tathā Devāṁ
Tridivaṁ ca bhīlebhīre XII,1185.

o: Between them became for Ėṛi's sake
great enmity
a war began which lasted
32,000 years.
After having converted the earth
to a sea of blood
the Deva’s killed the Daitya’s
and won Heaven.

Nityānuṣaktavārā hi
bhrātaro Deva-Dānavaḥ V,384.
Surāṇām Asurāṇāṁ ca
samajāyata vāi mithah
āicvaryaṁ prati saṁgharṣas
Trāilokye sacarācare I,3187. IX,1352. XIII,556.

Of Sura’s and Asura’s
there was certainly an encounter
between them
to gain the sway of the three worlds
with all its moveable and immovable things.

It is said that assuredly were the Asura’s originally just, good and charitable, knew the Dharma and sacrificed, and were possessed of many other virtues (XII,6366 foll. 8861 foll.). And therefore Ṛṣri, the goddess of prosperity, dwelt with them during yuga’s from the very beginning of the world.

Sāham evaṁ guneśv-eva
Dānaveśv-avasaṁ purā
praṇāsargam upādāya
nāikāṁ yugaviparyayaṁ. XII,3381.

But afterwards as they multiplied in numbers (XII,2386), they became proud, vain, quarrelsome and shameless, they infringed Dhamma, they neglected to sacrifice, they did not visit the holy places, tīrthās, to cleanse themselves from sin (III,5462 foll. XII,6145), they said they were just as good as the Deva’s (XII,6148) and envied their happiness (XII,7611). Intoxicated with power they
tortured creatures, made confusion in everything, even challenged the Deva's, and what more is opposed themselves to the law of Brahmā (XII, 6145); they even succeeded for a time in dethroning Indra and putting Vali in his place, cfr. under Indra. But as they had thus changed their nature, Čri forsook them.

Tatah kālāviparyāse

teṣām guṇāviparyayāt

apaçyaṁ nirgataṁ dharmaṁ

kāmakrodhavacaṭmanāṁ XII, 8882, 8360.

o: Thereupon in the course of time

on account of their change of qualities

I saw that Dharma disappeared

from them who were animated by passion and rage.

Allusions to this disastrous war between the Asura's and the Sura's are to be found in III, 6691 foll., 13215, 14570 foll. V, 3584, 7024. VII, 4601, 4925, 5773, 7075, 7640. VIII, 3024, 1391 foll. (the sons of Tāraka). IX, 1352, 1750, 2450 foll. (Kumāra). XII, 1185 (the Brāhmaṇa's side with the Dānava's), 6145 (Rudra), 7610 foll. (Viṣṇu), 8181, 8218.

In the description of the different kinds of Asura's several like traits recur which clearly show that they all belong to one another, even if they have many different names, and in details seem to be different. And that by Asura's the Aborigines of India have been understood, seems to be evident from several things:

1. It is said of them, for instance, that they live in mountains, forests and in the earth.

2. That the Asura's are older than the Sura's, and that the earth originally belonged to them.
3. Whilst the Asura's generally live in enmity with the Sura's (Aryan's?) f.i. they disturb the sacrificial fire (the watch-fires of the advancing Aryans?), try to take possession of the three strongholds and the Triloka, the three worlds, and a Rāxasa carries off Bhrigu's wife, and so on.

4. Still they contract alliances with them: Arjuna espouses king Vāsuki's sister, Mātali's daughter marries the Nāga Sumukha (V,3672), the Nāga Taxaka is an intimate friend of Indra (I,8080), the Rāxasa Puruloma had been betrothed to Bhrigu's wife before she had been given in marriage to Bhrigu (I,893), Ghaṭotkaca is a son of Bhima and the Rāxasa woman Hiḍimbā. Rāxasa's and Yaxa's are even named incidentally as being in the army of the Deva's.

5. As we have seen above, the Asura's are also grouped with different Hindu tribes, and the Nāga people live unto this day in Bengal and Assam in a half savage condition.

6. In the strife between the Kuruids and the Paṇḍuids some Asura's stand by the Kuruids (VII,4419).

7. When the Asura's are often described as baḥurūpā, have many shapes, this description is well suited to a people who lead a guerrilla war against their enemies and are sometimes in one place, sometimes in another.

While thus there can scarcely be a doubt as to the fact of the wars between the Asura's and the Sura's being originally a strife between two different tribes, still it seems as if this circumstance has been forgotten in the course of time, and the battle has become a symbol of the eternal struggle between good and bad.
II. THE SURA’S.

The Suras (I,264. III,11080, 12654, 12992 etc. etc.) are also called Deva’s, the shining (III,11855. VII,1405. XII,439, 1184 etc.), and Divāukasas, inhabitants of the shining heavens (I,2500). Sura is derived from svar and Deva from diu div, and both these verbs mean to shine. They are called Tridaça (I,3551. III,8162, 8854. VII,1466. XII,8419. XIII,208, 3334) in accordance with their number. the thirty, by which, no doubt, is meant the 33, trayas-trimça ity- ete devā I,2601. As immortals they are called Amara (III 2137, 12077).

They move in the air, devās antarixarās (IX,3089) and high up above the earth do they dwell in Trīdiva (XVII,77. XII,1184), in Svarga (cfr. Indra), and from here they descend to earth (I,2500), where the mountain Meru (VI,294. I,1068) in Himālaya between Mālayavat and Gandhamādana, is their meeting place and pleasure ground (I,1068, 1114. XII,12986). This gold mountain is the highest of all mountains. It is round as a ball, shines like the morning sun, and is like a fire without smoke. It is 84000 yojana’s high and goes as far down in depth, and it overshadows the worlds above and below and across. All birds on this mountain have golden feathers, wherefore the bird Sumukha, a son of Suparna, left the mountain (in disgust) because there was no difference between good, middling, and bad birds. The sun and the moon and Vāyu (the god of the winds) go
round this mountain. It is furnished with heavenly flowers and fruit, and covered everywhere with bright gold dwellings. Here on this mountain, hosts of Deva’s, Gandharva’s, Asura’s and Rāxasa’s, play together with crowds of Apsarases. The top of Meru is covered with forests that are beautified with flowers and the wide-stretching branches of Jambu trees, and which resound with the melodious voices of kinnari’es (XIII.4382).

The Signs, līḍgūni, which distinguish the Gods from mankind are the following: They do not sweat, their eyes do not twinkle, their feet do not touch the ground, they always wear fresh wreaths, and they have no shadow:

Yathoktam cakrire devāh
sāmartyam līṅgadhāraṇe
sāpaçyad vibudhān sarvān
asvedān stabdhaloceanān
hrṣitasragrajoḥīnān
sthitān aprṣataḥ xitīṁ III.2214.

: The gods did as they had been adjured and assumed their respective attributes as best their could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. (Roy.)

According to XII.12656 the Gods are immortalized deified human beings, some of whom are said to have attained Heaven through their good deeds:

Evaṁ Rudrāh sa-Vasavas
tath-Ādityāh parantapa
Sādhyā Rājarṣiṣaṅghāḍ ca
dharmāṁ etāṁ samācritoṁ
Apramattāṁ tataḥ Svargāṁ
prāptāṁ puṇyāṁ svakarmabhiṁ XII,634, 12556.

ο: Thus Rudra’s and Vasu’s
likewise Āditya’s, o thou pursuer of enemies,
Śādhyā’s and numbers of Royal wise men,
who have followed this Dharma
without fail, have thereupon
attained Svarga by their good deeds.

And those who have been the greatest killers, i.e. heroes, are the most esteemed (XII,439).

THE DEEDS OF THE SURA’S.
The Churning of the Ocean and the Slaughter of the Asura’s.

(According to the Rāmāyaṇa).

The Sura’s and the Asura’s churned the milky ocean jointly, in order to possess themselves of the drink of immortality, Āmṛta. They used the serpent-prince Vāsuki with the 100 heads for the churning rope and the mount Māndara as a churning stick. First came forth the dreadful poison Halāhala which Čaṅkara (Ćiva) swallowed, then the well-skilled man in medicine, the upright Dhanvantari with staff and crock, together with the radiant Apsarasas. Then the Goddess of Fortune appeared Laxmi (Ćri) and the happy Vāruṇi Varuṇa’s daughter, (the grape vine), who desired union. Diti’s sons would not have her, but Aditi’s sons took her the blameless in marriage and were glad and joyful. Thereupon came forth the finest of horses Uccāih-
and the pearl of jewels Kāustubha, and finally the immortal beverage Amṛta. But this last was the cause of a great family-destruction, for the sons of Aditi fought with the sons of Diti, and a dreadful war commenced which brought confusion into the three worlds. The sea-surrounded earth with its mountains belonged formerly to the Dāitya's, but with the help of Viṣṇu the Deva's gained the superiority and destroyed Diti's sons. And then Purandara (Indra) ruled joyfully all the world with its Rṣi's and wandering minstrels.

Thus the story reads in the Rāmāyaṇa I,45, 15—45. VII,11, 14—18 (Bombay-Edition). The way in which it is told in the Mahābh. does not quite agree with this (cfr. supra) neither is it so well rounded, see I,1111. V,3612. VIII,2983. XII,1183, 13992, 7548.

15. Pūrvaṁ Kṛtayuge Rāma
   Diteḥ putrā mahābalāḥ
   Aditeḥ ca mahābhāgā
tiryavantah sadharmikāḥ.

16. Tatas teṣāṁ naravyāghra
buddhir āśīṁ mahātmanāṁ:
amārā vijarāc caiva
kathāṁ syāma nirāmayāḥ.

17. Teṣāṁ cintayatāṁ tatra
buddhir āsīd vipaścitaṁ:
xirodamathanaṁ kṛtvā
rasaṁ prāpsyāma tatra vāi.

18. Tato niṣcitiya mathanaṁ
yoktraṁ kṛtvā ca Vāsukīṁ
manthānaṁ Mandaram kṛtvā
mamathur amitāujasah.
19. Atha varṣasahasreṇa
yoktrasarpačirūmsa ca
vamanto 'tivisaṁ tatra
dadaṁçur daçanāṁh cilāh.
20. Utpapātāgniksamākāçam
Hālāhala mahāviṣaṁ,
tena dagdham jagat sarvāṁ
sadeva suramānuṣam.
21. Atha devā mahādevaṁ
Çaṁkaraṁ cañarārthinah
jagmuḥ paçupatiṁ Rudraṁ
trāhi trāhiti tuṣṭuvuh.
22. Evam uktas tato devāir
devadeçevarah prabhuh.
prādur āsit, tato 'trāiva
cañkhaçakradharo Hariḥ
23. Uvācāinaṁ smitaṁ kṛtvā
Rudraṁ cūladharaṁ Hariḥ:
daṁvatāṁ mathyamāne tu
yat pūrvaṁ samupasthitāṁ
24. Tat tvadiyaṁ suraçreṣṭha,
suraṇām agrato hi yat
agrapūjām iha sthītvā
cṛtvā väkyaṁ tu cārṇgināḥ
25. Ity-uktvā ca suraçreṣṭhas
tatrāuvāntaradhiyata
devaṭānāṁ bhayaṁ dṛṣṭvā
crutvā väkyaṁ tu cārṇgināh
26. Hālāhalaṁ viṣām ghoraṁ
samjgrāhāṁṝtopamaṁ
devaṁ visṛjya deveço
jagāma bhagavān Harah.
27. Tato devāsurāḥ sarve mamanthū Raghunandana praviveçātha Pātālaṁ manthānah parvatottamah.
28. Tato devāh sagandharvās tuṣṭuvur Madhusūdanām tvaṁ gatih sarvabhūtānāṁ viçeṣeṇa divāukasāṁ
29. Palayāsmaṁ mahābāho girim uddhartum arhasi iti çrutvā Ḥṛṣikeçah kāmaṭham rūpaṁ āṣhitah.
30. Parvataṁ prṣṭhatas kṛtvā çicye tatrodadhāu Hariḥ parvatāgraṁ tu lokātmā hastenākramya Keçavah
31. Devānāṁ madhyataṁ sthitvā mamantaṁ puruṣottamah. Atha varṣasahasreṇa āyurvedamayah pumān
32. Udaiṣṭhatas sudharmātmā sadaṇḍah sakamanḍaluh atha Dhanvantarir nāma Apsaraç ca suvarcasah
33. Apsu nirmanthanād eva rasāt tasmād varastriyah utpetur manujaçreṣṭha tasmād apsarasos 'bhavan
34. Šaṣṭih kotyo 'bhavans tāsāṁ apsarāņāṁ suvarcasāṁ asaṁkhyeyās tu Kākutstha yās tāsāṁ paricārikāh
35. Na tāh sma pratiṣṭhantī sarve te devadānavāh, apratīgrahāṇād eva tā vāi sādhāraṇāh smṛtāh.
36. Varuṇasya tatah kanyā Vāruṇī Raghunandana utpapāta mahābhāgā margamāṇā parigrahāṁ.
37. Diteh putrā na tām Rāma jagrāhur Varuṇātmaṇām Adītes tu sutā vīra jagṛḥ us tām aninditām.
38. Asurās tenā diteh sutāh, hṛṣṭāh pramuditaç cāsan Vāruṇigrahaṇāt-Surāh.
39. Uccāihcraṇā hayaçreṣṭho maṇiratnaṁ ca Kāustubham udatiśthan naraçreṣṭha tathaśvāmrtaṁ uttāmam.
40. Atha tasya kṛte Rāma mahān āsīt kulaxayah Adītes tu tatah putrā Ditiputrān ayodhayan.
41. Ekatām agaman sarvā Asurā Rāxasāih saha, yuddham āsīn mahāghoram vīra Trāilokyamohananam
42. Yadā xayāiṁ gataṁ sarvaṁ tada Viṣṇur mahābalah Amṛtaṁ so 'harat tūrṇam māyām āsthāya mōhinim
43. Ye gatābhimukham Viṣṇum
axaram puruṣottamaṁ
saṃpiṭās te tadā yuddhe
Viṣṇunā prabhaviṣṇunā.

44. Aditer ātmajā virā
Diteh putrāṇ nijaghñire
asmin ghore mahāyuddhe
Dāiteydītyayor bhṛcam.

45. Nihatya Ditiputrāṁ tu
rājyaṁ prāpya Puramdarah
cācāsa mudito lokān
sarṣisāṁghān sacāraṇān.

3: 15. Formerly in the Kṛtayuga, o Rāma,
Diti's sons (were) very powerful
and Aditi's sons very happy
mighty and just.

16. Then, o thou man-tiger,
it occurred to the high-minded:
how shall we become immortal
and without old age and sickness.

17. While they considered this
it occurred to the wise:
having churned the milky ocean
we shall verily obtain the juice.

18. Thereupon having decided upon the churning
and having made Vāsuki into a churning rope
and Mandara into a churning-stick
then did the incomparably mighty churn.

19. Then for a thousand years
the churnrope-serpent's heads
spitting here a strong poison
bit the rocks with their teeth.
20. Then sprang forth the fiery
strong poison Hālāhala,
all creation was burned by that,
both Deva’s, Asura’s and men.

21. Then the Deva’s taking refuge
with the great god ṇaṅkara
went to the cattle king Rudra,
save (us), save (us), so (saying) they praised (him).

22. Thus addressed by the gods
the lord of the gods the mighty one
appeared there;
the conch-and-discus-holding Hari.

23. Then said to him smiling

to Rudra the trident-bearing (said) Hari:
in the sea-churning by the gods
that which first came forth

24. That is thine, o best of the Sura’s,
because thou standest at the head of the Sura’s,
please to accept as the highest worship
this poison, o thou mighty one.

25. And so having spoken
the best of Sura’s disappeared there,
but having seen the fear of the gods
and having heard the words of the hornbow-owners

26. He swallowed the dreadful poison
as if it were Amṛta,
and having dismissed the gods
he the lord of the gods, the great Hara, went away.

27. Thereupon all the Deva’s and Asura’s
churned (again), o Raghunandana,
and the churning stick, the most excellent
of all mountains entered Hell, Pātāla.
28. Then the Deva's together with the Gandharva's praised Madhusūdana:
thou art the refuge of all creatures
especially of the inhabitants of heaven.

29. Save us, o thou mighty-armed,
thou shouldst lift up the mountain,
having heard this Hṛiśikeśa
transformed himself into a tortoise

30. (And) having the mountain on his back
Hari lay there in the ocean,
but he, the soul of the world, Keṣava,
having seized the top of the mountain with his hand,

31. Standing in the midst of the Deva's,
churned (the ocean) he highest of beings.
Then after a thousand years
came the very upright man

32. Well skilled in medicine
with staff and crook
namely Dhanvantari,
and the Apsaras, the very shining,
the bright ones,

33. Because of the churning, in the water
out of that liquid, the excellent women
appeared, o thou best of men,
therefore were they (called) Apsaras.

34. Sixty koṭī's were there of those
most shining Apsaras;
but countless (were they), o Kākutstha,
who were their servants.

35. All those Deva's and Dānava's
did not take in marriage,
therefore as they were not married
were they just called common (property).

36. Varuṇa's daughter, Vāruṇī,
thereupon, o Raghunandana,
appeared, she the happy
seeking marriage.

37. Diti's sons, o Rāma,
took her not Varuṇa's daughter,
but Aditis sons, o hero,
took her the blameless one (in marriage).

38. Asura's are therefore (called) Diti's sons,
Sura's therefore Aditi's sons;
glad and happy were
the Sura's on account of their marriage with V.

39. Uccaiḥcṛavas, the first of horses,
and the pearl of gems Kānstubha
(thereupon) arose, o thou best of men,
likewise Amṛita, the excellent.

40. Thereupon on account of this, o Rāma,
there was great family-destruction,
for henceforth Aditi's sons
fought with the sons of Diti.

41. All the Asura's associated with the Rāxasa's,
a frightful battle took place
which threw the three worlds into confusion.

42. When all was destroyed
then Viṣṇu, the powerful
took the Amṛita hurriedly
with the aid of the confusing Māyā.

43. Those who were opposed to Viṣṇu
the imperishable, the most supreme of men,
they were crushed in the battle by Viṣṇu, the powerful.

44. Aditi’s sons, the heroes, viciously struck down Diti’s sons in that great and dreadful battle between the Dāitya’s and the Aditya’s.

45. But having destroyed Diti’s sons (and) having achieved the kingdom Purandara ruled joyfully over the world with its numbers of Rishi’s and minstrels.

14. Sāubhrātraṁ nāsti cūrāṇāṁ cṛṇu cēdaṁ vaco mama: Aditiṁ ca Ditiṁ caiva bhaginyāu sahite hi te

15. Bhārye paramarūpinyāu Kaçyapasya praJayateh, Aditir janayāṁ āsa Devāṁs Tribhuvaneçvarān,

16. Ditis tv-ajanayad Dāityān Kaçyapasyātmasambhavān, Dāityānāṁ kila dhrmajña purēyaṁ vasanārṇavavā

17. Saparvata mahī vīra, te ’bhavan prabhaviṣṇavah, nihatyā tāṁs tu samare Viṣṇuṁ prabhaviṣṇunā

18. Devānāṁ vaçaṁ ānitaṁ īTrailoKyām idam avyayaṁ

v: 14. Good fellowship is not to be found amongst heroes, and hear these my words:
Aditi and Diti
were both sisters
15. The extremely beautiful wives
of Kaçyapa prapājati,
Aditi gave birth to
the Deva's, the Lords of the three worlds.
16. But Diti gave birth to the Daitya's,
Kaçyapa's sons.
To the Daitya's certainly belonged,
o thou in the Dharma well versed,
of yore the sea-washed
17. and with mountains furnished Earth,
they were very strong
but after having killed them in the strife,
by the aid of the very strong Viṣṇu
18. the imperishable three worlds
were delivered over into the power of the Deva's.

The Sura's or Deva's consist, like the Asura's, of
several different classes of beings, of which some may
be said to be less immortal than others. I shall arrange
them alphabetically.

A. Āditya's. These are 12. They were the sons
of Kaçyapa prajāpati and Aditi (cfr. under Sūrya),
Daça prajāpati's daughter (XII,7538, 7543), called Devamātar, the mother of the Deva's (IX,2515). They are
said to be the foremost of the Deva's and to be very
strong, devaçreṣṭha, mahābala (XII,7543). In I,2523 they
are thus named:

Adityāṁ dvādaçāditāh
sambhūtā Bhuvaneçvarāh
ye rājan nāmatas tāṃs te
kīrtayiśyāmi Bhārata:
Dhātā Mittro 'ryamā Čakro
Varuṇas tv-Āmça eva ca
Bhago Vivasvān Pūṣā ca
Savitā daçamas tathā
ekādaças tathā Tvaṣṭā
dvādaço Viṣṇur ucyate.

In XII,7581 and in XIII,7092 (Jayanta) nearly the same names occur, but in XIX,11548 the list appears corrupted thus:

Adityām jajūire rājan
Ādityāh Kaçyapād atha:
Indro Viṣṇur Bhagas Tvaṣṭā
Varuṇo 'mço 'ryamā Ravīh
Pūṣā Mittraç ca varado
Manuh Parjanya eva ca
ity-ete dvādaçādityā
variṣṭhās Tridivāukasah

cfr. Hariv. 175, 594, 11549, 13456, 12912, 13143, 14127, in
I,4924 thus:

Dhātāryamā ca Mittraç ca
Varuṇo 'mço Bhagas tathā
Indro Vivasvān Pūṣāc ca
Tvaṣṭā ca Savitā tathā
Parjanyaç cáiva Viṣṇuc ca
Ādityā dvādaçā smṛtāh,

Where there is one too many.

Of the twelve names of the Āditiya’s Bhaga, Āmça, Aryaman, Mittra, Savitar, Ravi, Bhāskara, Vivasvan and Pūṣan, are, no doubt, synonymous expressions for the Sun
which in the course of time and at different periods has received different names, and Dhātar and Tvaṣṭar for Brahmā, the creator, and Jayanta, Parjanya and Indra for Čakra. Manu is doubtless a synonym for Brahmā.

1. Brahman.

A. Brahma (Neutrum) is

a) objectively the impersonal primeval being, from which all existence has sprung, in which it exists, and to which it returns. It is eternal, caçvata, sanātana, it subsists on itself, svayambhū, is invisible, avyakta, unborn, āja, unchangeable, dhruva, imperishable, avyaya, axara, has neither beginning nor end, anādyanta.

As far as Brahma is the seed or germ from which all things have arisen, the centre, the hidden being, the deep, the essential, the primitive in everything, the string upon which the pearls are strung, it is also said to be the whole universe, the whole existence in manifold shapes, ekaanekadhā (XII,8141).

But Brahma is without characteristics, nirliṅga, without qualities, nirguṇa, and without contrasts, nirdvandva.

Brahma is before creation, Brahma creates the fundamental elements (XII,8511, cfr. 6775, and XII,8522, 8129, 12737. III,12806. XIV,5221, cfr. Manu I,9), in the shape of Brahmā praḻāpati (Masculinum, see below) step by step the rest of creation (cfr. Fire Forst. p. 9 follow.).

But as all things have sprung from Brahma, thus all things return to him in the time of dissolution and annihilation, pralaya.
The time which passes between a dissolution and a creation is called a Brahma's day, and consists of 1000 yuga's (XII, 8506. III, 12832). And the time between a general dissolution and a creation is called a Brahma's night and consists likewise of a 1000 yuga's.

Brahma is named and described in XII, 6775, 6802 under the name of Mañasa, and is sometimes also called Puruṣa.

In illustration of what I have said above I refer to the following verses:

Etad Brahma-vidam tāta
viditam Brahma cāqvataṁ XII, 8499. III, 190.
... tad avyaktaṁ param Brahma
tac cāqvatam anuttamaṁ XII, 8671, 11724
Gambhīram gah'anaṁ Brahma
mahat toyāraṇavaṁ yathā
anādinidhanaṁ cāhur
axaraṁ xaram eva ca
Sattvesu liṅgam āviṣya
nirliṅgam api tat svayaṁ
manyante dhruvam evaṁ
ye janās tattvadarçinah XII, 8135.
Divākaro gaṇaṁ upalabhya nirguṇo
yathā bhaved apagata vaçmimandalaḥ
tathā hy-asāu munir iha nirviçēsavān
sa nirguṇaṁ praviçati Brahma ca vyayaṁ
Anāgataṁ sukṛtavatāṁ parāṁ gatiṁ
svayambhuvaṁ prabhavanidhānam avyayaṁ
sanātanaṁ yad amṛtam avyayaṁ dhruvam
vicārya tat param amṛtatvam açnuté XII, 7516
Anādyatam ajaṁ divyam
ajaṁ dhruvam avyayaṁ
apratarṣyam avijñeyaṁ
Brahmaṅgre sampravartate XII,3488.
Evaṁ bruvann eva tadā
dadarṣa tapasāṁ niḍhiṁ
tam avyayam anāupamyaṁ
acintyaṁ čācvataṁ dhruvaṁ
Niṣkalam sakalam Brahmap
nirguṇaṁ guṇagocaram etc. XIII,1048.
Ādyam puruṣam içānaṁ
puruhūtaṁ puruṣṭuṭaṁ
ṛtam ekāxaram Brahmap
yaktāvyaktāṁ sanātanaṁ
Asac ca sadasac cāiva
yad vičvaṁ sadasatparam
parāvarāṁṁ sraṣṭārāṁ
purāṇamaṁ param avyayaṁ I,32, 30.
Yattad ekāxaram Brahmap
nānārūpaṁ pradīcyate XII,7894.
Brahmap tejomayaṁ cūkram
yasya sarvam idaṁ jagat
ekāsya bhūtaṁ bhūtasya
dvayaṁ sthāvarajaṁgaṁ
Aharmukhe vibuddhaṁ san
sṛjate 'vidyayā jagat XII,8510.
Yadā tāṁ paścabbhiḥ paṁca
yuktāṁ manasā saba
atha tad dravyate Brahmap
maṇāu sūtram ivārpitam XII,7486. VI,1118.
Idaṁ vičvaṁ jagat sarvam
ajayyaṁ cāpi sarvaçah
mohabhūtātmakaṁ Brahmap
nātaḥ parataram bhavet
Mahābhūtāni kham vāyur
agnir āpas tathā ca bhūh
cabdah sparçṣa ca rūpaṁ ca
raso gandhaḥ ca tadgunāḥ III,18913, cfr. XII,7.
Vedyaṁ sarpa paraṁ Brahma
nirduḥkham asukhaṁ ca yat III,12471
Sarvataḥ pānipādaḥ ca
sarvato 'xićiromukhaḥ
sarvataḥ ċrutimān loke
Yato jagat sarvaṁ idam prasūtaṁ
jñātvātmavanto vyatiyānti yattat
yan manaṛaṇaḥ dāir akṛtaprakāṣaṁ
tad ucyaṁaṁ caṛṇu me paraṁ yat
rasāir vimuktaṁ vividhāiḥ ca gandhāir
ačaṅdaṁ aśparcama arūpaṁ ca
paṇcicapraṅāṁ sasṛje praṇāṁ
Na strī pumāṁ nāpi na puṁsakaṁ ca
na saṁ na cāsat sadasac ca tan na
paçyanti yad Brahma-vido manusyaṁ
 tad axaram na xaratiti viddhi XII,7391.
Axarat kham tato vāyus
tato jyotis tato jalam
jalāt prasūtaḥ jagati
jagatyaṁ jāyate jagat
Etāṁ carirāṁ jalam eva gatvā
ejac ca tejhaḥ pavano 'ntariṣaṁ
khād vāi nivartanti na bhāvinas te
monaṁ ca te vāi param āpnevanti
Nōṣṇaṁ na cītam mṛdu nāpi tīxnaṁ
nāmlaṁ kaśayam madhuraṁ na tiktaṁ
na çabdavan nāpi ca gandhavat tan
na rūpavat tat paramasvabhāvam XII,7394.
Bṛahma tat paramam jñānām
amṛtaṁ jyotir axaram XII,7889.
Sampraxālanakāle 'tikrānte
caturyugasahasrānte
avyakte sarvabhūtapralaye
sarvabhūtasthāvarajaṅgame
Jyotirdharaṇīvāyurahite andhe
tamas i jalāikārṇave loke
āpa ity-evam Bṛahmabhūtaṁ etc. XII,18190.
Pratyāhāraṁ tu vaxyāmi
carvaryadāu gate 'hani
yathēdaṁ kurute'dhyātmaṁ
susūxmaṁ viçvam ṭevuṣṭah
Divi sūryas tatha' sapa
dahanti cikhino 'rciṣah
sarvam etat tadarcirbhīh
pūrṇaṁ jājvalyate jagat
Pṛthivyāṁ yāni bhūtāni
jaṅgamāni dhruvāni ca
tāny-evāgre pralīyante
bhūmitvam upayānti ca
Tatah pralīne sarvasmin
sthāvare jaṅgame tathā
nirvṛtxa nistṛṇā bhūmir
dṛçyate kūrmapṛṣṭhavat... XII,8555. III,12808 follow.
Evaṁ sarvāni bhūtāni
Brahmāiva pratisaṅcarah
yathāvat kirtitaṁ samyag
evam etad asaṁçayāṁ.
Bodhyayān āvidyāmayānām dṛṣṭvā
yogibhiḥ paramātmabhih
evaṁ vistārasaṅkṣepāu Brahmaḥvyakte punah punah
Yugasāhasrayor ādāv
ahorātras tathāiva ca XII,857a.

Brahma in an objective sense is sometimes identified
with Kāla on whom all things depend (XII,739) and
who is again identical with Mṛtyu, both of whom
destroy and swallow up every thing as Brahma does.

This may be seen from the following passages:

... tam Kālam iti ṇaṇīhi
yasya sarvam idam vače XII,8141, 8136 follow.

ο: know that he (Brahma) is time
in whose power all this (universe) is.

Kālo ’smi lokaxayakṛt pravṛddho VI,1278
ο: I am Kāla the very mighty destroyer of the world.

Kālam sarveṣam akarot
saṁhāravayātmakam XII,4501.
Sarve Kālenā śṛjyante
hriyante ca punah punah XIII,56.

ο: all are created by Kāla
and carried away again and again.

Mṛtyu Kālenā coditah VII,3185, 5196.

Mṛtyo saṁkalpitā me tvam
prajāh saṁhārāhetuṇā

1 The ancient Hindu's have had the same impression of time's
eternity as we receive from reading geological descriptions of the
gaccha samhara sarvas tvam
prajā mā ca vicāraya XII,9185.

โอ: O Death, thou hast been sent forth by me
to destroy creatures
go thou (and) destroy all
creatures and have no scruples.

Cīva and Viṣṇu are sometimes characterized in
the same manner as Brahma, that is to say, their
worshippers love to enhance their glory by giving them

b) In a subjective sense Brahma is that condition
of a human being, that is: its ātman, soul, through
which it has (been transformed into being) the same as
the impersonal, disembodied Brahma, because by penance
and knowledge it frees itself from all cravings, incli-
nations and passions, and attains Nirvāṇa: the extin-
tion of all desire for existence and holding on to
life, that is to say: will not be reborn, but is ab-
sorbed into the objective Brahma and becomes part of it.

In explanation of this I cite the following verses:

Atha tatra virāgī sa
gacchati tv-atha samcayāṁ
param avyayam icchan sa
tam evāvicete punah
Amṛtāc cāmṛtaṁ prāptah
cāntibhūto nirātmavaṁ
Brahmabhūtah sa nirdvandvah
sukhi cāntō nirāmayah
Brahmasthānam anāvarttam
ekam axarasānjñakam
aduhkham ajaram cāntām
sthānam tatr pratipadyate XII,7333.
3: If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That which is Supreme and Immutable, he then enters even that. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self, freed from the influence of opposites, happy, tranquil, and without pain. Indeed he attains to that condition which is free from pain, which is tranquillity's self, which is called Brahma, whence there is no return, and which is styled the One and Immutable.

Yac cēdaṁ çrāvayed vidvān
dsā parvāṇi parvāṇi
dhūtapāpāṃ jetasvargo
Brahmabhūyāya kalpate XVIII,187, cfr. I,2317.
XIV,933.

3: and when a wise man recites this, always at one festival after another, then he is transformed into being Brahma after having shaken off sin and conquered Svarga.

Yah syād ekāyane īnas-
tuṣṭiṁ kuścid acintayan
pūrvaṁ pūrvaṁ parityajya
tīrṇo bandhanād bhavet
sarvamitrath sarvasahah
cāme rakto jītendriyah
vyapetabhayamanyuç ca
ātmavān mucyate narah
Ātmavat sarvabhūteṣu
ac caren niyatah çucih...
Vihāya sarvasaṅkalpān
buddhyā čariramānasān
çanāir nirvāṇam āpnoti
nirindhana ivānalah
Sarvasaṃskāranirmukto
nirdvandvo niśparigrahaḥ
tapasā indriyagrāmām
yaç careṇa mukta eva saḥ
Vimuktasarvasaṃskārāis
tato Brahma sanātanaṃ
param āpnoti saṃcāntam
acalām nityam axaram. XIV,582 foll.

ο: He who becomes absorbed in the one receptacle (of all things) freeing himself from even the thought of his own identity with all things — indeed ceasing to think of even his own existence — gradually casting off one after another, will succeed in crossing his bonds. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul, succeeds, in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure,... Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. Having
become freed from all impressions, one then attains to Brahma which is eternal and supreme, and tranquil, and stable, and enduring, and indestructible. (Roy.)

Buddhīh karmagunāīr hīnā
yādā maṇasi varṇate
tadā sampadyate Brahma,
tatrāiva pralayam gataṁ
Asparçanam acṛṇvānam
anāsvādām adarçanam
aghṛṇam avitarkaṁ ca
sattvam praviṣate param,
Manasy-ākṛtayo magnā
manas tv-abhigataṁ maṭiṁ
matis tv-abhigataṁ jñānaṁ
jñānaṁ cābhigataṁ param,
Indriyāīr manasah siddhir
na buddhiṁ budhyate manah
na buddhir budhyate vyaktāṁ
sūxmaṁ tv-etāṁ paçyati XII,745a.

3: When the understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the understanding (when withdrawn from every thing else) can attain to it. All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be
withdrawn into the Soul, and the Soul into the Supreme. The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds them all. (Roy.)

Ity-evam uktvā vacanaṁ
maharṣih sumahātapāh
prātiṣṭhata Ćukah siddhim
hitvā doṣāṁc caturvidhān,
Tamo hy-aṣṭavidhāṁ hitvā
jahāu pañcavidhāṁ rajah
tatah sattvaṁ jahāu dhīmāṁs
tad adbhutam ivabhavat,
Tatas tasmin pade nitye
nirguṇe liṅgavajjite
Brahmaṇi pratyatiṣṭhat sa
vidhūmo 'gnir iva jvalan XII,12608.

o: Having spoken in this way, the regenerate Rishi of austere penances, viz. Ćuka, stayed on his success, casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Satta. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes freed from every indication, that is, in Brahma, blazing like a smokeless fire. (Roy.)

Yadā saṁharate kāmān kūrmo 'ṅgāṅiva sarvaçah
tadātmajotir ātmāyam ātmāny-eva prapaçyati
XII,6508.
ο: When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself. (Roy.)

Yadā cāyaṁ na bibheti
yadā cāsmān na bibhyati
yadā nēcchati na dvesṭi
Brahma sampadyate tadā, (= XII, 781, 6509.)
Yadā na kurute bhāvaṁ
sarvabhūteṣu pāpakāṁ
karmaṇā manasā vācā
Brahma sampadyate tadā (= XII, 6511.)
na bhūto na bhaviṣyo 'sti
na ca dharma 'sti kačcana. XII, 9554.

ο: When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then he is said to attain to Brahma. There is no past, no future. There is no morality or righteousness. (Roy.)

Jñānena hi yadā jantur
ajñānaprabhavāṁ tamāh
vyāpoḥati tadā Brahma
prakāṭati sanātanaṁ XII, 10000.

ο: When a person by knowledge disperses darkness which has its origin in ignorance, then the eternal Brahma appears.

Nānāmohasamāyuktā-
-buddhijālena samvṛtā
asūxmadrṣṭayomandā.
bhrāmyante tatratatraha
Susūxmadrṣṭayorājan
vraigantiBrahmaçāṣyataṁXIII,191.

ο:Theywho gives themselves up to all sorts of folly, they who are ensnared in the net of ignorance, they who cannot see the sublime, the dull, they run here and there, (but) they who clearly see the sublime, they go to the eternal Brahma.

XamāBrahmāο: forgiveness is Brahma, see Kaçyapa’s beautiful song in III,1100.

B. Brahmd (Masculinum).

Brahmāis the personal form of the impersonal Brahma which comprises all existence. As such he is the first creator, adikartaro. the fashioner of all things.

Ādikartāsa bhūtānām
tam evahuhPrajāpatim,
savaiṣṛjatisbhūtāni
sthāvarāṇicarāṇica.
TatahsaṣṛjatiBrahmā
devarsipitṛmānavān
lokānnadiḥsamudrāmçca
dicaḥcāilānvanaśpatin.etc. XII,352.

ο:He is the first creator of beings
himtheycallPrajāpati
hesurelycreates beings, the firm and the moveable.
Thereupon that Brahmācreates
the Deva’s, Rāi’s, and mankind,
the worlds, the rivers and the oceans,
the four quarters of the heavens,
the rocks, the trees etc.
And he is therefore also designated as Lokakṛt (I,2484). Trilokakṛt (XII,6978. XIV,521), Viśvakṛt (I,2531) and Dhātar (XII,441, 7550. I,3525), and especially often as Prajāpati, Lord of the creation:

Ahaṁ Prajāpati rāhmaṁ III,12797, 12585
c: I am Prajāpati Brahmac

and as Sarvalokākaṭāmaḥa, everyone's grandfather (I,901. II,485. IX,2485. XIV,521) and Lokākapitāmaḥa (I,2574) or only Pitāmaha (XII,7604, 6145. III,11856).

When he furthermore often is called Svayambhū the self-existing (XII,7615) just like Brahma, then this title seems to point to his having from the first been looked upon as being identical with the impersonal, primordial being, see above p. 57. The same seems to be the case regarding the name Puruṣa which is also used in connection both with the personal and the impersonal Brahman. We meet therefore with different places where Brahmac is simply mixed up or confounded with Brahma, see XII,7539. III,12307 follow.

Of the creation in detail is told as follows:

Aṣṭjad brāhmaṇān evaṁ pūrvaṁ Brahmac Prajāpatin ātmatejobhinirvṛttān bhāskarāṇīsamaprabhān Tatah satyaṁ ca dharmāṇ ca tapo Brahmac ca cācāvātmā (1) ācāraṇā caiva cāucaṇā ca svargāya vidadhe prabhuh. Deva-Dānava-Gandharvā Dāityāsura-Mahoragāh
Yaxa-Rāxasa-Nāgāc ca
Piçācā Manujās tathā
Brāhmaṇāḥ Xatriyā Vāiçyāḥ
Çūdrāc ca dvijasattama
ye cānye bhūtasaṁghānām
varṇāṁs tāmç cāpi nirmane. etc. XII,6980.

Thus Brahmā created first
those brāhmaṇa’s that are called Prajāpati’s
who are distinguished by their splendour
inasmuch as they beam like the sun’s fire.
Thereupon the Lord of Svarga created
Truth and Dharma, Penance
and the eternal Brahma(!)
and Good Behaviour and Purity etc.

Brahmā is then the first and the highest of the
Prajāpati’s. As these are so often spoken of I give their
names here according to XII,7570, where they are men-
tioned as the 7 spiritual sons of Brahmā:

\[
\text{Maricir Atry-Aṅgirasāu}
\text{Pulaśtyah Pulahah Kṛatuḥ}
\text{Vaçiśṭhaḥ ca mahābhāgah}
\text{sadṛco vāi Svaśambhuvā. Cfr. XII,12724.}
\]

In respect to this I remark that in XII,7534 and
III,11654, Daxa is said to be the seventh, and that
the same list, with the exception of Vaçiśṭha occurs
in I,2518, 2568, and that longer lists of Prajāpati’s and
their descendents are to be found in II,4386. I,2519. 
XII,7571. XIII,4145.

Çiva is likewise called a son of Brahmā (XII,13723,
13705. VII,2048). When in Viṣṇuism which is without
doubt the last phase of Indian mythology, it is said that
Brahmā has sprung from the Lotus that appeared in Višṇu’s navel when he lay in yoga-worship (III,487, 15330) then this myth takes its root in the fact that Viṣṇu was identified with Brahma, but it does not harmonize with the idea of Brahmā as the creator of the world. The same will apply in reference to Ēśvara as having sprung out of the forehead of Viṣṇu (III,499) and not that of Brahmā.

When the gods are in distress they take refuge in Brahmā (I,295, 2491. III,8823. V,1917. XII,7613).

Above Svarga lie Brahmā’s beautiful worlds. Brahmā’s seat, sadas, is on Mahāmeru (III,11853). Of his Assembly-Hall, sabha, it is said in II,429.

Tatāh sa Bhagavān Sūryo
mām upādāya vīryavān
āgacchat tām Sahām Brāhmīṁ
vipāṃmā vigataklamah,
Evaṁrupeti sā čakyā
na nirdeṣṭaṁ narādhopa
xaṇena hi bibhartya-anyad
anirdeçyaṁ vapus tathā
Na vedā parimāṇaṁ vā
samsthānaṁ cāpi Bhārata
na ca rūpaṁ mayā tādṛg
drṣṭaṁpurvam kadācana
Susukhā sā sadā rājan
na čītā na ca gharmadā
na xutipāse na glāniṁ
prāpya tām prāpnuvancy-uta,
Nānarupāir iva kṛtā
māṇibhiṁ sā subhāsvarāiḥ
stambhāīr na ca dhṛtā sā tu 
çāçvatī na ca sā xarā
Divyāīr nānāvidhāīr bhāvāīr bhāsadbhir amitaprabhāīh
ati candraḥ ca sūryaḥ ca
çikhinaḥ ca svayamprabhā
dipyate nākapṛṣṭhaḥastā
bhartsayantiva bhāskaraḥ,
tasyām sa Bhagavān āste.

ο: And the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabhā of the Grand-sire. O it is impossible to describe that Sabhā saying, it is such, for within a moment it assumes a different form that language fails to paint. O Bhārata, it is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns. It knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing celestial indications of unrivalled splendour, seems to surpass the moon, the sun, and the fire. Stationed in heaven, it blazing forth as if censuring the maker of the day. In that mansion, O king, the Supreme Deity, the Grand-sire of all created things, having himself, alone, created everything by virtue of his creative illusion, stayeth ever. (Roy.)
According to Viṣṇuism Brahmā derives his origin from the lotus that came from Viṣṇu’s navel while he lay in yoga-sleep III,13559, 15821, 497.

In III,13561. XII,13733 he is said to have 4 faces, caturmukha, caturvakra, like Śiva.

His wife is called Sāvitrī (XIII,6750, 7685).

His chariot, vimāna, which is as quick as thought, is harnessed with Hamsa’s (XIII,869).

His emblem is a lotus, padma (XIII,895).

His altar, vedi, is called Samantapañcaka (IX,3608, 3085).

The Deeds of Brahmā.

In XII,6250 foll. the following is told about a great offering that Brahmā once arranged on the top of Himavat. On that occasion, it is said, a dreadful thing occurred.

Candramā vimalaṁ vyoma
yathābhhyuditatārakaṁ
vikīryāgniṁ tathābhūtam
utthitam cṛuyate tadā
Nilotpalasavarnābham
tīxṇadamśtram krccodaram
prāṃcuṁ sudurdharṣataram
tathāiva hy-amitaṅjasam,
Tasminn utpatamāne ca
pracacāla vasundhara
mahornikalīvataraç
cuxubhe śa mahodadhīh.

ο: Even as the Moon (shows herself to be) after having strewn fire over the spotless heavens with rising stars, such a being is said to have appeared then
having the colour of the blue lotus having sharp teeth a small stomach being tall and difficult to withstand likewise of enormous strength, and the moment this being came into existence the earth trembled violently and the ocean rose in great waves causing maelstroms in its disturbance.

This being was called Asi and was a mighty sword that came forth to protect mankind and to destroy the enemies of the Sura’s. Brahmā gave this sword to Rudra to avert misdoing. Rudra gave it to Viṣṇu, Viṣṇu to Marīci, Marīci to the great wise men (Ṛṣī’s), these to Vāsava, and Vāsava to the Rulers of the world, these to Manu, son of the Sun, that is: to the Law.

2. Sūrya, the Sun.

Sūrya and Āditya are the common names for the sun. The name sūrya which means the Luminous, comes from the verb sūr, suar, svar—to shine, from which we also have svar and svarga.

Ekah Sūryah sarvam idaṁ vibhāti III,10655
o: The one sun lights all this (universe).

Kāmañ ca te kariṣyāmi
yan maṁ vaxyasi Bāhuka
Vidarbhām yadi yātvādyā
Sūryaṁ darçayātasi me III,2827, 11867.

o: I will fulfill your wish which ever you may mention, o Bāhuka, if you will go to-day to Vidarbhā and show me the sun.

Āditya (III,11874. XIII,7656) comes according to I,2598 from Aditi who was the one of Daxa prajāpati’s
daughters that married Kaçyapa prajàpati (XII,7537) and whose children are called Āditya’s.

Adityām dvādaś-Ādityāh
sambhūtā bhuvaneçvarāh etc. see above.

o: From Aditi descend the 12 Āditya’s, the rulers of the world.

Aditi as mother of the sun must doubtless be understood as a-diti, the boundless, the endless (light), cfr. Rigveda āditeya sürīa. When she is called Devamātar (IX,2515), this means: the mother of the shining (gods).

The sun was made the ruler of the flaming lights (XII,4499).

As a Person the sun appears in III,17077, where it is said:

Ājagāma tato rājaṁs
tvaramāṇo Divākarah
madhupingo mahābhāhuh
kambugrīvo hasann iva
aṅgadī baddhamukuto
diçah prajvālayann iva.

o: Thereupon, o king, the Maker of the day came hastily, (he was) yellow as honey, had great arms, a neck like a tortoise shell, and he smiled, he wore bracelets, and was adorned with a diadem, and lit up all the quarters of the heavens.

His earrings Aditi had given him according to III,17118.

His wife is called in I,2509 Tvāstrī vādavārupa-dhārīṇī, who was in the shape of a mare, and in XIII,6761 Suvarcalā, the greatly shining.
His sister Surenu is married to Martanda (Harivaṃca 546).
His daughter Suprajā was married to Bhānu (III,14184).
As his son is named in XII,4495 Yama with the surname Vāivasvata ṥ: son of Vivasvat, cfr. Yama.
His chariot has but one wheel, and is drawn by a Nāga, see XII,13800.

Vivasvato gacchati paryayena
vṛdhum bhavāms taṁ ratham ekacakraṁ
ṣ: Thou goest in turn to draw
that one-wheeled chariot of the sun
but according to VII,3851 it is drawn by 7 horses
Ekacakraṁ ratham tasya
taṁ uñuh sucirāṁ hayāḥ
ekacakraṁ ivārkasya
ratham sapta hayā yathā
ṣ: His one-wheeled chariot, the shining one,
drew the horses, like the 7 horses (draw)
the sun’s one-wheeled chariot.

His charioteer is Aruṇa. Aruṇa is the name of the god of the Dawn, it means according to its derivation the red one, because the word is related to aruṣa, red.

Aruṇa and Garuḍa were Kaçyapa’s sons by Vinatā, Daxa praṇāpati’s daughter (I,2529). Aruṇa was the elder and Garuḍa the younger, as it appears from the following tale (I,1075).

Daxa praṇāpati had two beautiful daughters, Kadru and Vinatā. They became the wives of Kaçyapa, and he granted each (I,2520) of them a present. Kadru
chose 1000 sons in the form of serpents all equal in splendour, but Vinatā chose only two, that were to surpass Kadru’s sons in splendour and strength. After a long time Kadru bore 1000 eggs and Vinatā 2. Five hundred years after this Kadru’s sons came out of the eggs, but Vinatā’s twins did not appear. Covered with shame Vinatā broke one of the eggs and saw a son whose one part was full grown, but whose other part was incomplete. In anger the son cursed his mother in the following words: Inasmuch as I am made incomplete by you, shall you become a slave, but if you live 5 thousand years without jealousy then shall you be freed from slavery, and if you will have your son to become famous you must till then guard him well. With these words he rose in the air and as Aruṇa he always sits at the front of the sun’s chariot as charioteer (VII,730). But Garuḍa was born at the appointed time. He has the serpents for food. As soon as he was born he forsook his mother and soared up into the air. He lives not only on serpents, but also on the leavings of others.

Aruṇa is called Kaṭyapa’s wise son in I,1274.

Kaṭyapasya suto dhīmān
Aruṇēty-abhiviṣrutah

and the sun’s charioteer who stands on the chariot in front of the sun, has a big body and great effulgence, and prevents the sun from burning up the world in his anger. In VII,8458 he is said to steal the splendour of the moon.

Garuḍa and Suparnā are the most common names for the King of the Birds, paxirāj (III,10374).

Garuḍa and Suparnā are perhaps expressions for the rapidity and strength of the light and the lightning.
Garuḍa means probably the same as garutmat, the winged one, from garut, a wing, for in V,3850 Garuḍa is plainly adressed as Garutmat:

Garutman bhujagendrāre
Suparṇa Vinatātmaja

Suparṇa means one who has handsome feathers or wings, from su and parṇa (V,3873, 5220. I,1502, 1518).

Garuḍa is, as explained above, Aruṇa’s younger brother, Aruṇānuja (V,3853), and is called, like Aruṇa, a son of Vinatā and Kaçyapa, Vinatāsūnu, Vaiñateya, (I,1504. V,3557, 3854) and Kācyapeya (I,1437).

According to V,3587 Garuḍa has 6 sons: viz Sumukha, Sunāman, Sunetra, Suvarcas, Suruc and Suvala, and from them descend all Vinatā’s kindred of serpent-eating birds who worship Viṣṇu as their great protector. About Sumukha see above p. 43.

Garuḍa lives south of Niṣadha in the land of Hiraṇmaya by the river Hiraṇvati (VI,290).

He is pictured as being immensely big and strong and like Agni in splendour (I,1242, 1245) and with eyes red as the clear lightning (I,1241). With the wind caused by his wings he is able to stop the (rotation of the) three worlds (V,3674. VIII,3426). His haste and violence is so great that he seems to drag the earth itself with its waters, mountains and forests after him (V,3857. VII,1605. I,1523). But once when he boasted of his strength Viṣṇu punished him for his arrogance by laying the whole weight of his right arm upon him (V,3674). How for an instant he loses his wings as a punishment for his bad thoughts is told in V,3873. How he is offended at being denied his lawful food the serpent Sumukha, is related in the same place.
From the time of creation the serpents are by the creator, dhätar, intended for Garuḍa’s eating (V,3077. I,1083), therefore he is called the Serpent-eater, pannāgaçaka (II,960. V,3853), the serpent-destroyer, nāgaxayakara (I,1247).

Garuḍa is portrayed on Viṣṇu’s banner (XIII,6829, 3686. I,1510. V,3701), cfr. Viṣṇu.

As to Garuḍa’s Deeds we must mention, that at his birth he broke the egg without his mother’s assistance, and immediately swung himself up into the air (I,1289). His great achievement of stealing Amṛta from the Gods, is told in I,1820—1545.

Amongst the 108 Names of the Sun (III,146, mark the hymn to the sun III,166) some signify his function of giving light, viz.

Arka, from arc, radiate, shine.
Tamisra-bhän, killing darkness.
Tamo-nuda, dispelling darkness.
Divā-kara, making light.
Dīptāmṇcu, having shining rays.
Prabhā-kara, making light.
Bhānu, from bhā, to shine.
Bhās-kara, making light.
Vi bhāvasu, from bhā, to shine.
Vivasvat, from vas, to shine.
Sahasrāmṇcu, having a thousand rays.
Sūrya, from sūr, to shine.

And as such he is therefore called the Eye of the World:

Tvam Bhāno jagataç caxus III,166.
Ruler of all shining bodies, ḫaṃ... tejasām Bhāskaraṃ cakre X1,1499. IX,2846.

And with his heat he calls forth and sustains all living things. Therefore he is also called: Father of all beings (III,135 follow. XIII,4620), and when he rises on the horizon, then all turn with a prayer towards him (VII,8459. III,11847, 164).

The following names belong doubtless to this side of his nature:

Aryaman
Jīvana
Dhātar
Pāvaka

Puṣan
Bhaga
Savitār

In XIII,1061 Āditya is said to be the Entrance to the Roads (Kingdom) of the Deva's:

Ayā ma Devayānānaṃ
Ādityo dvāram ucyate.

And according to XII,11057 the whole world will shrivel or dry up at the moment of Dissolution.

Both phases of the nature of this deity we find in the Rigveda, expressed in the names of Sūrya and Savītār.

3. Indra.

Indra is the head of the Sura's (Deva's):

Surānām pravara (III,10656)
Devānām asmi Vāsah (VI,1236).

According to XII,611. VI,240 he obtained Indraship through surpassing all the other gods by his sacrifices; in XII,3662 he is said, on the contrary, to have become
Devādhipa after killing a number of Dāitya's and Dānava's, cfr. III, 13216. He was called Mahendra, the Great Indra, after he had conquered and killed Vṛtra, as remarked in V, 1502 (cfr. XII, 439).

Indro Vṛtravadhenāīva
Mahendraḥ samapadyata
māhendraḥ praśrahaṁ lebhe
lokānāṁ cañcvaro 'bhavat.

Further he is named Devendra, Devānāṁ deva, Devarāja, Sarvadeveca and Čakra. These seem to be the more frequently occurring names for this god. Regarding his many other names see below.

The Etymology of the word Indra is uncertain. The grammarian Vopadeva specifies, to be sure, a root id in the sense of equipping with great power, but this is perhaps only a grammatical root, as it is not to be found in literature. It is more probable that the word Indra originally has been Indura from indu, a drop, as it is sometimes in Rigveda to be read in three syllables, and as Indra is so often associated with rain and is designated as he who sends rain, f. i. I, 1135. III, 3991, 13217, 670. VI, 434. I, 1286, 2122. XII, 8424.

na vavarṣa Sahasrāxas XIV, 2857. I, 8091.
yadi dvādaça varṣāṇī
na varṣīsyati Vāsavah XIV, 2864. I, 8091.

This feature of his nature has later been detached and made an independent deity under the name of Parjanya, see below.

The word Čakra comes from çak, to be strong, and signifies the Mighty.
Indra's wife, Indrāṇi (I, 7351. III, 1854), Mahendrāṇi (III, 1672) is called Çaci (III, 1854. XIII, 6750) which is derived from the same root as Çakra, and therefore also means the Mighty. In IX, 9763 it is related how Bhāradvāja's daughter, the beautiful Ėrūtāvati, submitted herself to great penances, in order to become the wife of Indra.

His beautiful and always victorious elephant who stands at the entrance to Svarga, is called Ėiruvata (III, 1672, 1753, 14321) or Ėiravaṇa (XII, 8221), and has 4 tusks. It resembles the mountain Kālāsa.

His horse Uccāihcravas (I, 1094, 1190, 1223, 1235. VIII, 243) came forth under the churning of the ocean, and is white with a black tail.

His chariot, ratha, is spoken of without name in III, 1714. See follow. It is drawn by 10,000 (XIII, 173 by 1000 white) reddish yellow horses (III, 1720) as speedy as the wind. It scatters the dark clouds as it clears the sky and fills all quarters of the heavens with a din like the crash of thunderclouds. Swords, spears and clubs, flashing lightning and thunderbolts as well as most frightful serpents are on the chariot. When Arjuna began to think of it, it appeared at once.

Erect on his chariot stands his flagstaff, Vāijayanta, decorated with gold, bright dark blue and straight as a bamboo (III, 1721).

His charioteer, sārathi, minister, mantrin, and friend, sakhi (III, 1732. V, 3641) is Mātali, who is Indra's equal in bravery. Mātali's wife is called Sudharmā (V, 3519) and his daughter Guṇakeçī was famous for her beauty. When Mātali sought a bridegroom for her (V, 3511) he found none suitable, neither among
Gods, Daitya's, Gandharva's, Men or Rśi's. He therefore, in the night, consulted his wife, and determined at last to make a journey to the world of the Nāga's, as he said to himself: possibly there may be found there a suitable husband for her. On the way there he met Nārada, and after they both had got leave of Varuṇa to visit the Nāga-world, they began to wander about in that world and at last found the beautiful Sumukha who then became the husband of Guṇakeçī (V,5073).

The weapons of Indra are as follows:

The thunderbolt, vajra, which Tvaśtar made from the bones of the Rśi Dadhica (Agastya). It surpasses all other weapons, for with that he cleaves mountains and with that he struck off Vṛtra's head (V,4798).

The bow Vijaya (V,5354).

The trumpet, caṅkha, by name Devadatta (III,12076).

His kingdom or world, Indraloka, Çakraloka (XIII,7111) is called Svar, Svargati, Svarloka, Div and Devaloka: the world of light and the shining gods (III,15442, 7088, 1708, 1749. I,263. VIII,1406). Svarga is most likely originally an adjective implying marga, road, therefore the road leading to Svarga, cfr. III,11163.

Devalokasya margo 'yam,
agamyo mānuśāḥ sadā

∃: This is the way to Devaloka
which can never be trodden by man.

The entrance to Svarga is called Svargadvāra (III,7038), and at the gate stands Āirāvata (III,1738).

From the Himavat-mountains which are the most excellent in the world (XIII,1407) and which are extolled
as divine, holy and loved by the gods who seek these regions, they using them as pleasure-grounds (III, 145, 1106); from these mountains of which Meru is the centre (see „Fire Forstudier“ p. 48) you ascend through the air to Svarga (III, 1727, 1744, 12032, 15442). From Mandara in this mountain-range Arjuna ascended to Indra’s heaven conveyed there by Mátali in Indra’s chariot, after he had first sung this beautiful hymn to the mountain: (III, 1795).

Sādhūnāṁ puṇyaçilānāṁ
munīnāṁ puṇyaśarmanāṁ
tvāṁ sadā samśrayah cāila
svargamārgābhikāñxināṁ,
Tvātprasadāt sadā cāila
brāhmaṇāṁ xatriyā viçah
svargāṁ prāptāç caranti sma
devāih saha gatavyathāh,
Adhirāja mahāçāila
munisaṁçraya tirthavan
gacchāmy-āmantrayitvā tvāṁ
sukham asmy-uṣitas tvayi,
Tava sānūni kuñjāç ca
nadyah prasravānāṁi ca
tirñāni ca supuñyāṁi
mayā dṛṣṭāṇya-anekaçah,
Phalāni ca sugandhāni
bhāxitāni tatas tataḥ
susugandhāç ca vāryoghās
tvaccharavihinirṣṭāḥ
Amṛtāśvādanīyā me
pitāḥ prasravāṇoṣādāh,
ciçur yathā pitur añke
susukham vartate naga
Tathā tavānke lalitam
caīlarāja mayā prabhō
apsarogaṇasaṅkirne
brahmāghoṣānunādite,
Sukham asmy-uṣitah caīla
tava sānuṣu nityadā.

3: O mountain, thou art ever the refuge of holy, heaven-seeking Munis of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brāhmaṇas and Kṣhatriyas and Vaiṣṇavas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of Munis, and thou holdest on thy breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as Amṛita itself. O mountain, as a child sleepeth happily on the lap of his father, so have I, O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chaunting of the Vedas! O mountain, every day have I lived happily on thy table-lands! (Roy.)

What he then sees in the various heavenly regions is related in III.1742 follow.

The grove in Svarga is called Nandana (III.1757, 12086, 15449).
Indra’s city is called Amaravati (III,1732). It has 1000 gates and an extent of 100 yojana’s (I,3592). It is adorned with precious stones and yields all seasons’ fruit. The sun does not scorch there, and neither heat nor cold nor fatigue torments people. Neither grief nor despondency nor weakness rules, nor anger nor covetousness. All are content (III,12036).

His assembly-hall, sabhā, is called Puskaramālinī (II,310). It is built by Čakra himself and can move at its own pleasure in any direction. It is 150 yojana’s in length, 100 in breadth and 5 in height. It drives away the weakness of old age, fatigue and fear. Full of rooms and seats and ornamented with heavenly trees it is extremely beautiful. Here sits Čakra with his wife Čacī. He has a crown on his head, and a white screen is held over him (II,283. III,1772).

If you ask, who comes to Indra, there is particularly mentioned 3 classes of mankind: those who sacrifice, those who do penance, and those who behave like heroes in battle (II,498. III,1748. 1759. IX.3080. XI,61). In XIII,6832 all those are named who go to Svarga, svargagāminas.

Indra’s special names. Beside the common names Indra and Čakra which seem to express the dignity and power of the god as the highest amongst the gods, we find in the Mahābhārata several other names that have a similar meaning. To these must be reckoned:

- Tridaçādhīpā
- Tridivasya ekarāja
- Trāilokyapati
- Marutvat
- Vajradhara
- Vajrapāni
- Vajrasya bhartar
- Vajrabhrīt
- Vajrind
- Surendra
- Sureçvara
Whereas:

Sahasrāxi¹, Sahasranetra and Vāsava seem to refer to the light-world, the foundation for the whole Indra-myth.

Maghavan and Čatakratu, no doubt, belong to one another and refer to Indra having obtained his Indraship through sacrificing.

The other names express Indra’s war with evil hostile powers, partly in a general way, but also especially as regards certain Asura’s:

Dāitya-Dānava-han, -sūdana. Namucer hantar
Purandara
Surārīhan
—
Balanācana
Balahan.

The Deeds of Indra.

We have seen above that the Asura’s and the Sura’s were half-brothers, that they quarrelled about the Amṛta, and that this strife lasted for thousands of years. The Sura’s with Indra at their head conquered at last by the help of Viṣṇu (III,479) and Indra became Lord of the three worlds. Now commenced a happy time which is in III,13216 described thus:

¹ While it is related in I,1705 that Indra got 1000 big red eyes on his back, sides and in front when he, fascinated by Tilottama’s beauty, gazed on her as she walked round him and the other gods, it says on the contrary in XIII,3908 that Gautama had cursed Indra, because he could not control his passions, and had therefore caused 1000 sexual marks to appear on his body, which however he afterwards, from pity, permitted to disappear.
When that horrible conflict between the Gods and the Asuras was over, Indra became the ruler of the three worlds. The clouds showered rain copiously. And the dwellers of the world had abundance of harvests, and were excellent in disposition. And devoted to virtue, they always practised morality and enjoyed peace. And all persons, devoted to the duties of their respective orders, were perfectly happy and cheerful. And the slayer of Vala, beholding all the creatures of the world happy and cheerful, became himself filled with joy. And he of a hundred sacrifices, the chief of the gods, seated on the back of his elephant Āirāvata, surveyed his happy subjects. And he cast his eyes on delightful asylums of Rishis, on various auspicious rivers, towns full of prosperity, and villages and rural regions in the enjoyment of plenty. And he also cast his eyes upon kings devoted to the practice of virtue and well-skilled in ruling their subjects. And he also looked upon tanks and reservoirs and wells and lakes and smaller lakes all full of water and adored by best of Brāhmaṇas in the observance, besides, of various excellent vows. (Roy.)

Cri came and dwelt with Indra (XII, 8419). But prosperity made him arrogant. He abused his power and was guilty of heavy crimes (V, 374). While he at an earlier period had shewn himself deserving by the invention of arms with which to chastise the Asura’s (V, 638) and by killing these both in numbers (XII, 3660. III, 12082 follow., 11909. II, 941) as well as individually, further by freeing Tārakā, Vrihaspati’s wife (II, 939. VII, 2994) and Puloma’s daughter (X, 599), he, on the other hand, seduced Ahalyā (V, 373. XIII, 2397), and de-
sired Ruci, Devacarman's wife (XIII,2209). He killed Namuci although he had formed a friendship with him (IX,2433), and even was guilty of murdering the Brähmana Viçvarupa Trîçiras. This last event is related in V,228, and abridged it reads thus:

Viçvarûpa Trîçiras, Tvaṣṭar's three-headed son practised penance in a high degree. Indra was afraid he would deprive him of his position, he therefore sent a lovely Apsaras to tempt him, but as this did not succeed, Indra slew him with his thunderbolt, and commanded a woodcutter to chop off his head. When Tvaṣṭar heard what had happened, his eyes reddened with rage, and he said: since Indra has killed my son who has done no harm but constantly been engaged in doing penance; I will create Vṛitra, and he created Vṛitra and commanded him to kill Indra. There now followed a long war between Vṛitra and Indra (cfr. XII,10104, 12211. XIV,298). References to this struggle are to be found in many places (see III,1005. VII,2992. VIII,4796). The gods have recourse to Viṣṇu who advises them to make peace, but Vṛitra will not consent to a reconciliation unless they promise him invulnerability against dry or wet, stone or wood, sword or javelin, by day and by night. Peace was made on these terms and both Vṛitra and Indra were satisfied. But it was nevertheless Indra's secret and constant wish to kill Vṛitra. So meeting him once on the sea-shore, he said to himself: now it is neither day nor night, now he can be killed by me, and seeing at the same time a quantity of froth on the sea, he said to himself: this is neither dry nor wet, neither is it a weapon; and he took the froth and cast it towards Vṛitra together with
the thunderbolt which Vişṇu had entered, and thus did he kill Vṛitra. But shortly afterwards he became depressed in spirits and downhearted when he reflected on his own duplicity and the Brāhmaṇa-murder he had committed. He flew to the farthest corners of the earth, where he lived hidden in the stalk of a lotus in a lake. Then the earth became desolate, for it had no king. The forest withered. The rivers ceased to flow, and the animals perished for want of rain. Then gods and rśis went to Nahuṣa and persuaded him to be king. But when N. had been crowned a king he also abandoned himself to sensual pleasures. And seeing one day the ravishing Čaci, Indra's wife, he desired her. Čaci asked Vṛhaspati to protect her. And Vṛhaspati said: thou shalt not be afraid, Indra will soon come back. But Nahuṣa defended his conduct and said: Indra violated Ahalyā, why did you not prevent that? Vṛhaspati then advised Čaci to ask for delay in satisfying his importunity. Čaci went and asked for postponement, "for no one knows what has become of Indra", she said, and she succeeded in getting postponement. In the meantime the gods sought the advice of Viṣṇu, who said: let Indra perform a sacrifice of horses to me, then he will regain his position. And an offering of horses was accomplished, which freed Indra from his fear. His hiding place was discovered. Čaci besought him to return and kill the villain Nahuṣa. Then, when Nahuṣa, at the request of Čaci, to show his greatness and power caused rśis to be harnessed to his chariot, and even set his foot on the holy Agastya's head, then his hour had come. By the help of the gods Indra came back and was again crowned king of the gods, while Nahuṣa was
cast down from heaven and thereafter for 10,000 years was compelled to wander about the world in the shape of a monster serpent.

The Namuci-myth (IX,3433) agrees in its principal features with the story of Vṛtra.

There are also many references to this myth in the Mahābhārata. Thus in II,1957. III,11904. VI,3678. VIII,4530. Nahuṣa, see p.90 under Vṛtra. Prahrāda, see XII,4668, 8021. Vali, see XII,8318. VII,4081.

Sarvakāmadughā, Indra’s wishing cow.

Surabhi or Suravi, the divine, beautiful and gentle cow, mother of all cows, gavām mātār, daughter of Daxa prajāpati (I,3927. III,14486. XII,6492. XIII,7638, 3906). She lives in Rasātala, the 7th layer under the earth (V,3002), gives a milk in which is the strength of all the best things on earth, and becomes Svadhā, Sudhā and Amṛta for those that live on these drinks (V,9014). In XIII,9713 it is said of Surabhi:

Śāsrjat sāurabheyiś tu
Surabhīr lokamāṭṛkāh

O: But she, Surabhi, created daughters who became the mothers of the world.

According to V,9009 four of her daughters are called: Surūpā, Ḥamsikā, Subhadrā and Sarvakāmadughā, who each bear separately the east, the south, the west and the north corners of the heavens. In I,2631 Surabhi is said to have had two other daughters named Rohini the happy, and the distinguished Gandharvī.
It is related in III.330 foll. that Surabhi weeps because her sickly son is tormented by the ploughman with the goad.

As a reward for her great penitential exercises on mount Kālāsa Brahmā bestowed immortality on her and a dwelling in Gō-loka above Triloka, the three worlds. (XIII.3903 foll.)

Surabhi's daughter by Kaṇyapa is called Sarvakāmadughā or only Kāmadughā (VI.1232) or Kāmadūh, she who grants all wishes (I.3927) also Nandini, the fascinating. She is the best of all wishing-cows. She is fat and gives abundance of sweet milk, and the mortal who drinks her milk will be for a thousand years like a strong youth. She has a beautiful neck and lovely hoofs, and she is furnished with all virtues. Varūni o: Varuṇa's son Vačiṣṭha obtained her as offering cow, homadhenu, but she was once stolen by Dyo (Dyāus) and as a punishment for his crime Dyo had to dwell for a long time on the Earth, in the world of mortals. According to III.2121 Kāmadughā is Indra's wishing cow.

Parjanya. In order to arrive at a proper understanding of the fact that in India we meet with a distinct deity for the rainfall, we must first consider what is recorded not only from former times but up to the present day, both of the rain's power and violence and of its utility and blessing for the soil, when the land has been parched by the burning heat of the sun for three whole months.

The hot season begins in April and lasts till about the 20 June, by the end of that time man, animals, and vegetation languish. Concerning this read Kālidāsa's
masterly description of Grīṣma and Varṣha in his Ritusamhāra and among modern authors Acland\(^1\) and others. At last when the heat is most powerful, dark clouds show themselves on the horizon, then there comes a few refreshing drops and finally the thunder clouds burst with furious and violent crashes raging with immense might. It seldom lasts more than one or two hours, but what a scene of destruction is to be seen here when it is over: uprooted trees and houses levelled with the ground. The hot season is followed by a rainy season in which the swollen rivers wash the trees from

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\(^1\) Manners and Customs of India p. 17, 60, 50: there is something very grand, though awful in these furious tempest-bursts within the tropics. A few minutes back not a leaf rustled, now the trees are waving to and fro etc. In the night my wife was tossed out of bed. We were in the greatest danger of being drowned. Towards morning, however, the wind abated. The heat was excessive: not a breath of wind stirred the air. Pag. 129: How little is known in England of what a thunderstorm is! At this minute (about ten o'clock in the evening) the rain is pouring down in vast sheets of water rather than in drops. For the last two hours the lightning has not ceased for a minute at a time, whilst the thunder has continued incessantly, varied occasionally by a tremendous crash which bursts immediately above the house and shakes it to its very foundation. Add to this the roaring of the sea and the howling of the wind . . . at this station most of the European houses are blown down once in two or three years . . . I find that the depth of water which fell in the two hours and a half that the storm continued was one inch and a half, a quantity which in England, I believe, would not fall without many days of rain.

All small houses have been carried away by the flood and rain, and many people are houseless. This was in the neighbourhood of the great river Ganges. The water increased so much that only the tops of the trees were to be seen above the water. — We have 7\(\frac{1}{4}\) inch to day. We are astonished at the great number of trees fallen. There is not a spot where the storm has not done great damage. Santhal Posten for November 1900.
the banks and carry them away with them on their violent course. In the Mahābhārata there are many references to these heavy storms and floods of rain.

Tatah Kadacit tasyatha
vanasthasya samantatah
Paṭayann iva vṛxāms tān
sumahān vātasambahramah,
meghasaṅkum ākācaṁ
vidyunmaṇḍalamanaṇḍitam,
Saṅchannas tu muhūrtena
nāusārthair iva sāgarah,
vāridhārāsamūhena
sampravṛṣṭah Catakratuh
xaṇena pūrayām āsa
salilena vasundharām,
tato dhārākule kāle
sambhraman naṣṭacetanah
ĉitārtas tad vanam sarvaṁ
ākulanāntarātmanā
nāiva nimnaṁ sthalaṁ vāpi
so 'vindata vihaṅgahū,
pūrito hi jalāughena
tasya mārgo, vanasya tu
paxino varṣavegena
hatā līnās tadābhhavan,
mṛgasimhavarāḥāḥ ca
thalam ācṛitya ācārte,
mahatā vātavarṣena
trāsitās te vanuṅkasah
bhavāṛtāḥ ca xudhāṛtāḥ ca
babhramuh sahitā vane. XII.5477.
o: Once while he was in the forest a violent whirlwind arose which nearly overthrew the trees on all sides. The atmosphere which was full of clouds, was ornamented by a circle of lightning. It was for an instant just like a sea covered with ships and caravans. Çatakru, who had begun to rain with a quantity of raindrops filled in an instant the earth with water. Thereupon, at that time, when everything was overfilled with water, running about all over the wood, distraught, suffering from cold, with bewildered senses that birdcatcher found neither lowland nor continent (where he might dwell), for his way was filled with water-courses. And the birds of the forest killed by the fury of the rain or dying, and deer, lions and boars, sought the mainland and lay down to rest frightened by the heavy storm and rain, and tortured by fear and hunger, they wandered about, all together in the wood.

Te samāśādyā Kāunteyam
āvṛṇaṁ charavṛṣṭibhiḥ
parvataṁ vāridhārābhīh
prāvṛṣīva balāhakah. VII,5932, 5947.

o: They attacked Kunti’s son and covered him with a rain of arrows as the clouds in the rainy season (deluge) the mountain with floods of rain.

Parjanya denotes originally only the rain-cloud, for in this signification it is very often used as neuter, thus for instance in II,1024:

Aparamatto sthito nityaṁ
prajāḥ pāhi viçāmpate
parjanyam iva bhūtāni
mahādrumam iva dvijāh.

ο: Be always indefatigable,
protect beings, o Prince,
as the rain-cloud (benefits) the creatures
as the birds (seek shelter) in the large tree.

But later the rain-cloud was personified, and
Parjanya used in the sense of the Raingod, f.i.

Tatah sāyakavarsena
Parjanya iva vṛṣṭimān
parān avakirat Pārthah
parvatān iva nīradah. VII,3153.

ο: Thereupon Pārtha overwhelmed the enemy with a
rain of arrows, even as Parjanya followed by rain,
(and) as the cloud (deluges) the mountains.

Prthivīṁ lāṅgalenēha
bhittvā vījam vapaty-uta
āste 'yaṁ karsakah tuṣnīṁ,
Parjanyas tatra kāraṇaṁ, III,1248
vṛṣṭiç cen nānugṛhṇīyād
ānenaś tatra karsakah. III,1248.

ο: After having broken the earth with the plough-share
the ploughman sows the seed, (thereupon) he sits
in silence, the reason is that he waits for Parjanya,
if the rain does not favour him, it is not his fault.

Of Parjanya it is said:
Samyag varṣati Parjanyah
casyasampada uttamāh III,13217, 10016. VII,3153.

ο: Parjanya rained plentifully (and forwarded) the
richest harvest.
In the list of Āditya’s in XIX, 11548 and I, 4824 1) Harivamṣa 13482 and in other places Parjanya is noted as an independent god equal to Indra.

But that Parjanya is originally identical with Indra seems to appear from XIV, 2656–59, where it is said:

Tathā ty-anekāir munibhir  
mahantah kratavah kṛtāh  
evaṁvidhe tv-Agastyasya  
vartamāne tathādhvane  
Na vavarṣa Sahasrāxas,  
tadā Bharatasattama  
tataḥ karmāntare rājann  
Agastyasya mahātmanah  
kathēyam abhinirvṛttā  
munināṁ bhāvitātmanāṁ:  
Agastyo yajamāno 'sāu  
dadāty-annam vimatsarah  
na ca varṣati Parjanyah  
katham annam bhaviṣyatī.

ο: For thus great sacrifices were made, but when such an offering was likewise undertaken by Agastya, Indra did not rain. Thereupon during the sacrificial act this conversation took place between the holy monks: this A. who offers a sacrifice, gives food generously, still Parjanya raineth not, how then can there be food.

The absence of rain, as we well know, causes the great and constantly recurring famine in India even now.

1) In the last place P. is the 13th, although in the same place it is said that there are 12 Āditya’s.
4. Varuṇa.

Varuṇa from var, to surround, means in all probability originally the heavenly sea of light which surrounds all things; Varuṇa is especially to be understood as referring to the light of the night, whilst Mittra, with whom Varuṇa is often combined, means the light of day. Such expressions as puttro Aditer and sitaprabhas may thus be explained.

Tato vāidūryavarṇabho
bhāsayan sarvato diçah
yadoganaçvitaḥ çrīmān
ājagāma Jaleçvarah III.1668.

o: Therupon having the lazur stone's shining blue colour and surrounded by a host of aquatic animals, lighting up the heavens on all sides, the glorious lord of the waters appeared.

Puttro 'diter mahābhāgo
Varuṇo vāi sitaprabhah IX.2841.

o: Aditi's son, the happy, Varuṇa with the white radiance.

And when Varuṇa and Mittra are combined, they seem to denote the highest radiance and glory.

bhrātus puttrān pradāṣyāmi
Mittra-Varuṇayos samān I.4260. XIII.7666.
III.8797.

o: I will give my brother children who resemble Mittra and Varuṇa.

But in the Mahābhārata Varuṇa appears only as the God of the ocean, lakes and water courses under the following names: A pāmpati (V.2527. IX.7428), Jaleçvara (XIII.7245. VII.8194), Jalahāhipa (XIII.7262),
Vāripa (XIII, 7250), Udakapati (V, 3531), Nadīpati (IX, 3735), sarvāsām saritām pati (IX, 2784), Yādasām bhartṛ (III, 1870). As Lord of the waters he also rules over the Asura's. (XII, 4496.) And according to IX, 2783 he was unanimously appointed by the gods to this supremacy at the beginning of the Krūtayuga.

His realm lies in the west (XIII, 4668) and is rich and happy.

Pasyōdakapateh sthānam
sarbato bhadrām rddhimat V, 3531.

and the ocean is his dwelling, sāgaro Varuṇalayo (V, 5693. I, 1210. IX, 2731). In III, 12079 follow. I, 1207 follow. the ocean is described with its contents: nāga's, monsters, amṛta, vaḍava, precious stones etc. In XII, the salt-ness of the sea is explained. In V, 3568 (cfr. 3539) there is mention of an egg deposited in the sea from which at the end of the world flames will burst forth and burn up the whole of the three worlds, triloka.

His city, pura, (XIII, 7245) the most beautiful in the world, shines with many palaces, with Apsaras'es and divine pleasures.

His palace, bhavana, is entirely of gold (V, 3535), and there he has a sunshade, chattrā, from which cooling waters drip (V, 3544).

Varuṇa has (II, 353 follow.) an incomparably resplendent assembly-hall, sabbhā, with walls and gates. It was built by Viçvakarman in the midst of the waters, and it is furnished with divine trees which consist of pearls and produce fruit and flowers of all colours. Bushes with lovely singing birds are there to be found. In this hall Varuṇa sits with his wife, surrounded by Nāga's, Daśitya's, Dānava's and many other beings.
In III,1601 Varuṇa is described as being dark blue like the cloud, jaladharaçyāma.

His wife's name is Siddhi (XII,11085) or Gaurī¹ (XIII,6751, 7637) or Varuṇī² (II,358).

His son, Puṣkara (V,3535, is married to Soma's daughter Jyotṣnākāli, and the connection between Varuṇa and Soma is in IX,2735 expressed thus:

Samudro 'yaṁ tava vaçe
bhaviṣyati nadipatih,
Somena sārdhaṁ ca tava
hāṇivṛddhi bhaviṣyatah.

ο: This sea, lord of the rivers, will submit to thee,
and as well as for Soma will there also for thee be
flow and ebb.

His minister, mantrin, is called Sunābha
(II,389).

Like Yama, Varuṇa has a noose, he is pāçavat.
(VI,3136), dharma-pāçadhara (II,369). See further
XII,8301, 8823, 3554. III,1628.

And he has a trumpet, cākha, which Viṣvakarnam skilfully had fashioned from a thousand gold-coins
(II,1925).

The Deeds of Varuṇa.

Soma deemed the brāhmaṇa Utathya to be a suitable husband for his exceedingly beautiful daughter,
and in the course of time Soma's father Atri, invited Utathya to his house, and presented him with the girl. But

¹ The wife of Čiva is also called Gaurī.
² Roy understands Varuṇī here as the queen of Varuṇa. But according to Rāmāyaṇa I,45, 86 (Bombay Edition) Varuṇī is Varuṇasya kanyā, Varuṇa's daughter.
it became known that the handsome Varuṇa had long desired her and coming one fine day to the forest where Utathya lived he stole her after she had gone into the water to bathe, and he brought her home to his own palace and amused himself with her there. But when Utathya heard of this he said to Nārada: go to Varuṇa and say that he must give me back my wife. Nārada went, but Varuṇa refused to comply with his request. Then Utathya became inflamed with rage, and on the strength of the number of his sacrifices, he drank up all the waters (cfr. Agastya III,8797). Then Varuṇa became faint-hearted and his relatives and friends likewise. Still he would not restore the wife of Utathya. Then Utathya commanded the Earth: let there be land where before there where 600,000 lakes, and the earth became arid there. And to the rivers he said: o river disappear in the desert. When thus the region had become waste, Varuṇa took at last Utathya's wife with him and delivered her to Nārada. And when Utathya received his wife he was again happy, and released the world and Varuṇa from their grief (XIII,7240 follow).

5. Viṣṇu.

If we abide by the elder part of the myth of Viṣṇu, and as far as possible leave all that respecting Kṛṣṇa out of the question, the latter clearly showing itself to be a newer addition or retouching of the subject, we shall find that, after Viṣṇu the names Nārāyaṇa and Hari are those which most frequently occur in the Mahābhārata. When he sometimes is also called Devadeva, the God of the gods, this is only an appellation through which his worshippers wish to increase
his reputation. Respecting his many other names see below.

He is one of the Āditya’s. In V,3503 we read:

Ādityānāṁ hi sarveṣāṁ
Viṣṇur ekah sanātanaḥ
ajayaç cāvyayaç cāiva
çāṅvataḥ prabhurīcvaraḥ.

o: For of all the Āditya’s Viṣṇu alone is enduring, unconquerable and imperishable, the everlasting and mighty lord.

And he was the youngest of them (I,2606). In Rigveda Viṣṇu is often mentioned together with Indra, and in the Mahābhārata V,3759. III,489 he is called Vāsava’s (Indra’s) younger brother Vāsavāvaraja.

His dwelling is on the top of Mount Mandara (V,289, cfr. I,1112 and the churning of the ocean) to the east of Meru (III,11806) and to the north of Milk-Sea (VI,306).

Brahmaṇah sadanād ūrdhvam
 tad Viṣṇoh pramaṁ padam
çuddham sanātanaṁ jyotih
Parambrāhmaṇeti yaṁ viduh (III,1548, cfr. XI,856).

o: Higher than Brahmā’s seat is that Viṣṇu’s highest place, the pure, the everlasting light which they call Parambrahma.

Na tatra vipra gacchanti
puruṣā viṣayātmakāḥ
dambhalobhamahākrodha-
mohadrohair abhidrūtāḥ,
nīrmamā nirahaṅkārā
nirdvandvāḥ saṁyatendriyāḥ
dhyānayogaparāc cāiva
tatra gacchanti mānavāh (III,15483).

o: There they who are ensnared by sensual things
come not (neither) they who are governed by deceit,
covetousness, anger, stupidity and violence. But
thither go they who are unselfish, without egotism,
without doubt, with controlled senses, they who are
absorbed in contemplation and devotion.

Even Brahmārṣi’s and Mahārṣi’s come not there,
but only Yāti’s, that is to say, such as have mastered
their passions (III,11861–63).

His person. He has Lotus eyes, padmalocana
(I,1117). According to III,15093. XIII,6964. 6891 he has
four arms, he is caturbhuja. On his breast he has
a mark, cṛivatsa (III,1096) therefore he is called cṛivatsa-
vaxas (III,7013) salaxaṇoraska (MBh. Calc. vol. 3 p. 833
at the top) and cṛivatsūṅka (I,2567. VI,2993. XIII,6808).
He received this mark, when the great sage Bhara-
dvāja threw water on him because he disturbed him
while at prayer. On his breast he wears the divine
jewel Kāustubha (I,1147. VI,2983) which came forth from
the churning of the ocean (see above). A lotus sprang
from his navel when he lay in contemplation, and in
that Brahmā with the four faces (III,15220) appeared.
Therefore Viṣṇu is often called Padmaṇābha, having
a lotus navel (I,1218, 2606. VI,9293. XIII,6870. 6888. Ac-
cording to Kālidāsa’s Meghadūta 57 he has a blue foot.
His raiment is yellow, pīṭavāsas (I,2506).

His couch or bed is the serpent Čeṣa or Ananta
(I,1118), who holds the earth at Brahmā’s command
His chariot. Weapons. Wife.

(1,1551), and on which Viṣṇu rests in Yoga-sleep (III,13557, XII,13514); cfr. infra.

He has a golden chariot with 8 wheels, which is as quick as thought:

Xīrodasya samudrasya
Tathāivottaratataḥ prabhuh
Harir vasati Vāikuṇṭhah
çakate kanakāmaye.
Aṣṭacakraṁ hi tad yānāṁ
bhūtayuktaṁ manojavāṁ
agnivaṛṇam etc. (VI,360).

o: And to the north of the Milky ocean dwells the lord Hari Vāikuṇṭha on a chariot of gold, eight wheels has his chariot, it is harnessed with demons, it is quick as thought and has the colour of fire.

His sign or standard is the bird Garuḍa (XIII,6829, I,1510); cfr. supra.

Viṣṇu's weapons are: first a caṅkha, a war trumpet, cfr. VII,9034, then a cakra, a discus called Sudarśana (I,1178, 1186) and further a gadā a club (VI,2986, XIII,596), and he is therefore called caṅkhaçakra-gadādāhara; cakreṇa niḥaṭa Dāityāḥ, with the cakra the Dāitya's are killed (I,1177, 1186, XIII,6015). Besides these he carries a bow called Čārūga (VI,2937), after which he is named Čārūgadhanurdhara (VI,2957). When Nārāyaṇa astra is spoken of in VII,9018, 9269 etc. and Vāiṣṇava astra in VII,1273, Viṣṇu's bow is probably meant.

Viṣṇu's wife is Lāxmī who came forth during the churning of the ocean (I,1146). She is also called Ćrī.
and is the Goddess of Fortune and Beauty. In XII,8165 is said: They call me Bhūti, Laxmī, Ćrī, thus also in s354; likewise Pādmā in 8358, wise men call her Duḥsahā, difficult to bear. In XIII,507 follow. people with whom Ćrī dwells are spoken of

Nāivā devo na gandharvo
nāsuro na ca rāxasah
yo mām eko visahitum
çaktah kaçcit purandara (XII,8164).

o: Neither is there any god whatsoever, or gandharva to be found, or asura, or rāxasa, not one who is able to bear me, o Purandara.

In XIII,5661 it says:

Adhruvā capalā ca tvam
sāmānyā bahubhīh saha.

o: Inconstant and capricious art thou and associatest with many.

According to XII,2229 a lotus sprang from Viṣṇu’s forehead, and out of that came Ćrī who became one of the wives of Dharma o: Yama (I,2579).

Observe a conversation between Ćrī and Čakra in XII,8338 follow.

Viṣṇu’s names. Viṣṇu has like Ćiva many names. In XIII,5939 we read:

Jagatprabhūm Devadevam
anantaṁ puruṣottamaṁ
stūvan nāmasahasreṇa
puruṣah satatotthitah... bhavet.

o: To praise with a thousand names the Ruler of the world, the God of gods the infinite highest being one must always be ready.
And in XIII,6349 follow. his thousand names are enumerated. An Indian explanation of some of these we have in V,2560 follow. XII,13181, but that we cannot rely upon it, may be seen at once from the interpretation that is given of the word Viṣṇu which is derived from the root vṛh, to grow, from which we have vṛhat, great. It is said there namely:

Vṛhatvād Viṣṇur ucyate

ο: on account of his greatness he is called Viṣṇu.

An equally fantastic explanation of the predicate sanātana is to be found in XII,7630. Monier Williams translates the word Viṣṇu by all pervading, as he thinks it comes from viṣ or viṣ, to pervade. Grassmann is of the same opinion. Lassen, on the contrary, solves it vi-snu from vi, tueri.

Whether all these names may be classed under certain definite headings, I cannot say, I will leave it to others to make the attempt. But it appears to me, that when it already is the case with most of the god-forms in the Rigveda that they melt into one another and are destitute of any defined and limited character, then this must still more be the case regarding a divinity like Viṣṇu to whom a thousand names are ascribed. For if the names are to be nāmāni gāuṇāni (XIII,6348) that is to say, containing definite qualities, and the names are numberless, it is easily seen that the god-forms evaporate through the multiplicity of the names. Most of these, therefore, do not mean any real quality appertaining to the said god, but are merely bestowed upon him to increase his reputation. His followers have wished to prove his greatness by ascribing to him a
number of names, but 'have demonstrated too much and therefore proved nothing.

We must here in addition remark that Viṣṇu in the eyes of his worshippers assumes the character of Brahma, in the same way as Ėva does in the eyes of his followers. See XII.10630 follow. VI.1216 follow.

I can only discover two more prominent phases of Viṣṇu's character, viz. his yoga, devotion, and his power of salvation.

Yoga means union and is derived from yuj (yuṇj) = the latin jungere, but it is difficult to find a corresponding expression for it when used in a religious sense about the amalgamation, fusion and oneness with the divinity which takes place during contemplation, devotion and resignation. The definition given in Pātañjalaṁ Yogasūtraṁ is as follows: yogaç cīttavṛttinirodhas, ē: suppression of the working of thought. B- & R. and Mittra translate it thus: yoga is the suppression of the functions of the thinking principle.

There are not a few places in the Mahābhārata where Yoga is treated of and Viṣṇu in connection with yoga. Thus in III.17120. XII.7129, 8769, 8661, 10249, 12163. 13513 etc. In III.13555 it says:

Ekārṇave tathā loke
naṣṭe sthāvarajañīgane
pranaṣṭeṣu ca bhūteṣu
sarveṣu Bharatarṣabha
Prabhavaṁ lokakartāraṁ
Viṣṇuṁ cācvatam avyayaṁ
yam āhur munayah siddhāh
sarvaloka-maheçvaram
Susvāpa Bhagavān Viṣṇur
apsu yogata eva sah
nāgasya bhoge mahatī
Ceśasyāmithātejasah,
Lokakartā mahābhāga
Bhagavān acyuto Harih
nāgabhogena mahatā
parirabhya mahīṁ imāṁ,
Svapatas tasya devasya
Padmaṁ sūryasamaprabhaṁ
nābhyāṁ vinihṣṭaṁ divyaṁ,
tatrotpannah pitāmahah
Śāxāl lokagurur Brahmā
padme sūryasamaprabhe
caturvedaç caturmūrtis
tathāiva ca caturmukhah.

When thus the world had become one ocean and all fixed and moveable things had been destroyed, and all beings had perished, then that great Viṣṇu slept on the water, he whom the blessed Muni's call the beginning, the creator of the world, the everlasting, imperishable Viṣṇu, the whole world's great lord, sunk in yoga (resting) on the serpent's, the glorious Ceśa's coil, the exalted Viṣṇu slept, the creator of the world, the sublime Hari lay motionless, encircling this world with his great serpent coil. While the god slept a divine lotus sprang from his navel, this lotus shone like the sun, and in this sunlike lotus rose at once (the world's) grand-father and master Brahmā with the 4 Veda's, and having four shapes and 4 faces.
He is therefore called Yogin (VI, 2992, XII, 11967, 7636), Mahāyogin (XII, 7839, 13540) and Yogamāyā (XIII, 6883).

His upholding and salvation power shows itself in his incarnations (embodiments). In XII, 13006 it says:

Jātā hīyaṁ vasumati
bhārākrāntā tapasvini.
Bhavo balinah prthvyām
Dāitya-Dānava-Rāxasāh
bhavisyanti, tapoyuktā
varān prāpsyanti cōttamān,
Avaçyam eva tāih sarvāir
varadānena darpitāih
bādhītavyāh suragānā
ṛṣayaç ca tapodhanāh,
Tatra nyāyam idam kartum
bhārāvataraṇaṁ mayā
atha nānāsamudbhūtāir
vasudhāyaṁ yathākramaṁ;
Nigraheṇa ca pāpānāṁ
śadhūṇāṁ pragraheṇa ca
iyāṁ tapasvinī satyā
dhārayisyati medinī,
Mayā hy-esā hi dhriyati
pātālasthena bhoginā,
mayā dhrītā dhārayati
jagad viçvaṁ caraçaram,
Tasmāt prthvyāḥ paritrāṇaṁ
kariṣve sambhavaṁ gatah,
evaṁ sañcintayitvā tu
Bhagavān Madhusūdanah
Rūpāny-anekāny-aṣṭāt
prādurbhāve bhavāya sah
vārāham nārasimhaṁ ca
vāmanam mānuṣyaṁ tathā.

O: This earth has been overwhelmed by burdens and is suffering, many and strong will the Daitya’s, Dānava’s and Rāxasa’s become on the earth, and applying themselves to penances they will receive very great rewards; by all these, who will be proud of that giving of gifts, it will be a matter of course that crowds of Sura’s should be suppressed, and likewise sages rich in penitence; it is therefore only right that I should remove these burdens through and by the help of different beings who shall come into existence upon earth in succession; both by restraining the bad and by protecting the good shall this suffering and honest earth endure; by me in the shape of a serpent from the infernal regions shall it be upheld, and it (again) will support all creation, movable and immovable, therefore will I enter into existence and save the world; thinking thus the high Madhusūdana created some forms for the purpose of revealing himself, such as a boar, a man-lion, a dwarf and a man.

I have only found one place which seems to confirm the current tradition of Brahmā as Creator, of Viṣṇu as Upholder and of Śiva as Destroyer, viz. III, 15824, which reads as follows:

Srjati Brahmamūrtis tu,
raxate pāuruṣī tanuh.
Rāudrībhāvena çamayet,  
tisro ’vasthāh Prajāpateh.  

2: In the form of Brahmā he creates,  
in the form of Puruṣa he preserves  
in the form of Rudra he destroys  
(these are) Prajāpati’s three functions.

Of Viṣṇu’s Avatāra’s (descents) i.e. incarnations  
(embodiments) which in Sanskrit literature occur in  
different numbers, we mention the following treated of  
in the Mahābhārata.

1. As a Dwarf, vāmana, or Viṣṇu’s three strides.  
In III,15588 we read the following story1):

Evam nihatya Bhagavān  
Dāityendram ripughātinaṁ  
bhūyo ’nyah puṇḍarikāxah  
prabhur lokahitāya ca  
Kaçyapasyatmajah ċrīmān  
Adityā garbhadhāritah,  
pūrṇe varṣasahasre tu  
prasūtā garbham uttamaṁ,  
Durdināṁbhodasadṛṣṇa  
diptāxo Vāmanākṛtyih  
daṅḍī kamaṇḍaludharah  
ṅrivatsorasi bhūṣitah,  
Jāṭī yajñopavitā ca  
Bhagavān bālarūpadhrk,  
yajñavātāṁ gataḥ ċrīmān  
Dānavendrasya vai tadā

---

1 The germs of this and the following incarnation are already  
to be found in the Rigveda, see Macdonell in the Journal of the  
R. A. Soc. 1895 p.165.
Vṛhaspati-sahāyo 'sāu
praviṣṭo Valino makhe,
taṁ dṛṣṭvā Vāmanatanum
prahṛṣṭo Valir abravīt:
Prṣṭo 'smi dāṛcane vipra,
brūhi tvam kim dadāni te;
evam uktas tu Valinā
Vāmanah pratyuvāca ha,
Svastity-uktvā Valiṁ devah
smayamāno 'bhyabhāṣata:
mediniṁ Dānavapate
dehi me vikramatrayam,
Valir dadāu prasannātmā
viprāyāmitatejase,
tato divyādbhutatamāṁ
rūpaṁ vikramaṁ Ṣhreṇ
cūramāis tribhir axobhyo
jahārācu sa mediniṁ
dadāu Ākṛṣṣya ca mahāṁ
Viṣṇur devah sanātanaḥ,
Eṣa te Vāmano nāma
prādurbhāvah prakīrtitah.

3: Having thus slain the enemy-killer, the chief of
the Dāitya's, the lotus-eyed lord, happily for the
world, was again conceived as Kaṭyāpa's beautiful
son in Aditi's womb, but when a thousand years
had passed away she bore the most supreme foster
who was like the cloud on a rainy day, had shining
eyes; was in the shape of a dwarf, bore staff and
a jar, and whose breast was ornamented with the
çrīvatsa-mark, he had matted hair, and was of
the height of a boy, he carried a sacrificial cord.
The glorious one went straight to the Dānava’s place of sacrifice, accompanied by Vyāhaspati he stepped into the midst of the sacrificial congregation, seeing him in the shape of a dwarf Vali said glad: I am pleased to see thee Brāhmaṇa, what shall I give thee? Spoken to thus by Vali the dwarf answered, and after having said all hail, the god turned smilingly to Vali and said: o Dānava-prince, give me 3 feet of ground. Vali gladly gave the incomparable Brāhmaṇa (what he asked for). Thereupon at the same time Hari displaying his divine and most marvellous form firmly took the whole earth in 3 hasty strides, and the eternal Viṣṇu gave it to Cakra (Indra). This is the famous revelation, called the Dwarf’s, that has been told thee. This story is referred to in V,296 where it says:

Ūcuḥ ca sarvadeveṣaṁ
Viṣṇuṁ Vṛtrabhāyārditāṁ
trayo lokās tvayā krāntāṁ
tribir vikramaṇāṁhī purā,

and in III,13801:

Devānāṁ mānuṣānāṁ ca
sarvabhūtasukhāvahah,
tribhir vikramaṇāṁhār deva
trayo lokās tvayā hṛtāṁ.

He is therefore also named Trivikrama (XIII,692, 7749).

2. As a Boar, varāha. In III,15826 we read as follows:

Jalena samanuprāpte
sarvatah prthivītale
tadā cāikarṇave tasminn
ekākāçe prabhuc caran
Niṣṇyām iva khadyotah
prāvrkāle samantatah
pratiṣṭhānāya prthivīṁ
mārgamāṇas tadābhavat,
Jale nimagnāṁ gāṁ drṣṭvā
cōḍḍharitum manasēcchati
kin nu rūpam aham kṛtvā
salilād uddhare mahīṁ
Evāṁ saścintya manasā
drṣṭvā divyena caxuṣā
jalakriḍābhircitaṁ
varāhaṁ rūpam asmarat,
Kṛtvā varāhavapuṣaṁ
vāṁmayāṁ vedasammitaṁ
daçayojanavistīrnaṁ
āyataṁ çatayojanaṁ
Mahāparvatavarśmābhaṁ
tīxpadaṁstraṁ pradiptimat
mahāmeghāughanirghoṣaṁ
nilajimūtasannibhaṁ
Bhūtvā yajñavarāho vāi
apah samprāviçat prabhuh,
damśtrenāikena cōḍḍhṛtya
sve sthāne nyaviçan mahīṁ

9: When all the surface of the earth was flooded with water then the Lord, as he wandered about in this entire sea and in this air, like a firefly in the night in the rainy season, sought everywhere (for a place) to fix the earth upon, and when he saw the earth under water and secretly wished to save it, (the
said to himself: what shape shall I assume to save the earth from the waters, as he thus turned the matter over in his mind and saw with his divine eyes, he thought of the shape of a boar which animal loves to play in the water, and when he had given himself a boar's body that could speak and which agreed with the traditions of the Veda's, ten yojana's broad and a hundred yojana's long, resembling a great mountain in shape, shining with sharp tusks, thundering like a mass of clouds, and resembling a dark cloud, then the Lord descended like an offering-boar into the water, drew the earth up with one of his tusks and set it back in its place.

This is often referred to, f.i. I,1216. III,10927, 10959. XII,7617, 7633. In XIII.6016 it is said that he, in the form of a boar, slew Hiraṇyāxa

Vārāhaṁ rūpaṁ āsthāya
Hiraṇyāxox nipātītah.

3. As Man-lion, nr- and narasimha. See III,15833:

Punar eva mahābāhur
apūrvaṁ tanum ācritisah,
narasya kṛtvārdhatanum
siṁhasyārdhatanum prabhuh
Dāityendrasya sabhāṁ gatvā (gataḥ?)
pāniṁ saṁsṛṣya pāpinā
dāityānāṁ ādipuruṣah
surārīr Dītinandanah
Dṛṣṭvā cāpūrva-vapuṣaṁ
krodhat saṁraktalocanah
çūlodyatakaraṁ sravī
Hiraṇyakaçipus tadā
Meghastanitanirghoṣo
-nilābracayasannibhah
devārīr Ditiyo vīro
Nṛṣimhaṁ samupādravat,
Samupetya tatas tīṅnāir
mṛgendreṇa baliyasā
nārasiṁhena vapuṣā
dāritah karajāir bhṛṣam. (Cfr. XII,13210.)

ο: On another occasion the strong-armed one assumed a hitherto unknown shape; after having formed the one half of his body like a man and the other half like a lion the Lord went to the chief of the Dāitya’s assemblage, and when the chief of the Dāitya’s, the foe of the Sura’s, and the son of Diti, Hiranyakāçipu had rubbed one hand against the other, and his eyes met a hitherto unknown body he ran with eyes fired with anger, with a trident in his upraised hand and wearing a wreath, rumbling like a thunder cloud and resembling a collection of dark blue clouds, he the enemy of the gods, Diti’s son, the hero, ran towards the Man-lion, and when they then collided he was torn to pieces by the sharp claws of the powerful king of beasts in the shape of a man-lion.

4. As a Horse’s Head, hayaçiras. See XII,13478.

... atha tāu Dānavaçresthāu
Vedān grhya sanātanān
rasāṁ viviçatus tūrṇāṁ
udakpurve mahodadhāu,
tato hṛteṣu Vedēṣu
Brahmā kaçmalam āviçat,
tato vacanam Īcānaṁ
prāha Vedair vinākṛtah:

Brahmōvāca: Vedā me paramaṁ caxur
Vedā me paramaṁ balaṁ
Vedā me paramaṁ dhamā
Vedā me Brahma cōttarmaṁ,
Mama Vedā ṇṛtāh sarve
Dānavābhyaṁ balārditaḥ,
andhakārā hi me lokā
dāta Vedair vinākṛtāh,
Vedāṁ ṅte hi kim kuryāṁ,
lokānāṁ sṛṣṭim uttamāṁ,
aṁo vata mahad duhkham
Vedanācanajaṁ mama
Prāptaṁ duncti haṛdayaṁ
tīvraṁ, çokapārayaṇaṁ,
ko hi çokārnave magnāṁ
māṁ īto 'dya samuddharet
Vedāṁs tāṁc cânayan naṣṭān
kasya cāḥaṁ priyo bhāve,
ity-evāṁ bhāṣamānasya
brahmaṇo nrpaśattama
Hares stotrārtham udbhūtā
buddhir buddhimatāṁ vara,
tato jagāu paramaṁ japyāṁ
prāṇjalipragrahāḥ prabhuh:

Brāhmaṇvāca: [Om] nāmas te Brahmahṛdaya
nāma te mama pūrvāja
lokādyā bhūvanaçṛṣṭha———
Te me Vedā hrāc caxur,
andho jāto 'smi jāgṛhi,
dadasva caxūmsi mama.
priyo 'ham te priyo 'si me,
Evaṁ stutah sa Bhagavān
puruṣah sarvatomukhah
jahāu nirām atha, tadā
vedakāryārtham udyatah
Āśvaryena prayogena
dvitiyān tanum āsthitah,
sunāsikena kāyena
bhūtvā candraprabhas tadā
Kṛtvā hayaçirah cubhraṁ
Vedānāṁ ālayah prabhuh,
Etad dhayaçirah kṛtvā
nānāṁurtibhir āvṛtāṁ
antardadhāu sa viĉeço
viveça ca rasāṁ prabhuh——
Etasmim antare rājan
devo hayaçirodbharam
jagrāha Vedān akhilān
rasātalagato Harih
Prādāc ca Brahmaṇe bhūyas,
tataḥ svāṁ prakṛtiṁ gatah
sthāpayitvā hayaçira
udakāṛve mahodadheu...
Atha yudham samabhavat
tayor Nārāyaṇasya vāi,
rajastamoviṣṭatanū
tāv ubhāu Madhu-Kāśiṇadhāu
Brahmaṇo 'pacitiṁ kurvan
jaghaṇa Madhusūdanah.

ō: Thereupon those two most exalted among the Dānava's took the eternal Veda's and stepped quickly into the water in the north-east sea; when
thus the Veda's were stolen sorrow took possession of Brahmā, and robbed of the Veda's he spoke as follows to Ḫṣāna (Viṣṇu): The Veda's are my best eyes, the Veda's are my best strength, the Veda's are my best abode, the Veda's are for me the best Brahma, all my Veda's are stolen from me by the two Dānava's, my strength is gone, the worlds have become dark to me without the Veda's, (without) the Veda's which are the best creation in the world, certainly great anguish which arises from the loss of the Veda's torments my heart, a sharp (pain) full of sorrow; who will save me who is plunged in a sea of sorrow, and bring the lost Veda's back again and to whom am I endeared; while Brahmā spoke thus, o most exalted of princes, it occurred to him that he had better extol Hari, and trying with folded hands to win his favour, the Lord uttered the following prayer. Praise be to thee, o thou heart of Brahmā, honour to thee, who art born before me, o thou who art the first born of the world, the best of existence... those my Veda's which are my eyes, are stolen, I have become blind, wake up, give me my eyes, I am dear to thee, and thou art dear to me; being thus praised that high being with faces on all sides awoke, and in order to regain the Veda's he, using power and exertion, assumed another form; after having obtained a body with a handsome nose, he shone like the moon, and when he had fashioned himself a shining horse's head then the Lord was the habitation of the Veda's... After having made himself this horse's head which was hidden in different shapes, the al-
mighty one disappeared and the Lord stepped into the water... In the meanwhile the god with the horse's head, yon Hari, who had gone down to the bottom of the sea, seized all the Veda's and restored them to Brahmā, thereupon he again assumed his proper shape after having deposited the horse's head in the north-east sea. — Thereupon a struggle took place between those two (Asura's) and Nārāyaṇa, and both of them, Madhu and Kāśītabha, who had a body ensnared in passion and darkness, were killed by Madhusūdana in honour of Brahmā.

5. As Kṛṣṇa. In III,15848 it is said:

Asatām nighrahārthāya
dharmasāṁrakaṇāya ca
avatirṇo manusyaṁ
ajāyata Yadu-xaye,
Sa eṣa Bhagavān Viṣṇu
Kṛṣṇāti parikīrtyate.

ο: To restrain evil people and to take care of dharma, descended to mankind, he was born in the family of the Yadu's; that high Viṣṇu is exalted under the name of Kṛṣṇa.

The details in the story of Kṛṣṇa must be looked for in the Harivamṣa and in the Bhāgavata-Purāṇa and other later works. The myth of Kṛṣṇa's hast at last overgrown the Viṣṇu-myth, in spite of Kṛṣṇa's divinity being early disputed, see Ciṣupālavadhaparvan in the Mahābhā. II,1418.

The Aṇvaṇa-incarnation and the Kṛṣṇa-incarnation, occurring in the Mahābhārata, do not belong
to the usual 10 Incarnations of Viṣṇu, and of these the Matsya-incarnation is in the MBh. referred to Brahmā, and the Kūrma-incarnation (I,1192) has no connection with Viṣṇu.

Viṣṇu's heroic Deeds.

Viṣṇu's incarnations and his exploits stand in close connection with one another. We first mention in a general sense that he wars with the Asura's either alone

Prāṇotv-amitaviryaçcir
adya Pārtho vasundharāṁ
etāṁ purā Viṣṇur iva
hatvā Dāitya-Dānavaṁ VIII,3690.
ο: Let the very mighty and glorious Prthā's son win the earth to-day like Viṣṇu of yore after having killed the Dāitya's and the Dānava's; or in connection with Indra (II,939), Viṣṇu going into the thunderbolt of Indra (XII,10128, 10129). He is therefore called. Asurasūdana (V,299).

But individual Asura's killed by him are also named separately. We have already seen under his incarnations how he kills Vali (cfr. Meghadūta 57), Hiraṇyāxa, Hiraṇyakaśipu, Madhu and Kāiṭabha (IX,3850). Furthermore Naraka is mentioned (III,10910) who desired Indra's position (VII,7879), Maya, and (III,8760) Jambha, the great Bowman who disturbed the sacrifices.

a. Apsaras'es are the gods' female dancers, clever in dancing and singing (II,304). They are described as being uncommonly beautiful, with lotus eyes; slender waists and swelling hips. By ravishing postures, roguish and sweet conversation they rob the spectator of thought and intellect. They deck heroes with wreaths and precious stones (VIII,2853, 2846).

In heaven they serve Cakra.

Etāç cānyāç ca nanṛtus
tatra tatra sahasraçah
cittaprasādāne yuktāh
Siddhānām padmalocanāh
Mahākaṭītataçrṇyāh
kampamāṅaih payodharaih
kaṭāxahāvamādhuryāiç
ceto buddhimanoharaïh. III,1786.

ο: And these and others danced in thousands here and there, busied in winning the spectator's thought, having the lotus eyes of the Siddha's, full hips and buttocks, with trembling breasts, with roguishness and grace which stole thought, sense and mind.

In III,1505 Urvaçī is called suçroṇī. When she tried to tempt Arjuna, she is described as follows:

Nirgamyā candrodhayane
vigādhe rajanimukhe
prasthitā sā prthuçroṇī
Pārthasya bhavanaṁ prati
Mrāduñcitadīrghaṇa
kusumotkaradhāriṇā
keçahastena lalanā
jagāmātha virājati
Bhrūxepālāpamādhuryāih
kanṭyā sāumyatayāpi ca
çaçinam vaktracandrena
sā hvayantiva gacchati
Divyāṅgarāgāu sumukhāu
divyacandanaśūṣitāu
gacchanyā hāravikacāu
stanāu tasyā vavalgatuh,
Stanodvahanasañuxobhān
namyamānā pade pade
tribalidāmacitreṇa
madhyenateva çobhinā
Adhobhūdharavistirṇām
nitambonnatapīvaram
manmathāyatanām çubhram
rasanādamabhūṣitām
Rśīnāṁ api divyānaṁ
manovyāghātakāraṇāṁ
sūxmastradhārāṁ reje
jaghaṇāṁ niravadyavat
Gūḍhagulpadharāu pāḍāu
tāmrāyatatalāṅgulī
kūrmapṛṣṭhonnatāu cāpi
çobhete kiñkiniκināu
Sidhupānena calpena
tuṣṭātha madanena ca
vilāsanāiç ca vividhāiḥ
prexaniyatarabhavat,
Siddha-Cāraṇa-Gandharvāiḥ
sā prayātā vilāsini
 NAMES OF APSARAS'es.

bahvāçcarye 'pi vāi Svarge
darçanīyatamākṛtih
Susūxmenottariyena
mehavarṇena rājatā
tanur abhrāvṛtā vyomni
candralekheva gacchati — — III,1821.

In IX,12826 it is said:

Drśtvāpsarasam āyāntiṁ
Gṛṛtācīṁ pṛthulocanām.

and in III,3043:

(Bāimī) mām upastāsyati vyaktam
divi Çakram ivāpsarāh.

In V,3841 a class of Apsaras'es is named called Vi-
dyutprabhā, 10 in number.

In II,392 we find the following names of Apsaras'es:

Miçrakeći Pramlocā
Rambhā Urvaçi
Citresenā Irā
Qusismitā Vargā
Cārunetrū Sāurabheyi
Gṛṛtācī Samicī
Menakā Vudvudi
Puñjikasthalā Latā
Viçvācī — ——— 18

Sahajanyā

In III,1784:

Gṛṛtācī Pūrvacittī
Menakā Svayamprabhā
Rambhā Urvaçi
Miçrakeçī  Prajāgarā
Daçdagaurī  Cittrasenā
Varūthinī  Cittralekha
Gopāli  Sahā
Sahajanyā  Madhurasvanā
Kumbhayoni

and in XIII,1424:

Urvarā  Sukeçī
Miçrakeçī  Sumukhi
Rambhā  Hāsinī
Urvaçī  Prabhā
Alambuṣā  Vidyutā
Ghṛtācī  Prathamī
Mittrā  Dāntā
Citraṅgadā  Vidyotā
Ruci  Rati
Manoharā

Of these names 4 occur in all 3 lists, 2 in 2 lists:

Miçrakeçī  Menakā
Rambhā  Sahajanyā
Ghṛtācī
Urvaçī

It is difficult to find in these names, at least as far as most of them are concerned, anything that particularly characterises an Apsaras.

b. Gandhrava’s are the musicians of heaven. They play on viça’s (IX,3053) and sing songs to the most beautiful melodies.
Viṇāsu vādyamānāsu
Gandharvāih Ćakranandana
divyame manorame gye
pravṛtte prthulocana
Sarvāpsarahsu mukhyāsu
pranṛttāsu Kurūdvaha
tvam kilānimischah Pārtha
mām ekāṁ tatra drṣṭavān. III,1813.

ο: While the viṇā's were struck by the Gandharva's, o Ćakra's son, and while divine and ravishing songs were sung, o thou great-eyed, and while all the principal Apsaras'ės danced, o Kuru-son, you gazed on me alone.

Avaḍayat tatra viṇāṁ
madhye Viśvāvasuh svayaṁ. XII,969.

ο: Viśvāvasu (the great Gandharva) struck the viṇā himself in their midst.

Tatra sma gāthā gāyanti
sāmnā paramavalgunā
Gandharvās Tumburu-creśṭbāh
kuṣalā gitasāmasu. III,1783.

ο: Gandharva's with Tumburu at their head, skilful in song and melody, sing songs there to the most beautiful tunes.

The Gandharva's are said to reside near the lake Mānasa (II,1042) and on Mount Niṣadha.

To the Gandharva's belong also the Kinnara's and other Nara's (II,996).

c. Cāraṇa's are wandering Minstrels (Bards, Troubadours). They admire and sing the praise of heroes.
Maŋgalāih stutibhiç cāpi
vijayapratisāhitāih
Cārāṇāih stūyamānāu tāu
jagmatah parayā mudā I,7655.

C. The Ācvin’s.

The two divine Ācvin’s, tridaçaçvināu, (III,10345) Nāsatya and Dasra by name (XIII,7095, 7588) who are distinguished by their personal beauty ( ) are the heavenly physicians who understand to restore youth and beauty to men.

Āvām devabhiṣagvarāu
yuvaṇām rūpasampannaṁ
kariṣyāvah patiṁ tava III,10356.

We are the two excellent divine physicians, we will make your husband young and beautiful.

In XII,10215 they are called bhisa Jáu varāu, the two excellent physicians.

According to I,2999 they are the offspring of Tvāṣṭrī and Savitar and belong to the Guhyaka’s, but in XIII,4128 they are said to have arisen from the tears of Agni, and in XII,7583. XIII,7095 they are named as being the sons of Mārtanda and said to have come from (his wife’s) Saŋjñā’s nose.

Indra would not acknowledge their divinity and
their right to the Soma-offer, as by birth they were Çūdra's (XII,7590), but he was compelled to do so by Cyavana who had received perpetual youth from them (III,10371. XIII,7307. III,10349). See below.

The Deeds of the Ācvin's.

In III,10345 we read the following tale about the Ācvin's:

Kasyacit tv-atha kālasya
tridaçāv Ācvināu nṛpa
kṛtābhīṣekāṁ vivṛtāṁ
Sukanyāṁ tām apaçyatām.
Tāṁ dṛṣṭvā darçaniyāṅgīṁ
devarājasutām īva
ūcatuh samabhirdutya
Nāsatyāv Ācvināv idāṁ:
Kasya tvam asi vāmoru
vane 'smīn kim karosi ca
icchāva bhadre jñātum tvāṁ
tattvam ākhyāhi çobhane.
Tatah Sukanyā savridā
tāv uvāca surottamāu:
Çaryātitanayāṁ vittāṁ
bhāryāṁ māṁ Cyavanasya ca.
Athāçvināu prahasyāitāṁ
abrūtāṁ punar eva tu:
katham tvam asi kalyāni
pitrā dattā gatādhvane
Bhrājase 'smīn vane bhīru
vidyut sauḍāminī yathā
na devesv-apī tulyāṁ hi
tvayapaçyāva bhāvini,
Anābharaṇasampannā
paramāṁbaravarjita
çobhayasy-adhikāṃ bhadre
vanam apy-analaṅkṛtā
Sarvābharaṇasampannā
paramāṁbaradhārini
çobhase tv-anavadyāṅgi
na tv-evām malapaṅkinī.
Kasmād evaṁvidhā bhūtvā
jarājarjaritam patiṃ
tvam upāsse ha kalyāṇi
kāmabhogavahāṅkṛtam
Asamarthaṁ paritrāṇe
poṣaṇe ca cuscismita,
sā tvam Cyavanam utsājya
varayasvāikam āvayoh
Patyartham devagarbhāhe
mā vṛthā yāuvanaṁ kṛthāh,
evam uktā Sukanyāpi
surāu tāv idam abravit:
Ratāham Cyavane patyāu
māivaṁ māṁ paryaçaṅkithāh;
tāv abrūtām panas tv-enām:
āvām devabhiṣagvarau
Yuvānaṁ rūpasampannam
kariṣyāvah patiṃ tava,
tatas tasyāvāyoḥ cāiva
vṛṇoṣvānyatamaṁ patiṁ.
Etena samayenaṁ
āmantraya patiṁ cubhe;
sā tayor vacanād rājann
upasaṅgamya Bhārgavaṁ
UVACA VAKYAṂ YAT TÅBHYĀṂ UKTAṂ BHṚGU-SUTAṂ PRATI, TAC CHRUTVĀ CYAVANO BHĀRYĀṂ UVĀCA: KRIYĀTĀṂ ITI. BHARTRĀ ŚĀ SAMANUJJĀṬĀ KRIYĀTĀṂ ITY-ATHĀBRVĪT; ČRUTVĀ TADĀÇVINĀU VAKYAṂ TAT TASYĀH KRIYĀTĀṂ ITI ÜCĀṬU RĀJAPUTEṬṆ TĀṂ: PATIS TAVA VIṢATV-APAḤ; TATO 'MBHAÇ CYARANAH ČĪGHRAṂ RŪPAṬHI PRAVIVEČA HA. ĀČVINĀV API TAD RĀJAN SARAH PRĀVIṢATĀṂ TADĀ, TATO MUḤURTĀḌ UTṬĪRNĀḤ SARVE TE SARATAS TADĀ DIVYARŪPADHARĀḤ SARVE YUVĀṆO MRṬAUKUṆḌALĀḤ TULYAVEÇADHARĀÇ CĀIVA MANASAḤ PRṬĪVARDHANĀḤ TE 'BRUṆAN SAHĪṬĀḤ SARVE: VRṆIŚVANYATAMAṂ ÇUBHE ASMĀKAṂ ĪPSITAṂ BHADRE PATITVE VARAVARPĪṆI YATRA VĀPY-ABHIKĀMĀṢI TAM VRṆIŚVA SUCOḤHANE, ŚĀ SAMĪKṣYA TU TĀṆ SARVĀṂS TULYARŪPADHARĀṆ STHITĀṆ NIĆOĆITYA MANASA BUDDHYĀ DEVI VAVRE SVAKAṂ PĀṬIṂ, LABDHVĀ TU CYAVANO BHĀRYĀṂ VAYO RŪPAṆ CA VĀṆCHITAṂ
Hṛṣṭo 'bravīṅ mahātejās
tāu Nāsatyāv idaṁ vacah:
yathāhaṁ rūpasampanno
vayasā ca samanvītaḥ
Kṛto bhavadhyāṁ ṛṛddhah san
bhāryāṁ ca prāptavān imaṁ
tasmād yuvāṁ kariṣyāmi
prītyāhaṁ somapītīnāu
Miṣato devarājasya,
satyam etad bravīmi vām;
tac chrutvā hṛṣṭamanasānu
divāṁ tāu pratijagmatuh,
Cyavanaḥ ca Sukanyā ca
surāv iva vijahratuh.

"Once on a time, O king, those celestials, namely, the twin Ācūwins happened to behold Sukanyā, when she had (just) bathed, and when her person was bare. And seeing that one of excellent limbs, and like unto the daughter of the lord of celestials, the nose-born Ācūwins neared her, and adressed her, saying, — O thou of shapely thighs, whose daughter art thou? And what doest thou in this wood? O auspicious one, O thou of excellent grace, we desire to know this,— do thou therefore tell us. — Thereupon she replied bashfully unto those foremost of celestials, — Know me as Saryāti's daughter, and Chyavana's wife. — Thereat the Ācūwins again spake unto her, smiling, — What for, O fortunate one, hath thy father bestowed thee on a person who is verging on death? Surely, O timid girl, thou shinest in this wood like lightning. Not in the regions of the celestials themselves, O girl, have our
eyes lighted on thy like. O damsel, unadorned and without gay robes as thou art, thou beautifiest this wood exceedingly. Still, O thou of faultless limbs, thou canst not look so beautiful, when (as at present) thou art soiled with mud and dirt, as thou couldst, if decked with every ornament and wearing gorgeous apparel. Why, O excellent wench, in such plight servest thou a decrepit old husband, and one that has become incapable of realising pleasure and also of maintaining thee, O thou of luminous smiles? O divinely beautiful damsel, do thou, forsaking Chyavana, accept one of us for husband. It behoveth thee not to spend thy youth fruitlessly. —

"Thus addressed, Sukanyā answered the celestials, saying, — I am devoted to my husband, Chyavana: do ye not entertain any doubts (regarding my fidelity). — Thereupon they again spake unto her, — We two are the celestial physicians of note. We will make thy lord young and graceful. Do thou then select one of us — viz, ourselves and thy husband — thy partner. Promising this, do thou, O auspicious one, bring hither thy husband. — O king, agreeably to their words, she went to Bhrigu's son, and communicated to him what the two celestials had said. Hearing her message, Chyavana said unto his wife, — Do thou so. — Having received the permission of her lord (she returned to the celestials) and said, — Do ye so. — Then hearing her words, viz, — 'Do ye so, — they spake unto the king's daughter, — Let thy husband enter into water. — Thereat Chyavana, desirous of obtaining beauty, quickly entered into water. The twin Aświns
also, O king, sank into the sheet of water. And the next moment they all came out of the tank in surpassingly beautiful forms, and young, and wearing burnished ear-rings. And all possessed of the same appearance, pleasing to behold, addressed her, saying — O fortunate one, do thou choose one of us for spouse. And, O beauteous one, do thou select him for lord who may please thy fancy. — Finding, however, all of them of the same likeness, she deliberated; and at last ascertaining the identity of her husband, even selected him.

"Having obtained coveted beauty and also his wife, Chyavana, of exceeding energy, well pleased, spake these words unto the nose-born celestials, — Since at your hands, an old man, I have obtained youth, and beauty, and also this wife of mine, I will, well-pleased, make you quaffers of the Soma juice in the presence of the lord of celestials himself. This I tell you truly. — Hearing this, highly delighted, the twins ascended to heaven; and Chyavana and Sukanyā began to pass their days happily, even like celestials." (Roy.)

D. The Lokapāla's.

As Lokapāla's 8: Guardians of the world, 4 are named in III,2138, cfr. 2127, 2140 follow. (Manu, V,98 has 8).

Evam ukte Nāiṣadhena
Maghavān abhyabhāṣata:
Amarān vāi nibodhāsmān
Damayantaratham āgatān,
Aham Indro 'yam Agniṣ ca
tathāivāyam Aśvamedhaṁ patih
çarīrāntakaro nṝṇāṁ.
Yam o 'yam api pārthaṁva,
Tvaiṁ vai samāgatāṁ asmān
Damayantyāṁ nivedaya:
Lokapālamahendrādyāh
sabhāṁ yānti didraxavah,
prāptum ichanti devāṁ tvam
Çakro 'gnir Varuṇo Yamah.

o: When this was said by the Nāsiṣadhā, Maghavat answered: know that we are immortals who have come for Damayanti’s sake, I am Indra, and this is Agni, and this likewise is the lord of the waters; and this, o chief, is Yama who destroys men’s bodies, let it be known to D. that we have come: the Guardians of the world, Mahendra and the others will come to the meeting desirous of seeing (thee), the gods wish to win thee, Çakra, Agni, Varuṇa (and) Yama.

But in III,1670 Kuvera is inserted instead of Agni. In III,1617 Rāvaṇa, alluding to himself says that he is renowned in being known as the 5th Lokapāla, which proves that ordinarily there are only 4.

Concerning 1. Indra and 2. Varuṇa see above, about 3. Agni see below.

4. Yama.

This god’s more frequently recurring names are besides Yama (XIII,3509) the following: Pitṛāja (I,7077. XIII,4495. VII,4574), Pitṛnāṁ prabhū (XII,4495). Pitṛnāṁ icvara (III,10658), Pitṛnāṁ samāvartin (XII,7552), Pretarāja (III,11849) and the like; further Vāivasvata (XII,4495. XIII,3500).
He is called Yama, it being he who keeps mankind in check:

Yamo yaçehati bhûtâni
sarvâny-evâviçeṣatah. XII,3446. III,16781.

D: Yama controls all beings without distinction.

Gatah sa bhagavân devah
prajâsaṃyamano Yamah. III,18813.

Pitrâja he is called because he rules in the kingdom of the dead, the pitr’s or the ancestors, and Vâivasvata as the son of Vivasvat, Vivasvata-suta, Vivasvata-tanaya D: son of the shining sun (III,16788).

As son of the sun one would suppose that he would keep in the neighbourhood of the sun, but on the contrary

his Kingdom, it is true, is in the South, but under the earth (V,3778. VIII,2102. XIII,4661. III,1880. 11843). In V,3782 the South is called Yama’s second door, cfr. first door at the beginning of the former chapter. His kingdom has many names: Yama-râṣṭra (IX,759. VII,1447), -xaya (II,1427. XII,163. 11128), -sâdana (I,1710. 1728. 4143. VII,5844); also Pitriloka (V,1581) and Mahâ-niraya (XII,19073).

In this realm is the river Vâitaraṇî (V,3793) and the Râurava-hell (XIII,4625).

His dwelling, called Saṃyamana, is described as being marvellously beautiful (III,11843) and his Assembly-hall, sabbhâ (II,311 follow.) which was built by Viçvakarman shines like bright gold. Here is neither sorrow nor decrepitude, neither is there hunger or thirst, but all you can wish for is to be found there, and many sages and kings assemble there to pay homage
to Yama. And there is singing, dancing and merriment from Gandharva's and Apsaras'es. Such is the high Pitṛ-king's assemblage.

İḍṛçī sā sabhā rājan
Pitṛājño mahātmanah II,352.

His person is described as being dark, ċyāma, (III,16812), with red eyes, lohitāxa, (XII,421), with a dreadfully shaped body, ghorarūpa, (III,14360), with majestic manners, puruṣa mahāujas (III,16818). In III,16750 his appearance is thus depicted:

Muhūrtād eva çapaçyat
puruṣam raktavāsasam
baddhamāuliṁ vupuṣmantar
ādityasamatejasam
Čyāmāvadātaṁ raktāxam
pāçhastaṁ bhaya váhāṁ
sthitaṁ Satya vatah pārçve
nirixantam tam eva ca.

ο: Suddenly she saw a man in red clothes with his hair tied up on the top of his head, of great size, shining like the sun and of bright blue colour, with red eyes, holding a noose in his hand, striking her with terror, standing by the side of Satyavat and gazing at him.

His wife is named Dhūmornā (XIII,7637). Daxa prajāpati gave 10 of his daughters to Yama (I,2577). But in XII,222 Çṛi is named as being his consort, thus also in I,2578.

His messengers, puruṣa, are described as wearing black apparel, having red eyes, bristling hair, and legs, eyes and noses like a crow (XIII,3399).
His charioteer, sārathi, is called in ΧII,12085 Rōga, sickness.

His weapons are a staff, daṇḍa (I,7077), Yama-daṇḍa (IX,3209, 151. VII,69115. V,7271. ΧII,428), and a noose, pāça, (VII,1617. ΧI,16755).

Yama has two four-eyed dogs, offspring of Saramā who in ΧΙΙI,14487 is called mātā cuṇām devī and in I,672 devaçuṇī; cfr. Monier-Williams in Ind. Antiq. 1877. p.313.

Most of the names of this god indicate two sides of his character:

a. He is the God of death who destroys life in man, therefore he is called Lokāntakṛt (ΧIII,1672), Kālāntaka-Yama (ΧIII,878), Yamāntaka (I,690), Antaka (I,1617. V,2259), wherefore he is also accompanied by Mrtyu, death, and is surrounded by hundreds of dreadful diseases (ΧIII,4550) and his messengers, Yama-dūta (ΧIII,8419, 16780) who execute his commands, lead the fatigued through a barren district, where there is neither shade nor water, on to Yama (ΧIII,13997).

To die is called to go to Yama’s mansion (ΧIII,451), to kill to send to Yama’s mansion (ΧIII,1560).

b. Secondly he is as Pretarāja, the king of the dead, (I,2063. ΧIII,11849), the just judge, Dharmarāja (I,976. ΧIII,16074, 16788), Dharmendra (VII,168), before whose throne all must meet (ΧII,12678), but they must go there singly without friends or relatives, their deeds only accompany them (ΧII,12089). And he is not only wise in dharma, but he is himself Dhārma (ΧII,7079), and the whole world has its root in dharma

sarvo hi loko urṇa dharmamūlah ΧII,4407.

And as the avenger he is himself Daṇḍa (ΧII,434).
As ruler of Pitrloka, the world of ancestors, he is, as a king, gracious towards the just, and punishes the unjust (XII,2578, 7552. V,3793. XIII,4856), and dāṇḍa is the symbol of his righteous judgements and chastising power, and on these heaven and earth rest. (XII,425 follow).

Dāṇḍah caṣṭi prajāh sarvā
daṇḍa evābhīraṇaṭi
daṇḍah supteṣu jāgarti
daṇḍam dharmāṇi vidur budhāh XII,425 = Manu VI,18.

:o: The staff rules over all creatures, the staff protects (them all), the staff watches the sleeping, the staff acknowledge the wise to be dharma.

Dāṇḍe sthitāḥ prajāh sarvā,
daṇḍe sarvāṁ vidur budhāh,
daṇḍe svargo manuṣyāṇāṁ
loko 'yaṁ ca pratiṣṭhitah XII,466.

:o: To the staff all beings are subject, all things depend on the staff say the wise, by the staff stand Svarga and this world of mankind fast.

In XIII,3505 follow. the delightful regions and dwellings are described to which the righteous come after death.

As a specimen of the punishments of Hell we mention the following:

Yo lubdhah sabhrçaṁ priyānṛtaç ca manuṣyāṁ
satatanikṛtvacanābhīrātih syāt
Upanidhibhir asukhakṛt sa paramanirayago
bhṛcaṁ asukham anubhavati duṣkṛtakarmaṁ,
Uśnaṁ Vāitarāṇiṁ nadīm
avagāḍho 'sipatravanabhinnagātraḥ
Paraçuvanaçayo nipatito
vasatī ca Mahāniraye bhṛçārttah. XII,13074.

That man who is led by desire, who is dishonest, is fond of base language, who causes distress having property in charge (?), he goes to the greatest hell and suffers great distress as one who has practised misdeeds; sunk in the hot stream, Vāitaraṇīm, his limbs wounded in the sword-leaved forest, lying there fallen in the forest of axes, he lives frightfully tortured in the great hell.

In III,2552 is related, how Agaṣṭya sees his forefathers in hell, hanging in a cave head downwards, and how they might be saved (for the Deva-world) if he marries and has a son who can continue the descent of the family.

According to XII,525 there are two roads: one leading to the Pitr's, and one leading to the Deva's. In XII,1069, 1131, 5417 the Pitr's and the Deva's are likewise opposed to one another, but in II,460 follow. It is said that Pitr's, of whom there are 7 classes, serve Brahmā in heaven.

Yama's Deeds.

One of the most charming episodes in the Mahābhārata is the tale of the faithful woman Sāvitrī to whom Yama from pity gave back her husband, restoring him to life again.

King Aśvapati's daughter Sāvitrī who was as beautiful as Ćrī chose Satyavat for her husband. He was the son of king Dyumatsena who was blind and lived in the forest having been despoiled of his kingdom by his enemy. The divine sage Nārada told her
father that Satyavat amidst all his virtues had one fault, and that was that at the end of a year he would die. When king Ácvasati heard this he said to Sāvitrī: go and choose another, but Sāvitrī did not waver, and Nārada approved of her choice. She married Satyavat and clothed herself in bark and red garments, and by her helpfulness and solicitude and unselfishness she won all hearts. Life in the hermitage ran smoothly and peacefully, but Sāvitrī pondered night and day unceasingly on Nārada’s words, and penances emaciated her. Then when one day Satyavat, at the time the sands of his life had nearly run out, took his axe and went into the forest to fetch wood, Sāvitrī followed her husband with smiles on her lips at the sight of the flowering wood and the clear rivers, but pained in her heart with sorrow. And Satyavat said to her: look at these divine rivers and these gorgeous flowering trees! But Sāvitrī’s thoughts dwelt only on Nārada’s prophecy. And Satyavat plucked fruit and began to cut the branches off the trees, but as the exertion made him perspire, and his head began to ache, he approached his wife, saying: I should like to rest and sleep a little. So Sāvitrī sat down on the ground and laid his head on her lap. The next moment she saw a man coming who was dressed in red clothing, he had a diadem on his head and a noose in his hand. He came close to Satyavat and stood looking at him. Then Sāvitrī laid her husband’s head gently on the ground, and as she rose said tremulously and in a sorrowful tone: thou art a god, tell me, what is thy will. Yama answered: yes I am Yama; your husband’s days are ended, and I have come to lead him away, that is my errand. Sāvitrī
replied: I have heard that thy messengers come to fetch mortals, how is it that thou thyself hast come? And Yama answered: this prince is very virtuous, therefore I have come myself. And Yama drew forth the dead man's soul and began to lead it towards the south. But Sāvitri followed him. Yama said: go back Sāvitri, and mourn for thy husband, thou art now freed from thy duties towards thy lord, and thou canst not accompany us. But Sāvitri replied: where my husband goes there will I follow him, that is the eternal law. Yama answered: thine argument pleases me, choose a gift from me, and with the exception of thy husband's life, whatsoever it be, it shall be granted. And Sāvitri asked first that her father-in-law might have his sight and his kingdom restored to him, and Yama answered: so be it! She asked next that her father might have a hundred sons to propagate his race, and Yama consented also to this desire, but reminded her at the same time that she must really go back now as she had already come too far. But Sāvitri said: the last wish you granted me cannot be fulfilled without my husband, therefore I pray thee give me his life, without him I am as one dead, and do not even desire heaven, thou hast thyself promised me a hundred sons, and yet thou wilt take my husband from me, let Satyavat live that thy promise may be fulfilled. Then at last Yama gave way, and Sāvitri got back her husband.

E. The Marut's, the Gods of the winds.

The etymology of the word Marut is uncertain. Marut comes perhaps from mar— to shine, see Grassm. Wörterbuch. The Marut's are often named in the Ma-
hābhārata, generally combined with other deities as in III,1768. VI,1258, 1360. Hariv.,441, 11050, 12112 etc., but particularly together with Indra who in consequence is also called Ma'rutvat.

Marudbhih saha jetvarin
Bhagavan Pākaçasanah
ekākam kratum ahṛtya
catakṛtvah Çatakratuḥ
dhūtapāpmā jitasvargo
lokān prāpya sukhandayān
Marudgaṇair vṛtah Çakraḥ
cuçubhe bhāsayan diçah. XII,1198.

ο: Having conquered the enemy together with the Marut's and after having made a hundred sacrifices one after another, Çatakratu having shaken off his sin and conquered Svarga and obtained worlds of gladness, surrounded by crowds of Marut's Çakra shone while lighting up all the quarters of the heavens.

See furthermore XIII,916. XIV,1476. III,11592, 14782.

The accounts in V,3808 and in IX,2218 about the origin of the Marut's are equally absurd and equally disgusting, according to the first they would also be Dāitya's.

In XIII,5315 seven Marut's are spoken of (cfr. IX,2232), and in V,1225 Marīci is mentioned as the most distinguished of them. According to this the Marut's would be identical with the Prajāpati's.

Their function is to protect Indra in his battles with his enemies (VIII,4208).

F. The Pitṛ's. See above under Yama.
G. The Prajāpati's. See above under Brahmā.

H. The Ṛbhū's.

The Ṛbhū's constitute the highest class of the gods. They neither need sacrifices nor amṛta. They are entirely without desire. They are superior both to happiness and to misery. They are eternal gods who survive every kalpa (aeon), therefore even the Deva's desire that state. In III,15457 we read:

Teṣāṁ tathāvidhānān tu
lokānāṁ munipuṅgava
upary-upari lokasya
lokā divyā gunānvitāh,
Purastād brāhmaṇās tatra
lokās tejomayāḥ ācāvah
yatra yānty- Rṣayo brahman
pūtāḥ svāih karmabhīḥ ācāvāh,
Ṛbhavo nāma tatrānaye
devanām api devatāḥ
tesām lokāḥ paratāre
yān yajantiha devatāḥ
Svayamprabhās te bhāsvanto
lokāḥ kāmadughāḥ pare,
na teṣām strikṛtās tāpo
na lokācīvaramatsarah,
Na vartayanty-ahutibhīs
te nāpy-amṛtabhojanāḥ
tathā divyaçarīrās te
na ca vigrahamūrtayaḥ,
Na sukhe sukhakāmās te
devadevāṁ sanātanaṁ
na kalpa-parivarteṣu
parivartanti te tathā,
Jarā mṛtyuh kutas teṣām
harṣah prītih sukhaṁ na ca
na duhkhaṁ na sukhaṁ cāpi
rāgadveśāu kuto mune,
Devānām api Modgalya
kāṅkhitā sā gatiḥ parā,
duṣprāpā paramā siddhir
agamyā kāmagocarāih.

0: But above each separate world of these thus conditioned worlds are the divine spheres with the highest virtues; above all are there the brahmanic worlds, the glorious, the beautiful, where Rṣi’s go when purified by their works. There are other godheads among the gods there, Ribhu’s by name their worlds are still higher, and even the gods here worship them, self-luminous are these shining worlds that yield all that one wishes for, the eminent (beings here) have no lust called forth by women, neither do they thirst for worldly power; they do not live by sacrifices and do not partake of Amṛta, they have divine bodies and not material forms; they do not seek pleasure in happiness these eternal gods of gods, neither are they whirled about in the rolling world’s revolutions (kalpa), they do not know old age and death, nor amusement, joy and gladness, not pain nor happiness, nor love and hate; sought by the gods themselves is that high elevated station which is difficult to reach, the highest perfection which cannot be acquired by those who are governed by their passions.
I. The Rṣi’s.

Different Rṣi’s are often mentioned in the MBh., sometimes in a general way as Rṣi’s, ṛṣi, and Great-Rṣi’s. mahārṣi, and sometimes especially as Deva-Rṣi’s, devarṣi (XVII,108), Brahman-Rṣi’s, brahmarṣi (III,11089), and King-Rṣi’s, rājarṣi (XII,634). Of the first mentioned there are said to be 7 with Vaciṣṭha at their head (III,11855).

Supta devarṣayās tāta
Vaciṣṭha-pramukhās tadā, cfr. XII,12722 follow.

These must therefore be identical with the 7 Prajāpati’s, cfr. supra.

Amongst the great number of Rṣi’s Bhṛgu (XII,96) Vṛhaspati, the teacher of the gods (I,3341) and Nārada (I,3192) are most frequently named.

About the different practices of the different sorts of Rṣi’s see XIII,6485 follow.

J. The Rudra’s.

The Rudra’s or the Storm-gods are said in XII,7540 to be sons of Dharma (Yama), and in XII,4488 to have Icāna (Civa) as their protector, goptar. They are 11 (III,10667) in number, named in I,2565 thus:

Mr̥gavyādhaḥ ca Sarpaḥ ca
Nirṛtiḥ ca mahāyaḍāḥ
Ajāikapād-Ahirbudhnyah
Pināki ca parantapah
Dahano ’tṛheqvaraḥ cāiva
Kapāli ca mahādyutih
Sthānur Bhagaḥ ca bhagavān
Another list different from this is to be found in XIII,7090, cfr. Wilson, V.P. p.121. But in XIII,934 it is said that 1100 Rudra's praised Maheçvara.

Rudra-Çiva.

In the Çiva-myth there is a remarkable duality, and it is not easy to explain wherein it has its origin.

In all likelihood the myth is a nature-myth which has arisen from the contemplation of the workings of nature with her manifold changes of character; and I am inclined to think that it must be understood as being originally an expression for, and a description of living nature in a mountainous district, with its often great contrasts between the inclement winter season, with its icy atmosphere and sparkling snow, and the balmy summer time delightful with its rich vegetation, and its coolness in opposition to the burning heat in the valleys below.

But this does not exclude the possibility of the myth having gradually altered in character, and the reason of its alteration from roughness to smoothness may lie in the change of disposition in the Hindu's themselves, after having removed from the north-west provinces, with their severe climate, to the valley of the Ganges, and from being a people divided in clans had become a community with social-ethical institutions, and with ascetism as the principal feature of their religious life.

That however Rudra is the oldest part of the myth is clearly shewn from the name of Rudra so frequently occurring in Rigveda, while Çiva is only used as an adjective in the sense of bringing good fortune, being gracious.

Çiva is most often in the Mahābhārata called Maha-
deva the great god (II,1642. III,11985. VII,3635) or Devādeva, god of gods (III,11985), but he has, however, many other names concerning which see below.

He is a son of Brahmā, sprung from his forehead, lalāṭaprabhava (XII,13705, 13728); but according to III, he sprang from Viṣṇu's forehead.

He dwells on the holy Himavat.

Here on the ridge of Himavat the mighty master always sits, shining like the fire at the end of a Yuga (V,8858). On the north side of Mount Meru is a lovely Karṇikāra-wood, full of flowers from all seasons of the year; there, surrounded by divine beings, Paśupati, Umā's husband, rejoices (VI,318. XIII,5399). In XII,10212 we find him on a horn of the mountain Meru called Sāvitra, and in VII,3465 on Mount Mandara.

He has fiery red hair (harikeṇa, vīlohitā) which flames like the sun (III,12399. VII,3522. X,258).

He has four faces, caturmuṣṭha, which he acquired in the following manner: Brahmā once created a beautiful woman named Tillottamā by extracting from each pearl (or costly thing) a small portion. Then this woman came, incomparable in shape and with a radiant countenance, and walked round Mahādeva and tempted him, and on whichever side she approached him there appeared a handsome face on his person. The three faces that turn towards east, north and west, are mild like the moon, but that which turns to the south is harsh. With that which turns to the east he rules, with that which turns to the north he is joyful to gether with Umā, the countenance he turns to the west is mild and brings gladness to all living creatures, but
that which turns to the south is terrible and destroys all beings (XIII, 6390 follow. 6384).

He has three eyes and is therefore called trinetcra, tryambaka (III, 11984. XII, 10357. VII, 1579, 2875, 9824. Kālidāsa's Meghadūta, V, 58), tryaxa (III, 1518. VII, 9629. VIII, 4969. XII, 10193), trinayana (Kālidāsa's Meghadūta V, 59). They shine like three suns (XIII, 840). In X, 1251? it is said that Sun, Moon and Agni are his three eyes.

How Čiva came to have a third eye is related in XIII, 6362: To Hara came one day under a shower of flowers the beautiful daughter of the mountain (Umā) and standing behind him, smilingly and in jest put her hands suddenly over his eyes. Straightway everything was veiled in darkness and all life seemed to be extinguished. People trembled from fright; and as the lord of all beings had shut his eyes, the world was apparently without a sun. But the darkness soon disappeared, for a third eye flamed forth like a sun on his forehead. There is another version in XII, 13205.

He has a blue neck and is therefore called Nilakanṭha (II, 1641. XIII, 843, 1164), likewise Čitikanṭha (X, 953. Kālidāsa's Kumāra-S. II, 61) and Črikańtha (XII, 13705).

There are different reasons given for his having a blue neck. Sometimes it is said that it was because he swallowed the strong poison, Halāhala, which came forth when the gods and the Asuras churned the ocean (see above), sometimes it is accounted for by Indra having thrown his thunderbolt after him (Čiva) (XIII, 6397), a third version is that he was bitten by the snakes that darted out from Učana's hair (XII, 13205 follow., conf. 10680).
He has ten arms (XIII,1154).

He is clothed in skins (II,1043. X,256), especially in tiger skins (XIII,981). He is called the white one (VII,2858), for according to XIII,844 he wears a shining white garment, and his wreaths, shoulder cord, bull and banner are all of them white (XII,10984). And he bears the moon on his head as a diadem (X,261. XIII,846).

His conveyance, vāhana, driven by Kāla (III,14546), is a white bull, vrṣa, vrṣabha (II,415), which Brahmā gave him both as chariot and banner (XIII,6401). It has a huge body and beautiful honey-brown eyes. Its neck is very thick. Its horns are as hard as adamant, with their sharp red points it tears up the earth (Kālidāsa's Meghad. V,52). It has broad shoulders, sleek sides and a black tail, and it is decorated with a golden girth. Its hump resembles the top of a snow mountain. On this bull Devadeva sits with Umā (XIII,831). Another account says it was the sage of the gods, Daśa, who gave the bull to Cīva XIII,3723). He is therefore called Vṛṣāṅka, i.e. he whose emblem is a bull (III,10907. XIII,539, 6300. Kālid., Kumāra-S. III,14) and Vṛṣabhadhvaja, he who has a bull on his standard (III,1834).

His favourite weapon is the dreadful spear Pāçupata, the eternal weapon, with which Maheçvara killed all the Daityas in battle. At the end of a Yuga, it destroys (saṁbarate) the whole world. Mahādeva gave it to Arjuna, after he had fought with him (III,11935. VII,2838. XIII,851). It is also called Brahmaçiras (I,5306. III,1644).

His battle-axe, paraçu, has a sharp edge. He gave it to Rāma, who destroyed the Xatris with it (XIII,864).
His bow, coloured like the rainbow, called Pināka, is a mighty serpent with seven heads, a big body, sharp and very poisonous teeth. It is always in his hand, so that he can assist the gods (XIII, 819, 6396). He is called Pinākin after his bow (XIII, 567, 7090).

The trident, triṣūla, commonly called the fork, Çūla, with which formerly King Mandhātar and all his army were annihilated (XIII, 8600), is also called Vijaya (III, 14551), has three sharp points. Mahādeva is named Çūlin after the fork (III, 1642. Kālid., Meghad. V, 34), Çūladhara (III, 1519) and Çūlapānin or Çūlapāni (V, 1993. III, 6055).

His wife is Uṃā (Kālid., Kumāra-S. I, 26), the younger daughter of the mountain-king Himavat (XII, 12169, Rāmāy. I, 37, 8). After Himavat had promised her to Mahādeva, the sage of the gods Bṛigū came and said „Give me this girl“, but Himavat answered: „Chosen is the excellent Rudra“. Then Bṛigū said, „Since I, who have chosen the girl, am rejected, thou shalt no longer be a bowl full of pearls“. And even up to the present day the sage’s word holds good (XII, 18229). Uṃā also bears the names Parvatī, daughter of the mountain (XII, 13220 foll. Kālid., Kumāra-S. I, 26), Durgā the unapproachable (see below), and Gaurī, the radiant white one (X, 258). After Uṃā Mahādeva is often called Uṃapati, Uṃā’s lord (XIII, 1164. III, 8636).

Mahādeva has a good friend Kuvera (II, 417), and like Kuvera he is also called Lord of gold. hiranyapati (XII, 10382), as they both rule over the rich-in-gold Himavat. The following quotation is in harmony with this

Namo hiranyagarbhāya
hiranyakavacāya ca
hiranyakrtacudaya
hiranyapataye namah.

ο: Honour to him who has gold inwardly, who has
a golden mail, a golden comb, honour to the Lord
of gold.

Mahādeva has many names and many shapes. But
his names and qualities are most frequently mixed
together, as if the principal thing was to enumerate as
many as possible to increase his importance and divinity
and make him the foremost of all, see for instance
XIII,749c, 880, 1144. XII,1034c; he is even, to be sure,
sometimes made out to be Brahma himself (XIII,1043,
590, 784 follow.) In XII,1034b. XIII,1143, 1296; it is
said that he has 1008 names, in XIII,607, that he
has a 1000 names and in different places he is said to
be bahurūpa, having many shapes, thus for instance
VII,961b. X,268. XII,1217a. XIII,726 follow. All these
names and shapes, some of which we have already
mentioned and of which we in the following will speak
of the most important, can however suitably be classi-
fied, as indeed the Hindu's themselves do, under two
definitions or forms, which may be seen from
XIII,750a-751c (conf. VII,959a), to this effect:

Dve tanū tasya devasya
vedajā brahmaṇā viduh,
ghorām anyām cīvām anyām,
te tanū bahudā punah.

Ugrā ghorā tanur yā sā
so 'guir vidyut sa bhāskarah
čīvā sāumya ca yā tv-asya
dharmas tv-āpo 'tha candramāh.
Atmano 'rdhan tu tasyagnih
somo 'rdham punar ucyate,
brahmacaryam caraty-ekā
civā yāsyā tanus tathā.
Yāsya ghoratamā mūrtir
jagat samharate tadā,
icvaratvān mahatvāc ca
Maheçvara iti smṛtah.
Yan nirdahati yat tīño
yat ugro yat pratāpavān
māṁsaçonitamajjādo
yat tato Rudra ucyate.
Devānām sumahān yac ca
yac cāsyā viṣayo mahān
yac ca viçvaṁ mahat pāti
Mahādevas tataḥ smṛtah.
Dhūmrarūpaṁ ca yat tasya
Dhūṛjaṭity-ata ucyate,
sa medhayati yan nityām
sarvān vai sarvakarmabhīh.
 Manusyaṁ chivam anvicchaṁs
tasmād eva Āivāh smṛtah.

0: This god has two shapes,
So teach the Brāhmaṇa's versed in the Veda's,
a terrible and a mild
and these shapes are again diversified.
That shape which is stern and frightful
that is fire lightning, and the sun,
but that which is mild and soft
that is dharma, water, and the moon.
Furthermore the one half of him is said to be
fire and the other half is the moon,
likewise it is said that the one form, that which is mild practises chastity.
Still further his most frightful apparition is the one which draws in the world; and on account of his sovereign might and power he is called Mahēśvara (the great Lord). Because he burns up (the world) because he is sharp, because he is severe, because he is flaming, because he eats flesh, blood and marrow therefore he is called Rudra.
And because he is very great amongst gods and because his domain is great and because he is omnipotent, therefore he is called Mahādeva (the great god). And because he has a dark shape, he is also called Dhūraṭi, and because he always, in all his works shows kindness to all mankind, wishing them happiness just therefore he is called Īśa.

To this duality must doubtless be added Īśa's being described as being half man and half woman.

a. As the severe, ugra (II,1642. X,252), the terrible, ghora (XII,10875), the appalling, vibhīṣaṇa (XII,10870) he appears mostly as Rudra, which clearly is his oldest name. Rudra probably means originally the howling one, from rud, to howl, shriek lat.: rudere. His laughter is frightful and hollow as the sound of the kettle-drum bhīmadundubhihāsa (XII,10889).

As the devastating power which sweeps away and destroys all things, he is named Hara and is identified
with sickness and death as well as with that all sweeping power which at last destroys all the universe. In XIII,1146 he is said to be sarvabhūtahara, he who sweeps away all beings, in X,249. XIII,6395, he is called Bhaganetrakara, in X,253 Daxakratuhara. His deputy is fever (XII,10250). He is disease (VII,2877), he is death (XIII,7497). He destroys all both good and bad (XII,2791). He is unborn (X,253). This world is made by him (III,1626). By him are all things created, say the sages, and he absorbs all things created at the Yuga-demolition (IX,2236). He draws in the whole world, saṃharati, at the end of a Yuga, and swallows up all things (XIII,841–43). Everything owes it origin to Mahādeva, VII,9468, but

Adbhayas stokā yānti yathā prthaktvam
tābhic cāikyaṁ saṅkhyāṁ yānti bhūyah
evāṁ vidvān prabhavaṁ cāpyayaṁ ca
matvā bhūtānm āṁ tava sayujam eti VII,9467.

o: Even as from water expanses single drops arise, and these again, at the destruction of the world mix with the waters, from whence they came, thus the wise man who reflects on the appearance and disappearance of all things becomes one with thee.

As belonging to the same feature of the nature of this god we must reckon all those names which define him as the Mighty Ruler, such as

Īcāna, the Ruler, (VII,2876. VIII,436. X,252. XII,4498).
Īcvara, the Lord. (X,253).
Mahēcvara, the great Lord, (V,8825. XII,10299).
Viṣvecvara, Lord of all, (III,7042).
Stḥānu, the Immovable, (VII,9628. X,252. XIII,843).
Vṛṣa, the Bull, (II,1842).
and I suppose also:

Giriṇa, the Mountain-dweller, (VII,9884. X,250).
Kālid. has Giriṇa. Lord of the Montains, see Bopp & B. R.
Paçupati, Lord over Beasts (wild ones? conf.
I,1165. II,1649. III,15855. VI,219), paçunāṁ pati (VII,2874,

As Destroyer Čiva is identified with Kāla, time
(conf. supra p. 62) and is therefore described as the
latter. Sa Kālas, he is Kāla (XIII,7497, 1161, 1188, 949) and
of Kāla it is said: Kāla is he in whose power we all are.

Sarvasya hi prabhuh Kālo
dharmatah samadārçanah,
yāuvanasthāmç ca bālāmç ca
vṛddhān garbhagatān api
sarvān āvipate mṛtyur,
evambhūtam idaṁ jagat. (XII,5718, 1175).

o: Kāla is everybody's master and looks justly with
the same eyes (on all) upon youths and infants on
the aged and even on those who lie in the womb,
Death comes to all, such is this world.

All are created and are swept away again and
again, by Kāla (XIII,96). Thou art the beginning of
the worlds, and thou art Kāla who absorbest them
(XIII,913). I am Kāla the Mighty Destroyer of the
world (VI,1273). Every action is accomplished at
the instigation of Kāla (XIII,67). The whole world is ani-
mated by Kāla, kālamāka (XIII,59).

In connection with this may be mentioned the
description of Čiva as the Hideous-one. He has ears
like spears, caṅkukarna, he is large-eared, mahā-
karṇa, he has ears like basins, kumbhakarṇa (XII,10330). He has frightful ears and eyes, ugraçravānadalārçana (III,10856), a misshapen mouth, vikṛtavaktra (XII,10371), a tongue like a sword, khāḍgajihva; large teeth, damśtrin, very sharp teeth (XIII,1165).

b. As the mild, the friendly, the merciful Mahādeva appears especially under the names of Čiva and Čaṅkara. Thus it is said of him in VII,9632:

\[
\text{Samedhayati yan nityāṁ} \\
\text{sarvārthāṁ sarvakarmasu} \\
\text{çīvam icchan manuṣyānām} \\
\text{tasmād eva Čivah smṛtah.}
\]

o: Because he always promotes all sorts of good fortune in all undertakings, since he wishes mankind happiness, just therefore he is called Čiva.

In VIII,4361 he is called: sarvabhūtaçivah Čivaḥ, the towards all beings friendly Čiva, in XIII,889: sāumyavaktradhara, he who has a mild countenance, in XII,5725: sarvabhūtāhite ratah, he who rejoices over the happiness of all beings. In XII,5675 the following occurrence is related:

A Brahman had at last been blessed with a son, but the child died shortly afterwards from convulsions, and the relations brought it to the churchyard. A vulture which had been called thither by their loud lamentations, said to them "Go home, it is of no use staying here, all must die". And the relations began to go away, at that moment a black jackal came out of his den and said:

"This child can perhaps come to life again, have you no love for it". Then the men came back. But
the vulture said: "Why do you turn back, what is the use of your lamenting?" Then the jackal and the vulture began to dispute together, and the relations did not know what to do. Then the great god Cāṅkara, at the instigation of his wife Umā, came, with eyes full of pitying tears and said to the men: "I am the bountiful, varada, Cāṅkara". And the men said: "Give our child life". And the god bestowed life for a hundred years on the child, and he also gave the vulture and the jackal something with which to satisfy their hunger.

Together with this may be mentioned those places where Mahādeva is described as being gay and fond of music, singing and dancing. In XII,10365 he is called saṁhṛṣṭa, the joyful, 10367 gītavāditracālin, acquainted with song and music, nartanaçila, devoted to dancing and to imitating drum music with the mouth, mukhavāditravādin. And his followers are just as merry (XIII,10906).

I think it most proper to place Čiva as Brahmaçārīn and practiser of penances under this the gentle side of his nature. In XIII,6396 he is said to be jaṭilō brahmaçārī ca lokānām hitākāmya, one who goes with uncombed hair and practises chastity because he wishes mankind's welfare, in VII,2879 that he is muṇḍa, shaved, in VII,3464 he is called tapasām yoni, the womb of penance, in XII,12331 Mahādeva is said to have undertaken heavy penances on Himavat, according to VII,2855 he is valkalājīnavāsas clothed in bark and skins, in XII,12335 it is said that he stood on one foot for a 1000 years, in X,253 he is called čmaçānāvāsin, he who lives at
crematories, in XII,10370 citibhasmapriya, he who is
fond of ashes from the funeral pile, and kapālahasta, he who holds a skull in his hand, XIII,6405
reads thus:

Medhānveṣi mahim kṛtsnam
vicarāmy-aniṣam sadā
na ca medhyataram kiścit
çmaçānād iha laxyate.

ο: Seeking a fit offering place I wander ceaselessly over
the whole earth, and there can be no better spot for
that than the churchyard.

Durgā, Čiva’s wife, has the same double character
as her husband, and many of her qualities seem to be
the same as his, so that she consequently appears as the
feminine side of his nature.

According to VI,803 she is kāntāravāsini, one who
lives in trackless places, in VI,800. IV,193 she is
said to be fond of strife and of the Asura Ma-
hiṣa’s blood, and according to VI,806. IV,180 she conquers
Dānava’s and Asura’s in battle. She is called Kālī
and Mahākāli, Kālī, the great Kālī, in VI,797, and
in IV,195 and in VI,803 she is said to be the great (everlast-
ing) sleep of all beings, mahānidrā dehinām.

On the other side she is Durgā, because she rescues
from care and want:

Durgāt tārayase Durge
tat tvam Durgā smṛta janaib,
kāntāresv-avasannānām
magnānā ca mahārṇave
dasyubhir vā niruddhānām
tvam gatih paramā nṛṇām. (IV,198.)
o: From want dost thou save, o Durgā, therefore art thou called Durgā by man; for those who are lost in trackless places, for those who are wrecked in the great ocean, for those who are distressed by bad beings for such people art thou the best refuge;

and in Mrčchakaṭikā ed. Stenzler p. 170 we read:

Holy Durgā! be merciful, be merciful!


Furthermore she is said to live on Vīndhyā (IV,195), on Mandara (VI,796). She is a daughter of Yaçodā (IV,179), she is descended from the cow-herd Nanda's lineage (VI,799. IV,179), and is a sister to Vāsudeva (IV,186). She has four faces and four arms (IV,186), wears a diadem, shining in all colours, and her emblem is a peacock's tail (IV,186).

Çiva's Heroic Deeds.

Among Çiva's renowned deeds we mention the following:

1) First that concerning Gangā Bhāgīrathī (VI,238. XIII,1784 foll.). Gangā is India's most sacred river, and those districts through which it flows are the holiest in the world. To live near it and bathe in its waters is sufficient alone to purify from all sin and conduct to heaven,¹ hundreds of offerings are not equal

¹ The holiness of the Gangā-river is acknowledged up to this day: when in 1881 the queen of the king of Siam was burnt on the funeral pile two silver pails with water from the Gangā were put on the pile.
in value to bathing in the Gangā. Even as snakes lose their poison at the mere sight of their enemy, the Garuḍa bird, so are you freed from all sin at the bare sight of the sacred stream. By bathing in Gangā you not only deliver yourself from sin but also help your forefathers (the Pitri's). They who were just on the point of sinking into hell on account of their heavy sins, may be saved by the waters of Gangā. When one sees the river swarming with swans and other aquatic birds, its banks beautified by delightful pastures adorned by herds of cattle, then even Heaven loses its attraction, and by living on its banks one enjoys greater happiness than in Heaven.

Meroh samudrasya ca sarvaratnaiḥ saṁkhyōpalānām udakasya vāpi čakyaṁ vaktum nēha Gaṁgājalānām guṇākhyānaṁ parimātum tathāiva (XIII.185c).

One may perhaps be able to count the stones of Mount Meru, and perhaps measure the water in the ocean with all its pearls, but to measure all the virtues of Gangā's water is impossible.

Gangā was Himavat's eldest daughter. Her younger sister was named Umade. Concerning Gangā the following event is related (Rāmāyaṇa I.46–48, Bombay ed. 1888. Mahābh. III.883).

King Sāgara in Ayodhya had 60,000 sons. While they were searching once for a horse that had been stolen from a sacrifice of horses, they met the sage Kapila. They accused him of having stolen the missing horse, and in consequence he, in his anger, transformed them to ashes. Only by the aid of Ganga's holy waters
could they again come to life. It was Sāgara's great-great-grandson, Bhagīratha who at last succeeded in bringing the stream Ākāṣa-Gaṅgā, Vyoma-Gaṅgā, (Air-Ganges, Heaven-Ganges), down from heaven, and its violence was only restrained by Čiva receiving it in the curls of his hair. This tale is often referred to in Mahābhārata, thus it is said in VI,225:

Tām dhārayāṁ āsa tadā
durdharāṁ parvatair api
çataṁ varṣasahasrāṇāṁ
çirasāīva Pinākadhūk

ō: Her, who is difficult to bear even by mountains, bore after this the holder of Pināka (Čiva) on his head for a hundred thousand years, and in V,385:

Atra Gaṅgām Mahādevah
patantīṁ gaganāc cyutāṁ
pratigṛhya dadāu loke
mānuṣe, brahmavittama

ō: Here Mahādeva received the down-pouring, from heaven sent Gaṅgā (Ākāṣa-Gaṅgā, Vyoma-Gaṅgā), and gave her to the world of man, o thou who is full of Brahmaknowledge,

and in III,284:

Eṣā Bhagīrathī puṇyā
devagandharvasvēvitā
vāterītā patākēva
virājati nabhastale
Pratāryamāṇā kūṭeṣu
yathānimmeṣu nityaçah
cilātaleṣu santrastā
pannagendravadhūr iva
Daxināṁ vāi diçāṁ sarvāṁ
plāvayanti ca mātryvat
pūrvaṁ Čambhor jaṭābhraṣṭā
samudramahīśī priyā.

3: That holy Bhāgīrathī, who is worshipped by gods and Gandharva’s shines far and wide over the heavens like a pennant fanned by the wind, it is perpetually conducted downwards over the lower mountain tops, lying like a serpent king’s mistress, trembling on the rocks, she, the dear queen of the sea overflows all the southern district (nourishing it) like a mother after having first streamed from Čambhu’s (Čiva’s) hair. See further III,10007. XIII,1830.

2) Daxa’s offer or Čiva’s wrath. After Kṛta-Yuga’s expiration the gods wished to institute an offering and consequently made preparations for the same in accordance with the instructions of the Veda’s. Prajāpati-Daxa, a son of Pracetas (XIX,12914), undertook the sacrifice and performed it on Himavat, in that place where Gangā bursts forth from the mountains; but the gods themselves decided who should have a part of the sacrifice. Not knowing Rudra intimately, they did not give him anything. So Rudra went angrily to the place of sacrifice and took his bow with him. Instantly the mountains began to shake, the wind left off blowing, the fire would not burn, the stars glimmered in fear, the sun lost its glory and the moon its beauty, and all the air was enveloped in thick darkness. Then the gods were frightened. Čiva shot right through the sacrifice, which in the shape of a hart took flight to heaven
together with Agni. When the sacrifice had vanished the gods lost their senses and all things were obscured. Čiva in his wrath broke Savitar’s (the sun’s) arms and Pūṣan’s teeth, and tore Bhaga’s eyes out with his bow. Then the gods and the different parts of the offering took flight, and when Čiva had driven them all away, he laughed. But when a word spoken by the immortals rent his bow-string, the gods immediately sought the bowless deity and tried to appease him. His temper softened, Mahādeva threw his anger into the sea, gave Bhaga his eyes, Savitar his arms and Pūṣan his teeth again, and order was once more restored. From that time Čiva was allowed the melted butter as his part of the sacrifice.

Thus this tale is related in its simplest form in X,786.

In close conformity with this is the story in VII,2545. A more elaborate and, apparently, later description is found in XII,10572 foll. and XIX,12812 foll. There are a number of references to the myth in different parts of the Mahābhārata, for Ex. III,1837. X,253. XIII,7468 etc., likewise in Rāmāyāna.

3) Kāma’s Incorporeity. Kāma (from kam, to love), also called Manmatha, he who confuses the mind, Madana the intoxicating, Kandaṇpa the proud? (conf. Kathā-Sarit-S., Tawney’s transl. vol. I, p.155) and Anaṅga the Incorporeal, is the god of love, who according to XIX,270:

Gandharvāpsarasānāṁ cāiva (read: ca)
Kāmadevaṁ tathā prabhūṁ

is lord over Gandharva’s and Apsarase’s.

It is related of him that once, while Čiva was rapt
in prayer, he tried to excite his love for Pārvatī, so that he (Civa) might beget a son who should be able to overthrow the Dāitya Tāraka, who had conquered all the world. But Civa was offended at the interruption to his devotions, and with a single glance of his eye he turned Kāma to ashes, see Kālidāsa's Kumāra-Sambhava 3. sarga. This incident is referred to in XII between v. 6275 and 6280, where it says:

Kāmam abhivartamānām anaṅgatvena ṝamāṁ anayat

o: He overpowered Kāma who attacked him, by rendering him incorporeal. In I,5888 it says:

Anaṅgena kṛte doçe
nēmāṁ garhitum arhasi

o: If it is Anaṅga's fault
then you ought not to blame her.

In I,7280 it is said:

Dṛṣṭvāiva tām Arjunasya
Kandarpah samajāyata

o: When Arjuna saw her, he fell in love with her.

In III,2085, it is said of Nala:

Kandarpa iva rūpeṇa
mūrtimāṁ abhavat svayaṁ.

o: In personal beauty he was Kandarpa personified;
and in III,2131:

Atha devāḥ pathi Nalāṁ
dadṛṣur bhūtale sthitāṁ
sāxād iva sthitāṁ mūrtyā
Manmathāṁ rūpasampadā.

o: Then the gods saw Nala standing on the ground in form and beauty Manmatha to the life.

4) Bhaga's eyes. Civa is often named as the
one who killed Bhaga, and the putting out of Bhaga’s eyes is particularly referred to; thus he is designated in VII,352 Bhagaghna, in II,492 Bhaganetrahan, in X,249 Bhaganetrahara, in III,1634, 15857 Bhagane-tranipatana, and in XIII,7475 it is said:

Bhagasya nayane kruddhah
prahareṇa vyaçtayat.

o: With one blow he in his wrath destroyed Bhaga’s eyes.

5) The Asura Andhaka is also often spoken of as being killed by Čiva (VII,3575, 9402. XII,10357. XIII,905).

6) The destruction of the three fortresses, Tripura, Čiva’s most remarkable exploit, is connected with the war between the gods and the Asuras, in which he and his son Kārtikeya (III,1450) took an active part.

Asurāṇāṁ purāṇy-āsāṁ
triṁ viṁvavatāṁ divī:
āyasāṁ rājataṁ cāiva
sāuvarṇam api cāparaṁ,
Nācakat tāni Mahavā
bhettum sarvāyudhair api,
atha sarve Mahārduṇḍam
jagmuḥ caraṇam arditāḥ. VII,9555. XIII,7482.

For the mighty Asura’s had three fastnesses in heaven, one of iron, one of silver, and one of gold. Vidyumnālin ruled in the first, Tārakāxa in the second, Kamalāxa in the third. Even Maghavat (Indra) with all his weapons could not conquer them. Then the gods had recourse to Rudra and said: protect the three worlds and destroy the city of the Dāitya’s. And Čiva agreed to
this, burnt the three fortresses (conf. XIII,7482. VII,9555. VIII,1402, 1509) and exterminated the Dānava’s.

He is therefore called Tripurāntakara (II,754, 1641), Tripurārdana (III,14521), Tripuraghnā (XII,10357), Tripuraghātin (X,255).

7) The myth of the teacher of the Asuras, the great thinker Ucana in Mahādeva’s stomach, related in XII,10877, is just as fantastic and absurd as a similar story in I,3183 foll. in which it is the disciple who comes out of his teacher Ucana’s stomach.

K. The Sādhyā’s and

L. The Siddha’s

are often named in the Mahābhārata, but without any further particulars. They are doubtless a kind of perfect, siddha, blessed spirits.

According to VI,254 the Siddha’s dwell mostly in the glorious, sacred Uttara-Kuru-land which is described as follows:

Dāxinena tu Nilasya
Meroḥ pārčve tathōttare
Uttarāḥ Kuravo rājan
punyāḥ Siddhanisevītāh,
Tatra vr̥xā madhupalā
nityapuṣpaphalopamāh
puspāṇi ca sugandhīni
rasavanti phalāni ca,
Sarvakāmaphalās tatra kecid vr̥xā janādhīpa
apare xīrhāca nāma
vr̥xās tatra narādhīpa,
Ye raxanti sada xiraṁ šaḍrasaṁ cāṃrthropamaṁ vastrāṇi ca prasūyante phalesv-ābharanāṇi ca,
Sarvā maṇimayi bhūmih sūxmakāñcañcanabālkā,
maṇiratnanibhaṁ ramyaṁ vajravitūryasannibhaṁ
Bhūbhūgāṁ dṛçyate tatra padmarāgasamprabhaṁ,
sarvartusukhasaṁsparçā
niśpaṁkā ca janādhipa,
Puṣkariṇyāḥ čubhās tatra sukhasparçā manoharāh,
Devalokacyutāḥ sarve jāyante tatra mānavāh.
Čuklābhijanasampannāḥ sarve supriyadarçanāḥ,
mithunāni ca jāyante striyaç cāpsarasopamāḥ,
Teśān te xirināṁ xiraṁ pivanty-amṛtasannibhaṁ,
mithunāṁ jāyante kāle saman tatra pravardhate
Tulyārūpagnopopetaṁ samaveçāṁ tathāiva ca
evam evānurūpāṁ ca
cakravākasamaṁ prabho,
Nirāmayāç ca te lokā nirṛtīṁ muditamānasāh
daçavarsasahasrāṇi
daçavarsaçatāṇi ca
Jivanti te mahārāja
ama cāṇyonyām jahaty-uta.
bhāruṇḍā nāma ċakunās
tīṅnatuṇḍā bhayānakāh
Tān niharantīha mṛtān
darīṣu praxipanti ca,
Uttarāh Kuravo rājan
vyākhyātās te samāsatah.

9: ‘On the south of the Nila mountain and the northern side of Meru are the sacred Northern Kurus, O king, which are the residence of the Siddhas. The trees there bear sweet fruits, and are always covered with fruits and flowers. All the flowers (there) are fragrant, and the fruits of excellent taste. Some of the trees, again, O king, yield fruits according to (the) will (of the plucker). There are again some other trees, O king, that are called milk-yielding. These always yield milk and the six different kinds of food of the taste of Amrita itself. Those trees also yield cloths and in their fruits are ornaments (for the use of man). The entire land abounds with fine golden sands. A portion of the region there, extremely delightful, is seen to be possessed of the radiance of the ruby or diamond, or of the lapis lazuli or other jewels and gems. All the seasons there are agreeable and nowhere does the land become miry, O king. The tanks are charming, delicious, and full of crystal water. The men born there have dropped from the world of the celestials. All are of pure birth and all are extremely handsome in appearance. There twins (of opposite sexes) are born and the women
resemble Apsarās in beauty. They drink the milk, sweet as Amrita, of those milk-yielding trees (already mentioned). And the twins born there (of opposite sexes) grow up equal. Both possessed of equal beauty, both endowed with similar virtues; and both equally dressed, both grow up in love like, O monarch, a couple of chakravākas. The people of that country are free from illness and are always cheerful. Ten thousand and ten hundred years they live, O king, and never abandon one another. A class of birds called Bhārundā, furnished with sharp beaks and possessed of great strength, take them up when dead and throw them into mountain caves. I have now described to thee, O king, the Northern Kuru's briefly. (Roy.)

M. The Vālakhilya's

are very small. Rṣi's who in XIII,4194 are said to have their origin from Kuṇa-grass. See further concerning them XIII,6488.

N. The Vasu's.

The word vasu comes from vās, to light, to shine, and means therefore lighting shining. In XII,10215 the Vasu's are called amitānjasas.

There are 8 Vasu's and they are sons of Prajāpati Manu (XII,7587), but according to XII,7546 they are sons of Dharma (Yama). They are named in 1,2588 as follows.

Dharo Dhruvaḥ ca Somaḥ ca
Ahaḥ cāiva Anilo 'nalalah
Pratyūṣaḥ ca Prabhāsaḥ ca
Vasavo 'ṣṭāv iti smṛtāh,
and after this verse all the descendents of the Vasu's are enumerated. In XII,7094 the same verse is found with Sāvitra instead of Aha, and in Harivamśa 152 Āpas instead of Aha.

The Vasu's became, after being cursed by Vaṭiṣṭha (I,3844), on earth the children of Gāngā and King Čāntanu (I,3887), but were saved back to heaven by Gāṅgā.

1. Agni.

Agni was the lord of the Vāsu's (XII,1499. VII,159).

His most frequently occurring names are Pāvaka, Jātavedas, Hūtāca, and Vaiṣvanara. A number of his other names are mentioned in II,,1145, and in III,14120 the names of many different kinds of fire are to be found, but in III,10682 it is said that there are (only) five (sorts) of fire, and in XIII,1065 ten sorts.

Some of these names refer to Agni as being the god of sacrifices, as f.i. Hūtāca, Havyavāhna, Vahni, Pāvaka, the greater part express the different attributes to be found in fire, as Jvalana, Vibhāvasu, Citrabhānu, Bhūritejas, Čikhin, Piṅgeca, Hiranyakṛt, Plavaṅga, Analu.

His person is merely described by symbolic expressions as Kavi suvarṇavarpa (XIII,7920).

He is said to be a son of Brahmap:

Brahmaṇo hi prasūto 'gnir. XIII,4163.

His wife is Svāhā (Cīvā), a daughter of Dāxa (V,3650, 1480. III,14514).

His son Skanda (III,14315. XII,2326) is also called Kumāra and Kārtikeya, and the reason he has been given these names, is related in XIII,4097. The myth
concerning his origin etc. is to be found in III.14299; cfr. IX.3450. XIII.4000, 4190.

Skanda’s wife was Devaśena (III.14458).

Skanda has 6 faces, he is śanmukha, (VII.3454), śaḍānana (Rāmāyana I.57, 128), and 12 ears, eyes, hands (XII.4600) and feet, but only 1 neck and 1 stomach. He is dressed in everlasting red clothes (III.14433) and rides on a peacock (XIII.871).

His banner which was given him by Agni, flames high on his chariot, red as the fire at the destruction of the world.

His spear never misses its mark (XIII.4214), and as often as it is thrown, it returns to him again after having killed enemies by thousands (III.14613). As an instance of his immense strength is related in XII.12320 that he once when a boy in contempt for the three worlds thrust his spear into the ground, saying: if there is any stronger than I, then let him pull this spear out or at all events shake it. When the three worlds heard this challenge they trembled and said: who can loosen this lance? Then Viśṇu took lightly hold of the lance with his left hand and moved it, and immediately all the earth shook with its mountains, forests and seas, and when the Daiṭya Prahlāda, Hiraṇyakaśipu’s son, tried to pull the spear up, he could not accomplish the feat, but fainted away. With his arrows Skanda split the rock Krauṇica in Himavat (III.1438). He is the commander in chief of the army, senāpati (IX.3498, XIII.4180, 4218. III.14434, 14541). He is named Pāvaki (III.1576, 14378) after his father, Pāvaka, the purifying Agni; and as Čiva’s adopted son he is also called Rudrasūna (III.14428). In III.14630 31 of his names are enumerated.
very few of which characterise him as a war-god. Concerning his deeds we must mention that, in the warring of the gods against the Asura’s, he killed Mahiṣa (III,14610) and Tāraka (XIII,4181), by which he re-established Surendra, the Indra of the Sura’s, in the supremacy (XIII,4215).

Agni is most often accompanied by Vāyu, the wind, (I,7682. III,3896), who is called his friend (V,3812).

Āgneya astra is mentioned in VII,3406.

As the personification of fire Agni has a double character because he partly represents the sacrificial fire, partly the cosmical fire.

1. The first is clearly shown from passages where he is called Hūtāca (II,1130), Hūtabhuj (I,924), Devānām mukha (I,927. II,1145), Devatānām pitṝnān ca mukha (I,929).

Tvam Agne sarvadevānāṁ
mukham, tvam asi havyavāt. V,483.
Vedoktena vidhānena
mayi yad dhūyate havih
devatāḥ pitarāç cāiva
tena trptā bhavanti vāi,
Devatāḥ pitarāç cāiva
bhuñjante mayi yad dhutaṁ,
devatānām pitṝnān ca
mukham etad aham smṛtaṁ. I,517, 920.

o: Thou, o Agni, art the mouth of all the gods, thou art the one who brings the offering (to the gods); the butter that is offered in me according to the rules prescribed in the Veda’s, with that are the gods and the ancestors satisfied, the gods
and the Pitr's enjoy that which is offered through me, therefore I am called the mouth of the gods and the pitr's.

Agni upholds the sacrificial ceremonies (I,929). He purifies from all sin, therefore he is called Pāvaka (II,1148). And he is the sacrifice itself (II,1145. V,486).

2. The second clearly appears from many passages, as f.i. V,485 where it is said of Agni:

Tvām āhur ekam Kavayas,  
tvām āhur trividhām punah,  
tvayā tyaktaṁ jagac cēdaṁ  
sadyo nacyed Dhutācana (cfr. I,8355).

ο: The poets say, thou art one, and again they say, thou art threefold, deserted by thee this world would at once be ruined, o Hutācana;

then this trinity is explained in I,929 where it says:

Lokānāṁ iha sarveṣāṁ  
tvam kartā cānta eva ca  
tvam dhārayasī lokāṁs trīn  
kriyānāṁ ca pravartakah.

ο: Thou art the creator of all worlds, and also the end of them, thou upholdest the three worlds, and promotest the work of offering.

Agni is the lightning in the clouds (I,8357. V,486). He hides himself in the interior of the Čamī-wood (IX,3745), and although he fears water as his natural opposite (V,490), yet he is said to have originated in the water (XII,6778) and to be the foster of water, apāṁ garbha, yes even that he is in the water (III,14908) whilst he on the other hand is said to be
the real cause of the existence of water (II,1150. III,14213. XII,8518), and there is laid stress upon the fact that the waters are deposited in him (V,489). The rivers are called the mothers of fire-places (III,14233). Mudiki, the dear wife of the fire Saha, lived in the water (III,14298). Saha enters the water (III,14214).

Agni is hidden in the interior of all beings (I,888, s653. V,483) and in consequence he knows everything:

Na te 'ty-aviditaṁ kiñcit
triṣu lokeṣu Pāvaka. V,489.

and is called Jātavedas (II,1146).

The Deeds of Agni.

a. Agni helps king Nila.

Agni had fallen in love with king Nila's beautiful daughter who generally took care of her father's sacred fire. And Agni, desiring her for his wife, went one day in the shape of a brāhmaṇa to king Nila and wooed the girl. After some opposition king Nila consented and gave her to him. Then Agni favoured him and helped the king in his strife with Sahadeva. The latter's chariots, horses, elephants and himself suddenly burst into flames, and Sahadeva did not know what to do. And the same thing happened to all those princes who tried to subdue king Nila, they were powerless against him and were all devoured by Hutača (II,1180 foll.).

b. Agni is cursed by Bhrigu.

Bhrigu's wife Pulomā became pregnant. One day while Bhrigu was absent the Rāxasa Puloma came to
Bhrigu's dwelling. Pulomā received him hospitably. The Rāxasa was seized with desire for Pulomā and determined to abduct her. Pulomā had formerly been betrothed to Puloma, but had since been lawfully given by her father to Bhrigu. Now Puloma carried her off. But when Bhrigu heard that Agni had disclosed her to the Rāxasa who by the way did not know that she was Bhrigu's wife, then he cursed Agni (I.873). The result was that Agni withdrew from all sacrifices and would not take part in them (IX.2745) and disappeared. Then the gods became alarmed, sought zealously for him and found him at last in the Çamī-tree. Then Agni returned, the sacrifices were resumed, and all mankind, Rsi's and gods rejoiced.

2. Vāyu.

Vāyu from vā, to blow, is also called Vāta (I.5908). III.11914), Marut, Anila from an, to breathe, and Pāvana from pū, to cleanse (XII.5850), of which names the three first are doubtless originally expressions for the violent and destructive qualities of the wind, the two last for the gentle and beneficial. The names, however, seem later to have been used indiscriminately. Conf. under Čiva and Viṣṇu.

Āgacchan puruṣo Vāyur
mayā viṣṭambhito balāt
bhaṅjan drumān parvatāmḥa ca
yac cānyad api kiṃcaṇa — —
na hi Vāyor balenāsti
bhūtam tulyabalam kvačit,
Indro Yamo Vāīcravaṇo
Varuṇaç ca jaleçvarah
nāite 'pi tulyā Marutah
kim punas tvāṁ vanapate. XII,528.

ο: When the doughty Vāyu came I stopped him with
might, although he easily breaks trees and splits
mountains and anything else of the kind, for there
is not anywhere any other being that can be com-
pared with Vāyu in strength, Indra Yama Vaičravaṇa
and Varuṇa, the Lord of the waters, even these
are not equal to Marut (in power) much less thou
o tree.

Tato 'ninasukho Vāyus
pravāvāu devaveṣmasu
Iṣṭagandhah sukhasparçah
sarvendriyasukkāvahah. XII,818.

ο: Then Anala's friend Vāyu, full of a delightful fra-
grance and pleasant to the touch, blew through the
dwellings of the gods, filling all senses with pleasure.

Vāyu is often spoken of as a friend of Agni.
Conf. above.


Soma is one of the most frequently occurring names
More rarely it is named Candramas (XII,4499). Candra,
the luminous (IX,321). Çaçin having a hare (as emblem)
III,2187. Indu (I,2577) and Jayantu (XII,7062).
The Moon was made the ruler over the näxa-
tra's XII,4499.

Soma's father was Atri (XIII,7243), cfr. under
Varuṇa.
He was married to 27 daughters of Daxa prajāpati

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(1.2580. XII.7511). The story of this marriage is found in a more elaborate form in IX,2619 follow. I give the shorter tale in Vol. III p. 833, which runs as follows:


o: Daxa's daughters were 60 in number, of these he gave 13 to Kacyapa, 10 to Dharma (Yama), 10 to Manu, 27 to Indu, amongst these who were all equally gifted, and were known as naxatra's, Soma felt a passionate love for Rohini alone, therefore the others were envious and went to their father and said: o most reverend one, although we are all equal in descent still Soma seeks Rohini's society most, Daxa said: sickness shall seize him, thereupon king Soma
was seized with illness on account of Daxa’s curse; overcome by disease he went to Daxa, and Daxa said to him: thou dost not treat thy wives equally well, thou art not just (towards thy wives). The sages said to Soma: thou art wasted by sickness, in the western district, by the sea, there is a bathing place called Hiranya-saras, go there and bathe. Thereupon Soma journeyed there and having arrived at Hiranya-tirtha he bathed there and having bathed he freed himself from sin, and as Soma beamed there in the bath darting rays of light, then the bathing place became afterwards renowned under the name of Prabhasa. On account of the curse Soma is up to the present day hidden in the night until the first quarter, but when the moon is at its full, it shows a body that is covered by a line of clouds, it has then a mark which clearly resembles a hare.

A myth related to the story of Soma tells how Rahu tried to swallow both sun and moon. See above.

In XIII,6751 Rohini is called Cacins’s pious wife. Soma’s daughter Bhadrä was married to U dailya. but was stolen by Varuna (XIII,7241), see above. His daughter Jyotsnakali was married to Pushkara, Varuna’s handsome and intellectual son (V,5533).

In V,3804 it is said about the moon:

Atra pitva samastan vai
Varunasya rasams tu sat
jawate tarunah Somah
çukrasyadau tamisrahä.
O: Here having drunk all Varuṇas sex juices the infant Soma is born who kills darkness in the beginning of the light (half-moon).

O. Vidyādhara's.

The Vidyādhara's are aërial spirits who live on the top of the mountain Krāuṇca in Himavat (IX,2706).

When warriors fight with one another the Vidyādhara's are said to send a rain of flowers down on them (VII,5746).

Their chief is Cakradharman (II,403).

III. YAXA'S.

The word yaxa is probably only a differentiated form of raxas as Yaxa's and Rāxasa's are very often mentioned together, see I,68, 7658, 2542. VI,1287, 1450 follow, and as the Yaxa's are said to have seceded from the Rāxasa's with Kuvera at their head, see below. Kuvera was a brother of Rāvana, the prince of the Rāxasa's.

The Yaxa's are generally identified with the Guhyaka's (V,7480. VI,549. XII,16216), yet these are sometimes mentioned apart from the Yaxa's (I,35).

The origin of the Yaxa's is stated in very different ways.

The function of the Yaxa's is to protect their prince Kuvera, Dhaneçvara, the God of riches:
Yaxottamā Yaxapatiṁ Dhanēcām
raxantī vāi prāsagadāsīhastāḥ Hariv. 13132.

ο: The foremost Yaxa’s protect the Yaxa-prince, the Lord of riches, armed with javelins, clubs and swords,
and to guard his fortress and his garden, see below.
and compare the beginning of Kālidāsa’s Meghadūta.

Kuvera, the Good of Riches.

His Lineage.

Kuvera belongs originally to the Asura’s, his father was the Brahman sage and muni Viśravas, and his mother’s name was Ilavilā. His three half-brothers were Rāvaṇa, the Raxas’es mighty king of Ceylon, Kumbhakarna and Vibhīṣana, and his half-sister Čūrpanakhā, who are all sons and daughters of Kāikasi (Rām. VII,9, 28—35, in another form in M. III,15889). Kāikasi was a daughter of the Rāxasa Sumāli, who lived in Pātāla when Kuvera reigned in Lāṅkā. Kuvera’s wife was named Riddhi (M. XIII,6756) and his son Nalakūvara (M. II,400. III,15886. IX,2757).

His Names.

Kuvera is doubtless = kuviṭa and means therefore the same as kinnara and kimpuruṣa and kupuruṣa = what a (wretched or hideous) man! He is described as being with three legs and only eight teeth (Wilson’s Dict.). Others define the word as a possessive compound with the definition: he who has a hideous body, as, vera, it is opined, means body. Upon this we have however only later lexicographers’ authority, but no examples from literature.
In the Mahābhārata and Rāmāyaṇa the following names are used for Kuvera: as a son of Viśravas he is named Vaiśravana (M. III,11653. II,384. R. IV,43. 23). After his mother, Ilavilā he is called Āilavīla (M. V,3810), after his principal city Alakādhīpa, Alaka's ruler (M. IX,583), after his subjects: Kinnareśvara, Guhyādhīpa (M. III,11831), Yaxarāj (R. IV,43. 23), Yaxādhīpa (Nala 13, 28), Yaxarājan (M. IX,2756), Rāxaseśvara (M. III,15890), Rāxasaḍhīpati (M. II,116. III,11703), Yaxaraxoḍhīpati (M. X,10066) o: Lord over Kinnaras, Guhyakas, Yaxas, Raxas. As a mighty king he is titled Rājarāja (M. III,11358. Meghadūta 7), king of kings. As the god of riches he is called Dhanādā (M. V,3851. XII,10066. R. VI,11, 25), Dhanapatī (M. XIII,1067. III,11768. Meghadūta 7), Dhanādhīpa, Dhanāḍhīpati (M. III,11766. 11768). Dhanāḍhyāxa (R. VII,11, 7), Dhanāḍhvāra, dhanānām ico[vara (M. III,1672. 11409. XII,2819. 7552. XIII,1050. R. VII,11, 43). Nidhipa (M. XII,7532), Vittapāla (R. VII,11, 26), Viteçā (R. VII,11, 27); and it is said that his body is made of gold (M. III,1678).

Kuvera is driven from Ceylon.

That king of kings, borne on men's shoulders (M. III,15069) and honoured by all gods (R. III,48. 21) reigned first in Laṅkā, but his brother Rāvana with the ten heads (daçañana. R. VII,11, 27, daça-griva M. III,15090), excited by his grandfather Sūmālī picked a quarrel with him saying: "This lovely city belonged once to the Rāxasa's with Sūmālī at their head, give it therefore back again". And he conquered him in the battle, drove him out of Laṅkā and even deprived him of the chariot
Pushpaka which Brahmā had given him (M. III, 15866 foll.). Followed by Gandharva's, Yaxa's, (some)¹ Rāxasa's and Kimpuruṣa's and accompanied by his pious (dharmaṁtaṁ III, 15923, dharmiṣṭha 11111) brother Vibhiṣaṇa, who as a reward for his fidelity was made Commander-in-Chief of the Rāxasa and Yaxa armies (M. III, 15925, conf. III, p. 838?), Kuvera journeyed by the advice of his father, with wife, son and servant, with his chariots and his goods and chattels to Himālaya, to the balmy and beautiful mountain Gandhamādana and to Kailāsa with the river Mandākinī, the most lovely of all streams, covered with fragrant golden lotuses, which shine like the sun. While Kuvera took up his abode in Himavat. Rāvaṇa marched with his cannibal Rāxasa's into the empty city of Laṅkā (R. VII, 11, 47), from where he afterwards attacked both Deva's and Dāitya's seized their treasures, and because he caused loud wailing and lamentation (rāvayām āsa) he was called Rāvaṇa M. III, 15924).

Himālaya.

The Himavat mountains hold the highest place amongst all the mountains in the world (M. XIII, 1407), they are praised as being divine, holy and loved by the gods (M. III, 1495) and they are protected by Rāxasa's and Piṭāca's (M. VIII, 2104). From them the ascent is made, through the air, up to Svarga-heaven with the Nandana forest, the home of the inhabitants of heaven, the Deva's. The high Kuvera enjoys a fourth

¹ I have added *some* before Rāxasa's because I assume that the Rāxasa's have formed two parties, viz: one that sided with Rāvaṇa and one that kept to his banished brother. Conf. also III, 14545.
part of Meru’s treasures and he gives a sixteenth part to mankind.

South of Mount Nila and on the north side of Meru (M. VI.234) lies the holy northerly Kuru-land where the Siddhas dwell. The trees there are always in flowers and always bear fruit, and the flowers exhale a delicious odour and the fruits are luscious, and anybody can pluck as many flowers as he likes. Some of the trees give milk continuously, with six sorts of juice equal to Amrita, and others give raiment, and the fruit serves as ornaments. The lotus ponds are lovely, and the soil is strewn with fine gold sand and gleams with diamonds and other precious stones, the joys of all seasons rule here, and all those people who have fallen down from (3: have lived their time out in) the world of the gods, are re-born here. Cfr. supra p. 167.

Kuvera’s land.

Among Himalaya’s many great and small mountains Kuvera chose Kāliśa (also called Hemakūṭa) (M. III,12310. VI,239, 256, 246. V,3840) and Gandhamādana (III,11080) as his favourite dwelling place. Gandhamādana darkens like a cloud in the sky. It is inhabited by hosts of Yaxa’s, Gandharva’s, Sura’s and Brahma sages (M. III,11089), and with clouds on its sides it seems to dance with outspread wings (M. III,11091). The mountain has forests with different kinds of flowers, rivers and lakes with fresh golden lotuses, and with a swarm of swans, Kāraṇḍavas and Cakravākas in the lotus-filled river it resembles a wreath on the mountain’s temples. Herds of wild elephants, timid antelopes
with grass in their mouths, buffalos, bears and leopards graze there (M. III,11337. V,2470). On Gandhamādana's summits Kuvera, the lord of Guhyakas' wanderers at peace together with the Rāxasa's and surrounded by hosts of Apsaras’es (M. VI,229). The Guhya's protect the mountain (M. VIII,2108). The whitish-yellow (R. IV,43, 29) Kālīśa is 6 yojana's high (M. III,46830), and a gigantic jujube tree is found there. It is likewise covered with lovely woods, rivers, lakes and caves (M. III,12312).

Here Kuvera was installed by Brahmā himself (M. V,3836) in dominion over all riches (M. IX,2753 XII,4496) and over Rāxasa's, Yaxa's and Gandharva's, and he rejoiced greatly (M. XII,1526).

At the entrance to Kālīśa there is a golden gate (M. XIII,1412).

Kuvera's great forest, mahadvana, is called Nandana (M. II, Vāyupurāṇa p.358). His grove (udyāna, vana) is called Cāitraratha (V,3831. R. VI,111, 31. M. III,11287. I,2376, 3282).

His river is the beautiful Mandākini (M. XIII,1412, 1443, 4860. R. III,5, 36. VII,11, 41), the first of rivers whose waters are decked with golden lotuses, that resemble the sun.

His lotus-lake, Nalini or Jāmbūnada-saras, the golden lake (M. V,3845) is called Alakā (M. II,390). It is full of divine, fragrant, golden Sāugandhikā lotuses and all sorts of aquatic birds, surrounded by lovely woods with thick trees and climbing plants. Its water is clear and cool, and has an ambrosial taste. It is guarded by Rāxasa's named Krodhavaça's with their king Manibhadra at their head (M. III,11451, 10826. XIII,1413. R. IV,48, 22. Nala 12 v. 130).
A bathing place is named after him (Kuvera) and is called tīrtha Kāuvera (M. IX, 275). His city, pura, āvāsa, ālaya, sadana, is called Alakā (Megh. v. 7) and himself after it Alakā’s prince Alakādhīpa (M. IX, 283). It is embellished with golden houses, crystal palaces and entirely surrounded by a golden wall with doors and gates. Rows of flags and banners flutter in the wind, and dancing jesting women are seen everywhere (M. III, 11697, 11753–54).

His palace, bhavana, which is built by Viṣvavāman, shines like the white-yellow cloud and is edged with gold (R. IV, 43, 21. M. III, 11352).

His assembly-hall, sabhā, which is built by himself on the strength of his great sacrificial power is 100 yojana’s in length and 70 in breadth. It is as bright as the peaks of Kālīsa, and its white sheen eclipses even the splendour of the moon. Borne by Guhyaka’s it seems to float in the air. The heavenly palace is resplendent with lofty halls of gold. It glitters with coloured pearls, and is delightful with its divine fragrance. On a throne, which shines like the sun, sits in this hall the high Vaiśravaṇa in a dress with coloured ornaments, and with shining earrings. The throne and the throne footstool are covered with divine carpets. A cool refreshing breeze, which rushes through a forest of high Mandāra trees, and brings with it a delightful odour from clusters of Sāugandhika lotuses in Lake Alakā and from the Nandana forest, refreshes him, and innumerable hosts of Apsaras’es and Gandharva’s worship the giver of riches and serve him with dance and song. There the Guhyaka’s, Yaxa’s, Rāxasa’s, Pičaca’s
Vidyādhara's gather, and all mountains and hills, impersonated, with Meru at their head, and Saṅkha and Padma, the greatest of all eminent treasures. Here Laxmī with Čiva and Umā come and many others (M. II,333).

His chariot, vāhana, vimāna, which was built by Viśvakarman, is ornamented with painted edges and goes wherever one wishes, it is called Pushpaka (M. III,14546). It was given him by Brahmā together with the sway of all riches, divinity and immortality, suratva, amaratva, sovereignty as the world's guardian, lokapālatva, friendship with Rudra and a son Nalakūvara (M. III,15586, 11775. IX,2756. R. III,48, 6). When Rāvaṇa took away his chariot (see above) Kuvera cursed him using these words: "It shall not bear thee, but it shall bear him who shall overthrow thee in the strife, and thou shalt soon die because thou hast scoffed at me, thine elder brother" (M. III,15622).

His favourite weapon, asta priya, is Antar-dhāna, a strong, sharp, shining weapon which lays the enemy low or forces him to take flight. With it Čaṅkara destroyed of yore Tripura and crushed the mighty Asura's (M. III,1702).

His favourite drink is honey, madhu, he has a jar full of it standing on the mountain Gandhamādana in an inaccessible chasm. It is guarded by poisonous serpents. If a mortal partook of it he would gain immortality, a blind man would recover his sight and an old man would be rejuvenated (M. V,2474).

Kuvera forms, it appears, an intermediate link between the cannibal Rāxasa's and the Surian
Deva's. He leaves the Troll's in Ceylon and goes to
the gods on Himālaya and associates with them. He
even becomes Čiva's friend. It is clear that among the
Deva's Rudra is the one most closely united to him. As
a proof of his admission to the celestial regions we may
refer to his being called a Deva in the Rāmāyaṇa
VII,11, 36, and in Manu V,96 he is named amongst the
Lokapāla's (Guardians of the world).
APPENDIX TO KUVERA.

India has long been looked upon as the cradle of fairy tales and legends, and such is indeed the case, for beside numbers of short folk-stories such as Vetūla-pañcavimśati, 25 Tales by a Ghost, Cūkasaptati, 70 Tales by a Parrot, Simhāsana-dvātrimśat, 32 Tales by the Images on Vikramāditya's Throne, and beside those found spread throughout the Mahābhārata and Rāmāyaṇa and in fact in all the Indian literature with its commentaries, we have the following important collections of fables, fairy stories and tales; The Jātaka-book concerning the Transmigration of souls, from about 477 B.C., published by V. Fausbøll in 7 vols. 1877—97; the Pāñcata-ntra-book in 5 chap., by Viṣṇucarman, from about 530 A.D. published first by Kosegarten 1848 since by Kielhorn and Bühler 1868—81. 2 ed. 1882; Hitopadeśa, the Beneficial Instruction, published by, Carey 1804, by Schlegel and Lassen 1829—31, by P. Peterson 1887; Kathāsaritsāgara, the Lake of

Of an English transl. by E. Cowell 4 vols. have appeared 1895—1901. 2 Transl. into German by Benfey 1—2 vols. 1850, by Fritze 1884, into French by Lancereau 1871, into Danish in extracts by Harald Rasmussen 1898. 3 Transl. into English by Wilkens 1787 into German by Max Müller 1844, Schönberg 1884, Fritze 1888, into French by Lancereau 1855.

To these must be added from more modern times: Frere, Old Deccan Days; or Hindu Fairy Legends, 1868; Stokes, Indian Fairy Tales; Lal Behari Day, Folk-Tales of Bengal, 1883; Steel and Temple, Wide awake Stories, Bombay 1884. Temple, The Legends of the Panjāb, 1—2 vols. 1884—85; Knowles, Folk-Tales of Kashmir, 1888; Swynnerton, Indian Night’s Entertainment, or Folk-Tales from the Upper Indus. London 1892; and from the latest date many stories communicated in the periodical: The Indian Antiquary.

It can be proved that some of the old Indian tales have simply wandered through literature from east to west, to Persians, Hebrews, Arabsians, Syrians, Greeks, Turks and into European Folk-literature of the middle ages, others have probably been transmitted and spread from land to land all over the world by word of mouth. But in all cases the greater part of the Folk-Tales, both on the whole and in many separate characteristics, point back to India as the land of their birth, and it is Theodor Benfey’s great merit that he has proved this, in his thorough researches, in the introduction to

† Transl. into English by Tawney, 1—2 vols., 1880—84.
his translation of Pañcatantra. And when the old Greek authors, Herodot, Ktesias, Strabo and Ælian speak of gold digging ants, of griffins, og pigmies, of one-legged men, of others with dog's heads and the like, it is evident that these tales are only a reflection of the imaginative mind of India.

Some of the principal elements in the fables are gold, silver and precious stones. Who has not heard of Jason with the golden fleece, of Fafnir, who guards the gold on Gnita Heath, of the Asa's who throw golden dice on the plain of Ida, of Sif's golden hair, of the boar Goldbristle, of Goldmane, the golden ring Draupnir etc.: and who has not read Asbjørnsen's and Moe's fairy tales Kari Træstak; East of the Sun and West of the Moon. The Maiden on the Glass Mountain, The three Sisters, who are taken into the mountain and similar goblin stories from all countries, in which precious metals play an important part.

In India we read of serpents (nāga, sarpa) in ant-hills full of gold (Pañcatantra III,8,19), of golden hamśa's (Pañcat. III,8; Jātaka Nr. 136), of the Nāga who makes a present of jewels to the king who saved its life (Jātaka Nr. 386), of the princess who will only marry one who has seen the golden city (Kathā-Sarit-Sāgara V,54), of the golden lotuses (Kathā-S.-S. V,25), of Çiva's garden of golden trees with branches of jewels and flowers with clusters of pearls (K.-S.-S. IX,52) and so forth.

How does it happen that precious metals and minerals play so important a part in India's tales (and therefore also in those originating from there). The
simple reason is because India has always been richly endowed with the same.

An early proof of this fact we gather from the records of the ancient Greeks. Thus Megasthenes relates that whilst the land on its surface bears all kinds of cultivated fruits, it has underneath numerous veins of all sorts of metals, for it is in possession of much gold and silver, and not a little copper and iron, yes, even tin and other metals which are used in the manufacture of useful articles and ornaments, as well as implements of war. He furthermore says that Taprobane (Ceylon) produces more gold and more large pearls than the continent of India, and people's raiment is interwoven with gold and ornamented with gems. He further relates about gold digging ants amongst the Dards¹ and says that the rivers carry gold dust², and that part of it is given in tribute to the king.

Another proof is the numbers of mines still being worked in India. According to Constable's Hand Atlas of India there are about 59 gold mines, 14 silver mines, 34 diamond mines, beside 105 iron-, 55 copper- and 21 lead mines.³

¹ See Schiera's treatise on the gold digging ants, 1873. ² Conf. Gertz's transl. of Lucian p.158: An Indian ant, of those who dig gold. Mitylos: And to think that I, ass that I was, should have hesitated in my former life to provide myself with only a trifling portion of gold dust, to bring with me into the present! ³ Temple, India p.303: India is one of the oldest gold-producing countries in the world. — Marshman says in his History of India I p.10, that when Darius had conquered India, this land yielded ¼ of his income and that the tribute was paid in gold, while the tribute from the rest of the state was only paid in silver. — Friedländer says in his Sittengeschichte III p.50: Cleve who wandered about in the vaults of Murshadabad amongst heaps of Gold and jewels
The great conquerors whose desire it was to reach India also give evidence of this. We must first mention the traditions concerning Dionysus and Hercules, then the invasions of Cyrus, Darius, Alexander, the Čakas (Scythians), Mahmud of Ghasna, the Mongol Tamerlan, (even Napoleon's thoughts have been busy with India) until at last, of European Mercantile Companies, the English in 1757 gained the mastery and after the mutiny in 1857 proclaimed Queen Victoria "Empress of India". The country is now governed by a Viceroy.

Considering these things can we wonder that we in India find a God of Riches, a god for those riches that grow in the mountain and not those that grow in the fields?

— still his purchase of diamonds came in Madras alone to 25,000 £, and a box with jewellery belonging to his wife was valued at 200,000 £.
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