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THE

VISHNU PURANA:
A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION.

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

BOOK I. (continued).

CHAPTER XV.

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

Whilst the Prachetasas were thus absorbed in their devotions, the trees spread, and overshadowed the unprotected earth; and the people perished. The winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The strong wind tore up the trees by their roots, and left them sear and dry; and the fierce fire consumed them; and the forests were cleared away. When Soma (the moon), the sovereign of the vegetable world, beheld all except a few of the trees destroyed, he went to the patriarchs, the Prachetasas, and said: "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have
should not dare, at any time, to tell him who lived in the path of piety an untruth, but, particularly, when she had been enjoined, by him, to inform him what had passed.

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

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* Or, 'immersed in the six Urmis' (जासितवदु), explained hunger, thirst, sorrow, stupefaction, decay, and death.

व लां करोम्यहं भल ऋषितीत्रेष वहिना।
सतां सांपद ब्रह्मसुप्यतो ॥ हे लया सः॥
thou committed? Why should I be wroth with thee? The sin is wholly mine; in that I could not subdue my passions. Yet fie upon thee, who, to gain favour with Indra, hast disturbed my devotions,—vile bundle of delusion!'

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

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

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

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

पारं परं विन्धुरपारपारः
परं परिम्:* परमार्थेख्यः
स त्रिन्यारः: परपारस्मूतः
पर: पराशामध्य: पारपारः ||

Para means ‘supreme, infinite’; and Pára, ‘the further bank or limit’, the point that is to be attained by crossing a river or sea, or, figuratively, the world or existence. Vishnú, then, is Paraḥ, that which nothing surpasses; and Páraḥ, the end or object of existence: he is Apárapáraḥ', the furthest bound of that which is illimitable, or space and time: he is Paraḥ parebhyaḥ, above or beyond the highest, being beyond or superior to all the elements: he is Paramàrtharápi, or identical with final truth, or knowledge of soul: he is Brahmapáraḥ, the object or essence of spiritual wisdom. Parapárabhútaḥ is said to imply the further limit (Pára) of rudimental matter (Para). He is Parah, or chief, Paránám, of those objects which are beyond the senses: and he is Parapáraḥ, or the boundary of boundaries; that is, he is the comprehensive

* The MSS, which I have examined exhibit, without exception, पर: परिमः.
The Prachetasas said: "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kaṇḍu propitiated Kesáva." On which Soma repeated as follows: "Vishńu is beyond the boundary of all things; he is the infinite; he is beyond that which is boundless; he is above all that is above; he exists as finite truth; he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might. He is the cause of cause; the cause of the cause of cause; the cause of finite cause; and, in effects, he, both as every object and agent, preserves the universe. He is Brahma the lord; Brahma all beings; Brahma the progenitor of all beings; the imperishable. He is the undecaying, eternal, unborn Brahma, incapable of increase or diminution. Purushottama is the everlasting, uncreated, immutable, Brahma. May the imperfections of my nature be annihilated (through his favour)." Reciting this eulogium, the essence of divine truth, and propitiating Kesáva, Kaṇḍu obtained final emancipation.*

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

investiture of, and exterior to, those limits by which soul is confined; he is free from all incumbrance or impediment. The passage may be interpreted in different ways, according to the ingenuity with which the riddle is read.

* Siddhi, in the original.
boon: on which she revealed to him the wishes of her heart. ‘I have been a widow, lord,’ she exclaimed, ‘even from my infancy; and my birth has been in vain. Unfortunate have I been, and of little use, O sovereign of the world. Now, therefore, I pray thee, that, in succeeding births, I may have honourable husbands, and a son equal to a patriarch (amongst men). May I be possessed of affluence and beauty; may I be pleasing in the sight of all; and may I be born out of the ordinary course. Grant these prayers, O thou who art propitious to the devout.3 Hrishiksha, the god of gods, the supreme giver of all blessings, thus prayed to, raised her from her prostrate attitude, and said: “In another life you shall have ten husbands of mighty prowess, and renowned for glorious acts. And you shall have a son, magnanimous and valiant, distinguished by the rank of a patriarch,‡ from whom the various races of men shall multiply, and by whose posterity the universe shall be filled. You, virtuous lady, shall be of marvellous birth;§ and you shall be endowed with grace and loveliness, delighting the hearts of men.’ Thus having spoken, the deity disappeared; and the princess was, accordingly, afterwards born as Marishá, who is given to you for a wife.”1

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

* कृपासंपत्तमायुष्णा सर्वस्मीप्रियद्वैरणा
  श्रयोनिजा च जायियं लमसादाद्धीपञ्जु

† पुजं च सुमहाम्मानमार्गियिन्यरंत्रकम्म

प्रजापतिपूर्वुःति लमवाप्पसिश्चोभने

Marishá was, thus, promised a son “endowed with the attributes of a patriarch.”

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

The whole story of Márishá’s birth is nowhere else so fully detailed. The penance of the Prachetasas, and its consequences, are related in the Agni, Bhágavata, Matsya, Padma, Váyu, and Brahma Puráñas; and allusion is briefly made to Márishá’s birth. Her origin from Kaúdu and Pramlochá is narrated in a different place in the Brahma Puráña, where the austerities of Kaúdu, and the necessity for their interruption, are described. The story, from that authority, was translated by the late Professor Chézy, and is published in the first number of the Journal Asiatique.

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

तस्मां नामवे जोके दृष्टे: क दृति चौबर्तिः।

*Mahábhárata, Sánti-parvan, 7573.*
This great sage, for the furtherance of creation, and the increase of mankind, created progeny. Obeying the command of Brahmá, he made movable and immovable things,* bipeds and quadrupeds,† and, subsequently, by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kaśyapa, and twenty-seven, who regulate the course of time, on the Moon.‡ Of these, the gods, the Titans,§ the snake-gods, cattle, and birds, the singers and dancers of the courts of heaven, the spirits of evil, and other beings, were born. From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated,—by the will, by sight, by touch, and by the influence of religious austerities practised by devout sages and holy saints.¶

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

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

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

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* The Sanskrit has avara and vara, "inferior" and "superior"; and these epithets, not being given in the neuter, but in the masculine, refer to putra, Professor Wilson's "progeny".
† See Original Sanskrit Texts, Part I., pp. 26 and 27.
‡ Dáitya.
§ Dánava.
¶ See Original Sanskrit Texts, Part I., p. 27.
are not perplexed by this. Daksha and the other eminent Munis are present in every age, and, in the interval of destruction, cease to be.¹ Of this the wise man entertains no doubt. Amongst them of old there

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

उत्पत्तिश्र निरोधक निःव दृष्टि पार्थिव।
अथयोऽष्ट्र मुद्राणि विद्वत्सेव चे जनान्॥

‘Birth and obstruction are constant in all beings. But Rishis, and those men who are wise, are not perplexed by this’; that is, not, as rendered above, by the alternation of life and death, but, according to the commentator on the Hari Vanśa, by a very different matter, the prohibition of unlawful marriages. Utpatti, ‘birth of progeny’, is the result of their will; Nirodha, ‘obstruction’, is the law prohibiting the intermarriage of persons connected by the offering of the funeral cake: निरीक्ष नियमसमाप्त्तामुद्वहिति

नियमः। to which Rishis and sages are not subject, either from their matrimonial unions being merely Platonic, or from the bad example set by Brahmá, who, according to the Vedas, approached his own daughter: प्रजापतिव्र स्वदुहितरमस्माध्यायान्त्वति युनितः। a mystery we have already had occasion to advert to (Vol. I., p. 104, note 2). The explanation of the text, however, given by the commentator appears forced, and less natural than the interpretation preferred above.

* Stanza 111.
was neither senior nor junior. Rigorous penance and acquired power were the sole causes of any difference of degree amongst these more than human beings.*

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

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

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

ढूँचः प्राचितमनुष्याः कण्यायां जनयतस्मृतः।
ढूँचार्ध्योगिनिधिना कण्या: पद्मपिनानि:॥

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

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* कानिन्य जीवायियं पूर्वं नामृतवृक्षोत्सः।
तपय एव गरीयोऽभृतम् भूतमावश्यवं कारणम्॥

See Original Sanskrit Texts, Part I., p. 27.
† Dānava.
‡ Rakshas.
§ Gandharva.
‖ Asura.
supportress of the world. By her the great father of mankind begot five thousand mighty sons, through whom he expected the world should be peopled. Nára-da, the divine Rishi, observing them desirous to multiply posterity, approached them, and addressed them in a friendly tone: "Illustrious Haryáswas, it is evident that your intention is to beget posterity. But first consider this—why should you, who, like fools, know not the middle, the height, and depth of the world,\(^1\) propagate offspring? When your intellect is no more obstructed by interval, height, or depth, then how, fools, shall ye not all behold the term of the universe?"* Having heard the words of Nárada, the sons

\(^1\) मुच्चोऽन्तर्द्धार्यमध्यम। The commentator explains it to mean the origin, duration, and termination of subtle rudimental body; but the Padma and Linga Puránás distinctly express it, 'the extent of the earth':

भुव: प्रमाणः सर्वं ज्ञातोऽर्थमध्य एव च।

* नारदः उवाच।

हे हर्ष्यशा महावीरेऽफळ ग्रहा यूहं कारिग्वध।

इति च लोकं भावो भवतं यूहयतात्माद।

वालिशा वतं यूहं वै नाक्षा जानिते वै सुः।

मनुष्यं ट्रिंश्च वर्णं सच्चास वै प्रजा:।

हंसे निर्यगस्यं च चिदायानिति गति:।

ज्ञातं कर्माणं वै नालं सर्वं ट्रिंश्च च वालिशा:।

The larger commentary remarks, on the last two of these stanzas: वालिशा वतलवादेदं वर्णं सच्चास वै:। तत्तत्त्वादिन्धवारियोऽन्तर्यादिदुः खण्ड्यात्तैतित संवाधनम। चहृतं सच्चा वालिशा चत्रा वर्णम् ख्या भूवं: संसारायणविचित्रं विंश्चरीरसङ्कारं च उपक्रमम।

अर्थमवसानं। अन्तर्यं च न जानित। चत्रो मोचमार्गमकार्यां कर्मं क्रियितं प्रजा: सच्चास वर्षम।

तत्तत्त्वादिन्धवारियोऽन्तर्यादिदुः खण्ड्यात्तैतित संवाधनम। चहृतं सच्चा वालिशा चत्रा वर्णम् च तदे वार्ष्ण्यमिवाह। अर्थं वार्ष्ण्यमिति:। चर्ध उत्तप्ती: पूर्व स्वतन्त्र्विव।
of Daksha dispersed themselves through the regions, and, to the present day, have not returned; as rivers (that lose themselves) in the ocean (come back no more).

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

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

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

"Çaka dit: Le puissant Pradāpati, dont la Māyā de Vichūn augmentait
les forces, eut de sa femme, fille de Pantehadjana, dix mille fils, nommés
les Haryāqvas.

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

"Là, au confluent du Sindhu et de l'océan, est le vaste étang de Nā-
rayānasaras, qui est fréquenté par les solitaires et par les Siddhas.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Mais consolé par Adîa, Dakcha eut encore de la fille de Pantchadjana des milliers de fils nommés les Ābalaâvâs."
that all these his sons had vanished, was incensed, and denounced an imprecation upon Nárada.

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

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

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

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

"'Om! Adressons notre adoration à Náráyaña, qui est Puruśa la grande âme, qui est le séjour de la pure qualité de la Bonté, qui est le grand Brahma'.

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

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

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

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

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

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

"Désolé de la perte de ses enfants, il se mit en fureur contre Nárada, et la lèvre tremblante de colère, il parla ainsi au Richi.

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

"[En leur donnant ce conseil] avant qu'ils eussent acquitté les trois dettes [de la vie] et qu'ils eussent accompli des œuvres, tu as détruit leur bonheur pour ce monde et pour l'autre.
Then, Maitreyya, the wise patriarch, it is handed

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

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

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

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

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

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

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

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

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

ıklīśā: pītyaśvabhaṅga nāraṁ: pātraviśvādaya ||

nayaśya bhavayi teṣāḥ śāpaśyaśvāyaśnaśya ||

yā kṣaṇaḥ: mūtā vīryām prameṣṭi śaśīkṣaṇaḥ ||
down to us, being anxious to people the world, created

Nárada addressed the sons of Daksha, for their destruction and his own: for the Muni Kaśyapa begot him as a son, who was the son of Brahmá, on the daughter of Daksha, through fear of the latter's imprecation. He was formerly the son of Parameshśhīn (Brahmá): and the excellent sage Kaśyapa next begot him, as if he were his father, on Asikní, the daughter of Víraña. Whilst he was engaged in beguiling the sons of the patriarch, Daksha, of resistless power, determined on his destruction. But he was solicited, by Brahmá, in the presence of the great sages; and it was agreed, between them, that Nárada, the son of Brahmá, should be born of a daughter of Daksha. Consequently, Daksha gave his daughter to Parameshśhīn; and, by her, was Nárada born." Now, several difficulties occur here. Asikní is the wife, not the daughter, of Daksha. But this may be a blunder of the compiler; for, in the parallel passage of the Váyu, no name occurs. In the next place, who is this daughter? For, as we shall see, the progeny of all Daksha's daughters are fully detailed; and in no authority consulted is Nárada mentioned as the son of either of them, or as the son of Kaśyapa. Daksha, too, gives his daughter, not to Kaśyapa, but to Parameshśhīn or Brahmá. The commentator on the Hari Varuṇa solves this by saying he gives

\[
\begin{align*}
\text{दशख वै दुहितिर दशशापभयाधीनि:।} \\
\text{पूवेः स हि समृयात्रो नारदः परमेषिना।०१} \\
\text{चरिक्षामय वैरखां मूर्यो देवर्यस्तम्।।} \\
\text{तं मूर्यो जनयामास प्रितवं सुनिपुडवम्।।} \\
\text{तत: दशख पुनः वै हुरष्टं दुःति विषुता:।।} \\
\text{वप्यां विधिताः सवैव विधिना च न संशयः।।} \\
\text{तस्माद नाशिताः दशखो नाशयांस्वामितविक्रमः।।} \\
\text{प्रायुपपुराः क्षान्ति बाचितः परमेषिना।।} \\
\text{ततोः भवसभ्यं चक्री वै दशखु परिप्रेषिना।।} \\
\text{कथायां नारदो महं तव पुंरो भवेद्वित:।।} \\
\text{ततो दशखु सुमन्ति प्रातापित्रयां वै परिप्रेषिन।।} \\
\text{स तस्मां नारदो च चक्रे दशशापभयाह्रूः।।} \\
\end{align*}
\]
sixty daughters of the daughter of Vīraṇa;¹ ten of whom he gave to Dharma, thirteen to Kaśyapa, and

her to Brahmá, for Kaśyapa. The same bargain is noticed in the Váyu; but Nárada is also said, there, to be adopted by Kaśyapa: स विम्रः काष्यपेऽहि रचितः। Again, however, it gives Daksha's imprecation in the same words as the Hari Vaiṣṇava; a passage, by the way, omitted in the Brahma:

नारद बाचमेहीति गर्भवासं भवेति च।

‘Nárada, perish (in your present form); and take up your abode in the womb.’ Whatever may be the original of this legend, it is, evidently, imperfectly given by the authorities here cited. The French translation of the passage in the Hari Vaiṣṇava † can scarcely be admitted as correct. Assuredly

असिद्धात्म वैरखा मृयो देवविष्णुमः।

तं मुखो जनयामास पितेव मृणिपुध्वम॥

is not ‘le Dévarchi Dakcha, époux d'Asikni, fille de Virañ, fut l'aïeul de cet illustre Mouni, ainsi régnéré.’; देवविष्णुम: is, more consistently, said, by the commentator, to mean Kaśyapa. The Váyu Puráṇa, in another part,—a description of the different orders of Rishis,—states that the Devarshis Parvata and Nárada were sons of Kaśyapa:

पर्वतः नारद्विन श्रेयस्ताबावजायेभिः।

In the account of Kártavirya, in the Brahma Puráṇa and Hari Vaiṣṇa, Nárada is introduced as a Gandharva, the son of Varidása; being the same, according to the commentator on the latter, as the Gandharva elsewhere called Upabarhaṇa.

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

* Harivánsha, 140.
† Stanza 125.
twenty-seven to Soma, four to Arishṭanemi, two to Bahuputra, two to Angiras, and two to Kṛiśāśwa.* I will tell you their names. Arundhati, Vasu, Yāmī,† Lambā, Bhānu, Marutwati, Sankalpā, Muhūrtā, Śādhyā, and Viśvā were the ten wives of Dharma,¹ and bore him the following progeny. The sons of Viśvā were

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

<table>
<thead>
<tr>
<th>Padma</th>
<th>Hari Vadān.</th>
<th>Matsya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lakshmi</td>
<td>Lakshmi</td>
<td>Lakshmi</td>
</tr>
<tr>
<td>Saraswati</td>
<td>Kīrtti</td>
<td>Saraswati</td>
</tr>
<tr>
<td>Gangā</td>
<td>Śādhyā</td>
<td>Śādhyā</td>
</tr>
<tr>
<td>Viśweśā</td>
<td>Viśvā</td>
<td>Viśweśā</td>
</tr>
<tr>
<td>Sāvitrī</td>
<td>Marutwati</td>
<td>Úrjaswati</td>
</tr>
</tbody>
</table>

There is evident inaccuracy in all the copies; and the names may, in some instances, be erroneous. From the succeeding enumeration of their descendants, it appears that Kāma was the son of Lakshmi; the Śādhyas, of Śādhyā; the Viśwadevas, of Viśvā; the Maruts,§ of Marutwati; and the Vasus, of Devi, who may be either the Saraswati, or Sāvitrī, of the previous enumeration.

* According to the Bhāgavata-purāṇa, VI, 6, 2, these sixty daughters were bestowed away as follows: Dharma had ten; Prajāpati, twelve; Indu, twenty-seven; Bhūta, Angiras, and Kṛiśāśwa, two each; and Tārksha, the rest, namely, five. By Prajāpati and Tārksha are meant Kaśyapa, who, thus, had seventeen. Indu is the same as Soma.
† Several MSS. have Jámi; one has Jāmi.
‡ VI, 6, 4.
§ Read “Marutwats”. See my first note in the next page.
the Viśwadevas;¹ and the Sādhyas,² those of Sādhyā. The Marutwats³ were the children of Marutwati; the Vasus, of Vasu; the Bhánus (or suns), of Bhánu; and the deities presiding over moments,† of Muhúrtá. Ghosha was the son of Lambá (an arc of the heavens); Nágavithí (the milky-way†), the daughter

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

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

Sástra name mahanáma ksthrja yad坝𝑎𝑔𝑖𝑛; |
sane mahādhari: ||

The same work names twelve, which are, all, names of sacrifices and formulæ; as: Dārśa, Pauráamāsa, Brhadaśwa, Rathantara, &c. The Matsya Puráṇa, Padma Puráṇa, and Hari Vaṁśa have a different set of seventeen appellations, apparently of arbitrary selection, as Bhava, Prabhava, Īśa, Aruńi, &c.¶

³ Professor Wilson had “Maruts or winds”. The Marutwats, “attended by the winds”, are the Indras. The mother of the Maruts was Diti. See Chapter XXI. ad finem.

† Called, in the original, Muhúrtajas. The Bhágavata-puráṇa, VI., 6, 9, calls them Mauhúrtikas.

‡ The larger commentary observes: nāgavī ṇi | abhidhānabhedabhairabhairasabhimáṇi dvevata tu śabdābhirvajyādīno-mahānāṃ samghah: ||

§ Sāyaṃ laksma munaḥ purvaṁ labhaṁ hiḥ |

Bhārata-deva-puráṇa, I., 7, 62, speaks of only five.

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

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

व्योतिषाण तू च देवा बायका: सर्वतो दिगम् ।
वसवसि समाख्याता: ||"”

† Here this word occurs with the last syllable short; as in the Bhágavata-puráña, VI., 6, 4 and 6.
‡ For “Dhava” in the former edition,—a typographical error. ‡ ?
§ Nowhere do I find this reading, but Dhuni, Bhuri, Dwani, and Dhuri.
¶ Varaña and Ravaña are variants.
‖ Professor Wilson has since defined them as “the personified solar rays.” Translation of the Rig-veda, Vol. II, p. 122, note.
intelligent sons. The sister of Váchaspati, lovely and virtuous, Yogasiddhá, who pervades the whole world, without being devoted to it, was the wife of Prabhása, the eighth of the Vasus, and bore to him the patriarch Viśwakarman, the author of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the chief of artists, the constructor of the (self-moving) chariots of the deities, and by whose skill men obtain subsistence. Ajákapád, Ahirvradhna, and the wise Rudra Twashtrí, were born; and the self-born son of Twashtrí was also the celebrated Viśvarúpa. There are eleven well-known Rudras, lords of the three worlds, or Hara, Bahurúpa, Tryambaka, Aparájita, Viśhákapi, Śaúbhu, Kapardin, Raivata, Mígavyádha, Śarva, and Kapálin. But there are

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

2 The passage is:

\[ \text{चिक्षादर्शं दुर्गम तु बुधिमान्।} \\
\text{लब्धेनास्त्यामि: पुच्छो विश्वकृतं महायाशा:॥} \]

Whose sons they are does not appear; the object being, according to the comment, to specify only the ‘eleven divisions or modifications of the youngest Rudra, Twashtrí:’ लब्धेनास्त्यामि: पुच्छो विश्वकृतं महायाशा:॥ We have, however, an unusual variety of reading, here, in two copies of the comment: । ‘The eleven Rudras, in whom the family of Twashtrí (a synonym, it may be observed, sometimes, of Viśwakarman) is included, were born. The enumeration of the Rudras ends with Aparájita, of whom Tryambaka is the epithet:’ चिक्षादर्शं दुर्गम तु बुधिमान्।

* The original has Bṛhaspati.
† All the MSS. that I have seen give Ahirbudhnya or Ahirbudhna.
‡ The extract just preceding is from the smaller commentary; that which follows, from the larger.
a hundred appellations of the immeasurably mighty Rudras.¹

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

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Ajaikapád</td>
<td>Ajaikapád</td>
<td>Ajaikapád</td>
</tr>
<tr>
<td>Abhirvradhna</td>
<td>Abhirvradhna</td>
<td>Abhirvradhna</td>
</tr>
<tr>
<td>Hara</td>
<td>Hara</td>
<td>Ugra</td>
</tr>
<tr>
<td>Nirúti</td>
<td>Nirúti</td>
<td>Bhíma</td>
</tr>
<tr>
<td>Íswara</td>
<td>Pingala</td>
<td>Váma</td>
</tr>
<tr>
<td>Bhuvana</td>
<td>Dahaná</td>
<td>Mahat</td>
</tr>
<tr>
<td>Angáraaka</td>
<td>Aparájita</td>
<td>Bahurúpa.</td>
</tr>
<tr>
<td>Ardhaketu</td>
<td>Mṛigavyádha</td>
<td>Vríchákapi</td>
</tr>
<tr>
<td>Mrítyu</td>
<td>Senání</td>
<td>Aja</td>
</tr>
<tr>
<td>Sarpa</td>
<td>Sájja</td>
<td>Bhava.</td>
</tr>
<tr>
<td>Kapálín</td>
<td>Kapálín</td>
<td>Raivata.</td>
</tr>
</tbody>
</table>

The Brahma (or Hári Varúśa), the Padma, the Linga, &c., have other varieties. And the lexicons have a different reading from all; as, in that of Jafúdhara, they are Ajaikapád, Abhirvradhna, Virúpáksha, Súreśwara, Jayanta, Bahurúpaka, Tryambaka, Aparájita, Vaivásvata, Sávitra, and Hara. The variety seems to proceed from the writers applying to the Rudras, as they may legitimately do, different appellations of the common prototype, or synonyms of Rudra or Śiva, selected at will from his thousand and eight names, according to the Linga Puráṇá.

¹ The posterity of Daksha’s daughters by Dharma are, clearly,
The daughters of Daksha who were married to Kasyapa were Aditi, Diti, Danu, Arishtha, Suras, Khasa, Surabhi, Vinata, Tamra, Krodhavasa, Idha, Kadr, and Muni; whose progeny I will describe to you. There were twelve celebrated deities in a former Manwantara, called Tushitas, who, upon the approach of the present

allegorical personifications, chiefly of two classes, one consisting of astronomical phenomena, and the other, of portions or subjects of the ritual of the Vedas.

1 There is some, though not much, variation, in these names, in different Puranas. The Bhagavata§ has Sarama, Kashtha, and Timi, the parents, severally, of canine animals, beasts with uncloven hoofs, and fishes, in place of Vinata, Khasa, and Kadr; disposing of the first and last differently. The Vayu has Prav, in place of Arishtha, and Anaayus (or Danayus) for Suras. The Padma Purana, second series, substitutes Kal, Anaayus, Sinhik, Pishcha, Vach, for Arishtha, Suras, Surabhi, Tamra, and Muni; and omits Idha and Khasa. In the Uttara Khaunda of the same, Kasyapa's wives are said to be but four: Aditi, Diti, Kadr, and Vinata.

2 In the sixth reign, or that of Chakhusha Manu, according to the text: but, in book III., chapter 1, the Tushitas are the gods of the second or Swarochisha Manwantara. The Vayu has a much more complete legend than any other Purana, on this subject. In the beginning of the Kalpa, twelve gods, named Jayas, were created, by Brahma, as his deputies and assistants in the creation. They, lost in meditation, neglected his commands; on which he cursed them to be repeatedly born in each Manwantara, till the seventh. They were, accordingly, in the several successive Manwantaras, Ajitas, Tushitas, Satyas, Haris, Vai-

* Some MSS. here insert Kal.
† This name is omitted in several MSS.
‡ The more ordinary reading, it seems, is Ir.
§ VI., 25, et seq. In place of Ir, or Id, it has Il.
period, or in the reign of the last Manu, Chákhushasha, assembled, and said to one another: “Come, let us quickly enter into the womb of Aditi, that we may be born in the next Manwantara; for, thereby, we shall again enjoy the rank of gods.” And, accordingly, they were born the sons of Kaśyapa, the son of Marichi, by Aditi, the daughter of Daksha; thence named the twelve Ádityas; whose appellations were, respectively, Vishnú, Sakra, Aryaman, Dhátrí* Twashírī, Púshán, Vivasvat, Savitri, Mitra, Varuṇa, Aṁśa,† and Bhaga.‡ These, who, in the Chákushasha Manwantara, were the gods called Tushitas, were called the twelve Ádityas; in the Manwantara of Vaivasvata.

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

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

* The first edition had “Dhátri”, an error of the press.
† One MS. has Aṁśā.
‡ Professor Wilson appends the following note to the mention, in the Rig-veda, II., 27, 1, of five Ádityas, namely, Mitra, Aryaman, Bhaga, Varuṇa, and Aṁśa: “The Ádityas, or sons of Aditi, here enumerated are only five. The scholiast quotes the Taittirīya for eight; adding Dhátrí, Indra, and Vivasvat to those in the text, and adding Aṁśā for Aṁśa. The Pauráṇik enumeration is, universally, twelve; Vishnú, Púshān, Twashírī, and Savitri being added to the eight of the Taittirīya.” Translation of the Rig-veda, Vol. II., p. 274.

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

For a full discussion of the Ádityas, see Original Sanskrit Texts, Part. IV., pp. 10-13 and 101-106.
The twenty-seven (daughters of the patriarch) who became the virtuous wives of the moon were all known as the nymphs of the lunar constellations, which were called by their names, and had children who were brilliant through their great splendour.¹ The wives of Arishťanemi bore him sixteen children.² The daughters of Bahṇuputra were the four lightnings.³ The excellent Pratyāngirasa Ṛichas were the children of An...

¹ The Nakṣatra Yoginīs, or chief stars of the lunar mansions, or asterisms in the moon’s path.
² None of the authorities are more specific on the subject of Arishťanemi’s progeny. In the Mahābhārata, this is said to be another name of Kaśyapa:

मरीचि: कश्यप: पुत्रस्य हे नामनी सूति।
शरीरन्तमिरिक्ष कश्यपेयवर्ज विषु: ||

The Bhāgavata* substitutes Tārksha for this personage, said, by the commentator, to be, likewise, another name of Kaśyapa. His wives are Kadrū, Vinatā, Patangi, and Yāmini, mothers of snakes, birds, grasshoppers, and locusts.

³ Enumerated, in astrological works, as brown, red, yellow, and white; portending, severally, wind, heat, rain, famine.

* VI, 6, 21 and 22:

तार्कश विचन्तात कद्रू: पत्रगी यामिनी इति।
पत्रग्मुरुत पतगामाव्यामिनी गुलभानच।
सुपषुचुरुः गच्छेद सांवद्भव्यावाहिनम।
सुपुषुतस्मृत च कद्रू नागामानकेश: ||

Burnouf translates these verses as follows:

"Tārksha eut pour femmes Vinatâ, Kadrû, Patangi et Yâmini; Pa-
tangi donna le jour aux Patagas (les oiseaux), et Yâmini aux Ćalabhas
(les sauterelles).

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

1 The Īśitas or verses, thirty-five in number, addressed to presiding divinities, denominated Pratyangirasas. The Bhāgavata calls the wives of Angiras, Swadhā and Satī, and makes them the mothers of the Pitrīs and the Atharva-veda, severally.

2 The Śastradevatas, 'gods of the divine weapons'. A hundred are enumerated in the Rāmāyaṇa; and they are there termed the sons of Kṛiṣāśwa by Jayā and Vijayā, daughters of the Prajāpati, that is, of Daksha. The Bhāgavata terms the two wives of Kṛiṣāśwa, Archis (flame) and Dhishatā. The former is the mother of Dhūnratēśa; (comet); the latter, of four sages; Vedasīra, Devala, Vayuna, and Manu. The allegorical origin of the weapons is, undoubtedly, the more ancient.

3 This number is founded upon a text of the Vedas, which, to the eight Vasus, eleven Rudras, and twelve Ādityas, adds Prajāpati (either Brahmā or Daksha) and Vashātāra,§ 'deified oblation': They have the epithet Chhandaja, as born, in different Manwantaras, of their own will: kṛṇt uchchātō jāyanāṁ rūtā khandāja: ||

* VI, 6, 19.
† VI, 6, 20.
‡ Professor Wilson had "Dhumaketu."
§ "Utterance of the word vashāt, at the moment of pouring the butter on the fire." Professor Wilson's Translation of the Rig-veda, Vol. I, p. 80, note.
It has been related to us that Diti had two sons, by Kaśyapa, named Hiraṇyakaśipu and the invincible Hiraṇyāksha. She had also a daughter, Siṁhiká, the wife of Viprachitti. Hiraṇyakaśipu was the father of four mighty sons: Anuhláda, Hláda, the wise Prahláda, and the heroic Saṁhláda,* the augmentors of the Daitya race.¹ Amongst these, the illustrious Prahláda, looking on all things with indifference, devoted his whole faith to Janárddana. The flames that were lighted by the king of the Daityas consumed not him, in whose heart Vásudeva was cherished; and all the earth trembled, when, bound with bonds, he moved amidst the waters of the ocean. His firm body, fortified by a mind engrossed by Achyuta, was unwounded by the weapons hurled on him by order of the Daitya monarch; and the serpents sent to destroy him breathed their venomous flames upon him in vain. Overwhelmed with rocks, he yet remained unhurt; for he never forgot Vishńu; and the recollection of the deity was his armour of proof. Hurled from on high by the king of the Daityas, residing in Swarga, earth received him

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¹ The Puráñas generally concur in this genealogy, reading, sometimes, Anuhráda, Hráda, &c., for Anuhláda and the rest. Although placed second in the order of Kaśyapa’s descendents, the Daityas are, in fact, the elder branch. Thus, the Mahábháratá, Moksha Dharma, calls Diti the senior wife of Kaśyapa: तासं जीवाभविति; and the Váyu terms Hiraṇyakaśipu and Hiraṇyāksha the eldest of all the sons of that patriarch: कश्चप्राप्तात्रजी ती च स्वेभेय: पूर्वजो सूतो।
So “Titan and his enormous brood” were “heaven’s first born.”

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* With a single exception, all the MSS. that I have seen read Anuhráda, Hráda, Prahráda, and Saṁhráda.
unharmed. The wind, sent into his body to wither him up, was, itself, annihilated by him, in whom Madhusúdana was present. The fierce elephants of the spheres broke their tusks, and vailed their pride, against the firm breast which the lord of the Daityas had ordered them to assault. The ministrant priests of the monarch were baffled in all their rites for the destruction of one so steadily attached to Govinda; and the thousand delusions of the fraudulent Šambara, counteracted by the discus of Kúshána, were practised without success. The deadly poison administered by his father's officers he partook of unhesitatingly, and without its working any visible change. For he looked upon the world with mind undisturbed, and, full of benignity, regarded all things with equal affection, and as identical with himself. He was righteous, an inexhaustible mine of purity and truth, and an unfailing model for all pious men.
CHAPTER XVI.

Inquiries of Maitreya respecting the history of Prahláda.

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

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

PARÁSARA.—Listen, Maitreya, to the story of the wise and magnanimous Prahláda, whose adventures are ever interesting and instructive. Hirañyakaśipu, the son of Diti, had formerly brought the three worlds under his authority; confiding in a boon bestowed upon him by Brahmá.¹ He had usurped the sovereignty of Indra, and exercised, of himself, the functions of the sun, of air, of the lord of waters, of fire, and of the moon. He himself was the god of riches; he was the judge of the dead;* and he appropriated to himself, without reserve, all that was offered, in sacrifice, to the gods. The deities, therefore, flying from their seats in heaven, wandered, through fear of the Daitya, upon the earth, disguised in mortal shapes. Having conquered the three worlds, he was inflated with pride, and, eulogized by the Gandharvas, enjoyed whatever

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

* Yama, in the Sanskrit.
he desired. The Siddhas, the Gandharvas, and the snake-gods all attended upon the mighty Hirańyakaśipu, as he sat at the banquet. The Siddhas, delighted, stood before him; some playing on musical instruments, some singing songs in his praise, and others shouting cries of victory; whilst the nymphs of heaven danced gracefully in the crystal palace where the Asura with pleasure quaffed the inebriating cup.

The illustrious son of the Daitya king, Prahláda, being yet a boy, resided in the dwelling of his preceptor, where he read such writings as are studied in early years. On one occasion he came, accompanied by his teacher, to the court of his father, and bowed before his feet, as he was drinking. Hirańyakaśipu desired his prostrate son to rise, and said to him: "Repeat, boy, in substance, and agreeably, what, during the period of your studies, you have acquired."

"Hear, sire", replied Prahláda, what, in obedience to your commands, I will repeat,—the substance of all I have learned. Listen attentively to that which wholly occupies my thoughts. I have learned to adore him who is without beginning, middle, or end, increase or diminution; the imperishable lord of the world, the universal cause of causes." On hearing these words, the sovereign of the Daityas, his eyes red with wrath, and lip swollen with indignation, turned to the preceptor of his son, and said: "Vile Brahman, what is this preposterous commendation of my foe, that, in disrespect to me, you have taught this boy to utter?"

"King of the Daityas", replied the Guru, "it is not worthy of you to give way to passion. That which your son has uttered, he has not been taught by me."
"By whom, then," said Hiraṇyakaśipu to the lad, "by whom has this lesson, boy, been taught you? Your teacher denies that it proceeds from him." "Vishṇu, father," answered Prahlāda, "is the instructor of the whole world. What else should any one teach, or learn, save him, the supreme spirit?" "Blockhead," exclaimed the king, "who is this Vishṇu, whose name you thus reiterate so impertinently before me, who am the sovereign of the three worlds?" "The glory of Vishṇu," replied Prahlāda, "is to be meditated upon by the devout: it cannot be described. He is the supreme lord, who is all things, and from whom all things proceed." To this the king rejoined: "Are you desirous of death, fool, that you give the title of supreme lord to any one, whilst I survive?" "Vishṇu, who is Brahma," said Prahlāda, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you. He is the supreme lord of all. Why should you, sire, be offended?" Hiraṇyakaśipu then exclaimed: "What evil spirit has entered into the breast of this silly boy, that thus, like one possessed, he utters such profanity?" "Not into my heart alone," said Prahlāda, "has Vishṇu entered, but he pervades all the regions of the universe, and, by his omnipresence, influences the conduct of all beings, mine, father, and thine."1 "Away with the wretch," cried the king:

1 The Purāṇas teach, constantly, incompatible doctrines. According to this passage, the supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The commentator quotes a text of the Veda in support of this view: चैत्य: प्रविष्ट: शास्त्रा जगानां सर्पाभ्य। 'Universal soul, entering into men, governs their conduct.' Incongruities,
“take him to his preceptor’s mansion. By whom could he have been instigated to repeat the lying praises of my foe?

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

however, are as frequent in the Vedas as in the Puráñas. But, apparently, the most ancient parts of the Hindu ritual recognized an active ruler in the creator of the universe; the notion of abstract deity originating with the schools of philosophy.

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

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

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

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

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

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

* Paramártha.
to be regarded; nothing else, here, is an object to be coveted. Birth, infancy, and youth are the portion of all creatures; and then succeeds gradual and inevitable decay, terminating, with all beings, children of the Daityas, in death. This is manifestly visible to all; to you, as it is to me. That the dead are born again, and that it cannot be otherwise, the sacred texts are warrant. But production cannot be without a material cause; and, as long as conception and parturition are the material causes of repeated birth, so long, be sure, is pain inseparable from every period of existence. The simpleton, in his inexperience, fancies that the alleviation of hunger, thirst, cold, and the like is pleasure. But, of a truth, it is pain. For suffering gives delight to those whose vision is darkened by delusion; as fatigue would be enjoyment to limbs that are incapable of motion.¹ This vile body is a compound of

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

* The remarks of the larger commentary are subjoined: अत्यन्त स्थितिभावाणीं सुचारुदशाणां | ब्रम्हिन सख्यमादिना | सुखमिच्छता प्रहारी सुखाग्रिष्ट: | सुखायते सुखसिव मवति | तथा भाषिज्जा-नावाता भागम् मोहपित्तर्थित्वेऽपि प्रहार: प्रश्नकुपितस्मायिचर्चा- घातकोऽर्थु सुखायते |
phlegm and other humours. Where are its beauty, grace, fragrance, or other estimable qualities? The fool that is fond of a body composed of flesh, blood, matter, ordure, urine, membrane, marrow, and bones, will be enamoured of hell.* The agreeableness of fire is caused by cold; of water, by thirst; of food, by hunger. By other circumstances their contraries are equally agreeable.† The child of the Daitya who takes to himself a wife introduces only so much misery into his bosom.† For, as many as are the cherished affections of a living creature, so many are the thorns of anxiety implanted in his heart; and he who has large

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

ॐ चन्द्रशिविताड्जान च चन्द्रायमुभविषिष्याम।
अचारिनि च चन्द्रशाद्वृतावान् प्रहारोऽर्थि सुखायते॥

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

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

मांसामुक्कुप्पुरविषुभिवच्छार्यं च।
देहं चेतोत्तिमायुर्द्धो नरले भवितापि सः॥

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

करोति है धृष्टभृता यजवल्लार्च परियोहम्।
तावान्तर स एवाध्य दुःखं चेतासं कप्पति॥

In the larger commentary we read: कलचपुत्तिकादिसंग्रहाऽदुःखहि- परियोह। करोतीति स परियोह एव।
possessions in his house is haunted, wherever he goes, with the apprehension that they may be lost, or burnt, or stolen. Thus, there is great pain in being born. For the dying man there are the tortures of the judge of the deceased, and of passing again into the womb. If you conclude that there is little enjoyment in the embryo state, you must, then, admit that the world is made up of pain. Verily I say unto you, that, in this ocean of the world, this sea of many sorrows, Vishnu is your only hope. If ye say, you know nothing of this: "We are children; embodied spirit in bodies is eternal; birth, youth, decay are the properties of the body, not of the soul." But it is in this way that we deceive ourselves.† 'I am yet a child; but it is my purpose to exert myself when I am a youth. I am yet a youth; but, when I become old, I will do what is

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

* मा जानीत वयं बाला देरी देहिः शाश्वतः ।
वराहौत्वावधाया धर्मा देहेः नाथनः ॥

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

The fuller comment is as follows: बालामन्मािक नाताधिकार
इति श्रीवामािह । मा जानीति । यथा परिमािमिदेन भिविश्य
देहिः देहिन्द्राद्वादनांथानांधारिकालियमिव जवानाश देहेः नाधिकार।
एक्ष्यो निब्धः । चतुर्थो जरावा धर्मा देहे नाधनः । तथा च
dेहानिद्विविविधानामिवरकाणां नाताधिकारः । बालानिद्विविकः
वत्तां विरकाणां तु भवतात्माताधिकार एविति भावः ॥

† I find no Sanskrit, in my MSS., for this sentence.
‡ See, for the original, my first note in this page.
needful for the good of my soul. I am now old; and all my duties are to be fulfilled. How shall I, now that my faculties fail me, do what was left undone when my strength was unimpaired?\(^1\) In this manner do men, whilst their minds are distracted by sensual pleasures, ever propose, and never attain final beatitude. They die thirsting.\(^2\) Devoted, in childhood, to play, and, in youth, to pleasure, ignorant and impotent, they find that old age is come upon them. Therefore, even in childhood let the embodied soul acquire discriminative wisdom, and, independent of the conditions of infancy, youth, or age, strive, incessantly, to be freed. This, then, is what I declare unto you; and, since you know that it is not untrue, do you, out of regard to me, call to your minds Vishnú, the liberator from all bondage. What difficulty is there in thinking upon him, who, when remembered, bestows prosperity; and by recalling whom to memory, day and night, all sin is cleansed away? Let all your thoughts and affections be fixed on him, who is present in all beings; and you shall laugh at every care. The whole world is suffering under a triple affliction.\(^2\) What wise man would feel

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

\(^2\) The three kinds of affliction of the Sánkhya philosophy: internal, as bodily or mental distress; external, as injuries from men, animals, &c.; and superhuman, or inflictions by gods or demons. See Sánkhya Káriká, ver. 1.
hatred towards beings who are objects of compassion? If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself? I should, rather, sympathize with their happiness: for the suppression of malignant feelings is, of itself, a reward.\(^1\) If beings are hostile, and indulge in hatred, they are objects of pity, to the wise, as encompassed by profound delusion. These are the reasons (for repressing hate, which are adapted to the capacities) of those who see (the deity) distinct (from his creatures). Hear, briefly, what influences those who have approached the truth.* This whole world is but a manifestation of Vishńu, who is identical with all things; and it is, therefore, to be regarded, by the wise, as not differing from, but as the same with, themselves. Let us, therefore, lay aside the angry passions of our race, and so strive that we obtain that perfect, pure, and eternal happiness which shall be beyond the power of the elements, or their deities, of fire, of the sun, of the moon, of wind, of Indra,\(\dagger\) of the regent of the sea;\(\ddagger\) which shall be unmolested by spirits of air

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

चरण भद्राणि भूताणि हीनशक्तिरहि परम्।
युद्ध ज्यायि कुषीत हानिक्रमणस्य यतः॥

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

यतो द्वैतं हानिरेव पलम्। 'Whence (from feeling pleasure) the abandonment of enmity is, verily, the consequence.'

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* See Original Sanskrit Texts, Part III., p. 294.
\(\dagger\) Parjanya, in the Sanskrit.
\(\ddagger\) The Translator's definition of Varuña.
or earth;* by Yakshas, Daityas, or their chiefs; by the serpent-gods, or monstrous demigods of Swarga;† which shall be uninterrupted by men or beasts, or by the infirmities of human nature; by bodily sickness and disease,¹ or hatred, envy, malice, passion, or desire; which nothing shall molest, and which every one who fixes his whole heart on Keśava shall enjoy. Verily I say unto you, that you shall have no satisfaction in various revolutions through this treacherous world, but that you will obtain placidity for ever by propitiating Vishńu, whose adoration is perfect calm. What, here, is difficult of attainment, when he is pleased? Wealth, pleasure, virtue are things of little moment. Precious is the fruit that you shall gather, be assured, from the exhaustless store of the tree of true wisdom."

¹ The original rather unpoetically specifies some of these, or fever, ophthalmia, dysentery, spleen, liver, &c.; The whole of these defects are the individuals of the three species of pain alluded to before.

* The original has Siddhas and Rákshasas.
† "Monstrous demigods of Swarga" is to render Kinnaras.

:The original has Siddhas and Rákshasas.
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: अराष्ट्रहर्षातिसारस्वीः सुभाद्रिके लयः

: अराष्ट्रहर्षातिसारस्वीः सुभाद्रिके लयः
CHAPTER XVIII.
Hiranyakaśipu's reiterated attempts to destroy his son: their being always frustrated.

The Dānavas, observing the conduct of Prahlāda, reported it to the king, lest they should incur his displeasure. He sent for his cooks, and said to them: "My vile and unprincipled son is now teaching others his impious doctrines. Be quick; and put an end to him. Let deadly poison be mixed up with all his viands, without his knowledge. Hesitate not; but destroy the wretch without delay." Accordingly they did so, and administered poison to the virtuous Prahlāda, as his father had commanded them. Prahlāda, repeating the name of the imperishable, ate and digested the food in which the deadly poison had been infused, and suffered no harm from it, either in body or mind; for it had been rendered innocuous by the name of the eternal. Beholding the strong poison digested, those who had prepared the food were filled with dismay, and hastened to the king, and fell down before him, and said: "King of the Daityas, the fearful poison given, by us, to your son has been digested, by him, along with his food, as if it were innocent. Hiranyakaśipu, on hearing this, exclaimed: "Hasten, hasten, ministrant priests of the Daitya race. Instantly perform the rites that will effect his destruction." Then the priests went to Prahlāda, and, having repeated the hymns of the Sāma-veda, said to him, as he respectfully hearkened: "Thou hast been born, prince, in the
family of Brahmá, celebrated in the three worlds, the son of Hiraṇyakaśipu, the king of the Daityas. Why shouldest thou acknowledge dependance upon the gods? Why upon the eternal? Thy father is the stay of all the worlds; as thou thyself, in turn, shalt be. Desist, then, from celebrating the praises of an enemy; and remember, that, of all venerable preceptors, a father is most venerable.” Prahláda replied to them: “Illustrious Brahmans, it is true that the family of Maríchi is renowned in the three worlds: this cannot be denied. And I also admit, what is equally indisputable, that my father is mighty over the universe. There is no error, not the the least, in what you have said, 'that a father is the most venerable of all holy teachers.' He is a venerable instructor, no doubt, and is ever to be devoutly reverenced. To all these things I have nothing to object: they find a ready assent in my mind. But, when you say: 'Why should I depend upon the eternal?' who can give assent to this, as right? The words are void of meaning.” Having said thus much, he was silent a while, being restrained by respect to their sacred functions. But he was unable to repress his smiles, and again said: “What need is there of the eternal? Excellent! What need of the eternal? Admirable! Most worthy of you who are my venerable preceptors! Hear what need there is of the eternal; if to hearken will not give you pain. The fourfold objects of men are said to be virtue, desire, wealth, final emancipation. Is he who is the source of all these of no avail? Virtue was derived from the eternal by Daksha, Maríchi, and other patriarchs; wealth has been obtained from him by others, and, by others, the
enjoyment of their desires; whilst those who, through true wisdom and holy contemplation, have come to know his essence, have been released from their bondage, and have attained freedom from existence for ever. The glorification of Hari, attainable by unity, is the root of all riches, dignity, renown, wisdom, progeny, righteousness, and liberation. Virtue, wealth, desire, and even final freedom, Brahmans, are fruits bestowed by him. How, then, can it be said, 'What need is there of the eternal?' But enough of this. What occasion is there to say more? You are my venerable preceptors; and, speak ye good or evil, it is not for my weak judgment to decide." The priests said to him: "We preserved you, boy, when you were about to be consumed by fire; confiding that you would no longer eulogize your father's foes. We knew not how unwise you were. But, if you will not desist from this infatuation, at our advice, we shall even proceed to perform the rites that will inevitably destroy you." To this menace, Prahláda answered: "What living creature slays, or is slain? What living creature preserves, or is preserved? Each is his own destroyer, or preserver, as he follows evil, or good."\(^1\)

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\(^1\) This is not the doctrine of the impossibility of soul, taught in the Vedas:

\begin{verbatim}
हृत्ताचेम्भ्यते हन्तुं हृत्तेष्यक्ष्यते हृतम् ।
उभी तौ न विज्ञानीमि नार्य हृति न हृति ॥
\end{verbatim}

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

\begin{verbatim}
* महाद उच्च ।
कः कैन हृति अतुर्जन्तुः कः कैन रक्षति ।
हृति रक्षति चैवत्ता ह्यस्तत्साधु समाचरण ॥
\end{verbatim}
Thus spoken to by the youth, the priests of the Daitya sovereign were incensed, and instantly had recourse to magic incantations, by which a female form, enwreathed with fiery flame, was engendered. She was of fearful aspect; and the earth was parched beneath her tread, as she approached Prahláda, and smote him, with a fiery trident,* on the breast. In vain; for the weapon fell, broken into a hundred pieces, upon the ground. Against the breast in which the imperishable Hari resides the thunderbolt would be shivered: much more should such a weapon be split in pieces. The magic being, then directed against the virtuous prince by the wicked priests, turned upon them, and, having quickly destroyed them, disappeared. But Prahláda, beholding them perish, hastily appealed to
to slay, or the slain to be killed: this (spiritual existence) neither kills nor is killed.' The same is inculcated, at great length, and with great beauty, in the Bhagavad Gitá:†

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

* Śūla, a pike.
† II., 23.

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

Dialogue between Prahláda and his father: he is cast from the top of the palace, unhurt: baffles the incantations of Šambara: he is thrown, fettered, into the sea: he praises Višnu.

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

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

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

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

"It is true that I have been instructed, in all these matters, by my venerable preceptor; and I have learnt them. But I cannot, in all, approve them. It is said
that conciliation, gifts, punishment, and sowing dis-
sension are the means of securing friends (or over-
coming foes). But I, father—be not angry—know
neither friends nor foes; and where no object is to be
accomplished, the means of effecting it are superfluous.
It were idle to talk of friend or foe in Govinda, who
is the supreme soul, lord of the world, consisting of
the world, and who is identical with all beings. The
divine Vishnú is in thee, father, in me, and in all
everywhere else: and, hence, how can I speak of friend
or foe, as distinct from myself? It is, therefore, waste
of time to cultivate such tedious and unprofitable
sciences, which are but false knowledge; and all our
energies should be dedicated to the acquirement of
true wisdom. The notion that ignorance is knowledge
arises, father, from ignorance. Does not the child,
king of the Asuras, imagine the fire-fly to be a spark
of fire? That is active duty, which is not for our
bondage; that is knowledge, which is for our libera-
tion. All other duty is good only unto weariness: all
other knowledge is only the cleverness of an artist.
Knowing this, I look upon all such acquirement as
profitless. That which is really profitable, hear me, O
mighty monarch, thus prostrate before thee, proclaim.
He who cares not for dominion, he who cares not for

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

भैरो दण्ड: साम द्रानिकवाचपचतुःथम ।

* विबानुविद्विवाद्यामचानातात्जायते ।
वानोऽस्मि किं न खवोतमसृि्यर मन्त्यते ॥

† II, 8, 1, 20.
wealth, shall, assuredly, obtain both in a life to come.*
All men, illustrious prince, are toiling to be great. But
the destinies of men, and not their own exertions, are
the cause of greatness. Kingdoms are the gifts of fate,
and are bestowed upon the stupid, the ignorant, the
cowardly, and those to whom the science of govern-
ment is unknown. Let him, therefore, who covets the
goods of fortune be assiduous in the practice of virtue.
Let him who hopes for final liberation learn to look
upon all things as equal and the same. Gods, men,
animals, birds, reptiles,† all are but forms of one
eternal Vishñu, existing, as it were, detached from
himself. By him who knows this, all the existing
world, fixed or movable, is to be regarded as identical
with himself, as proceeding alike from Vishñu, assum-
ing a universal form.: When this is known, the glorious
god of all, who is without beginning or end, is pleased;
and, when he is pleased, there is an end of affliction.”

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

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* Celebrated Daityas. Viprachitti is one of the chief Dánavas,
or sons of Danu, and appointed king over them by Brahmá.
Ráhu was the son of Siññhiká, more known as the dragon’s head;
or ascending node; being a chief agent in eclipses. Bali was

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

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

\(^1\) With Nágapáśas, ‘snake-nooses’; tortuous and twining round the limbs, like serpents.

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\(*\) Nágabandhana.

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

न्दैष तोषधात्वच समानान्ति महीधरिर्: ||

तिरंबल्वद्वज्रहानि प्रायःध्रास्तति दुर्मैति: ||
vas hurled upon Prahláda, whilst in the great ocean, ponderous rocks, and piled them over him for many thousand miles. But he, still with mind undisturbed, thus offered daily praise to Vishúu, lying at the bottom of the sea, under the mountain-heap. "Glory to thee, god of the lotos-eye!* Glory to thee, most excellent of spiritual things!† Glory to thee, soul of all worlds! Glory to thee, wielder of the sharp discus! Glory to the best of Brahmins;‡ to the friend of Brahmins and of kine; to Kríshña, the preserver of the world! To Govinda be glory! To him who, as Brahmá, creates the universe; who, in its existence, is its preserver; be praise! To thee, who, at the end of the Kalpa, takest the form of Rudra; to thee, who art triform; be adoration! Thou, Achyuta, art the gods, Yakshas, demons, saints, serpents, choristers and dancers of heaven, goblins, evil spirits, men, animals, birds, insects, reptiles, plants, and stones, earth, water, fire, sky, wind, sound, touch, taste, colour, flavour, mind, intellect, soul, time, and the qualities (of nature). Thou art all these, and the chief object of them all.§ Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia. Thou art the performance and

* Puñárakáksha.
† Purushottama.
‡ Brahmarjyadeva.

§ देवा यज्ञायुर्भ: किण्डा नाग गंधर्वकिंकिर्:।
पिशाचा राजसाश्वेव मनुष्यः पश्वस्कुश:॥
यज्ञव: ख्यावराणैव पिपीलिकसरीसूपः।
भूस्थापो दिव्ये वायु: शन्तस्मर्द्धस्कुश: रसः॥
कृतं गंधी ननो वुधिराधिबीक वाचस्कुश्य: युष्य:।
एतेऽथ परसांते च सर्वमितलमचुत॥
discontinuance of acts;\(^1\) thou art the acts which the Vedas enjoin.\(^*\) Thou art the enjoyer of the fruit of all acts, and the means by which they are accomplished. Thou, Vishṇu, who art the soul of all, art the fruit of all acts of piety. Thy universal diffusion, indicating might and goodness, is in me, in others, in all creatures, in all worlds. Holy ascetics meditate on thee: pious priests sacrifice to thee.\(^†\) Thou alone, identical with the gods and the fathers of mankind;\(^‡\) receivest burnt offerings and oblations.\(^2\) The universe is thy intellectual form,\(^3\) whence proceeded thy subtile form, this world. Thence art thou all subtile elements and elementary beings, and the subtile principle, that is called soul, within them. Hence the supreme soul of all objects, distinguished as subtile or gross, which is imperceptible, and which cannot be conceived, is even a form of thee. Glory be to thee, Purushottama! And glory to that imperishable form, which, soul of all, is another manifestation\(^4\) of thy might, the asylum of all

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

\(^2\) Hāvya and Kavya, oblations of ghee or oiled butter; the former presented to the gods, the latter, to the Pitṛis.

\(^3\) Mahat, the first product of nature, intellect.

\(^4\) The preceding passage was addressed to the Purusha or spiritual nature of the supreme being. This is addressed to his material essence, his other energy, अयोगी शक्ति: | that is, to Pradhāna.

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\(^*\) विभावियः भवान्तवमस्य सं विसामति।
महत्त्वं च निवृत्तं च कर्म विप्रादितं महावः।

\(^†\) There is nothing, in the original, answering to "holy" and "pious".

\(^‡\) Pitṛis.
qualities, existing in all creatures! I salute her, the supreme goddess, who is beyond the senses; whom the mind, the tongue, cannot define; who is to be distinguished alone by the wisdom of the truly wise." Om! Salutation to Vāsudeva; to him who is the eternal lord; he from whom nothing is distinct; he who is distinct from all! Glory be to the great spirit, again and again; to him who is without name or shape; who, sole, is to be known by adoration;† whom, in the forms manifested in his descents upon earth, the dwellers in heaven adore! For they behold not his inscrutable nature.‡ I glorify the supreme deity Vishṇu, the universal witness, who, seated internally, beholds the good and ill of all. Glory to that Vishṇu, from whom this world is not distinct! May he, ever to be meditated upon as the beginning of the universe, have compassion upon me! May he, the supporter of all, in

* कृपं महति स्मितमनव विष्णु
  तत्तथं सूचकं जगद्-तदेही
  कृपाशि सर्वाशि च भूतभेदा-
  शिवनारामाल्ल्यांत्यक्षम
  तत्तज्ञस् सूचकादि-विशेषाना-
  मनोचरे तत्परसामाल्ल्यम
  किमयाचलवः तव कृपाशि
  तक्षी नमस्के पुष्पोच्चमाय

† सर्वभूतेषु सर्वात्मान्या शतिःपरा तव
  गुहात्रया नमस्की शाखताये सुरेश
  वानीतवचरा वाचात मनसं चाविशेषा
  भाविभावापरिपुरुषवा तां वन्धे चेत्ते रमस

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

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

चत यज्ञोत्सः विश्वचरस्वयं

'woven by the long threads', and प्रोत, 'by the cross threads.'
CHAPTER XX.

Vishńu appears to Prahláda. Hirańyakaśípu relents, and is reconciled to his son: he is put to death by Vishńu as the Néśińha. Prahláda becomes king of the Daityas: his posterity: fruit of hearing his story.

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

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

Whilst, with mind intent on Vishnū, he thus pronounced his praises, the divinity, clad in yellow robes,
suddenly appeared before him. Startled at the sight, with hesitating speech, Prahláda pronounced repeated salutations to Vishńu, and said: "O thou who removest all worldly grief, Keśava, be propitious unto me! Again sanctify me, Achyuta, by thy sight." The deity replied: "I am pleased with the faithful attachment thou hast shown to me. Demand from me, Prahláda, whatever thou desirest." Prahláda replied: "In all the thousand births through which I may be doomed to pass, may my faith in thee, Achyuta, never know decay." May passion, as fixed as that which the worldly-minded feel for sensual pleasures, ever animate my heart, always devoted unto thee." Bhagavat answered: "Thou hast, already, devotion unto me, and ever shalt have it. Now choose some boon, whatever is in thy wish." Prahláda then said: "I have been hated for that I assiduously proclaimed thy praise. Do thou, O lord, pardon, in my father, this sin that he hath committed. Weapons have been hurled against me; I have been thrown into the flames; I have been bitten by venomous snakes; and poison has been mixed with my food; I have been bound and cast into the sea; and heavy rocks have been heaped upon me. But all this, and whatever ill, beside, has been wrought against me; whatever wickedness has been done to me, because I put my faith in thee; all, through thy mercy, has been suffered by me unharmed. And do
thou, therefore, free my father from this iniquity.” To this application Vishňu replied: “All this shall be unto thee, through my favour. But I give thee another boon. Demand it, son of the Asura.” Prahláda answered and said: “All my desires, O lord, have been fulfilled by the boon that thou hast granted, that my faith in thee shall never know decay. Wealth, virtue, love are as nothing: for even liberation is in his reach whose faith is firm in thee, root of the universal world.” Vishňu said: “Since thy heart is filled, immovably, with trust in me, thou shalt, through my blessing, attain freedom from existence.” Thus saying, Vishňu vanished from his sight; and Prahláda repaired to his father, and bowed down before him. His father kissed him on the forehead,¹ and embraced him, and shed tears, and said: “Dost thou live, my son?” And the great Asura repented of his former cruelty, and treated him with kindness. And Prahláda, fulfilling his duties like any other youth, continued diligent in the service of his preceptor and his father. After his father had been put to death by Vishňu, in the form of the mansion,² Prahláda became the sovereign of the Daityas;

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

² Here is another instance of that brief reference to popular and prior legends, which is frequent in this Puráña. The mansion Avatára is referred to in several of the Puráñas; but I have met with the story in detail only in the Bhágavata. It is there said that Hirańyakaśipu asks his son, why, if Vishňu is everywhere, he is not visible in a pillar in the hall where they are assembled. He then rises, and strikes the column with his fist;
and, possessing the splendours of royalty consequent

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

story.

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

"Híraňyakačípu dit: Oui, tu veux certainement mourir, toi qui te
vantes ainsi outre mesure; car il est confus, ô insensé, le langage de
celui qui toucher et au moment de leur mort.

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

"Orgueilleux, je te séparerai la tète du corps: qu'il te protège donc
en ce jour ce Hari qui est ton appui désiré.

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

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

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

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

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

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

"De larges défenses, une langue tranchante qui s'agitait comme un
poignard, des sourcils froncés qui rendaient son visage effrayant, des
upon his piety, exercised extensive sway, and was
erailles raides et dressées, une bouche d'une profondeur merveilleuse et
semblable à une caverne, des narines élargies et des mâchoires qui s'en-
trouvaient d'une manière horrible.
"Il touchait au ciel; son col était gros et court, sa poitrine large, sa
taille ramassée, son corps parsemé de poils, jaunes comme les rayons
de la lune; ses bras nombreux se développaient autour de lui comme
cent bataillons; ses ongles étaient de véritables armes.
"Tel se montrait le Dieu, inabordable et chassant devant lui les
Daityas et les Dānavas avec toutes les armes irrésistibles qu'il possédait
ou qu'il avait empruntées, quand l'Asura se dit: Sans doute c'est Hari,
c'est ce grand magicien qui croit ainsi pouvoir me tuer; mais ses efforts
seront vains.
"Et aussitôt, poussant un cri, le héros des Daityas armé de sa massue
s'élança contre Nīśīnā; mais semblable à l'insecte qui tombe dans le
feu, l'Asura disparut absorbé par la splendeur de son ennemi.
"Comment s'étonner qu'il ait disparu auprès du Dieu dont la Bonté
est la forme, qui dissipa jadis par sa splendeur les Ténèbres [primitives]?
Cependant le grand Asura, irrité, assailliit Nīśīnā en le frappant des
coups répétés de sa massue.
"Pendant qu'il combattait en brave avec sa massue, le Dieu qui porte
aussi cette arme le saisit comme l'oiseau fils de Tārkcha ferait d'un
grand serpent; mais l'Asura lui échappa des mains, pareil au reptile
glissant entre [les serres de] Garuḍa qui se joue.
"Tous les immortels habitants des cieux, chassés de leurs demeures
et cachés derrière les nuages, désapprouvèrent cette action; mais le
grand Asura s'imaginait que Nīhāri, aux mains duquel il venait d'échapper,
redoutait sa vigueur, saisit son bouclier et son poignard, et l'attaqua
de nouveau avec une activité infatigable.
"Au moment où, impétueux comme le vautour, il s'élançait dans les
voies du glaive, frappant sans relâche en haut, en bas, Hari, poussant
un violent et terrible éclat de rire, saisit avec une irrésistible rapidité
son ennemi qui fermait les yeux.
"Similaire au reptile qui saisit un rat, Hari s'empara de son adversaire,
si sagitait en tous sens dans les douleurs de cette étreinte; et le renversant sur sa cuisse à la porte [du palais], il déchira en se jouant
avec ses ongles cette peau impénétrable à la foudre, comme Garuḍa
déchire un serpent venimeux.
"Roulant des yeux dont la fureur qui l'animait rendait l'aspect in-
tolérable, léchant de sa langue les coins de sa large bouche, Hari, avec
sa tête entourée d'une crinière rouge par le sang qui en dégouttait,
semblable au lion qui après avoir égorgé un éléphant, s'est fait une guir-
lande de ses entrailles,
blessed with a numerous progeny. * At the expiration of an authority which was the reward of his meritorious acts, † he was freed from the consequences of moral merit or demerit, and obtained, through meditation on the deity, final exemption from existence.

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

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

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

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

* ततो राजावपुत्रिः प्राण कर्मणुत्करिनं दिवः
पुन्तप्रांज्ञं स वहनवादिशिशयमेव च ||
† There is nothing, in the MSS. at my disposal, answering to the words "which was the reward of his meritorious acts".

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protected Prahláda in all the calamities to which he was exposed, so shall the deity protect him who listens constantly to the tale.\textsuperscript{1}

\textsuperscript{1} The legend of Prahláda is inserted, in detail, in the Bhágavata and Nárađiya Puráñás, and in the Uttara Khaúda of the Padma. It is adverted to, more briefly, in the Váyu, Linga, Kúrma, &c., in the Moksha Dharma of the Mahábhárata, and in the Hari Vamśa.
CHAPTER XXI.

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

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

Hiraṇyáksha also had many sons, all of whom were Daityas of great prowess: Jharjhara, Śakuni, Bhú-

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1 The Padma Puráṇa makes these the sons of Prahláda. The Bhágavata|| says there were five sons, but does not give the names. It also inserts the sons of Hláda; making them the celebrated demons Ivala and Vátápi. The Váyu refers to Hláda other Daityas, famous in Pauránık legend; making his son, Nisunda, and his sons, Sunda and Upasunda: the former, the father of Marícha and Táraka; the latter, of Múka.

2 The Padma Puráṇa and Váyu name several of these; but they are not of any note. The latter gives the names of two daughters, who are more celebrated, Pútaná and Śakuni.

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* In p. 30, supra, the Translator prefers to call him Saṁhláda. See the two notes there.
† According to the Bhágavata-puráṇa, VI., 18, 15, Bāshkala—who had a brother, Mahisha—was son of Anuhráda and Súryá.
‡ हिर्षाखसुताचास्तव एव महाबला:!
§ Variants of this name are Urjhara, Bhúrbhúra, Bhúrbhúva, Karkara, and Pútaná.
|| At VI., 18, 13 and 14, it speaks of one son of Saṁhráda, Panchajana, with Kíti for his mother; and of Vátápi and Ivala, sons of Hráda, by Dhamani.
tasantápana, Mahánábha, the mighty-armed and the valiant Táraka. These were the sons of Diti.  

The children of Kaśyapa, by Danu, were Dwimúrdhan, Šankara,* Ayomukha, Šankuśiras, Kapila, Šambara, Ekachakra, and another† mighty Táraka, Swarbhánu, Vrishaparvan, Puloman, and the powerful Viprachitti. These were the renowned Dánavas or sons of Danu.²  

Swarbhánu had a daughter named Prabhá;³ and Šarmishthá⁴ was the daughter of Vrishaparvan, as were Upadánaví and Hayaśiras.⁵

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

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

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

⁴ Married to Yayáti, as will be related.¶

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

* In two MSS. inspected the reading is Šankura.
† The Sanskrit, in the MSS. I have examined, has nothing correspondent to this word. It should seem that mention is made, in the present chapter, of only one Táraka, but of two Kálanábhas.
‡ Only in the text accompanying what I have called the smaller commentary do I find Táraka. Elsewhere the reading is Kálanábha.
§ At VI., 6, 29 and 30, it names Dwimúrdhan, Šambara, Arishta, Hayagriva, Vibhávasu, Ayomukha, Šankuśiras, Swarbhánu, Kapila, Aruña, Puloman, Vrishaparvan, Ekachakra, Anutápana, Dhúmkakesa, Virúpáksa, and Viprachitti. Many of these names occur again at VIII., 10, 19-22.
|| VI., 6, 31. The reading which I find is Suprabhá.
¶ In Book IV., Chapter X. And see the Bhágavata-puráṇa, VI., 6, 31.
Vaiśwánara had two daughters, Pulomá and Káloká; who were both married to Kaśyapa, and bore him sixty thousand distinguished Dánavas, called Pau-lomas and Kálakanjas, who were powerful, ferocious, and cruel.

The sons of Viprachitti, by Simhiká, (the sister of Hirañyakaśipu), were Vyaṁśa, Śalya the strong, Nabha the powerful, Vátápi, Namuchi, Ilvala, Khasīma, Anjaka, Naraka, and Kálanábha, the valiant Swar-

were the daughters of Vaiśwánara; and the Bhágavata has:

"The four lovely daughters of Vaiśwánara were Upadánaví, Hayaśirá, Pulomá, and Káloká." The Padma substitutes Vajrá and Sundari for the two former names. The Váyu specifies only Pulomá and Káloká as the daughters of Vaiśwánara, as does our text. Upadánaví, according to the Bhágavata, is the wife of Hirañyáksha; and Hayaśirá, of Kratu.

Though not specified, by the text, as one of the Dánavas, he is included in the catalogue of the Váyu: and the commentator on the Bhágavata calls him a son of Danu.

The word is also read Kálakas and Kálakeyas. The Mahábhárata, I., 643, has Kálakanjas.

* Professor Wilson had "Káliká", for which I have discovered no warrant. And see the Bhágavata-puráña, VI., 6, 32, et seq.
† The original gives Márichi.
‡ Variants are Ilvána, Ilhana, and Itthana.
§ It appears that this name is as often written Anjika.
|| It is scarcely so, if I may confide in my MSS.; the text being as follows:

कलिका महा कन्या शर्मिंद्रा वार्षिकवः
उपदानवी हयशिरा: प्रक्षाता वरक्षकः।
वैशानरुपि चोमे पुलोमा कालका तथ।

¶ VI., 6, 32.
** VI., 6, 33.
†† The most ordinary reading is, apparently, Kálakhanjas, as against Kálakanjas. One MS. seen by me has Kálikeyas.
bhānu, and the mighty Vakrayodhin. These were
the most eminent Dānavas, through whom the race
of Danu was multiplied, by hundreds and thousands,
through succeeding generations.
In the family of the Daitya Prahláda, the Niváta-
kavachas were born, whose spirits were purified by
rigid austerity.

Támrá (the wife of Kaśyapa) had six illustrious

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1 The text omits the two most celebrated of the Saimhikeyas
or sons of Saimhiká, Ráhu (see Vol. I., p. 148, note) and Ketu,
who are specified both in the Bhágavata† and the Váyu; the
former, as the eldest son. Of the other sons it is said, by the
Váyu, that they were all killed by Paraśuráma.

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

3 The Bhágavata says the Paulomas were killed by Arjuna,
who, therefore, the commentator observes, were the same as the
Niváta-kavachas. But the Mahábhárata describes the destruction
of the Niváta-kavachas, and of the Paulomas and Kálakeyas, as
the successive exploits of Arjuna. Vana Parvá, 8: I., 633. The
story is narrated in detail only in the Mahábhárata, which is,
consequently, prior to all the Puráñas in which the allusion
occurs. According to that work, the Niváta-kavachas were Dá-
navas, to the number of thirty millions, residing in the depths of
the sea; and the Paulomas and Kálakanjas were the children of
two Daitya dames, Pulomá and Kálaká, inhabiting Híraḿpurá,
the golden city, floating in the air.

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1 Vakrayodhin occurs in three MSS. that I have seen.
† The Bhágavata-puráña, VI., 6, 35, speaks of Ráhu as being the
eldest-born of the Ketus, who were a hundred in number:

विश्राममः सिंहिकायं शते चैकम्बीजनत्
राक्षस्वेष केनुषं गहले च उपागतः ॥
daughters, named Śukī, Śyenī, Bhāsī, Sugrīvī, Śuchi, and Grīdhrikā. Śukī gave birth to parrots, owls, and crows; Śyenī, to hawks; Bhāsī, to kites; Grīdhrikā, to vultures; Śuchi, to water-fowl; Sugrīvī, to horses, camels, and asses. Such were the progeny of Tāmrā.

Vinātā bore to Kaśyapa two celebrated sons, Garuḍa and Aruṇa. The former, also called Suparṇa, was the king of the feathered tribes, and the remorseless enemy of the serpent race.²

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

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¹ All the copies read

शुकी गुकानवनंदुस्तुकक प्रहुकुककानः

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

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

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

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* Professor Wilson put “Grīdhrikā”.
† This reading actually occurs in two MSS. that I have examined.
‡ Tārksha is a name of Kaśyapa; and Garuḍa is said—in the Bhāgavata-purāṇa, VI, 6, 22—to be his son by Suparṇa. Vide supra, p. 28, note 2, and my extract, there given, from the Bhāgavata-purāṇa.
The progeny of Kadrú were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuḍa;* the chief amongst whom were Śesha, Vásuki, Takshaka, Śankha, Śweta, Mahápadma, Kam-balá, Áśwatara, Elápatra, Nága, Karkotaka, Dhananjaya, and many other fierce and venomous serpents. ¹

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

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

¹ The Váyu names forty; the most noted amongst whom, in addition to those of the text, are Airávata, Dhritaráshtra, Mahánila, Baláhaka, Ánjana, Pushpadána, Durmukha, Káliya, Puńdaríka, Kapila, Náhusa, and Maṇi.

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

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

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

‘जष्ण त्रिपपावधि विश्व तस्मि: सवेन च दंड्रिष:।
खस्त्रा: पषियोऽव्याज्य दाश्या: पिनिताश्या:।

“Know thus her irascible brood”, &c.

It is Kadrú that is referred to; and there is no mention of “Krodhavaśá”.

§ Vide supra, p. 26, note 1.

|| According to the Bhágavata-puráṇa, VI., 6, 27, the serpents and other reptiles were offspring of Krodhavaśá.
Surabhi was the mother of cows and buffaloes;\(^1\)
Irā,\(^*\) of trees, and creeping plants, and shrubs, and
every kind of grass; Khasā, of the Yakshas\(^2\) and Rāk-
shasas; Muni, of the Apsarasas;\(^3\) and Arishtā, of the
illustrious Gandharvas.

the mother of the Piśāchas;\(^7\); † which is an interpolation, ap-
parently, from the Matsya or Hari Vaniśa. The Padma Purāṇa,
second legend, makes Krodhā the mother of the Bhūtas; and
Piśācā, of the Piśāchas.

1 The Bhāgavata;\(^4\) says, of animals with cloven hoofs. The
Vāyu has, of the eleven Rudras, of the bull of Śiva, and of two
daughters, Rohini and Gandharvi; from the former of whom
descended horned cattle, and, from the latter, horses.

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

3 The Padma, second series, makes Vāch the mother of both
Apsarasas and Gandharvas. The Vāyu has long lists of the names
of both classes, as well as of Vidyādharas and Kimnaras. The
Apsarasas are distinguished as of two kinds, Laukika, 'worldly',
of whom thirty-four are specified; and Daivika or 'divine', ten
in number. The latter furnish the individuals most frequently
engaged in the interruption of the penances of holy sages, such
as Menakā, Sahajanyā, Ghṛitāchā, Pramlocharā, Viśvāchā, and
Pūrvachitti. Urvasī is of a different order to both, being the
daughter of Nārāyaṇa. Rambhā, Tilottamā, Miśrakeśī, are in-
cluded amongst the Laukika nymphs. There are also fourteen
Gaṇas or troops of Apsarasas, bearing peculiar designations, as
Āhūtas, Śobhayantis, Vegavatīs, &c.§

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

ऋषाय तु जन्मानां विशारां महावल्लाम्।

But three copies have, instead of ऋषाय तु, गातु वे।

‡ VI., 6, 26.
§ See the note at the end of this chapter.
These were the children of Kaśyapa, whether movable or stationary, whose descendants multiplied infinitely through successive generations.\(^1\) This creation, O Brahman, took place in the (second or) Śvārochisha Manwantara. In the (present or) Vaivaswata Manwantara, Brahmā being engaged at the great sacrifice instituted by Varuṇa, the creation of progeny, as it is called, occurred. For he begot, as his sons, the seven Ṛishis, who were, formerly, mind-engendered, and was, himself, the grandsire of the Gandharvas, serpents, gods, and Dānavas.\(^2\)

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

\(^2\) We have a considerable variation, here, in the commentary; and it may be doubted if the allusion in the text is accurately explained by either of the versions. In one it is said that ‘Brahmā, the grandsire of the Gandharvas, &c., appointed the seven Ṛishis, who were born in a former Manwantara, to be his sons; or to be the intermediate agents in creation. He created no other beings himself, being engrossed by the sacrificial ceremony:’ पुरवे मन्वन्तारोऽयत्वान्ताः तस्य परीऽयत्वान्ताः पितामहोऽश्रापुत्र स प्रजागौर्धिकारिः कष्ठदासमाः। न दयान्तस्वं खच्च तथच्च आपुतलद। Instead of “putratwe”, ‘in the state of sons’, the reading is, sometimes, “pitratwe”, ‘in the character of fathers’, that is, to all other beings. Thus, the gods and the rest, who, in a former Manwantara, originated from Kaśyapa, were created, in the present period, as the offspring of the seven Ṛishis. The other explanation agrees with the preceding, in ascribing the birth of
Diti, having lost her children, propitiated Kaśyapa;

all creatures to the intermediate agency of the seven Rishis, but
calls them the actual sons of Brahmá, begotten, at the sacrifice
of Varuṇa, in the sacrificial fire: एवं कथा तच्च क्रात्म व्यापृतिन
ब्रह्माश्च देवक्ष्मादश्वमेव्यापृतिन खिरेतुक्षणीं क्रात्म जाता: सत्यंत्रः पुले
वाक्यन्तते रुतिः।* The authority for the story is not given, beyond
its being in other Puráṇas, पुराणानि रिपु। It has the air of a
modern mystification. The latter member of the passage is
separated altogether from the foregoing, and carried on to what
follows; thus: "In the war of the Gandharvas, serpents, gods,
and demons, Diti having lost her children", &c.; the word
‘virodha’ being understood, it is said: विरोध इति शब्दः। This
is defended by the authority of the Hari Varśa, where the pas-
sage occurs, word for word, except in the last half-stanza, which,
instead of

गन्धर्वभोगिनीद्रास्वानां द्रास्वानां च सत्तम

occurs

ततो विरोधे द्रास्वानां द्रास्वानां च भारत।†
The parallel passages are thus rendered by M. Langlois:‡ 'Le

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

The passage annotated is as follows:

पुष्प मन्वन्ति समिं ब्रह्मान्यारोचिष्ये श्रुतः।
वैविशास्तै च महति वाच्यो वितस्ति क्रात्मः॥
बुज्जानस्य ब्रह्मोऽकै प्रजासमेव दृढ़ोच्छयः।
पुष्पं चतुः सतिः न शर्याणास्मात्स्य मान्योः॥
पुले क्ष्यायास्य स्यामेव पितामहः।
गन्धर्वभोगिनीद्रास्वानां द्रास्वानां च सत्तम॥

† Harivamsa, 238. But the Calcutta edition has, in place of द्रास्वानां
च, द्रास्वानां ैव.

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

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

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

* In the original, Śakra.
† Here the Sanskrit inserts the name of Maghatvat.
‡ चक्षुः पादयोः श्रैच दिति: श्रयनमावशिष्ट ।
  निःस्रोः चाहारयामास तस्का: कुचि प्रविश्य स: ||
  वचयपाशिरिहागः चित्तिद्रास स समथा ।
and Indra* repeatedly attempted to console and silence it, but in vain. On which the god, being incensed, again divided each of the seven portions into seven, and thus formed the swift-moving deities called Maruts (winds). They derived this appellation from the words with which Indra† had addressed them (má rodiḥ, 'weep not'); and they became forty-nine subordinate divinities, the associates of the wielder of the thunderbolt.‡

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

* Śakra, in the Sanskrit.
† The original has Maghavat.
‡ Since the publication of his Vīshāku-purāṇa, Professor Wilson has dwelt at length on the Maruts, repeating, besides, from Hindu authorities, the various etymologies of the word that have been proposed.

'"The text of the Veda, in one remarkable passage in the first book, recognizes a difference of degree in the relative dignity of the gods, and even in their age; enunciating veneration to the great gods, to the lesser, to the young, and to the old. Among the lesser gods, an important share of adoration is enjoyed by a group avowedly subordinate to Indra,—involving an obvious allusion,—the Maruts, or Winds, who are naturally associated with the firmament. We have, indeed, a god of the wind, in Váyu; but little is said of him, and that chiefly in association with Indra, with whom he is identified by scholiasts on the Veda. The Maruts, on the contrary, are frequently addressed as the attendants and allies of Indra, confederated with him in the battle with Vítra, and aiding and encouraging his exertions. They are called the sons of Pánti, or the earth, and also Rudras, or sons of Rudra: the meaning of which affiliations is not very clear, although, no doubt, it is allegorical. They are also associated, on some occasions, with Agni; an obvious metaphor, expressing the action of wind upon fire. It is also intimated that they were, originally, mortal, and became immortal in consequence of worshipping Agni, which is also easy of explanation. Their share in the production of rain, and their fierce and impetuous nature, are figurative representations of physical phenomena. The scholiast endeavours to connect the history of their origin with that narrated in the Puráñas,'
but without success; and the latter, absurd as it is, seems to have no better foundation than one proposed etymology of the name,—‘Do not (mā) weep (rodīk),’—which is merely fanciful, although it is not much worse than other explanations of the name which commentators have suggested.” Translation of the Rīg-veda, Vol. I., Introduction, pp. XXXII and XXXIII.

“The scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yāska, Nīr., 11, 13. They sound (ravanti, from ru), having attained mid-heaven (mitam); or, They sound without measure (amitam); or, They shine (from ruch) in the clouds made (mitam) by themselves; or, They hasten (dravanti) in the sky. All the minor divinities that people the mid-air are said, in the Vedas, to be styled Maruts, as in the text: ‘All females whose station is the middle heaven, the all-pervading masculine Vāyu, and all the troops (of demiurges), are Maruts’. Sāyana also cites the Paurāṇik tradition of the birth of the forty-nine Maruts, in seven troops, as the sons of Kaśyapa.” Ibid., Vol. I., p. 225, note.

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

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

Note referred to at p. 75, supra.

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

“The Sāma-veda makes no mention of them; the Rīg-veda names, as such, Urvāśī, (the Anukrama of the Rīg-veda), two Apsarasas Śīkhaṇḍini, as
authoresses of a hymn); in the Vájasan.-s. of the Yajur-veda there occur five pairs of Apsarases,—Punjikasthalá and Krutasthalá, Menaká and Sahajanyá, Pramlochanti and Anumlochanti, Viśváchi and Ghítáchi, Urvásí and Púrvachitti; in the Satapatha-br., Sakuntalá and Urvásí; in the Atharva-veda, Ugrampaśyá, Ugrajit, and Rásahfrabhish. In the Ādi-parvan of the Mahábhárata, several of these divinities are enumerated under two heads, the first comprising Anúcháná (v. l. Anúná, another MŚ, Anúní), Anavadyá, Guñamukhyá (v. l. Priyamukhyá), Guñávará (v. l. Guñávará), Adriká (v. l. Attiká), Somá (v. l. Sáchí), Miśrakeśi, Alambushá, Marichi, Súchiká (v. l. Ishuká), Vidyutparú, Tilottamá (v. l. Tulá and Anagá), Ambiká, Lakshañá, Kshemá, Devi, Rambhá, Manoramá (v. l. Manohárá: or devi ‘divine’ and manoramá (or manohará) ‘beautiful’ are, perhaps, epithets of Rambhá), Asitá, Subábhu, Supriyá, Vápus (v. l. Suvañustu), Puñādiriká, Sugandhá, Surásá (v. l. Surañá), Pramáthini, Kámyá, and Sáradwati; the second comprising the following eleven: Menaká, Sahajanyá, Karáiká (v. l. Parúní), Punjikasthalá, Kitusthalá (v. l. Krutasthalá), Ghítáchi, Viśváchi, Púrvachitti (v. l. Viprachitti), Umlochá, Pramlochá (v. l. Pramá), and Urvásí. (Hemachandra mentions two Apsarases, Saudámini and Chitrá. Other names, too, will occur in the following.)

“As regards their origin, the Rámáyaña makes them arise from the Ocean, when it was churned, by the gods, for obtaining the Amríta; Manu represents them as one of the creations of the seven Manus, themselves created by the seven Prajápatis, Marichi, Atri, &c.; in the later mythology, they are daughters of Kásiyά by Muni (e. g., according to the Viśhnu and Bhágav.-pur.), or by Vách (according to the Patásma-p.), or some by Muni, some by Prádhá; while a third class is created by the mere will of Kásiyά. Thus, according to the Harivañáha, the daughters of K. and Prádhá are Anavadyá, Anúká, Anúná (v. l. Arúná), Arúnapríyá, Anugá, Subhágá, (two names seem omitted); of K. and Muni, Alambushá, Miśrakeśi, Puñādiriká, Tilottamá, Surúpá, Lakshmañá, Kshemá, Rambhá, Manoramá (or ‘the beautiful Rambhá’), Asitá, Subábhu, Suvarítá, Súmukhi, Supriyá, Sugandhá, Surásá (v. l. Suramá), Pramáthini, Kámyá (v. l. Káśyá), and Sáradwati. Those created by the will of the Prajápati, and called the Vaidik Apsarases, are Menaká, Sahajanyá, Parúní (v. l. Parúní), Punjikasthalá, Ghítasthalá, Ghítáchí, Viśváchi, Urvásí, Anumlochá, Pramlochá, and Manováti. The two Śikhaúdinis of the Ánamór. of the Kíy.-v. are also daughters of K.). Another and more elaborate list is that of the Váyu-puráña. [It is omitted in two E. I. H. MSS. of this P., and very incorrect in four other MSS. that I consulted, belonging, severally, to the E. I. H., the R. A. S., and the R. S. In some instances, as Miśrakeśi instead of Mitrakeśi, Punjikasthalá for Punjkastháná, Krutasthalá for Viśtastáná, &c., the correction appeared safe; in others, it was preferable to give the doubtful reading.] This Puráña mentions, in the first place,
thirty-four Apsarases, called the Gandharva-Apsarases, or wives of the Gandharvas, and daughters of Kaśyapa by Muni (but the MSS. in question give only twenty-nine, or, if Devī and Manorāmā are proper names, thirty-one, names): Antachārā, Daśavadya (?), Priyaśishyā, Surettamā, Miśrakeśī, Sāchī, Piūdīnī (v. l. Parūnī), Alambushā, Mārīchī, Śuchikā, Vidyundwarā, Tilottamā, Adrīkā, Lakshaṇā (?), Devī, Rambhā, Manorāmā (or, the divine, beautiful Rambhā), Sucharā, Subhā, Sūrātī (?), Sūrītā (?), Supratishṭhītā, Puṣūdarīkā, Akṣhagandhā (v. l. Sugandhā), Sudantā, Surasā, Iñmā, Śāradwati, Suvīrttā, Kanaluśhayā, Subhujā, Hamsapādā; these are called the laukikā or worldly Apsarases; then six daughters of Gandharvas: Suyāsā, Gāudharwī, Vidyāvatī, Āśavatī, Snnukhī, Varanāmā; and four daughters of Suyaśa, also called Apsarases: Lauhoyā, Bharatā, Kṛīśāṅgī (v. l. Kṛīshāṅgī), and Viśālā; then eight daughters of Kaśyapa, by Arilītā: Anavadyā, Anavāsā, Atyantamadannāpyī, Surūpā, Subhāgā, Bhāsī, Manovatī, and Suksesī; then the daivatī or divine Apsarases: Vedakā (sic, but v. l. Menakā), Sahajānayā, Parūnī, Punjikasthalā, Kratu- sthalā, Ghrītāchī, Viśvāchī, Purvachittī, Pramlochā, Anumlocchantī, to whom are added Urvasī, born from the thigh of Nārāyaṇa, and Menakā, the daughter of Brahma. Besides these, the Vāyu-p. mentions fourteen gānas or classes of Apsarases: 1. The Śobhayantīs, produced by the mind (manas) of Brahma, 2. the Vegavatyas, born in heaven (? the MSS. दरिध्या:); 3. the Uṛyas (?), perhaps Urjas, cf. Vājas., 18, 41), produced by Agni (cf. Vājas., 18, 33), 4. the Ayuyatīs, by the Sun (cf. Vājas., 18, 39), 5. the Subhancharās, by Wind (cf. Vājas., 18, 41), 6. the Kuravas (?), by the Moon (MSS. 7. the Subhās (?), by Sacrifice (? their name is, perhaps, Stāvās, cf. Vājas., 18, 42), 8. the Vahnyas (? perhaps, Eskhīs, cf. Vājas., 18, 43), by the Ṛīch and Śūman-verses, 9. the Amṛtās, by Amṛta, 10. the Mudās, by Water; (three MSS. have वायुपुराण: and one MS., वायुपुराण: which, however, must be corrected to वायुपुराण:, since वायुपुराण: occurs under 5; cf. Vājas., 18, 38), 11. the Bhavās (?), by the Earth, 12. the Ruchas, by Lightning, 13. the Bhairavās, by Death (cf. Vājas., 24, 37), and 14. the Śobhayantīs, by Love: (this list is, probably, meant by the author of the Kādambarī, who—ed. Calc., p. 122—professes to give fourteen classes of Apsarases, but, in fact, names only thirteen; fathering, moreover, one class on Da-ksha). The Harivaṃśa (v. 6798) speaks of seven gānas of Apsarases, but without naming them. Vyādi, as quoted in a comm. on Hema- chandra, mentions an Apsaras Prabhāvatī, as born from a hole in the ground for receiving the fire consecrated to Brahma, Vedavati, as born from an altar-ground, Su-lochanā, from Yama, Urvasī, from the left thigh of Vishnū, Rambhā, from the mouth of Brahma, Chitralekha, from his hand, and, from his head, Mahāchittī, Kākalikā, Mārīchī, Śuchikā, Vi-
dyutparñá, Tilottamá, Adriká, Lakshatá, Kahemá, the divine and beautiful Rámá (or Divyá, Ráma, Manoramá), Hémá, Sugandhá, Suvasu, Subhú, Suvarátá, Asitá, Sáradwati, Puñálariká, Surásá, Súñítá, Suvañí, Kámalá, Hamsapadí, Sumukhi, Menaká, Sahajanyá, Parání, Punjikasthalá, Kritasthalá, Ghitáchá, and Viśváčí.

"Originally, these divinities seem to have been personifications of the vapours which are attracted by the Sun, and form into mist or clouds. Their character may be thus interpreted in the few hymns of the Rig-veda where mention is made of them. At a subsequent period, when the Gandharva of the Rig-veda,—who personifies, there, especially the Fire of the Sun,—expanded into the Fire of Lightening, the rays of the Moon, and other attributes of the elementary life of heaven, as well as into pious acts referring to it, the Apsarases become divinities which represent phenomena, or objects both of a physical and ethical kind, closely associated with that life. Thus, in the Vajur-veda, Sunbeams are called the Apsarases associated with the Gandharva who is the Sun; Plants are termed the Apsarases associated with the Gandharva Fire; Constellations are the Apsarases of the Gandharva Moon; Waters, the A. of the G. Wind; Sacrificial gifts, the A. of the G. Sacrifice; Rích and Śáman hymns, the A. of the G. Manas (creating will). In another passage of the Véjas, Fire is connected (Mahiñhara, in the two months of Vasantá or spring) with the two Apsarases, Punjikasthalá and Kratusthalá (considered, by the comm., as personifications of a principal and an intermediate point of the compass), Wind (Viśwakarman), with Menáká and Sahajanyá (comm., in the two months of Gríshma or the hot season), Sun (Viśwavyachas), with Pramlochanti and Anumlochanti (comm., in the two months of Varshá or the rainy season), Sacrifice (Samyadwasu), with Viśwáči and Ghítáchá (comm., in the two months of Śará or the sultry season), Parjanya (Arvágwasu), with Urvasí and Púrvashchitti (comm., in the two months of Hemañá or the cold season). This latter idea becomes, then, more systematized in the Puráñas, where a description is given of the genii that attend the chariot of the Sun in its yearly course: Thus, the Bhágavata-p. mentions that, besides the Rishis, Gandharvas, &c., also one gaña or troop of Apsarases pays adoration to the Sun every month; and the Víshñu-p., that, among the genii who preside each in every month over the chariot of the Sun, Kratusthalá performs this function in the month Mádu, Punjikasthalá, in the month Mádhava, Mená, in Śúchi, Sahajanyá, in Śukra, Pramlochá, in Nabhás, Anumlochá, in Bha-drapada, Ghitáchá, in Áswina, Viśwáchi, in Kárttiaka, Urvasi, in Agraháyaña, Púrvachitti, in Paunshá, Tilottamá, in Mágha, Rambhá, in Phálguna. An analogous description is given in the Váyu-p., with the only difference that Viprachitti takes the place of Púrvachitti, apparently with less correctness; as this account is a strict development of the quoted passage of the Vajur-veda (Véjas, 15, 15-19). In the last mythological epoch,
when the Gandharvas have saved from their elementary nature merely so much as to be the musicians in the paradise of Indra, the Apsarases appear, amongst other subordinate deities which share in the merry life of Indra’s heaven, as the wives of the Gandharvas, but, more especially, as wives of a licentious sort; and they are promised, too, as a reward to heroes fallen in battle, when they are received into the paradise of Indra; and, while, in the Rig-veda, they assist Soma to pour down his floods, they descend, in the epic literature, on earth, merely to shake the virtue of penitent sages, and to deprive them of the power they would have, otherwise, acquired through unbroken austerities. To this association of the ethical with the physical element, in the character of the Apsarases, belongs, also, that view expressed by Manu, according to which the soul, in its transmigrations, is reborn as an Apsaras, when it was, in its previous existence, under the influence of rajas or passion; and probably, too, the circumstance, that, in the Atharva-veda, they are fond of dice: and three Apsarases, whose names are given above, are supposed to have the power of removing faults committed at gambling with dice.”
CHAPTER XXII.

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

PARÁSARA.—When Púthu was installed in the government of the earth, the great father of the spheres established sovereignties in other parts of the creation.* Soma was appointed monarch of the stars and planets, of Bráhmans and of plants,† of sacrifices and of penance. Vaiśravana was made king over kings, and Varúña, over the waters. Vishúu was the chief of the Ádityas; Pávaka, of the Vasus; Daksha, of the patriarchs; Váśava, of the winds.‡ To Prahláda was assigned dominion over the Daityas and Dánava; and Yama, the king of justice, was appointed the monarch of the Manes (Pitris). Airávata was made the king of elephants; Garúda, of birds; Indra,§ of the gods. Uchchaisrávas was the chief of horses; Vríshabha, of kine. Sesh having become the snake-king; the lion, the monarch of the beasts: and the sovereign of the trees was the

* यदाभिषितः स पृथुः पूर्णं राज्यं महर्षिम्: ।
** तत: कमेष्ठ राज्यानि दुर्दी प्रोक्ष्याताम्ह: ॥

† Virudh.
‡ Marut.
§ Váśava, in the original.
holy fig-tree.† Having thus fixed the limits of each authority, the great progenitor* Brahma stationed rulers, for the protection of the different quarters of the world. He made Sudhanwan, the son of the patriarch Vairaja,‡ the regent of the east; Sankhapada, the son of the patriarch Kardama, of the south; the immortal Ketumat, the son of Rajas, regent of the west; and Hiraiyaroman, the son of the patriarch Parjanya, regent of the north.² By these the whole earth, with its seven continents and its cities, is, to the present day, vigilantly protected, according to their several limits.

All these monarchs, and whatever others may be invested with authority, by the mighty Vishnu, as instruments for the preservation of the world;‡ all the

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

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

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* Prajāpati.
† Professor Wilson had “Viraja”.
‡ ऐति सर्व प्रत्यययु खिती विष्णुमहाविष्णु: । विभूतिभूतमा राजानि च चाचे मुनिस्वतम् ॥
§ Also see the Bhagavad-gītā, X., 21-37; the Iswara-gītā, from the Kurma-purāṇa, in Colonel Vans Kennedy’s Researches into the Nature and Affinity of Ancient and Hindu Mythology, pp. 450 and 451; and Goldstücker’s Sanskrit Dictionary, pp. 279 and 280.
kings who have been, and all who shall be; are all, most worthy Brahman, but portions of the universal Vishńu. The rulers of the gods, the rulers of the Dāityas, the rulers of the Dānavas, and the rulers of all malignant spirits;* the chief amongst beasts, amongst birds, amongst men, amongst serpents; the best of trees, of mountains, of planets; either those that now are, or that shall hereafter be, the most exalted of their kind, are but portions of the universal Vishńu. The power of protecting created things, the preservation of the world, resides with no other than Hari, the lord of all. He is the creator, who creates the world; he, the eternal, preserves it in its existence; and he, the destroyer, destroys it; invested, severally, with the attributes of foulness, goodness, and gloom.† By a fourfold manifestation does Janárdana operate in creation, preservation, and destruction. In one portion, as Brahmá, the invisible assumes a visible form; in another portion, he, as Maríchi and the rest, is the progenitor of all creatures;‡ his third portion is time; his fourth is all beings. And thus he becomes quadruple in creation, invested with the quality of passion. In the preservation of the world, he is, in one portion, Vishńu; in another portion, he is Manu and the other patriarchs; he is time, in a third; and all beings, in a fourth portion. And thus, endowed with the property of goodness, Purushottama preserves the world. When he assumes the property of darkness, at the end of all

* Pāñčādaṁ.
† The original is रजःसत्त्वादिदिसंग्राघः।
‡ मरीचिभिः पतय: प्रजाशामन्यभागः।
things, the unborn deity becomes, in one portion, Rudra; in another, the destroying fire; in a third, time; and, in a fourth, all beings. And thus, in a quadruple form, he is the destroyer of the world. This, Brahman, is the fourfold condition of the deity at all seasons.*

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

* विभागकल्पना त्रहस्तक्षणि सार्वकालिकोऽ।
† The Sanskrit is द्राक्षद; “Daksha and the like”.
‡ Dhátrí, in the original.
§ Here, and in the following sentence, “patriarchs” represents “Marichi and the like,”
world—being threefold—in the several seasons of creation, preservation, and destruction; according to his assumption of the three qualities. But his highest glory\(^1\) is detached from all qualities. For the fourfold essence of the supreme spirit is composed of true wisdom, pervades all things, is only to be appreciated by itself, and admits of no similitude.

**Maitreya.**—But, Muni, describe to me, fully, the four varieties of the condition of Brahma, and what is the supreme condition.\(^2\)

**Parāśara.**—That, Maitreya, which is the cause of a thing is called the means of effecting it; and that which it is the desire of the soul to accomplish is the thing to be effected. The operations of the Yogin who is desirous of liberation, as suppression of breath\(^*\) and the like, are his means. The end is the supreme Brahma, whence he returns to the world no more. Essentially connected with, and dependant upon, the means employed, for emancipation, by the Yogin, is discriminative knowledge: and this is the first variety of the condition of Brahma.\(^3\) The second sort is the

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\(^1\) Vibhūti, † superhuman or divine power or dignity.

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

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

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\(^*\) Prākāyāma.

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

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

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

* साधनालम्बनं चानं मुक्तवे योगिनां हि तत।
स मेद: प्रख्यताश्च ब्रह्मचुतस्कं वै मुनि॥
युक्त: कृष्णमुष्यां साध्यं यद्रामयोगिनः।
तद्वालब्धविश्वानं द्वितीयों श्री महामुनि॥
This is not very closely translated; and the same is the case with what immediately follows.

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

(निवोधपर), is explained, ‘without the practice of abstract contemplation’, &c. (आनादिशून्य). ‘Not to be taught’, Anákhya (आनाख्य); ‘not capable of being enjoined’ (निर्देशान्ति). ‘Internally diffused’, Vyáptimátra (व्याप्तिमात्र), means ‘mental identification of individual with universal spirit’ (समस्त ज्ञानकार-तामात्रक्षण). The phrase आत्मसोधिविषयति translated ‘the object of which is self-illumination’, is explained समस्तज्ञ. ‘Simply existent’ (सत्तामात्र) is said to mean, ‘being unmodified by the accidents of happiness’, &c. (आनन्दादिश्वरिष्यति): consequently it is not to be defined (अत्ज्ञ). So the Yoga Pradīpa explains Samādhi or contemplation to be the entire occupation of the thoughts by the idea of Brahma, without any effort of the mind. It is the entire abandonment of the faculties to one all-engrossing notion (समोबुन्तिशून्य ज्ञानार्थतया स्थितियों संज्ञातनामासं समाधिविशेषणयति). ‘Tranquil’, Praśānta (प्रशान्त), is ‘being void of passion’, &c., (रागादिशून्यत). ‘Fearless’; not dreading agitation or perplexity by ideas of duality (पत्तसूतरत्वभयं). ‘Pare’; undisturbed by external objects (निविषय). ‘Not the theme of reasoning’ (विविधमय); that is, ‘not to be ascertained by logical deduction’ (अविविधकं). ‘Stands in no need of support’ (असंविधितं); not resting or depending upon perceptible objects (निविषयलादाःश्रोत्तमं).

* एवंप्रकारसमस्त निल्पं चापकमचयम्।
समस्तहृदयरहितं विषं लाभं परं पदम॥
the distinction of vice and virtue, from suffering, and from soil.

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

The supreme condition of Brahma, which is meditated by the Yogins, in the commencement of their abstraction, as invested with form, is Vishúu, composed of all the divine energies, and the essence of Brahma, with whom the mystic union that is sought, and which

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* The original has Brahma for "being".
† For "attendant spirits" the Sanskrit has "Daksha and the like".
‡ Insert "wild beasts", mṛiga.
§ Sarisripta.
¶ This represents वृक्षगुणाद्य; "trees, shrubs, and the like".
is accompanied by suitable elements, is effected by the devotee whose whole mind is addressed to that object. This Hari, who is the most immediate of all the energies of Brahma, is his embodied shape, composed entirely of his essence: and in him, therefore, is the whole world interwoven; and from him, and in him, is the universe; and he, the supreme lord of all, comprising all that is perishable and imperishable, bears upon him all material and spiritual existence, identified, in nature, with his ornaments and weapons.*

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

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

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

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* सर्वभौतिकोऽविषयः स्वरूपं जन्मण्डलपरसः ॥
सूर्ये चतुर्गिरेऽपि पूर्वे योगांशिको चिन्तयति ॥
सालम्बनोऽहायोऽः सवीजो चतु संक्षिप्तः ॥
मन्त्रसुभाषितं समयमुद्रतां जायते सुने ॥
स परः परशुरामोऽन्तः जन्मण्डल समन्तवरः ॥
सूर्योऽन्तः महाभाग सर्वभौतिकोऽहरः ॥
तत्र सर्वसिद्धि प्रोत्साहनं विवाचितं वेगतः ॥
तत्री जगजगात्तिन्न्तः जगहाविन्नः सुने ॥
चराचरभौतिकोऽविषयविन्निकाविन्निः ॥
पुत्रास्याभूतसमयं सूर्यास्याश्रयः ॥

† This is taken from the smaller commentary.
Hari wears the pure soul of the world, undefiled and void of qualities, as the Kaustubha gem. The chief principle of things (Pradhána) is seated on the eternal, as the Śrīvásta mark. Intellect abides in Mādhava, in the form of his mace. The lord (Īśwara) supports egotism (Ahañkára) in its twofold division into elements and organs of sense, in the emblems of his conch-shell and his bow. In his hand Vishúu holds, in the form of his discus, the mind, whose thoughts (like the weapon), fly swifter than the winds. The necklace of the deity, Vajrayanti, composed of five precious gems,¹ is the aggregate of the five elemental rudiments.* Janárdana bears, in his numerous shafts, the faculties both of action and of perception. The bright sword† of Achyuta is (holy) wisdom, concealed, at some seasons, in the scabbard of ignorance. In this manner, soul, nature, intellect, egotism, the elements, mind, the senses, ignorance, and wisdom are, all, assembled in the person of Hrishikësa. Hari, in a delusive form, embodies the shapeless elements of the world, as his weapons and his ornaments, for the salvation of mankind.²‡ Puñḍaríkáksha, the lord of all, assumes

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

* पञ्चक्षण तु चा माति वैज्ञानिकी महाभुतः ।
  सा भूतेऽदिशातो भूतमाति च वै स्विचः ॥

† Así-ratna.
‡ चलमुष्णसंख्यातस्य कुप्रवर्जितः ।
  विभृते माथास्तोभि श्रेष्ठेऽपि प्राणिनां हृरि: ॥
nature, with all its products, soul, and all the world. All that is wisdom, all that is ignorance; all that is, all that is not, all that is everlasting, is centred in the destroyer of Madhu, the lord of all creatures. The supreme eternal Hari is time, with its divisions of seconds, minutes, days, months, seasons, and years. He is the seven worlds, the earth, the sky, heaven, the world of patriarchs, of sages, of saints, of truth;* whose form is all worlds; first-born before all the first-born; the supporter of all beings, himself self-sustained; who exists in manifold forms, as gods, men, and animals, and is, thence, the sovereign lord of all, eternal; whose shape is all visible things; who is without shape or form; who is celebrated, in the Vedánta, as the Ṛich, Yajus, Sáman, and Atharva Vedas, inspired history, and sacred science. The Vedas, and their divisions; the institutes of Manu and other lawgivers; traditional scriptures, and religious manuals;¹ poems, and all that

or in which, at least, the thoughts are more readily concentrated by being addressed to a sensible emblem, instead of an abstract truth. Thus, the Yogin here says to himself: “I meditate upon the jewel on Vishúu’s brow, as the soul of the world; upon the gem on his breast, as the first principle of things”; and so on; and thus, through a perceptible substance, proceeds to an imperceptible idea.

¹ Ákhyááná (आक्ष्यानानि) is said to denote the Puráñas, and Anuváda (अनुवाद), the Kalpa Sútra, and similar works containing directions for supplementary rites.

* कलाकायाधिनिमित्यादिनिल्लंबयन्ति:।
वाल्लुर्याभगवानपारी हृदिरिख्यः॥
भूलोकोऽधि सुवलोकं सवलोको मृतिसतमस।।
महत्त्वसप्त: सत्व: सत्त्व लोकस रूपे विस्मृ:॥

or
is said or sung; are the body of the mighty Vishnú, assuming the form of sound.* All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnú. I am Hari. All that I behold is Jánárdana. Cause and effect are from none other than him. The man who knows these truths shall never again experience the afflictions of worldly existence.

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

† The celebrated lake Pokher, in Ajmere.

‡ “At the full of the moon in Kárttika”, kárttikâyám.

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

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

Descendants of Priyavrata, the eldest son of Swáyanábhuvá Manu: his ten sons: three adopt a religious life; the others become kings of the seven Dwípas or isles of the earth. Ágnihótra, king of Jambu-dwípa, divides it into nine portions, which he distributes amongst his sons. Nábhí, king of the south, succeeded by Rishabhá, and he, by Bharata: India named, after him, Bhárata: his descendants reign during the Swáyanábhuvá Manuvaéara.

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

Parására.—Priyavrata married Kámyá, the daughter of the patriarch Kardáma, and had, by her, two

1 The text reads Kámyá:

कर्दमक्षालाभ्यं कन्यामुपेहिमु प्रियावतः: I

and the commentator has: 'He married the daughter of Kardáma,
daughters, Samráj and Kukší, and ten sons, wise, valiant, modest, and dutiful,* named Agnúdhra, Agnibáhu, Vapushmat, Dyutimati, Medhas, Medhátithi, Bhavya, Śavana,† Putra: and the tenth was Jyotishmati,‡ illustrious by nature, as by name. These were

whose name was Kanyá: कन्या कन्यासंज्ञामिति।† The copies agree in the reading; and the Váyu has the same name, Kanyá. But the Márkaṇḍéya, which is the same, in other respects, as our text, has Kámyá. Kámyá also is the name elsewhere given, by the Váyu, to the daughter of Kardama (Vol. I., p. 155, note 1). Kámyá, as has been noticed, appears, in the Brahma and Hari Vániśa (Vol. I., p. 108, note 1), as the mother of Priyavrata, but erroneously: and the same authorities specify a Kámyá as the wife of that sovereign. So the commentator on the Hari Vániśa states: 'Another Kámyá is mentioned (in the text), the daughter of Kardama, the wife of Priyavrata.' प्रियव्रतस्य भाभ्या कर्दमपुत्री काम्याचेववाह | The name Kanyá is, therefore, most probably, an error of the copyists. The Bhágavata§ calls the wife of Priyavrata, Barhishmati, the daughter of Viśwakarman.

† These names nearly agree in the authorities which specify the descendants of Priyavrata, except in the Bhágavata.¶ That has an almost entirely different series of names, or: Agnúdhra, Idhmajilwa, Yajnaváhu, Mahávira, Hírañyaretas, Ghíritaprishtha, Savana, Medhátithi, Víthihotra, and Kavi; with one daughter, Úrjaswati. It also calls the Manus, Uttama, Támasa, and Raivata, the sons of Priyavrata, by another wife.

* In my MSS., dāitya, “cherished”.
† This is the reading of all the MSS. accessible to me; and it is that of the Bhágavata also. Professor Wilson had “Savala”, — probably the corruption of a Bengal pandit, or of a fly.
‡ This is from the smaller commentary, the unabridged words of which are: अक्ष्यामीरसी कन्याम् I कन्यासंज्ञामिति वा। The first place is, therefore, accorded to the view that kanyá is not intended as a proper name, but signifies “daughter”. And herein concurs the larger commentary: अक्ष्यामीरसी कन्याम् I कन्या नामैविति वा।
§ V., 1, 24.
¶ V., 1, 24, 25, and 28.
the sons of Priyavrata,—famous for strength and prowess. Of these, three, or Medha, * Agnibáhu, and Putra, adopted a religious life. Remembering the occurrences of a prior existence, they did not covet dominion, but diligently practised the rites of devotion in due season, wholly disinterested, and looking for no reward.

Priyavrata, having divided the earth into seven continents, gave them, respectively, to his other seven sons.† To Agnídhra: he gave Jambu-dwípa; to Medhátithi he gave Plaksha-dwípa; he installed Vapushmat in the sovereignty over the Dwípa of Śálmali, § and made Jyotishmat king of Kuśa-dwípa; he appointed Dyútimat to rule over Krauncha-dwípa, Bhavya, to reign over Śáka-dwípa; and Savana he nominated the monarch of the Dwípa of Pushkara.

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

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* A corruption of Medhas, just above. For kindred deprivations, see my third note at p. 107, infra.
† प्रियव्रतो दशरथि तेषां सप्तां सुप्रसिद्धिः।
विभव भास्त्रीपाधि भैरव्य सुमहादानांनां॥

† The original is:
अमृतमल सप्तां सुप्रसिद्धिः।
सोऽऽ प्रियव्रते दशरथि पिताः॥

And it is determined, thus, that the Viṣṇu-purāṇa reads Agnídhra, not Agnídhra. No other passage is decisive of this point.
§ All the MSS. within my reach here have Śálmala. Both forms are used, however. See the first page of the next chapter.

|| V., 16, 2: तत्तथापि प्रियव्रततथ घरनिष्ठाते: सप्तभ: सप्त सिद्धव
उपकुट्ठाः:। यत एतखा: सप्तभीपिश्चिपिक्ष्यस्वयम् भगवन्मधु
सूचित्त:। And see the same work, V., 1, 31.
equal, in splendour, to the patriarchs. They were named Nábhi, Kimúrursha, Harivarsha, Ilávrita, Ramya, Hirańvat, Kuru, Bhadráswa, and Ketumála, who was a prince ever active in the practice of piety.

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

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1 Even the Bhágavata† concurs with the other Puráñas in this series of Priyavrata’s grandsons.

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

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

* Varsha.
† V., 2. 19. But it has Ramyaka and Hiraúmaya instead of Ramya and Hirańvat.
The eight Varshas or countries, Kiṃpurusha and the rest, are places of perfect enjoyment, where happiness is spontaneous and uninterrupted. In them there is no vicissitude, nor the dread of decrepitude or death: there is no distinction of virtue or vice; nor difference of degree, as better or worse; nor any of the effects produced, in this region, by the revolutions of ages.*

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

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

* यानि किंपुरुषादीनि वर्षाक्षंडी मण्डालुषि ॥
तेषां लाभाविवधि सिद्धि: तुष्माया नलानन्त: ।
विपर्ययो न तेवस्य जरामुकुषमय न च ॥
धर्मवधारि न तेवास्यां जीवामाधमधमधमां: ।
न तेवस्य लुकामक्ष्या चतेर्वषधचुर्वं ॥

See Original Sanskrit Texts, Part I., p. 186.
† The Translator inadvertently put “Himáhwa”, a word which—p. 102, l. 7, supra,—he has rendered by “called Hima”.
§ Two excepted, all the MSS. that I have seen give Pulaha.
collection of skin and fibres, he put a pebble in his mouth, and, naked, went the way of all flesh.¹ The

¹ 'The great road', or 'road of heroes' (महामाध्यान† or ची-रखान). The pebble was intended either to compel perpetual silence, or to prevent his eating. The Bhāgavata‡ adverts to the same circumstance: भास्के कृताध्यक्षवलः। That work enters much more into detail on the subject of Rishabha's devotion, and particularizes circumstances not found in any other Purāṇa. The most interesting of these are, the scene of Rishabha's wanderings, which is said to be Konka, Venkaṭa, Kuṭaka, and southern Karṇāṭaka, or the western part of the Peninsula; and the adoption of the Jaina belief by the people of those countries. Thus, it is said: "A king of the Konkas, Venkaṭas,§ and Kuṭakas, named Arhat, having heard the tradition of Rishabha's practices (or his wandering about naked, and desisting from religious rites), being infatuated by necessity, under the evil influence of the Kali age, will become needlessly alarmed, and abandon his own religious duty, and will foolishly enter upon an unrighteous and heretical path. Misled by him, and bewildered by the iniquitous operation of the Kali age, disturbed, also, by the delusions of the deity, wicked men will, in great numbers, desert the institutes and purifications of their own ritual; will observe vows injurious and disrespectful to the gods; will desist

† This term is used, by the commentators, in elucidation of the original, which is महामाध्यानम, or, more usually, चीराध्यानम. In the larger commentary the former reading is preferred; the smaller follows the latter.
‡ V., 6, 8.
§ Venka is the only reading I have found.
country was termed Bhárata from the time that it was

from ablutions, mouth-washings, and purifications, and will pluck out the hair of the head, and will revile the world, the deity, sacrifices, Brahmans, and the Vedas.”* It is also said,† that Sumati, the son of Bharata, will be irreligiously worshipped, by some infidels, as a divinity. Besides the import of the term Arhat, or Jaina, Kîshabha is the name of the first, and Sumati, of the fifth, Tirthakara or Jaina saint of the present era. There can be no doubt, therefore, that the Bhágavata intends this sect; and, as the Jaina system was not matured until a comparatively modern date, this composition is determined to be also recent. The

* Bhágavata-púrâṇa, V., 6, 10 and 11: यथा किञ्चनाचिरितपुष्पाकर्षो तोष्के विकुटवानां राजाः स्वामिप्रमणिः शिवां कलावधर्म स्वकप्या मात्र भविष्यते स्वास्थ्यस्वकृतौ सभीभवः समस्माणीया मन्ये संसारकर्मिणिः।

तेन हि वाच कली मनुजापदविं देवमायामोहिता: क्षविधिनियोगशृङ्खलाचारितविहीना तेव्रहलजनायप्रतानि निःशिशीक्षया गुहानां अत्याचारमानां श्रेष्ठोमुखनादीनि कलिनाध्यर्थवकलेनि—पहलविहीन वहाद्राकाशश्चेष्ट्योधलोकविद्वृक्षाः प्रायिष्ठ भविष्यति।

Burnouf’s rendering of this passage is as follows:

“C’est Richébra dont les préceptes égareront fatalement Arhat, roi des Kôkka, des Vêkka et des Kûkka, qui apprendra son histoire, lorsque, l’injustice dominant dans l’âge Kali, ce prince, après avoir abandonné la voie sûre de son devoir, prétera le secours de son intelligence trompée à la mauvaise doctrine et aux fausses croyances.

“C’est par ses efforts que dans l’âge Kali, égarés par la divine Mâyâ, les derniers des hommes, méconnaissant les devoirs de leur loi et les règles de la pureté, adopteront suivant leur caprice des pratiques injurieuses pour les Dêvas, comme celles de néglier les bains, les ablutions, les purifications, ou de s’arracher les cheveux; et que troublés par l’injustice toujours croissante de cet âge, ils outrageront le Vêda, les Brâhmanes, le sacrifice et le monde de Purucha.”

† Bhágavata-púrâṇa, V., 15, 1: भरतशास्त्रः सुमतिनीयामाभिभृती चयु हि वाच ब्रह्मयाप्तर्गता च ययातीजस्मानां च वेदमथाना देवतां स्वकप्या मानीयाया पापीयाश्वा कलो ब्रह्मयाचिरिता।
relinquished to Bharata by his father, on his retiring to the woods.¹

Bharata, having religiously discharged (the duties of his station), consigned the kingdom to his son Sumati, a most virtuous prince, and, engaging in devout practices, abandoned his life at the holy place Śālagrama.² He was afterwards born again, as a Brahman, in a distinguished family of ascetics. I shall hereafter relate to you his history.

From the illustrious Sumati was born Indradyumna. His son was Parameshthīn. His son was Pratihāra, who had a celebrated son, named Pratihartī. His son was Bhava; † who begot Udgītha; who begot Prastā-

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

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

भरशाखु प्रजावां वै मनुभरत इलुचरते |
निश्चक्षक्वचनाशिव वषी तद्वारार्थ श्रूतम् ॥
The Vāyu has, in another place, the more common explanation also:

हिन्नाः दः चिशवर्थं तस्क (भरतस्क) नाचा बिन्दुः ।

* The translation is here a good deal compressed.
† This name I find in two MSS. only. One of them is that which contains the smaller commentary. The ordinary reading is Bhūva. One MS. has Dhruva.
‡ See Vol. I. of Professor Wilson's collected writings, p. 328.
§ This verse, in its second half, is hypercatalectic. On the subject of practical deviations from the rules laid down for the construction of the śloka, see Professor Gildemeister, Zeitschrift für die Kunde des Morgenlandes, Vol. V., pp. 260, et seq.
ra,* whose son was Prithu. The son of Prithu was Nakta. His son was Gaya. His son was Nara; whose son was Viraja. The valiant son of Viraja was Dhimat; who begot Mahanta;† whose son was Manasyu; whose son was Twashfri. His son was Viraja. His son was Raja. His son was Satajit;‡ who had a hundred sons, of whom Vishwagjyotis was the eldest.¹ Under these princes, Bharata-varsha (India) was divided into nine portions (to be hereafter particularized); and their descendants successively held possession of the country§ for seventy-one periods of the aggregate of the four ages (or for the reign of a Manu).

This was the creation of Swayambhuva (Manu), by

¹ The Agni, Kurma, Markaideya, Linga, and Vayu Puranias agree with the Vishnu in these genealogical details. The Bhagavata has some additions and variations of nomenclature, but is not essentially different. It ends, however, with Satajit,∥ and cites a stanza¶ which would seem to make Viraja the last of the descendants of Priyavrata:

प्रेयवरत वंशमितं विरजन्वर्मोद्यः।
चकरोददलं वृक्ति विधु: सुरण्यं दया॥

* Prastava likewise occurs: and the smaller commentary has Prastavi.
† Mahatman is a variant.
‡ लष्ट्र लष्ट्र विरजो रजस्वाभामविश्वु:।
शतसिद्धजस्वायत बच्छियु पुजशस्त्रे सुने॥

Raja and Viraja, for Rajas and Virajas, are corruptions, such as one often meets with, of nouns in as. For Raja, as our text shows, Rajas also occurs. See, likewise, p. 86, supra.

§ Bharati, in the Sanskrit.
∥ At V., 15, the Bhagavata-purana traces Satajit as follows: Sumati, Devatajita, Devadurnna, Parameshthi, Pratiha, Pratiharti, Bhiman, Udgitha, Prastava, Vibhu, Prithusheina, Nakta, Gaya, Chitraratha, Samrj, Marichi, Bindumati, Madhu, Viravrata, Manthu, Bhuvana, Twashfri, Viraja, Satajit.
¶ V., 15, 14.
which the earth was peopled, when he presided over the first Manwantara, in the Kalpa of Varáha.\footnote{The descendants of Priyavrata were the kings of the earth in the first or Swáyañbhuvah Manwantara. Those of Uttánapáda, his brother, are placed, rather incongruously, in the second or Swárochisha Manwantara; whilst, with still more palpable inconsistency, Daksha, a descendant of Uttánapáda, gives his daughter to Kaśyapa in the seventh or Vaivaswata Manwantara. It seems probable that the patriarchal genealogies are older than the chronological system of Manwantaras and Kalpas, and have been rather clumsily distributed amongst the different periods.}
CHAPTER II.

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


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

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

The seven great insular continents are Jambu, Plaksha, Śālmali,* Kuṣa, Krauncha, Śāka, and Pushkara; and they are surrounded, severally, by seven great seas, the sea of salt water (Lavaṇa), of sugar-cane juice (Ikṣu), of wine (Sura), of clarified butter (Sarpis), of curds (Dadhi), of milk (Dugdha), and of fresh water (Jala).¹

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

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

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

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

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

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

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

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

"The Śāka, Šālmala, Kauśa, Krauncha, Gomedaka, and Pushkara [Dwipas] are situated [in the intervals of the above-mentioned seas] in
Meru. The height of Meru is eighty-four thousand Yojanas; and its depth below (the surface of the earth)

regular alternation; each Dwipa lying, it is said, between two of these seas.

"To the north of Lankā lies the Himagiri [mountain], and, beyond that, the Hemakāta [mountain], and, beyond that, again, the Nishadha [mountain]. These [three mountains] stretch from sea to sea. In like manner, to the north of Sīddha-[purā] lie, in succession, the Śṛṅgavat, Śukla, and Nila [mountains]. To the valleys lying between these mountains the wise have given the name of Varshas.

"This valley [which we inhabit] is called Bṛhatavarsha. To the north of it lies Kīmānaravarsha, and, beyond it, again, Harivarsha. And know that to the north of Sīddhapura in like manner are situated the Kuru, Hiraṇmayā, and Ramyaka Varshas.

"To the north of Yamaκof-pattana lies the Mālyavat [mountain], and, to the north of Romaka-[pattana], the Gandhamādana [mountain]. These two mountains are terminated by the Nila and Nishadha mountains; and the space between these two is called Ilāvīta-[varsha].

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

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

"In the middle [of Ilāvīta] stands the mountain Meru, which is composed of gold and of precious stones, the abode of the gods. Expounders of the Purāṇas have further described this [Meru] to be the pericarp of the earth-lotus, whence Bṛahma had his birth.

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

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

"And it is well known that upon those four hills [the buttresses of Meru,] are four gardens: Chaitraratha, of varied brilliancy [sacred to
is sixteen (thousand). Its diameter, at the summit, is thirty-two (thousand Yojanas), and, at its base, sixteen

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

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

"Meru divided itself into three peaks, upon which are situated the three cities sacred to Murári, Ka, and Purári [denominated Vaikuñtha, Brahmavura, and Kailasa]; and beneath them are the eight cities sacred to Satamakha, Ivalama, Antaka, Rakshas, Ambapá, Anila, Śaśin, and Iśa [i.e., the regents of the eight díkṣés (or directions), viz., the east, sacred to Indra, the south-east, sacred to Agni, the south, sacred to Yama, the south-west, sacred to Nairīrita, the west, sacred to Varána, the north-west, sacred to Váyu, the north, sacred to Kubera, and the north-east, sacred to Śiva].

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

"[Of the four streams above mentioned], the first, called Sítá, went to Bhadrásáwa, the second, called Alakanandá, to Bháratavarsha, the third, called Chākshu, to Kétumála, and the fourth, called Bhádrá, to Uttarakuru [or North Kurú].

"And this sacred river has so rare an efficacy, that, if her name be listened to, if she be sought to be seen, if seen, touched, or bathed in, if her waters be tasted, if her name be uttered, or brought to mind, and her virtues be celebrated, she purifies, in many ways, thousands of sinful men [from their sins].

"And if a man makes a pilgrimage to this sacred stream, the whole line of his progenitors, bursting the bands [imposed on them by Yama], bound away in liberty, and dance with joy; nay, even by a man's approach to its banks, they repulse the slaves of Antaka, [who keep guard over them], and, escaping from Niraya [the infernal regions], secure an abode in the happy regions of Heaven.

"Here in this Bháratavarsha are embraced the following nine khaññás [portions], viz., Aindr, Kaśeru, Támraparú, Gahlúsimat, Kumáría, Nága, Saumya, Váruná, and, lastly, Gándharva.

"In the Kumáría alone is found the subdivision of men into castes. In the remaining khaññás are found all the tribes of antyójas [for outcaste tribes of men]. In this region [Bháratavarsha] are also seven
The shape of Meru, according to this description, is that of an inverted cone; and, by the comparison to the seed-cup, its form should be circular. But there seems to be some uncertainty upon this subject, amongst the Paniniis. The Panini-samhita, I., 3-9, 41. See, further, the editor's last note on the fourth chapter of the present book.

The country to the south of the equator is called the land of Jambudvipa, and Yashaka is the Mahinda, the Mahinda, the Mahinda, the Mahinda. The country to the east of the land of the Mahinda is called the land of the Mahinda, and the Mahinda is the Mahinda. The country to the north of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda. The country to the west of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda. When it is sunrise at the Mahinda, it is midnight at the Mahinda. These mountains are gradually attained by increasing religious merits.

The country to the south of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda. The country to the north of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda. The country to the east of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda. The country to the west of the Mahinda is called the Mahinda, the Mahinda, the Mahinda, the Mahinda.

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The boundary mountains (of the earth) are Himavat, Hemakúta, and Nishadha, which lie south (of Meru); and Nila, Śweta, and Śringin, which are situated to the north (of it). The two central ranges (those next to Meru, or Nishadha and Nila) extend for a hundred thousand (Yojanas, running east and west). Each of the others diminishes ten thousand (Yojanas, as it lies more remote from the centre). They are two thousand (Yojanas) in height, and as many in breadth.¹ The Varshas (or countries between these ranges) are: Bhárata (India), south of the Himavat mountains; next, Kimpurusha, between Himavat and Hemakúta; north of the latter, and south of Nishadha, is Harivarsha; north of Meru is Ramyaka, extending from the Nila compiles its summit, in one place, to a saucer, and observes that its circumference must be thrice its diameter:

विष्कारातिविगुणक्षाख परिखाहः समाकालः।

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

व्वताजूतिप्रमाधार्क चतुर्रस्स समाकालिः।

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

¹ This diminution is the necessary consequence of the diminished radius of the circle of Jambu-dwípa; as the mountain ranges recede from the centre.
or blue mountains to the Śweta (or white) mountains; Hiraṅmaya lies between the Śweta and Śringin ranges; and Uttarakuru is beyond the latter, following the same direction as Bhárata.¹ Each of these is nine thousand (Yojanas) in extent. Ilávrita is of similar dimensions; but in the centre of it is the golden mountain Meru: and the country extends nine thousand (Yojanas) in each direction from the four sides of the mountain.² There are four mountains in this Varsha, formed as buttresses to Meru, each ten thousand Yojanas in elevation. That on the east is called Mandara; that on the south, Gandhamádana; that on the west, Vipula; and that on the north, Supárswa.³ On each of

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

² The whole diameter of Jambu-dwipa has been said to be 100000 Yojanas. This is thus divided from north to south: Ilávrita, in the centre, extends, each way, 9000, making 18000; Meru itself, at the base, is 16000; the six Varshas, at 5000 each, are equal to 54000; and the six ranges, at 2000 each, are 12000: and 18 + 16 + 54 + 12 = 100. From east to west, the Varshas are of the extent necessary to occupy the space of the circle.

³ The Bhágavata † and Padma call these Mandara, Merumandara, Supárswa, and Kumuda.

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

भारतं प्रथमं वर्षं ततः किंचिदं खमतम् ।
हरिवर्षं तथेऽवन्यवर्षोर्देवमिष्टी दिक्ष ॥
रम्यं चोतिरं वर्षं तथेऽवन्तं हिरणमयम् ।
उत्तरं: कुरुक्षेत्र यथा वै भारतं तथा ॥

† V., 16, 12.
these stands, severally, a Kadamba-tree, a Jambu-tree, a Pippala, and a Vata;¹ each spreading over eleven hundred (Yojanas, and towering aloft like) banners on the mountains. From the Jambu-tree the insular continent Jambu-dwipa derives its appellation. The apples* of that tree are as large as elephants. When they are rotten, they fall upon the crest of the mountain; and from their expressed juice is formed the Jambu river; † the waters of which are drunk by the inhabitants: and, in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay. The soil on the banks of the river, absorbing the Jambu juice, and being dried by gentle breezes, becomes the gold termed Jāmbunāda, (of which) the ornaments of the Siddhas (are fabricated).

The country of Bhadrāśwa lies on the east of Meru; and Ketumāla, on the west: and between these two is the region of llāvṛita. On the east (of the same) is the forest Chaitraratha; the Gandhamádana (wood) is on the south; (the forest of) Vaibhrája is on the west; and (the grove of Indra, or) Nandana is on the north. There are also four great lakes, the waters of which

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

* Phala.
† Compare the Bhágavata-puráña, V., 16, 20.
‡ The original—V., 16, 13—is nyagródha.
are partaken of by the gods, called Aruṇoda, Mahābhadrā, Āsitoda, * and Mānasa.1

The principal mountain ridges which project from the base of Meru, like filaments from the root of the lotus, are, on the east, Śītānta, Mukunda,† Kurarī,‡ Malayavat, and Vaikanka; on the south, Trikūta, Śīśira, Patanga, Ruchaka, and Nishadha; on the west, Śikhi-vāsa, Vaidūrya, Kapila, Gandhamādana, and Járudhi; and on the north, Śankhakūṭa,§ Rishabha, Hamśa, Nāga, and Kālanjara. These and others extend from between the intervals in the body, or from the heart, of Meru.2||

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

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

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

चतुष्पीढः महाभद्रमसितोः समानसमः।

† Kramunja seems to be the more ordinary lection.

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

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

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

मेरोरतत्तत्त्वक्ष मद्दिन्दितव्यवहितः।

On this the larger commentary observes: मेरोरतत्त्वक्ष मद्दिन्दितव्यवहितः। पद्माक्रमेण केशरपर्यास्मातानेन सन्नयन। अन्तराक्षितीति समीरिषु। ध्रत एव मद्दिन्दितवः सव पूवादिश्वराप्रकाशोत्तरदेशस्वतः

तत्त्वक्षु च सत्यात्शयः। || V., 16, 14 and 15.
On the summit of Meru is the vast city of Brahmá, extending fourteen thousand leagues, and renowned in heaven; and around it, in the cardinal points and the intermediate quarters, are situated the stately cities of Indra and the other regents of the spheres.¹ The

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

As. Res. Vol. VIII., p. 364. The text of which this is, in part, a representation is:

तत्र श्रवणं नाम यत्र जात: प्राणनः ।
यत्र भैर यतोतस्माः कौशल्यवरं प्रतिः ॥
विन्यमणिकृतस्माः कौशल्य च गरिष्ठस्ति ।
देवरिकर्कन्दनः स्कृत्तो यथा शक्तिविस्मुन्यान ॥

* See note at the foot of p. 112, supra.
† It seems to be from the Brahmádá-puráṇa that Colonel Wilford here professes to translate. See the As. Res., Vol. VIII., p. 360.
capital of Brahmá is enclosed by the river Ganges, which, issuing from the foot of Vishńu, and washing the lunar orb, falls, here, from the skies,¹ and, after

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

एवं हुवले कौलिये सः (वार्तिकिये:) कौचालयकृतिताधिरः।
विभिन्न शत्या कौटिल्यात्मखिष्ण समं तथा ॥

Another division of Krauncha is ascribed to Paraśuráma. Megha Dúta, v. 59. Krauncha is, also, sometimes considered to be the name of an Asura killed by Kárttikeya. But this is, perhaps, some misapprehension of the Pauráńik legend by the grammarians, springing out of the synonyms of Kárttikeya, Kraunchári, Kraunchadáraña, &c., implying the foe or destroyer of Krauncha, occurring in the Amara and other Kośas.

¹ The Bhágavata† is more circumstantial. The river flowed over the great toe of Vishńu’s left foot, which had, previously, as he lifted it up, made a fissure in the shell of the mundane egg, and thus gave entrance to the heavenly stream. The Váyu merely brings it from the lunar orb, and takes no notice of Vishńu’s interposition. In a different passage, it describes the detention of Gangá amidst the tresses of Śiva, in order to correct her arrogance, until the divinity was moved, by the penance and prayers of king Bhagíratha, to set her free. The Mahábhárata represents Śiva’s bearing the river for a hundred years on his head, merely to prevent its falling too suddenly on the mountains.

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

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

* सा तच पतिता दिगु चतुर्धि प्रतिपबले।
† Nearly all the MSS. examined by me have Sitá; and this is the reading of the Bhágavata-puráña, V., 17, 6. In both the commentaries, however, Sitá seems to be preferred.
‡ Variants of this name, apparently, are Vanju, Vanchu, and Vankshu.
§ पूर्वेण श्रीलात्मकोताः तु श्रील यात्मन्तरिचं।
तत्तथ पूर्ववर्णेण भ्रात्रस्वस्य सार्वेऽस्॥
|| In a much more venerable work than any Puráña we read, much to the same effect:

विभक्ते ततो गंगाः हरो विकृतिः प्रति।
सत्याः विभक्तमानाः सप्त सौरासि जविः॥
हादिनी पार्वती चैव नलिनी च तदैव च।
तित्त: प्राची दिशं जगमुंगम: प्रि:वज्ञाः: शुभाः॥
शष्युष्णैव सौराः च सिद्धुष्णिव महान्यति।
तित्तचैतिष दिशां जामु: सतीचं तु दिश्यं शुभाः॥
BOOK II., CHAP. II. 121

Meru, then, is confined between the mountains Nila

Mahâbhârata* calls them Vaswokasâra, Nalini, Pâvani, Jambûnâdi, Sitâ, Gangâ, and Sindhu. The more usual legend, however, is the first; and it offers some trace of actual geography.† Mr.

सम्मी चालनगातायां भगीरथरथं तद्यः।
भगीरथयोऽणि राजाधिपद्वियं खन्नमसरिष्टः॥

Râmdâyaṇâ, Bâla-kiânda, XLIII., 11-14.

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

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

बलोकारार नलिनी पावनी च सरस्वती।
जम्बूनादी च सीता च गंगा सिन्धु भृगुः सम्मी॥

Apparently, eight rivers are here named; the fourth being the Saraswati. The commentator Nilakaṇṭha, who adopts the reading सम्मी at the end of the second verse, asserts that Pâvani and Saraswati are one name only, i. e., the purifying Saraswati. His words are: पावनी सरस्वती-बिका।

The commentator Arjuna Miśra, who is silent on this point, adopts the reading सम्म: in place of सम्मी, and explains it as denoting that the Sindhu is "the seventh division", namely, of the Ganges: एवमपि सिन्धुः सम्मः। सम्मो भृदः।

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

† Professor Wilson has since written as follows: "According to one Paurânik legend, the Ganges divided, on its descent, into seven streams, termed the Nalini, Pâvani, and Hûdâni, going to the east; the Chakshu, Sitâ, and Sindhu, to the west; and the Bhâgirathî or Ganges proper, to the south. In one place in the Mahâbhârata, the seven rivers are termed Vaswokasâra, Nalini, Pâvani, Gangâ, Sitâ, Sindhu, and Jambûnâdi; in another, Gangâ, Yamunâ, Plakshagâ, Rathahâ, Saryu, Gomati, and Gandakî. In a text quoted and commented on by Yâska, we have ten rivers, named Gangâ, Yamunâ, Saraswati, Sudhâ, Parushâ, Asîkî, Marudvâdha, Vitâstâ, Ārjikîyâ, and Sushomâ. Of these, the Parushâ is identified with the Irâvati, the Ārjikîyâ, with the Vipâs, and the Sushomâ, with the Sindhu. Nir., III., 26. The original enumeration of seven appears to be that which has given rise to the specifications of the Purânas." Translation of the Rig-veda, Vol. I., p. 88, note.

The text above referred to, as quoted by Yâska, in the Nirukta, is the Rig-veda, X., 75, 5.
and Nishadha (on the north and south), and between Mályavat and Gandhamádana¹ (on the west and east).

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

केतुमालं महाब्रह्मण्य नाना|क्षेत्रगणःप्रमुखः

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

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

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

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

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

* My MSS. have Kuru.
† सर्वाद्यापवैत, which, four lines lower, is rendered “limitative mountains”, and, further on, “boundary mountains”.
‡ Pāripátra appears to be the more usual reading.
§ It is not altogether evident that the Bhágavata-puráña, V., 16, 27, though it omits Gandhamádana, intends to substitute Haṁsa in its stead.
Ⅱ This is from the smaller commentary on the Vishnu-puráña.
I have repeated to you the mountains described, by great sages, as the boundary mountains, situated, in pairs, on each of the four sides of Meru. Those, also, which have been mentioned as the filament mountains (or spurs), Śitánta and the rest, are exceedingly delightful. The valleys embosomed amongst them are the favourite resorts of the Siddhas and Cháraías. And there are situated, upon them, agreeable forests, and pleasant cities, embellished with the palaces of Lakshmi, Vishnu, Agni, Súrya, and other deities, and peopled by celestial spirits;* whilst the† Yakshas, Rákshasas, Daityas, and Dánavas pursue their pastimes of the central mountain, and being 2000 high, and as many broad. They may be understood to be the exterior barriers of Meru, separating it from Ilávrita. The names of these mountains, according to the Bhágavata,‡ are Jathara and Devakúla on the east, Pavana and Páriyátra on the west, Triśínga and Makara on the north, and Kailása and Karavíra on the south. Without believing it possible to verify the position of these different creations of the legendary geography of the Hindus, it can scarcely admit of doubt that the scheme was suggested by imperfect acquaintance with the actual character of the country, by the four great ranges, the Altai, Muztag or Thian-shan, Ku-en-lun, and Himálaya, which traverse central Asia in a direction from east to west, with a greater or less inclination from north to south, which are connected or divided by many lofty transverse ridges, which enclose several large lakes, and which give rise to the great rivers that water Siberia, China, Tartary, and Hindustán. (Humboldt on the mountains of Central Asia, and Ritter., Geogr. Asia.)

* Kínnaras, in the original.
† Gandharvas is here to be inserted.
‡ V., 16, 28.
in the vales. These, in short, are the regions of (Paradise, or) Swarga, the seats of the righteous, and where the wicked do not arrive even after a hundred births.

In (the country of) Bhadráśwa, Vishúu resides as Hayasíras (the horse-headed); in Ketumála, as Varáha (the boar); in Bhárata, as the tortoise (Kúrma); in Kuru, as the fish (Matsya); in his universal form, everywhere: for Hari pervades all places. He, Maitreya, is the supporter of all things: he is all things. In the eight realms, of Kiípurbusha and rest, (or all exclusive of Bhárata), there is no sorrow, nor weariness, nor anxiety, nor hunger, nor apprehension: their inhabitants are exempt from all infirmity and pain, and live (in uninterrupted enjoyment) for ten or twelve thousand years. Indra* never sends rain upon them: for the earth abounds with water. In those places there is no distinction of Kú́ta, Tretá, or any succession of ages.† In each of these Varshas there are, respectively, seven principal ranges of mountains,‡ from which, O best of Brahmans, hundreds of rivers take their rise.³

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

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

* V., 18, 15.
† "It is said, in the Brahma-puráña, that, in the Bhadráswa, or China, Vishńu resides with the countenance and head of a horse. In Bhárata, he has the countenance of a tortoise. In Ketumála, or Europe, he resides in the shape of a varáha, or boar; and he is described as the chief of a numerous offspring, or followers in that shape. He is, then, in Ketumála, varáhapa, or the chief of the varáhas, or boars; a word to be pronounced, according to the idiom of the spoken dialects, varápad. In Kuru, he has the countenance of a matsya, or fish; and, of course, he is, there, tiro-matsya, or with the head or countenance of a fish."
CHAPTER III.

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

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

The seven main chains of mountains in Bhárata are Mahendra, Malaya, Sahya, Śuktimat, Ríksha, Vindhya, and Páripátra.²†

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

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

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

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

* ब्रह्म: संग्राम्यते हर्गी मुक्तिमुखायायते वै।
   तिर्यकं चर्कं चापि चान्त्यतः पुष्करं मुनि॥
   इति: हर्गीय मोचय मध्यं चान्त्यस्य गमयीते।
   न खल्लन्यत मध्यान्यं कर्मेन भूमिस्व विधीयते॥

† For Professor Lassen’s speculations as to the situation of these mountains, see *Indische Alterthumskunde*, Vol. III., pp. 121, 123, and 163.
BOOK II., CHAP. III. 129

The Varsha of Bhárata is divided into nine portions, which I will name to you. They are Indra-dwípa, Kaśerumat,† Támravarna, ‡ Gabhastimát, Nága-dwípa, Saunnya, Gándharva, and Váruña. The last or ninth Dwípa is surrounded by the ocean, and is a thousand Yojanas from north to south.¹

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

¹ This last is similarly left without a name, in all the works; it is the most southerly, that on the borders of the sea, and, no doubt, intends India proper. Wilford places here a division called Kumáriká. § No description is anywhere attempted of the other divisions. To these the Váyu adds six minor Dwípas, which are situated beyond sea, and are islands: Anga-dwípa, Yama-dwípa, Matsya-dwípa, Kumuda or Kuśa-dwípa, Varáha-dwípa, and Śankha-dwípa; peopled, for the most part, by Mlechchás, but who worship Hindu divinities. The Bhágavata and Padma name eight such islands: Swarñaprastha, Chandráśukla, Ávatana, Ramáliaka, Mandahára, Páncchajanya, Simhala, and Lanká. Colonel Wilford has endeavoured to verify the first series of Upadwípas, making Varáha, Europe; Kuśa, Asia Minor, &c.; Śankha, Africa; Malaya, Malacca: Yama is undetermined; and, by Anga, he says, they understand China. How all this may be is more than doubtful; for, in the three Puráñás in which mention is made of them, very little more is said upon the subject.

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

The Śatadrú, Chandrabhágá, and other rivers flow from the foot of Himálaya;* the Vedasmríti and others, from the Páripátra mountains; the Narmadá and Surasá, from the Vindhya hills; the Tápi, Payoshú, and Nirvindhyá,† from the Riksha mountains; the Godávarí, Bhímarathí, Kríshnaveń,§ and others, from the Sahya mountains; the Kítamála, Támraparání, and others, from the Malaya hills; the Trisáma, Rishikulyá,∥

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

तैर्विनिम्या जनपदा आयिा शीर्षाय निखि:।**

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

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

1 This is a very meagre list, compared with those given in other Puráñas. That of the Váyu is translated by Colonel Wilford, As. Res., Vol. VIII.; and much curious illustration of many of the places, by the same writer, occurs As. Res., Vol. XIV. The lists of the Mahábhárata, Bhágavata, and Padma are given without any arrangement: those of the Váyu, Matsya, Márkaṇḍeya, and Kúrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Šatadrú, ‘the hundred-channeled’, —the Zaradrus‡ of Ptolemy, Hesídrus of Pliny—is the Sutléj. The Chandrabhágá, Sandabalis,§ or Acesines,‖ is the Chinab. The Vedasmiřtí, ¶ in the Váyu and Kúrma, is classed with the Vetravati or Betwa, the Charmanwati or Chambal, and Síprá, and Párá, rivers of Malwa, and may be the same with the Beos of the maps. The Narmadá (or Nerbuḍda), the Namadus of Ptolemy, is well known. According to the Váyu, it rises, not in the Vindhya, but in the Říksha mountains; taking its origin,

* All my MSS. read Kumárá.
† In none of the MSS. accessible to me is there anything to which the latter clause of this sentence answers.
‡ Zadadrus is another reading.
§ Ptolemy has Σανδαμβάλα, which has been surmised to be a clerical error for Σανδραμβάγα.
‖ M. Vivien de Saint-Martín is of opinion that the Αμσάνας of Ptolemy represents the Asikú. This—a Vaidik name—and Chandrabhágá, he supposes, were, probably, already in the days of Alexander the Great, applied to the same stream. Étude sur la Géographie Grecque et Latine de l’Inde, pp. 128, 129, 216, 407.
¶ In a Pauráñik passage quoted in the Nitiśayikha and Pôrtakama-lákara, the Vedasmiřtí is named between the Mahánada and the Vedasini.
The principal nations of Bhárata are the Kurus and Páňchálas, in the middle districts; the people of Kámarúpa, in the east; the Puúdras, Kalingas, Magadhas, (and southern nations) are in the south; in the extreme

in fact, in Gondwana. The Surasú † is uncertain. The Tá/pi is the Taptee, rising also in Gondwana: the other two are not identified. The Godávari ‡ preserves its name: in the other two we have the Beemah and the Kríshná. For Krítamálá the Kúrma reads Ritumálá: but neither is verified. The Tá/mraparé is in Tinivelly, and rises at the southern extremity of the Western Ghats. The Kršhi/kulyá that rises in the Mahendra mountain is the Rasikulía or Rasikoila, which flows into the sea near Ganjam. The Trisámá is undetermined. The text assigns another Kršhi/kulyá to the Śuktimát mountains; but, in all the other authorities, the word is Kršhika. The Kumári might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A Kršhikulyá river is mentioned (Vana Parvan, v. 3096) as a Tírtha, in the Mahábhárata, in connexion, apparently, with the hermitage of Vasishthá, which, in another passage (v. 4096), is said to be on mount Arbuda or Ábú. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimát range would be the mountains of Gujerat. But this is doubtful. See Book IV., Chapter XII., note. In the Mahábhárata, Ádi Parvan, the Śuktimati§ river is said to flow by the capital of Chedi.

* Variants: Udras and Rudras.
† The Nútimanjari and Pártakamalákara, in a passage which they cite, mention it between the Kuntí and the Paláśini.
‡ In the Revámdhátmya, Chapter III., it is distinguished by the epithet of "the southern Ganges":

\[ \text{गोदावरी विष्णु गंगा सा द्रविष्या स्नृता} \]

§ Colonel Wilford would identify this river with the Arbis, or Háb, on the west coast of India. See Journal of the Asiatic Society of Bengal, 1851, pp. 250 and 254.
west are the Saurásítras, Súras, Ábhiras, * Arbudas; the Kárúshas † and Málavas, dwelling along the Páripátra mountains; the Sauríras, the Sáindhavas, the Húnas, the Sálwas, the people of Sákala, the Madras, ‡ the Rámas, § the Ambashthás, and the Párasíkas, and others.¹ These nations drink of the water of the rivers

¹ The list of nations is as scanty as that of the rivers. It is, however, omitted altogether in the Bhágavata. The Padma has a long catalogue, but without arrangement: so has the Mahábhratá. The lists of the Váyu, Matsya, and Máarkádiyá class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the eighth volume of the As. Res., from the Brahmánda, or (for it is the same account) the Váyu. The Máarkádiyá has a second classification, and, comparing Bhárata-varsha to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet, of the animal. It will be sufficient, here, to attempt an identification of the names in the text: but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra or the upper part of the Doab, about

* The original, गूराभेरा:, was read, by Professor Wilson, गूरा भेरा:, whence his “Súras, Bhíras”, which I have ventured to alter.

The Súras are associated with the Ábhiras in the Bhágavata-puráña, XII., 1, 36:

सीराङ्कस्वामीराश्च गूरा चौंदमालवः।

In the Mahábhrata, Sálya-parvan, 2119, mention is made of the Súdras and Ábhiras in conjunction.

In the Harivánsa, 12, 337,—where the Calcutta edition has मद्राभेरा:, “Madras and Ábhiras”,—M. Langlois reads गूराभेरा:, i. e., “Súras and Ábhiras”, whom he has welded into “Súrabhíras”. See his translation, Vol. II., p. 401.

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

† Málukas and Márukas are variants.
‡ One MS. has Bhádras.
§ Variants: Romás and Vámás.
above enumerated, and inhabit their borders, happy and prosperous.

Delhi. The Panchalas, it appears from the Mahabhurata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kulluka Bhaita, in his commentary on Manu, II., 19, places them at Kanoj. Kamarupa is the north-eastern part of Bengal, and western portion of Assam. Pundra is Bengal proper, with part of South Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Saurashiras are the people of Surat, the Svrastrene of Ptolemy. The Suras and Bhiras, in the same direction, may be the Suri and Pahuni or Phruni of Strabo.* The Arbudas must be the people about mount Abú, or the natives of Mewar. The Kurious and Malavas are, of course, the people of Malwa. The Sauviras and Saindhivas are usually conjoined as the Sindhu-Sauviras, and must be the nations of Sindh and western Rajputaná. By the Húnas we are to understand the white Huns or Indo-Seythians,+ who were established in the Punjab and along the Indus, at the commencement of our era; as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Sálwas

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

† I am not prepared to deny that the ancient Hindus, when they spoke of the Húnas, intended the Huns. In the middle ages, however, it is certain that a race called Húna was understood, by the learned of India, to form a division of the Kshatriyas. See Mallinátha on the Raghuvamsha, IV., 68. We have, further, the attestation of inscriptions to the fact that, in medieval times, Kshatriyas married Húna wives. Venkaṭa Adhwarin, in his Vīswaguvīddarśa, pretty evidently means the Portuguese, where he gives an estimate of the Húnas; and the pandits of the present day, as I know from having heard them, very often employ Húna as synonymous with Faringi, or Frank. See Journal of the American Oriental Society, Vol. VI., pp. 528 and 529: Journal of the As. Soc. of Bengal, 1862, pp. 3, 117, and 118.
In the Bhárata-varsha it is that the succession of four Yugas or ages, the Krita, the Treta, the Dwapara, (or, as also read, Salyas) are placed, by the Vayu and Matsya, amongst the central nations, and seem to have occupied part of Rájasthán; a Súlwa Rájá being elsewhere described as engaging in hostilities with the people of Dwáraká in Gujerat. Sákala, as I have elsewhere noticed, is a city in the Punjab (As. Res., Vol. XV., p. 108), the Sagala of Ptolemy (Ibid., p. 107). The Mahábháráta makes it the capital of the Madras, the Mardi of the ancients: but they are separately named, in the text, and were situated something more to the south-east. The Rámas and Ambashthas* are not named in the other Puráñas: but the

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

* Ambashtha is "the name of a military people, and its country, situated in the middle of the Punjab (probably the 'Amphidarus of Ptolemy')." Goldstücker, whom I here quote, remarks as follows—Sanskrit Dictionary, p. 401—"on the name by which this people is found to be called, and concludes that its older denomination was, probably, Ambashtha: "In the Aitareya-bráhmańa, the name is met with as the name of a king: and this word, alluded by the KáŚiká, would, according to Páśiní, IV., 1, 171, come from the śraiv; the latter designating a Ksatriya or military man of a country bearing the same name (comp. IV., 1, 168). Now, if the instance "Śrāv:," which is given by the KáŚiká, on Páśiní, IV., 2, 69, were derived from Śrāv, taddh. aff. Śra, its plural, meaning the people of the country so named, would be Śrāva:, according to Páśiní, IV., 2, 81, and I., 2, 51. But Páśiní himself, when teaching, VIII., 3, 97, that Śray, as the latter part of certain compounds, becomes छ, gives, amongst others, as first part of such compounds, छ्य and छ्र; thus expressly denying that, in his opinion, Śrāva is a derivative of Śrāva: for, had he considered Śrāva to be such, the alleging the word itself would have been superfluous; as the change of छ to छ, in such a derivative, would have been implied by that in its
and Kali, takes place;* that pious ascetics† engage in rigorous penance; that devout men‡ offer sacrifices; and that gifts are distributed:—all for the sake of another world. In Jambu-dwīpa, Vishńu, consisting of sacrifice, is worshipped, as the male of sacrificial rites,§ with sacrificial ceremonies. He is adored under other forms elsewhere. Bhárata is, therefore, the best of the divisions of Jambu-dwīpa, because it is the land of works. The others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born

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

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

* The original adds अम्बच न कृचित, “and nowhere else”.
† Muni.
‡ Yajñvin.
§ Yajnapurusha. See Vol. I., pp. 61 and 163, notes.
∥ See Asiatic Researches, Vol. VIII., pp. 344 and 346.
in Bhárata, as men. The gods themselves exclaim: “Happy are those who are born, even from the condition of gods, as men, in Bhárata-varsha; as that is the way to the pleasures of Paradise, or (the greater blessing) of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Vishúu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed,¹ where we shall renew corporeal confinement: but we know that those men are fortunate who are born with perfect faculties² in Bhárata-varsha.”

¹ Enjoyment in Swarga, like punishment in Naraka, is only for a certain period, according to the merit, or demerit, of the individual. When the account is balanced, the man is born again amongst mankind.

² A crippled or mutilated person, or one whose organs are defective, cannot at once obtain liberation. His merits must first secure his being born again perfect and entire.

¹ The larger commentary says: युथामाकम विवेकवाद्यानते भारति जब भविष्यतीति चेतन । चायत द्वेः । जानीमिति। स्वर्गमेदे कर्मणि भोगिनिः सति कुच द्वेः सन्ते संघाम इति न जानीम। चे लब्ध भारते मनुष्यः सन्ति ते खलु निन्धित्वं घट्या:। अनायसिन स्वर्गं मोचन वा प्राप्ति:। इतिविशेषीयो सत्तोषमन्दिरं तेन भवन्ति। इतिविशेषंत्ये तदुभयसिद्धे।।

² The reader will notice the would-be archaic forms of the text, जानीम and प्राप्तं.
I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dwīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.
TOPOGRAPHICAL LISTS,
From the Mahābhārata, Bhīshma Parvan, ś. 317-378.

MOUNTAINS AND RIVERS.1 *

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

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

* See, for a general note, the conclusion of this extract from the Mahābhārata.
believe, afford much accurate and interesting information: they
are not common. Colonel Wilford speaks of having received a
number from Jaypur: but, upon his death, they disappeared.
After a considerable interval, some of his MSS. were purchased
for the Calcutta Sanskrit College: but by far the larger portion
of his collection had been dispersed. A few leaves only on ge-
ographical subjects were found, from which I translated and pub-
lished a chapter on the geography of some of the districts of
Bengal (Calcutta Quarterly Magazine, December, 1894). The de-
tails were accurate and valuable, though the compilation was
modern.

Notwithstanding these impediments, however, we should be
able to identify at least mountains and rivers, to a much greater
extent than is now practicable, if our maps were not so miserably
defective in their nomenclature. None of our surveyors or geo-
graphers have been oriental scholars. It may be doubted if any
of them have been conversant with the spoken language of the
country. They have, consequently, put down names at random,
according to their own inaccurate appreciation of sounds care-
lessly, vulgarly, and corruptly uttered; and their maps of India
are crowded with appellations which bear no similitude whatever
either to past or present denominations. We need not wonder
that we cannot discover Sanskrit names in English maps, when,
in the immediate vicinity of Calcutta, Barnagore represents Bara-
banagar, Dakshinéswar is metamorphosed into Duckinsore, and
Ulnbaria is Anglicized into Willoughbury. Going a little further
off, we have Dalkisore for Darikeswarí, Midnapore for Medinípur,
and a most unnecessary accumulation of consonants in Caugh-
mahry for Kákamári. There is scarcely a name in our Indian
maps that does not afford proof of extreme indifference to accu-
tracy in nomenclature, and of an incorrectness in estimating sounds,
which is, in some degree, perhaps, a national defect.

¹ The printed edition reads Śaktimat, which is also found in
some MSS.: but the more usual reading is that of the text. I
FROM THE MAHĀBHĀRATA.

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

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* Sāravat.
† Chitrāśānu, "having fair plateaus". But compare the Mārkavīdeya-purāṇa, LVII., 12.
‡ Ārya and mlechchha.
§ V., 19, 16. || LVII., 13, et seq. ¶ IV., 96.
** The ordinary reading is Kollaka.
‡‡ Rather, the "Neilgherries"?
gether, drink of the following streams: the stately Gangá, the Sindhu, and the Saraswatí, the Godávari, Narmadá, and the great river Bāhudá; the Šatadrú, Chandrabhágá, and great river Yamuná; the Drishadwati,
giri† (Ramtek, near Nágpur). Valakrama, Sudháman, Tungaprastha, Nágá (the hills east of Ramgurh††), Bodhana, Páúdara, Durjayanta, Arbuda (Ábú in Gujerat), Gonanta (in the western Ghats§), Kátaśailá, Kítasmara, and Chakora. Many single mountains are named in different works.

1 See note at p. 130.
2 The Sursooty, or Caggur or Guggur, N.W. of Thanesur.

The Bāhudá is elsewhere said to rise in the Himálaya. Wilford considers it to be the Mahánada, which falls into the Ganges below Malda. The Mahábhárata has, amongst the Tirthas or places of pilgrimage, two rivers of this name, one, apparently, near the Saraswatí, one, more to the east. Hemachandra †† gives, as synonyms, Arjuní and Saitaváhini; both implying the ‘white river’. A main feeder of the Mahánada is called Dhávalí, or Dhauli, which has the same meaning.

The Drishadwati is a river of considerable importance in the history of the Hindus, although no traces of its ancient name

* Víde p. 131, supra, foot-note.
† It seems that the usual lection is Kámagiri.
‡ Here ends the list of mountains named in the Bhágavata-puráná.
§ Probably the Ramgurh which is otherwise known as Huzareebagh is here intended.
|| Kora? The printed edition of the Márkašéya-puráná, LVII., 15, reads:

शीर्षवंश फौरख शतस्ह † वे च पर्वता:।

† In Sirhind. The Sursooty is a tributary of the Guggur.
** Vane-parvan, 8323 and 8513.
†† IV., 152. The Amara-kosa, I., 2, 3, 32, also identifies the Bāhudá with the Saitaváhini.
Vipásá, and Vipápá, with coarse sands; the Vetrā-
exist. According to Manu, it is one boundary of the district
called Brahmanvarta, in which the institution of castes, and their
several duties, had for ever existed; implying, that, in other places,
they were of more recent origin. This holy land, ‘made by
the gods’, was of very limited extent. Its other boundary was the
Saraswatī. That the Drishadwati was not far off, we learn from
Manu; as Kurukshetra, Matsya, Panchāla, and Śūrasena, or the
upper part of the Doab, and country to the east, were not in-
cluded in Brahmanvarta: they constituted Brahmarshideśa, con-
tiguous to it: ब्रह्मवतीद्वन्दवगः। Kullūka Bhāṭa explains Anan-
tara, ‘something less or inferior’; बिचिछूड़नः। But it, more pro-
bably, means ‘not divided from’, ‘immediately contiguous’. We
must look for the Drishadwati, therefore, west of the Jumna. In
the Tīrtha Yātra of the Mahābhārata we find it forming one of
the boundaries of Kurukshetra. It is there said: ‘Those who dwell
on the south of the Saraswatī, and north of the Drishadwati, or
in Kurukshetra, dwell in heaven’:

द्रविषण सरस्वति: ब्रह्मवतीद्वन्दवगः।
चेष्ट वस्त्रिः कुछेवचे तेष वस्त्रिः चिन्हित्ये।

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

* II., 17, 18, and 19:

सरस्वतीब्रह्मवतीद्वन्दवगः।
तेष देवनिर्मिताश्रयं ब्रह्मवती प्रचेत॥
तस्मिन्निः च बाचार; पारंपर्यक्रमाणं।
वर्षागारो सातारालाभस स सद्याचार उच्चति॥
कुछेवचे च मस्यायण प्रकाश: सूरसेनकाः।
एष ब्रह्मपिदिध्ये च ब्रह्मवतीद्वन्दवः॥

See Original Sanskrit Texts, Part II., pp. 416, et seq.
† Vana-parvan, 5074.
vatí, the deep Kríshńaveńi, the Irávatí,¹ Vitastá,² Payoshní,³ and Deviká;⁴ the Vedasmṛitá, Vedavatí,⁵ Delhi. According to Wilford, the Drishadwati is the Caggur; in which case our maps have taken the liberty of transposing the names of the rivers, as the Caggur now is the northern stream, and the Sursooty the southern; both rising in the Himálaya, and uniting to form one river, called Guggur or Caggur, in the maps, (but, more correctly, Sarusúti or Saraswatí), which then runs southwest, and is lost in the desert. There have, no doubt, been considerable changes here, both in the nomenclature and in the courses of the rivers.

¹ The Vipásá is the Beas, Hyphasis, or Bibasis. The Irávatí is the Ráví, or Hydraotes, or Adris.

² The Jhelum, but still called, in Kashmir, the Vitastá: the Bidaspes or Hydaspes.⁶

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

⁴ The Dévá or Goggra.

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

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* From a modern geographical treatise in Hindí it appears that the Chandrabhágá, Irávatí, Sáatrú, Vipásá, and Vitastá are now called, in that language, Chenáb, Ráví, Satlaj, Byásá, and Jhelam.

† Vide p. 130, supra.

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

According to the Revámdhátmya, XL., the Payoshní, or Payoshúktá, rises in the Vindhya mountains, and falls into the Tápi—the Tapati, or Taptee. It is, further, there stated that the tract of country included between the source of the Payoshní and Váráha is called Somávarta.
Tridivá,¹ Ikshumálaví,² Karishiúnī, Chitravahá, the

the latter is read Vedasínī and Vetasínī. In the Rámaśya occur Vedá and Vedavainásiká, which may be the same, as they seem to be in the direction of the Sone. One of them may be the

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

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

एते गच्छति बहवः पन्धानी द्रविषाणाभाम् ।
अवन्तीमुच्छवनः च समतिज्ञम् परवतम् ॥
एष विवेत्यो महाशङ्खः पयोगी च समुद्राट्तः ।
आंध्रमाण्ड महह्यीम्यां वक्रसुतपत्याश्विनिताः ॥
एष पन्या विद्यभाषासी गच्छति कोसलान् ।
अत: परे च देशोऽध्यव द्रविषाणाभाम् ॥

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

Ritter, what between his deference to Bopp’s Nalus and his deviations from Bopp where right, strangely renders the preceding verses as follows: “Vielfältig diese Landstrassen laufen südlicher Richtung nach,
deep Chitræná, the Gomafí, the Dhútapápá, and the great river Gaúdákí; \(^3\) the Kauśikí, Níschitá, \(^4\) Kírítá,

**Beos of Eastern Malwa:** but it rises in the Ríksha mountain. \(^6\)

\(^1\) From Páripátra, Kúrma: from Maundra, Váyu. \(†\)

\(^2\) One copy has Ikshumáliní; two others, Ikshúla and Krími. One MS. of the Váyu has an Ikshúla, from Maundra: the Matsya has Ikshudá. Wilford’s list has Drakshalá. \(^7\)

\(^3\) Of these rivers the two first are named in the Padma Pu- ráña, but not in the Váyu, &c. The Goomty, in Oude, the Gunduk, and the Coosy\(^8\) are well known. The Dhútapápá is said to rise in the Himálaya.

\(^4\) In different MSS. read Michítá and Níśrítá. In the Váyu and Matsya, the Níśhirá or Nirvirá is said to flow from the Himálaya.

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

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

\(^*\) For the Vedavátí, see the Mahábhírára, Anuvádana-parvan, 7651. The Vedaúnés is mentioned in my sixth note at p. 131, supra; and the Vedaváñúásiká is named, and said to be in the east, in the Bengal recension of the Rámaúáña, Kishkínídha-kúdá, XL., 21.

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


\(^§\) Hodgson—Journal As. Soc. Beng., 1849, p. 766—states that the Gunduk has seven affluent—, the Barigár, Náráyaní, Swetígaúdákí, Marsyángdí, Daramdí, Gaúdí, and Trisúl.

The Coosy, also, is made up, he says, of seven streams,—the Milambhi, Bhotia Cosí, Támba Cosí, Likhu Cosí, Dúd Cosí, Arun, and Tanmor. Journal As. Soc. Beng., 1848, Part II., pp. 646—649; 1849, p. 766.
Nichitá, Lohatáriiñí,¹ Rahasyá, Śatakumbhá, and also the Śarayú,² the Charmaṇvati,³ Chandrabhágá,³ Hastisomá, Dis, Śaravatí,⁴ Payoshú, Pará,⁵ and Bhímara-

¹ Also Lohatárañí and Lohacháriñí.
² The Śarayú or Surjoo is commonly identified with the Devá. Wilford says it is so by the Paurániks: but we have, here, proof to the contrary.† They are also distinguished by the people of the country. Although identical through great part of their course, they rise as different streams, and again divide, and enter the Ganges by distinct branches.
³ The recurrence of the same name, in this as in several similar subsequent instances, is, possibly, an error of the copyist: but it is, also, sometimes likely that one name is applied to different rivers. In one MS. we have, in place of this word, Chaitravatí, and, in another, Vetravati.‡
⁴ Read, also, Satávarí. According to Wilford,§ the Śaravatí is the Bángangá.
⁵ The Váyu has Párá, which is a river in Malwa, the Páravati. || MSS. read Vání and Vená.

† See Asiatic Researches, Vol. XIV., p. 411. That the Deviká is not one with the Śarayú is, again, pretty clear from the Mahábhárata, Anuśásana-parvan, where, in a list of rivers, the former is mentioned in śl. 7645, and the latter in śl. 7647. The Deviká and the Śarayú are also clearly distinguished from each other in the Amara-kośa, 1, 2, 3, 35. In the Bengal recension of the Rámáyana, Kishkindhá-káñča, XXII, 13, a Deviká river is placed in the south.
‡ The Rája-níghaṁtu thus dilates, metrically, on the river Tápaní:

तत्तात्वम द्रष्टि जन सुमधुरं कालिन्धरं पुष्पिद्रम् ।
वुर्यं दीपनपाचनं बलवरं विचारवती तापनी !

The Tápaní is here made one with the Vetravati. In the Šabda-kalpa-
druma—which reads tápiri—the Vetravati is asserted to be the same as the Vetravati, or Betwa: see p. 131, supra, foot-note. Further, that dictionary, professing to follow the Rája-níghaṁtu, identifies the Tápiri with the Tápi.  § Asiatic Researches, Vol. XIV., pp. 409, 456, 457.
|| As. Res., Vol. XIV., p. 408. I question their identity. See, for the Pára, Mahábhárata, Ádi-parvan, 2926; Márkaṇḍeyá-puruśa, LVII, 20. Further, there is a feeder of the Godavery called Pára. 10*
thi, Káverí, Chulaká, Vitá, Šatabalá, Nivárá, Mahitá, Suprayogá, Pavitrá, Kuńdalá, Sindhu, Rájaní, Puramální, Purvábhirámá, Virá, Bhimá, Oghavatí, Palášíni, Pápaḥará, Mahendrá, Pátalávatí, Karishmií,

According to the Váyu, this rises in the Sahya mountain, and flows towards the south. It is, therefore, the Beema of Aurangabad.

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

Read Chuluká.

Read, also, Tápí; the Taptee river of the Deccan.

Read Ahitá and Sabitá.

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

Read Víchitrá.

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

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

From Súktimát: Kúrmá and Váyu. There is a Balásan from the eastern portion of the Himálaya, a feeder of the Mahánáda, which may be the Palášíni, if the mountain be in this direction.

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

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

The Haima-kośa, IV., 150, gives Ardha-jáhnavi as a name of the Káverí; and the Trikáńḍa-késa, I., 2, 32, gives Ardhagángá. These terms signify Half-Ganges.

Compare a name of the Godávari in my third note at p. 132, supra.
‡ See my foot-note at pp. 144, 145, supra. In the Trikáńḍa-késa, I, 2, 31, Tápí is a synonym of Yamuná.
§ Vana-parvan, 5026. It there seems to be in or near the Punjab.
Asikñi,* the great river Kuśachírā, 1 the Makarī, 2 Pra-varā, Mená, 3 Hemá, and Dhritavatī, 4 Purāvati, 5 Anushā, 6 Saibyā, Kápi, 7 Sadānirā, 8 Adhirishyā, the great river Kuśadhārā, 9 Sadākantā, 10 Śivā, Víravatī, Vāstu, Suvāstu, 11 Gaurī,† Kampanā, 12 Hirañwati,§ Varā, Víran-

1 Also Kuśavírā.
2 Also Mahikā and Maruúdáchi.
3 Also Šená.
4 Read Kitaivatī and Ghritavati.
5 Also Dhušulyū.
6 Also Atikrishnā.
7 In place of both, Suvārthāchī.
8 From Pāripātra: Váyu and Matsya.
9 Also Kuśanārā.
10 Also Śaśikantā.
11 Also Vastrā and Suvastrā.
12 One of the Tirthas in the Mahābhārata.

* See my fourth note at p. 131, supra.
† The Amara-kośa, I., 2, 3, 32, and the Haima-kośa, IV., 151, make Sadānirā and Karatoyā to be names of one and the same stream. But there appear to have been more than one Sadānirā. Thus, a second seems to be located, by the Mahābhārata, Sabhā-parvan, 793, et seq., between the Gaúdakī and the Śarayū. See Original Sanskrit Texts, Part II., p. 423; and M. V. de Saint-Martin's Mémoire Analytique sur la Carte, &c., p. 95.
‡ For identifications of the Suvāstu and Gaurī, see Indische Alterthumskunde, Vol. II., p. 132. On the former, also see M. V. de Saint-Martin's Mémoire Analytique, &c., pp. 63, 64.
Professor Wilson—Ariana Antiqua, pp. 183, 190, 194—considered the Soastus and Garrocas of Arrian as denoting but one river.
§ This stream is named again in the Mahābhārata, to-wit, in the Anuúdasa-parvan, 7651.
The Little Gunduk is called Hirana, a corruption of its ancient name, Hirañyavatī. See Gen. A. Cunningham, Journal As. Soc. Beng., 1863, Supplementary Number, p. lxxvii.
|| Vana-parvan, 8094. On the Kampanā and the Hirañwati, see Indische Alterthumskunde, Vol. II., p. 132.
kará, Panchamí, Rathachitrá, Jyotirathá, Viśwámitrá, Kapinjalá, Upendrá, Bahlúla, Kuchirá, Madhuváhini, Vinadí, Pinjalá, Veñá, Tungavéna, Vidiśá, Krishnáveñá;

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1 According to the Mahábhárata, this rises in the Vaidúrya mountain, part of the southern Vinúhya or Sátpudá range.
2 Also Kuvirú.
3 Three MSS. agree in reading this Ambuváhini.
4 Also Vainadí.
5 Also Kuvená. It is, possibly, meant for the Tungabhadrá or Toombudrá.
6 A river in Malwa, so called from the city of the same name, which I have elsewhere conjectured to be Bhilsa. Megha Dúta, 31. || There is a ‘Bess’ river in the maps, which joins the Betwa at Bhilsa, and is, probably, the river of the text.

* The tirtha of Viśwámitrá is mentioned in the Mahábhárata, Vana-parvan, 7009.
† According to the Padma-puráña, there is a river Veñá, and it falls into the Kriñá. See Professor Wilson’s Essays, Analytical, &c., Vol. I., p. 68.
‡ For the Krishnáveñá or Krishnáveñí, see pp. 130 and 132, supra. The Krishnáveñá is ranked among the rivers of the south in the Ráma-yáña, Kishkindha-kábda, XLI., 9. On the Veñá, Tungavéna, Krishnáveñá, and Upavéñá, consult Indische Alterthumskunde, Vol. I., p. 576, third foot-note. For the Kriñá, see p. 152, infra, fourth foot-note. § This river is commemorated in the Mahábhárata, Anuśásana-parvan, 7646.

|| I have discovered that, in the middle ages, the sun was worshipped, in Central India, under the designation of Bháilla,—from bhd, ‘light’, and the Prakrit termination illa, denoting ‘possession. There was a temple to Bháilla at or near Bhilsa, which name I take to be a corruption of bháilla + īla, or bháillála. See Journal As. Soc. Beng., 1862, p. 112.
Reasoning from such data as are now known to me, it would be equally riskful to assert and to deny the identity of the sites of Vidiśá and Bhilsa.
¶ See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 337, foot-note on verse 161 of the translation of the Meghadúta.
Támrá, Kapilá, ¹ Salu, Suvámá, ¹ Vedáswá, Hariśrává, Mahopamá, ² Śíghrá, Pichchhilá, ³ the deep Bháradwájí, the Kauṣikí, the Śoña, ⁴ Báhudá, and Chandramá, Durgá, Antraśilá, ⁵ Brahmabodhyá, Bríhadwátí, Yavakshá, ⁶ Rohí, Jámbúnadí, Sunasá, ⁷ Tamasá, ⁸ Dásí,

1 The Váma or Suvámá, ‘the beautiful river’, Wilford identifies with the Rágangá.
2 Also Mahápagá, ‘the great river’.
3 Also Kuchchhilá.
4 The Sone river, rising in Maináka; or Amarkantak, and flowing east to the Ganges.
5 This and the preceding both rise from the Vindhyá mountain. The latter is also read Antahśilá, ‘the river flowing within or amidst rocks’.
6 Also Parokshá.
7 We have a Suraśá in the Váyu; and Surásá, in the Kármá and Matsya; flowing from the Ráksha mountain.
8 The Tamasá or Tonse, from Ráksha.

* It is said, in the thirty-fifth chapter of the Revá-máhitmya, that the Kapilá originated from the water used by King Vasudána in performing a sacrifice. In the fourth chapter of the same work, the Kapilá is described as flowing from the north, and as joining the Narmadá at Siddhimanwantrá.

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

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

† Asiatic Researches, Vol. XIV., p. 410.
‡ See p. 141, second foot-note, supra. Mount Mekalá—not Maináka—is given as the source of the Sone in the Bengal recession of the Rámayána, Kishkindhá-kánda, XL., 20.
TOPOGRAPHICAL LISTS: RIVERS.

Vasá, Varána, Asi,¹ Nálá, Dhúritimáti, Púrnásá,² Támasí,³ Vřishabhá,† Brahmamedhyá, Břihadwatí. These and many other large streams, as the Kríshná,⁴ whose waters are always salubrious, and the slow-flowing

¹ This and the preceding scarcely merit a place amongst the rivers; being two small streams which fall into the Ganges east and west of Benares, which is, thence, denominatad Varánaí.‡

² Párnásá§ or Varána, from the Páripátra mountain.

³ Also Mánáví.

⁴ The Kríshná of the Deccan is, probably, here intended; although its more ordinary designation seems to be that already specified, Kríshnáveá or Kríshnáveáni.|| The meaning is much the same; the one being the ‘dark river’, the other, simply the ‘dark’, the Niger.

* In the Calcutta edition of the Mahábhágdáta, this stream, and two others named before, the Panchámi and the Tungaveá, have the epithet of ‘great river’, which is omitted by the Translator.

† The text, from “Brahmabodhyá” to “Vřishabhá”, both names included, has, to me, the air of an interpolation. Some MSS. omit it; and in the Calcutta edition there is Varána for “Varánaí”.

‡ Sic in orig. See the Vámana-puráña, Chap. XV. The prototypes of ‘Benares’ given in Professor Wilson’s Sanskrit Dictionary are Varánaí, Varánaíi, and Varánaíi. The second of these three forms is the most usual, and is as old as the Mahábhágdýá, II., 1, 16, for instance; but only the first can possibly come from Varánaí † Asi. The Asi, puce M. de Saint-Martin, is a real brook, and not a fiction, if I may trust my own senses. I have often crossed the bridge over it.

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

On what authority, one may inquire, besides Hicon Thang wrested, does this geographer place a river Varánaíi near the city of Benares? See his Mémoire Analytique, &c., pp. 96, 110, 111.

§ See, for a river thus denominatad, Mahábhágdáta, Anuádasana-parvan, 7647. Varánaí = Bannás, the name of two Indian rivers.

|| Vide p. 150, supra, text and notes.
Mandaváhini,‎¹ the Brahmáni,‎² Mahágauri, Durgá,‎³ Chitropalá,‎⁴* Chitrarathá, Manjulá,‎⁵† Mandákiní,‎⁶‡; Vaitaraání,‎⁷ the great river Kośá,‎⁸ the Muktimáti,‎⁹ Ma-

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

* The Pratápa-mártaváda speaks of the river Chitrotpalá, in the country of Utkala, that is to say, within the limits of the present Orissa. On this river see Colonel Wilford, Asiatic Researches, Vol. XIV., p. 404.
† Here, in the original, the Váhini is interposed. Possibly the Translator took the word to be epithetical.
‡ On the other hand, he has, in the preceding pages, treated as appellations of rivers several words which I am disposed to regard as only qualificatory; namely, vágá, kshadá, and pálahá.
†† There were more Mandákinis than one. See Original Sanskrit Texts, Part II., p. 429, foot-note 88.
§ Asiatic Researches, Vol. XIV., p. 404. It is well known.
¶ A tirtha called Bráhmáni is mentioned in the Vana-parvan, 8036.
¶¶ Vana-parvan, 8200, 8201.
** It is a northern river in the Bengal recension of the Rámaúga, Kishkindhá-káhála, XLIV., 94. †† Vana-parvan, 10098.
‡‡ The Bengal recension of the Rámaúga, Kishkindhá-káhála, XLIV., 65, locates a Vaitarání river in the north.
§§ See my fourth note at p. 132, supra.
ningá, Pushpavenní, Utpalávatí, Lohityá, Karatoyá, Vṛishakáháwá, Kumári, Rishikulyá, Mārisíhá, Saraswatí, Mandákiní, Puñyá, Sarvasangá. All these, the universal mothers, productive of abundance, besides hundreds of inferior note, are the rivers of Bhárata.

Wilford§ considers it to be the Swarnárekhá of Cuttack.

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

2 Part of the Brahmaputra.

3 A considerable river in the east, flowing between Dinajpír and Rungpír.

4 Also Vṛishasáháwá. ||

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

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

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

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* In the Mahábh., Anuśás.-parvam, 7647, a river Lohita is spoken of; and the Bengal recension of the Rámadeśa, Kish.-káśála, XL., 26, places the “great river” Lohityá in the east. And see As. Res., Vol. XIV., p. 425.

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

‡ The original speaks of these rivers as existing “by hundreds and by thousands”: पश्चात् ५ ए सहस्राष्ठः.


|| This and “Vṛishakáhwá”, if real readings, I take to mean “the river named Vṛishaká” and “the river named Vṛishasá.” The printed Mahábhárata has Vṛishakaháwayá.

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

Rishikulyá, further, stands among the synonyms of Gangá in the Haima-kosá, IV., 148. Also see p. 167, infra, note 1, etc.
according to remembrance.

sulted several occur not comprehended in the text, as the Kuhú and Ikshu,* from the Himálaya; Víttraghni, Chandaná† (Chundun of Bhagalpoor), Mahí (the Mahy of Western Malwa), Śíprá,‡ and Avanti (rivers near Oojein), from Páripátra; Mahánada in Orissá, Drumá, Daśáriá (Dhosaun§ in Bundelkhand), Chitrakútá, Śroúí (or Šyená), Piśáchiká, Banjulá, Báluváhini, and Matkuúa, all from Ríksha; Nirvindhyá, Madrá, Nishhadá, Śínbáhu, Kumudwátí, and Toyá, from Vindhyá; Banjula, from Sahya; Kítamálah, Tamraparíñí, Pushpajáti, and Utpalavatí, from Malaya; Lángulíní and Vaiúsadhárá, from Mahendrá; and Mandágí and Kípá (or Rúpá), from Śukítmat. In the Rámáyaña we have, besides some already specified, the Ruchirá,‖ Pampá, Eastern Saraswátí, ¥ Vegavatí or Vyki of Madurá, and Varadá or Wurdá of Berar; and we have many others in the Mahábhárata and different works, from which the Sanskrit appellations of most of the Indian rivers might be, with some little time and trouble, collected.

* For the Ikshumáti, the 'Ωξίμαρις of Arrian, see As. Res., Vol. XIV., pp. 420, 421; also Indische Alterthumskunde, Vol. I., p. 602, first foot-note; and, for the Ikshumálavi, &c., p. 145, supra, with the Translator's note thereon. Further, the Níti-magyúka names the Ikshuká.
† In the Bengal recension of the Rámáyaña, Kishkindhá-káíída XL., 20, the Chandání, in the east, is spoken of; and a Mount Chandama, in the south, at XL., 3.
‡ See p. 134, supra, foot-note. It should seem that Śíprá is no variant of the Vaidik Śíphá. See M. Vivien de Saint-Martin's Géographie du Védá, p. 53, first foot-note.
§ Now called, by the natives, Dasán. It rises in Bhopal, and empties into the Betwa.
A Daśáriá river is said, in the Puráñas, according to Professor Wilson, to rise in a mountain called Chitrakúta. See his Essays, Analytical, &c., Vol. II., p. 336, first foot-note.
‖ Signor Gorresio takes this word as an epithet of the Kufilá: Bengal recension of the Rámáyaña, Kishkindhá-káíída, XL., 20.
¥ Kishkindhá-káíída, XL., 24, Bengal recension. In the corresponding passage of the genuine Rámáyaña, XL., 21, the Saraswátí appears unqualified; and also in the Bengal recension, as a southern river, at XLI., 57.
PEOPLE AND COUNTRIES.

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

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

2 The Śúrasenas were the inhabitations of Mathurá,—the Su-raseni of Arrian.

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

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

* Vide pp. 133—135, supra; and compare the Márkandeya-puráña, LVIII, 6. In the Bengal recension of the Rámiyāra, Kishkindhá-káñča, XLIII, 23, they are classed among the western nations. In the Haimakoka, IV, 23, we have the Sálwas or Kárákukshiyas.

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

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


|| Proximate, apparently, to the Báhyá river, of which mention is made in the Núti-mayúkha.
FROM THE MAHÁBHÁRATA. 157

tyas,7 Saubalyas,8 Kuntalas,9 Kásikósalas,10 Chedis,11

5 The Málas and Málavartis are placed, in the Váyu and Matsya, amongst the central nations. The Márkaúdèya reads Gavavartis.† Wilford $\S$ considers Málá to be the Malbhoom of Midnapoor. As noticed in the Megha Dúta, I have supposed it to be situated in Chhattisgarh.


7 Read Kuśáúdás, Kuśalyas, Kuśádhýas, Kisádhýas, and placed in Central India.

8 Also Saúályas and Saúályas.

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

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

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

* In the Haima-kosa, IV, 27, they have the synonym Upalákas.
† Professor Wilson put "Chedyas".
§ I find, in MSS., that the Márkaúdèya names the Máladas and Gavavartillas among the eastern nations. The printed edition reads—LVII., 43—Mánadas and Mánavartikas.
\S See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 329, note on verse 99 of the translation of the Meghadúta.
\$ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 272, foot-note. The authority for the statement is Major Mackenzie.

** See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 280.
†† Kishkindhá-kiúdá, XL., 22. For the country of the Kosalas, see the Translator’s second note at p. 172, infra.

§§ The history of this view I have given at length, and, moreover, have proved conclusively that Chedi was collocal, at least in part, with the present District of Jubulpooor. See Journal of the American Oriental
Matsyas,1 Kárushas,2 Bhojas,3 Sindhupulin-

the Jungle Mehals, towards Nagpoor. It is known, in times subsequent to the Puráṇas, as Raínastambha.∗

1 Some copies read Vatsa; and the other Puráṇas have such a name amongst the central countries; the people, perhaps, of Vatsa,† Rájá of Kausámblí, near the junction of the Jumna and the Ganges.2 There are, however, two Matsyas,§ one of which, according to the Yantra Samraj, is identifiable with Jaypoor. In the Dig-vijaya of Nakula, he subdues the Matsyas¶ further to west, or in Gujerat.

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

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


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

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

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

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

¶ The passage referred to is the Mahábhárata, Sabhá-parvan, 1192, where, however, no people called Matsys is intended.

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

** See Book IV., Chap. I., and the note there on the various localities assigned to the Kárushas; also p. 170, infra, my fourth note.
dakas, 1* Uttamas, 2 Daśárias, 3† Mekalas, 4 Utka-
different times, appear to have occupied different positions;‡ They were a kindred tribe with the Andhakas and Viśhúis, and a branch of the Yádavas.§ A Bhoja Rája is amongst the warriors of the Mahábhárata.|| At a later period, Bhoja, the Rája of Dhár, preserves an indication of this people;¶ and from him the Bhojparis, a tribe still living in Western Behar, profess to be descended. They are, not improbably, relics of the older tribe. Bhoja is also used sometimes as a synonym of Bhojakáta, 55 a city near the Narmádá, founded by Rakmin, brother-inlaw of Kríshná, and, before that, prince of Kundiña or Condavir.

1 Pulinda is applied to any wild or barbarous tribe. Those here named are some of the people of the deserts along the Indus; but Pulindas are met with in many other positions, especially in the mountains and forests across Central India, the haunts of the Bheels and Gonds.†† So Ptolemy places the Pulindai along the banks of the Narmadá, to the frontiers of Larice, the Láta or Lar of the Hindus,—Khandesh and part of Gujerat.

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* As the original has सिन्धुपुलिन्दका:, it may be that we should read 'Sindhus and Pulindakas'. That pulinda means "barbarian" is unproved.
† The Rámáyána, Kishkindhá-káúda, XLI., 9, makes mention of cities of Daśáríá in the south; and the Mahábhárata, Sabhá-parvan, 1189, places Daśárias in the west. Also see p. 176, supra, text and notes, and my first note at p. 178.
‡ They are ranked among the nations of the south in the Bengal recension of the Rámáyána, Kishkindhá-káúda, XLI., 15.
§ In the Rigveda—see Professor Wilson's Translation, Vol. III., p. 86—mention is once made of people called Bhojas, whom Sáyaṇá explains to be Kshatriya descendants of Sudás. 5 Sabhá-parvan, 596, et aliter.
¶ It is now ascertained, from inscriptions and other sources, that there have been several Hindu celebrities, some of whom dwelt remote from Central India, denominated Bhoja. Of Kanaúj alone there were two Rájas so named; and it was, probably, from one of them that Bhojpoor, near Farrukhabad, derived its designation. Jaina traditions have even preserved the memory of a Bhoja, king of Ujjayini. See Journal As. Soc. Beng., 1862, pp. 5, 6; and the Vásavaśalattá, Preface, pp. 7, 8.
** Vide infra, Book V., Chap. XXVI., ad finem. Also see the Mahábhárata, Sabhá-parvan, 1115, 1166.
†† In the Bengal recension of the Rámáyána, Kishkindhá-káúda, XLI., 17, and XLIV., 12, the Pulindas appear both in the south and in the
In the other three Puráñas we have Uttamárñás, on the Vindhya range.

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

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

Utkala is still the native name of Orissa.

These may be the southern Pánchálás. When Droúna overcame Drupáda, king of Panchála, as related in the Mahábhárata, Ádi Parvan, ¶ he retained half the country, that north of the north. The real Rámáyaña, K.-k., XLIII., speaks of the northern Pulíndas.

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

* As in the Márkañ̄eya, LVII., 53.

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

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

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

¶ Abhidhána-ratna-mála, III., 52; Mekalakanyaká, in the Amara-kosa, I., 2, 3, 32; etc.

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

The Narmáda is said to spring from the Íkshavat mountains in the Rámáyaña, Vaiślákha-káda, XXVII., 9; or Bengal recension, III., 10. Compare the reference to the Véyu-puránas at p. 131, foot-note, supra.

|| As in the Bengal recension, so in the genuine work, Kishkindhá-káda, XII., 9. ¶¶ Ślokas 5511—5513.
randharas, Sodhas, Madrabhujingas, Kásis, Apa-

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

† Perhaps the people of Tirhoot, along the Coosy.

‡ ‘Having more than one back’; probable some nickname or term of derision. Thus we have, in the Rámáyana|| and other

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

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

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

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

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

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

|| The passage of the Rámáyana here referred to runs thus, in the genuine work, Kishkindhá-káthá, XL., 26, 27:

कर्णमावर्षणितिव तथा चापोषककर्षणान्: ||
घोरलोहुसावशिवं जवनाचिकपदाद्वः: ||
अवचया बलबन्धत तथेष पुष्पादांकः: ||
किरातानीश्चूड्डानिः हस्मान्: भ्रियदश्यन्ता: ||

II. 11
rakásis, Jaṭharas, Kukuras, Daśáriñas, Kuntis, Avan-
works, enumerated amongst tribes, the Karúa-právaránás, ‘those
who wrap themselves up in their ears;’* Ashita-karúnakás, ‘the
eight-eared,’ or Oshtha-karúnakas, † ‘having lips extending to
their ears;’ Kákanukhas, ‘crow-faced;’ Ekapádakas, ‘one-footed,’
or rather ‘one-slippered;’ exaggerations of national ugliness, or
allusions to peculiar customs, which were not literally intended,
although they may have furnished the Mandevilles of ancient;
and modern times with some of their monsters. The spirit of
the nomenclature is shown by these tribes being associated with
Kirátas, ‘barbarians,’ and Yavanas, either Greeks or Moham-
medans.

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

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Here we have, named with the Kirátas, the Karúa-právaránás, Oshtha-
karaúkas, Lohamukhas, and Ekapádakas.

According to the commentator, the Karúa-právaránás had ear-flaps as
wide as a sheet; the Oshthakarúnakas were furnished with ears that reached
to their lips; the Lohamukhas presented faces of a harsh iron-like black co-
lor; and the Ekapádakas were one-footed, and yet fleet—javana.

Professor Wilson’s Yavanas—an inferior reading—thus disappear; and
his Kákanukhas become Lohamukhas. The Bengal recension of the Rámu-
yaśa here has Kálamukhas, ‘black-faced’.

* See the Asiatic Researches, Vol. XVII., p. 456, foot-note; and Sir
H. M. Elliot’s Historians of Muhammadan India, Vol. I., p. 34, first foot-note.
† In the Mahábhárata, Sabhá-parvan, 1175, we read of the race of
Ushthakaraúkas, or the ‘Camel-eared’. Captain Fel—Calcutta Annual
Register for 1822, Chapter V., p. 50—reads “Oshthakarnakus”; and upon
this word Professor Wilson there remarks: “The Oshthakarúnakas, or
people whose lips and ears join, remind us of some of the marvels of
Ctesias; if allusion is not intended to the thick-lipped race of the Eastern
Archipelago.”

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

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

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

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

There are some vestiges of fact; and of the incredible parts it may be suspected that many of them have, at least, a local propriety, and are of Indian origin; the inventions of Hindu superstition having been mistaken for truths by the credulous ignorance of the Grecian ambassadors."

* Ælkea 2062: Vol. III., p. 73.
† See, for a people of the same appellation, p. 156, supra.
‡ The Madras are mentioned at p. 133, supra, and in the notes to that page. Also see my second note at p. 156, supra, and my sixth at p. 180, infra.
Madra, says Hamilton,—Account of the Kingdom of Nepal, p. 8—was "the ancient denomination, in Hindu writings, for the country which we call Bhotan." But he does not give his authority for this assertion.
Sir H. M. Elliot—Appendix to the Arabs in Sind, pp. 148, 149—inclines to see the Madras of the Purānas in the Meds of the Muhammadan historians.

M. V. de Saint-Martin, assuming the Bhujingas to have been a real people, would recognize them in the Bolingae of Ptolemy and Pliny. Étude sur la Gîng. Grecque, &c., pp. 208, 209.

§ Or Colebrooke’s Miscellaneous Essays, Vol. II., p. 273, second footnote. Colebrooke there prints, but does not endorse, an opinion of Major Mackenzie, who takes Madru to be one with "Madura and Trichinopoly." Madura is generally considered to be a corruption of Mathurá.

‖ I find mention of the Madrakas in the Kishkindhâ-kâśî, XLIII., 11, as a northern race.
¶ At one time, as I have pointed out,—Journal As. Soc. Beng., 1862, p. 5, third footnote—Kâśî was, presumably, the more popular name of the city of Benares, while the circumjacent territory was known as Vârânâsî.
Conversely, we read, in Lakshmivallabha’s Kalpa-drâma-kalikâ, of the city of Vârânâsî, in the territory of Kâśî.
das, 16 Vidarbhas, 17 Rüpaváhikas, 18 Aśwakas, 19 Páuí-
şurášt Bras, Goparáshttras, 20 Karítis, 21 the people of

13 The inhabitants of Oojin.
14 These should be opposite to the Kuntis; † but where either
is situated does not appear.
15 The best reading is Gomanta, part of the Konkan about Goa.
16 The more usual reading is Khaíías: one MS. has Puráñas.
17 A country of considerable extent and power at various pe-
riods. The name remains in Beder, which may have been the
ancient capital: but the kingdom seems to have corresponded with
the great part of Berar and Khandesh. It is mentioned, in the
Rámáyaña; and the Puráñas, § amongst the countries of the south.
18 Also Rüpavásikas. There is a Rúpá river from the Súktti-
mat mountain, the vicinity of which may be alluded to. We have
Rúpasas or Rúpapass amongst the southern tribes of the Puráñas.
19 Read, also, Aśmalas and Aśmakas. The latter are enume-
rated amongst the people of the south in the Rámáyaña, || and
in the Váyu, Matsya, and Márkaíáeyë Puráñas. There is a
prince of the same name, of the solar dynasty.
20 Gova or Kuva is an ancient name of the Southern Konkan,
and may be intended, in this place, by the Gopa country. Or it
may imply ‘the district of cow-herds,’ that is, of nomadic tribes.
21 Also read Kuláatis and Páuíitakas.

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* It has been proposed to identify this people with the Assycani of
Arrian and the ancient representatives of the modern Afghans. See
Lassen's Indische Alterthumskunde, Vol. I., sixth note; Vol. II., p. 129,
† Colonel Wilford, but without naming his authority for the statement,
makes the country of Kunti one with Kachchha. Journal As. Soc. Beng.,
1851, p. 234.
‡ Kishkindhá-kánta, XLI., 10.
§ As in the Márkaíáeyë, LVII., 47.
|| But only in the Bengal recension: Kishkindhá-kánta, XLI., 17.
Also see a note on Book IV., Chap. XXIV. of the present work.
The Harsha-charáita speaks of a Bharata, king of Aśmaka. See my
Vásavadattá, Preface, p. 53.
¶ LVII., 48.
FROM THE MAHÁBHÁRATA.  165

Adhivájya,¹ Kuládyaa,² Mallaráshtra,³ and Kerala;⁴ the Várapásis,⁵ Apaváhas,⁶ Chakras,⁷ Vakrátapas and Śakas,⁸ Videhas,⁹ Mágadhas,¹⁰ Swakshas,¹¹ Malá-

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

* Printed अधीवाढ्यकुलायण, i. e., Adhivájyakuládya, if anything.
‖ This, as बीवल, is the best reading. It qualifies Mallaráshtra.
¶ In the Kápa-druma-kaliká of Lakshmívallabha, the Jaina, we read of a country called Mahávidēha. In its western section were the towns of Pratishṭhāna and Muká; and to its eastern section belonged the town of Vítasökha, in the district of Salilávati.  ** Mahábh., Sahá-p., 1090,
yas, and Vijayas; the Angas, Vangas, Kalingas, and Yakšillomans, Mallas, Sudellas, Prahládas, Málhikas

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

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

2 We have Pravijayas in the east, according to the Puráños.

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

4 Eastern Bengal.

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

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

7 Uniformly read, in the MSS., Sudeshña.

8 Three copies read Mábíshas. We have Mábishakas amongst the southern people, in the Puráños; and a Mábishiki in the Rámaýána, also in the south. The latter may be connected with Mábishmati, which Sahadeva visits, in his southern invasion.

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

† They appear as an eastern people in the Bengal recension of the Rámaýána, Kísh-káídá, XL, 25. † As in the Márká-niléya, LVII., 43.

§ The Bengal recension of the Rámaýána—Kíshkindhá-káídá, XLIII., 8—places Angas in the west; and in the east, also, as does the real Rámaýána.

|| At p. 156, supra.

‡ Mahábhárata, Sahá-parwan, 1077 and 1086. And see the Translator’s third note in the last page.

** As in the Márká-niléya, LVII., 46. And we find them in the Rámaýána, Kíshkindhá-káídá, XLI., 10, among the southern nations.

†† There is a Mábishká river in the Bengal recension of the Rámaýána, Kíshkindhá-káídá, XL., 21.


§§ See the Mahábhárata, Sahá-parwan, 1130, where we find Mábishmati.
FROM THE MAHĀBHĀRATA.

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and Śaśikas, 1 Bāhlīkas, 2 Vāṭadhanas, 3 Ābhīras 4 and

and which has been elsewhere conjectured to be in Mysore. (Calcutta Annual Register, 1822.) There is, also, a Māhīshmatī on the road to the south (Mahābhārata, Udyoga Parvan), which is commonly identified with Chuli Maheśwara, † on the Narmadā.

1 Also Ṛishikas; † people placed, by the Rāmāyaṇa, both in the north and in the south. § Arjuna visits the former, and extracts from them eight horses: Dig-vijaya.[

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

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

† The Mhsys of Sir John Malcolm; according to whom—Memoir of Central India, Vol. II., p. 503—"formerly Cholee was the head of the district."

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

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

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

In the Mārkh-pur., LVIII., 27, the Ṛishikas are assigned to the south.

Mahābhārata, Sabhā-parvan, 1033—1036.


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

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

††† See the passage translated by Professor Wilson in the Asiatic Researches, Vol. XV., pp. 108, 109. Also see Lassen's De Pentapotamia Indica, pp. 73, et seq.
Kálajoshakas, Aparántas, Parántas, Pahnavas,

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

These are included amongst the northern nations: Váyu, &c. But, in Nakula’s Dig-vijaya, they are in the west.†

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

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

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

Also Pahlavas, a northern or north-western nation, often mentioned in Hindu writings, in Manu, the Rámáyaña, the

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* For some rather hazardous speculations about this word, see M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 103.
† See the Mahábhárata, Sahbhá-parvan, 1190.
‡ Vide p. 133, supra, and my first note there; also p. 184, infra, text and notes.
§ The Márkaideya-puráña, LVII, 47, and LVIII, 22, locates Ábhíras in Southern India.
|| Only in the Bengal recension: Kishkindhá-káthá, XLIII. 5.
¶ Śloka 1192.
** On the meaning of this term, see Goldstücker’s Sanskrit Dictionary, p. 170, where it is is shown that by Parántas “the inhabitants of the western borders” are probably here intended.
†† See my third note at p. 183, infra. †‡ X., 44.
||| Bengal recension only, Kishkindhá-káthá, XLIII, 21. The Pahlavas are there named as dwelling in the western region.
Charmamaṇḍalas, Aṭavīśikharas and Merubhūtas, Upāvṛittas, Anupāvṛittas, Swarāshiras, Kekayas, Kuttāparantas, Māheyas, Kakshas, dwellers on the Purāṇas, &c. They were not a Hindu people, and may have been some of the tribes between India and Persia.

1 Also Charmakhāṇḍikas: but the sense is the same; those living in the district, Māṇḍala, or Khaṇḍa, of Charma. They are a northern people: Vāyu, &c. Pliny mentions a king of a people so called, "Charmarum rex."

2 Read Marubhaumae; more satisfactorily, as it means the inhabitants of Marubhūmi, the desert; the sands of Sindh.

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

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

5 We have, in the Purāṇas, Kuttāpracharaṇas and Kuttāprāvaraṇas amongst the mountain tribes.

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

7 Read, also, Kachchhas. The Purāṇas have Kachchhiyas.

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" As in the Mārkavādeya, LVIII., 30, 50.

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

‡ M. V. de Saint-Martin—Étude sur la Géog. Grecque, &c., p. 205—most improbably allies the Charmae with the Chamār of the present day. But see Sir H. M. Elliot’s Supplemental Glossary, Vol. I., pp 177, 178.

§ The Marubhimis are named—between the Gāndhāras and the Kaikeyas—as a western people, in the Bengal recension of the Rāmāyaṇa, Kishkindhā-kāṇḍa, XLIII., 24.

‖ See Lassen’s De Pentapotamia Indica, p. 12; also M. V. de Saint-Martin’s Mémoire Analytique, &c., p. 82; and his Étude sur la Géog. Grecque, &c., pp. 110 and 400.

¶ The Kuntaprāvaraṇas—or, it may be, two tribes, the Kuntas and the Prāvaraṇas—are enumerated among mountain tribes in the Mārkavādeya-purāṇa, LVII., 57. Kuthaprarayyas is a variant of some MSS.

** See note 7 at p. 154, supra. †† See my second note at p. 164, supra.
sea-shore, and the Andhas\(^1\) and many (tribes) residing within and without the hills; the Malajas,\(^2\) Mágadhas, Mánavarjakas;\(^3\) those north of the Mahí (Mahyuttaras), the Právrisheyas, Bhágavas,\(^4\) Puúdras,\(^5\) Bhar-

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

\(^1\) Also read Adhya, Antya, and Andhra.† The latter is the name of Telingana; the Andhri of Pliny.

\(^2\) Three MSS. have Malada,§ a people of the east, in Bhima’s Dig-vijaya. ||

\(^3\) Also Mánavalakas.

\(^4\) A people of the east. ¶

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

\(^*\) The Calcutta text has बहिर्गर्यिंथ्रमलजय, the meaning of which may be ‘transmontane Angas and Malajas.’

† See the Rámdyaña, Kishkindhá-káňda, XLI, 12.

‡ In the Aitareya-bráhmaña, VII., 18, it is said that the elder sons of Viśvámitra were cursed to become progenitors of most abject races, such as Andhras, Puúdras, Šábaras, Puúndas, and Múthas. See Dr. R. Roth’s Zur Litteratur und Geschichte des Weda, p. 133.

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

The Maladas and the Karíshas are named together in the Rámdyaña, Bala-káňda, XXIV., 18. In the corresponding passage of the Bengal recension of that poem, viz., Adi-káňda, XXVII., 16, the reading is Malajas and Karíshas. And see pp. 133, 134, supra; also p. 157, my third note; p. 168; and p. 166, note 1.

|| Mahóbháráta, Sabha-parvan, 1082. In the Drona-parvan, 183, they are placed in the north. The Márkávidéya-paráña, LVII., 43,—where the Calcutta edition has Mánadas—locates them in the east of India.

¶ Some inconclusive dissertation on the abode of the Bhágavas will be found in M. V. de Saint-Martini’s Géographie du Véda, pp. 153—155.

** In the Rámdyaña, Kishkindhá-káňda, XLI, 12, Puúdra is a southern country. Also see my third note in this page.
gas,¹ Kirátas, Sudesháas; and the people on the Ya-
muná* (Yámunas), Śakas, Nishádas,² Nishadhás,³
Ánartas;⁴ and those in the south-west (Nairítas), the
Pachete, Palamow, and part of Chunar. See an account of
Puúdra, translated from what is said to be part of the Brahmnándá
section of the Bhavishyat Puráñá. Quarterly Oriental Magazine,
December, 1824.

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

² These are foresters and barbarians in general.
³ Notwithstanding the celebrity of this country, as the king-
dom of Nala, it does not appear exactly where it was situated.‡
We may conclude it was not far from Vidarbha (Berar); as that
was the country of Damayantí. From the directions given by
Nala to Damayantí, it is near the Vindhya mountain and Pa-
yoshú river; and roads lead from it across the Riksha mountain
to Avantí and the south, as well as to Vidarbha and to Košala.§

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

* The people on or about Mount Yánuma? This mountain is named
in the Rámáyána, Kishkindhá-káñda, XL., 21. It is in the east.
† Mahábhárata, Sábhá-parvan, 1085.
‡ Colonel Tod,—Annals of Rajasthan, Vol. I., p. 89,—following oral
tradition, locates Nala at Nurwur, in Bundelkhand, where stands a co-
lebrated stronghold. Col. R. R. W. Ellis has brought to light, from that
vicinity, an inscription, dated Samvat 1177, or A. D. 1120, in which the
fortress of Nalapúra is mentioned. That of Nurwur is, probably, thereby
intended: but what Nala was he of Nalapura? See Journal of the Ar-
chaeological Society of Delhi, Jan., 1853, pp. 42—46.

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

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

|| As by the Rámáyána, Bengal recension, Kishkindhá-káñda, XLIII., 13.
Durgalas, Pratimáyas,¹ Kuntalas, Kuśalas,² Tíragra-

be the descendants of Ānarta, the son of Śaryáti, who founded the capital Kuśastháli, afterwards Dwáaraká, on the sea-shore in Gujerat.*¹

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

² Also Kuśajas and Kośalas. The latter is, probably, correct; as the name does not occur in any other form than that of Ká-
šikošala above. † Košala † is a name variously applied. Its ear-
liest and most celebrated application is to the country on the banks of the Śaráyú, the kingdom of Ráma, of which Ayodhya§ was the capital. Rámáyaña, I., S. 5.|| In the Mahábhárata we have one Košalá ¶ in the east, and another in the south, besides the Prák-kośalas** and Uttarakośalas † † in the east and north. The Puráñas place the Kośalas amongst the people ‘on the back of Vindhyá;’ and it would appear, from the Váyu, that Kuśa, the son of Ráma, transferred his kingdom to a more central po-
sition; he ruled over Kośala at his capital of Kuśasthalí or Ku-
sávati, † † † built upon the Vindhyán precipices: विन्द्यपर्वतसायु | The same is alluded to in the Pátalá Khaúda of the Padma Pu-
ráňa, and in the Raghu Vámaśa, §§ for the purpose of explaining

* In a foot-note to Book IV., Chap. II. of this work, Professor Wilson asserts that Ānara was “part of Cutch or Gujerat”.
† Vide p. 157, supra.
‡ Professor Wilson here had “Košalá”. And throughout the note here annotated he used Kośala and Košalá—that is to say, the name of a country and that of its capital—indiscriminately.
§ Itself called Košalá and Uttarakošalá. See the Haima-kośa, IV., 41; and the Trikááda-sésha, II., 1, 12.
|| Bála-kááinda, V., 5.
¶ Sahá-parvan, 795.
** Ibid., 1117.
† † Ibid., 1077.
† † † Kušasthalí is a synonym of Dwáaraká: see Professor Wilson’s fourth note in the last page. The authority for recognizing a second Kuśasthalí, identifiable with Kuśávatí, is not known to me.
§§ XVI., 25.
has, Śūrasenas, Ījikas,¹ Kanyakāguṇas, Tilabhāras, Samīras, Madhumattas,² Sukandakas, Kāśmīras,² Sindhu-

the return of Kuśa to Ayodhyā. Certainly in later times, the country of Kośala lay south of Oude; for, in the Ratnāvalī, the general of Vatsa† surrounds the king of Kośala in the Vindhyā mountains (Hindū Theatre, Vol. II., p. 305): and, as noticed in the same work, (p. 267,) we have, in the Purāṇas, Saptā Kośalas, or seven Kośalas.‡ An inscription found at Ratnapur in Chhättisgarh, of which I have an unpublished translation, states that Śrī-deva, the governor of Malahari Manādala, having obtained the favour of Prithwīdeva, king of Kośala, was enabled to build temples, and dig tanks, &c.; indicating the extension of the power of Kośala across the Ganges in that direction. The inscription is dated Saṁvat 915, or A. D. 858. The Kośala of the Purāṇas and of the dramatic and poetic writers was, however, more to the west, along a part of the Vindhyā range.§ Ptolemy has a Kontakossula in the south; probably one of the Kośalas of the Hindus.||

¹ Also Itikas; perhaps the Ishikas or Aishikas of the Vāyu, &c.; a people of the south.

² The people of Kashmir.¶

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

¹ One of the chief tribes engaged in the war of the Mahábhá-
ratá. The Rámáyana* places them in the west; the Paráñas,†
in the north. The term Sindhu shows their position to have been
upon the Indus, apparently in the Punjab.

² These are, also, a people of the north-west, found both on
the west of the Indus and in the Punjab, and well known, to
classical authors, as the Gandarii and Gandaride. Asiatic Re-
searches, Vol. XV., p. 103; also Journal of the Royal Asiatic
Society,‡ Account of the Foe-küe-ki.§

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

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

⁵ Also read Ulútas and Kulútas.†† The Rámáyana has Ko-
lúkas;‡‡ or Kaulútas amongst the western tribes.

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* Bengali recension, Kishkindhá-káóla, XLI, XI.
† As in the Márkasáaya, LVII, 36: also see LVIII, 30. There were
Sauvíras in the east: Mahábhárata, Droñá-parvan, 184. And see pp. 133,
‡ Vol. V., p. 117. The paper was written by Professor Wilson.
§ See, further, M. V. de Saint-Martin’s Étude sur la Géog. Grecque,
&c., Appendix I.; and Sir II. M. Elliot’s Historians of Muhammedan
|| See Professor Wilson’s Ariana Antiqua, p. 190.
¶ See Lassen’s Indische Alterthumskunde, Vol. II., Appendix, pp. XXXIX.
and XL.; Mahábhárata, Droñá-parvan, 3380; Karía-parvan, 3652.
** See the Translator’s third note in the next page.
†† The Kulútas—not Kulúfas—are a real people. See Professor Wilson’s
Hindu Theatre, Vol. II., p. 165; M. V. de Saint-Martin’s Mémoire Ana-
lytique, &c., pp. 81—84; and his Étude sur la Géog. Grecque, &c.,
pp. 300—303.
‡‡ Bengali recension, Kishkindhá-káóla, XLI, 8.
FROM THE MAHĀBHĀRATA. 175

Śaivālas, 1 and Bāhlikas; 2 the people of Darvī, 3* the Vānavas, Darvas; † Vātajāmarathoras, † Bāhubādhas, 4 Kauravyas, Sudāmans, 5 Sumallikas, Badhnas, Karisha-

1 Also with the short vowel, Śaivalas.
2 The Vāhlikas or Bāhlikas§ are always associated with the people of the north, || west, ¶ and ultra-Indian provinces, and are usually considered to represent the Bactrians, or people of Balkh. It is specified, in the Mahābhārata, Udyoga Parvan, as famous for its horses; a reputation the country bordering upon it, at least Bokhara and Maimena, still preserves: and, in Arjuna's Dig-vijaya, ** it is said to be difficult of approach.
3 These are, probably, intended for the neighbours of the Abhisāras.†† They are found in the north by Arjuna, Dig-vijaya,*** and are there termed also Kshatriyas.
4 Also read Bahuvádya and Bahurada.
5 The name occurs, in the Rāmāyaṇa, as that of a mountain in the Punjab, or in the Bāhika country. II., 53. §§

* This is to translate द्वीर, which, however, cannot be a plural. Moreover, where was "Darvī"? I would read, not द्वीर च, but द्वीरीच, Darvichas. Have we, in द्वीरीच, a Sanskritization of دریش, dervish? But I suspect corruption in the lection. Some MSS. have द्वारीच.
† What is the relation between the Darvas and the Dārvas? But should not we here read Vānavadārvas?
†† I assume that Professor Wilson's "Vātajamarathoras" was only an inadvertence. Further, may not Vātājamas and Rathoras be preferable?
§ For the Bāhika, see p. 167, Translator's second foot-note, supra.
|| Bengal recension of the Rāmāyaṇa, Kishkindhā-kāṇḍa, XLIV., 13.
¶ Rāmāyaṇa, Kishkindhā-kāṇḍa, XI. II., 6; XLIII., 5, in the Bengal recension.
** Mahābhārata, Sabha-parvan, 1030.
†† See the Translator's fourth note in the last page; also, Lassen's Indische Alterthumskunde, Vol. II., p. 138, foot-note.
The Dārvas are supposed to be the Avagyātor of Ctesias.
*** Mahābhārata, Sabha-parvan, 1026.
 §§ See Lassen's De Pentapotamia Indica, p. 12, second foot-note.
kas, Kulindopatyakas, * Vátáyanas, 1 Daśárnás, 2 Romans, 3 Kuśabindus, Kakshas, 4 Gopálakakshas, 5 Jángalas, 6 Kuruvaránakas, 7 Kirátas, † Barbaras, 8 Siddhas,

1 The MSS. agree in reading this Vánáyava or Vanayus, a people in the north-west, also famous for horses.
2 A better reading is Daśápárśwa; as we have had Daśárinás before.
3 Also Ropans: quere, Romans?
4 Also Gachchhas and Kachchhas: the last is the best reading, although it has occurred before.
5 Also Gopálakachchhas. They are amongst the eastern tribes, in Bhrima’s Dig-vijaga.
6 Or Lángalas.
7 Kurujángalas, † or the people of the forests in the upper part of the Doab. It is also read Paravallahas.
8 The analogy to ‘barbarians’ is not in sound only; but, in all the authorities, these are classed with borderers and foreigners, and nations not Hindu.**

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

Vaidehas,1 Támraliptakas,2 Audras,3 Pauñdras,4 dwellers in sandy tracts (Śaisikatas5), and in mountains (Párvatíyas6). Moreover, chief of the sons of Bharata, there are the nations of the south, the Drávidas,5 Ke-

1 Also Dáelas, in which we should have a resemblance to the Scythian Daéæ.
2 Or Támaliptas, or Dámaliptas; the people at the western mouth of the Ganges, in Midnapor and Tamlook. Támraliptí was a celebrated sea-port, in the fourth century, (Acc. of the Foe- kūé-ki,7) and retained its character in the ninth and twelfth. Daša Kumára Charitra§ and Br̥ihat Kāthā;|| also J. R. As. Soc.¶
3 The people of Odra or Orissa. c*
4 The inhabitants of Pauñdra: see note 5 at p. 170, supra. ††
5 The people of the Coromandel coast, from Madras southwards; those by whom the Tamil language is spoken. ‡‡

* The Calcutta edition has Saisikatas. Neither reading is Sanskrit.
† See Burnouf’s Commentaire sur le Yaçna, pp. a.—cii.; also M. V. de Saint-Martin’s Étude sur la Géog. Grecque, &c., p. 65, third foot-note.
§ See Professor Wilson’s Essays, Analytical, &c., Vol. II., p. 242.
The Dámalipta there spoken of is said to be a city of Suhma.
* The Audras are the inhabitants of Odra, or, possibly, of Odra. The Odras are named, as a southern people, in the Bengal recension of the Rámdáyaña, Kishkindha-kálidā, XLII., 18, and as a northern people also, XLIV., 13. But the word Odra—like Drávida, ibid., XLII., 18—does not seem to be of much antiquity; whereas the Udras are repeatedly spoken of in the Mahábháráta, and once, at least—Sabhá-parvan, 1174—in association with the Keralas. According to the Haima-kósa, IV., 27, the Udras and the Keralas were the same.

We find, according to some MSS., the Audras mentioned, between the Pauñdrakas and the Dravidas, in the Laxes of the Mánava, X., 44. But see my second note at p. 184, infra.
†† The Pauñdras are, probably, the same as the Pauñdrakas, clearly distinguished from the Pauñdras, who are named with them, in the Mahábháráta, Sabhá-parvan, 1872. ‡‡ See my seventh note at p. 180, infra.
II.
ralas, \(1\) Práchyas, \(2\) Múshikas, \(3\) and Vanavásakas; \(4\) the Karúátakas, \(5\) Máhishakas, \(6\) Vikalyas \(7\) and Múshakas, \(8\) Jillikas, \(9\) Kuntalas, \(10\) Sáuhrídás, Nalakánanas, \(11\) Kau-kuttakas, \(12\) Cholas, \(13\) Kaunkañas, \(14\) Málavánakas, \(15\) Sá-mangas, Karakas, Kukkurás, * Angáras, \(16\) † Dhwa-

\(1\) The people of Malabar proper. †

\(2\) Also Prásyas. Práchyas properly means the people of the east; the Prasii of the Greeks, east of the Ganges.

\(3\) Múshika is the southernmost part of the Malabar coast; Cochin and Travancore.

\(4\) Also Vánavásins and Vánavásikas; the inhabitants of Bnawasi, the Banavasi of Ptolemy, a town the remains of which are still extant in the district of Sunda.

\(5\) The people of the centre of the Peninsula, the proper Kar-náta or Carnatic.

\(6\) The people of Mysore: see note \(8\) at p. 166, supra.

\(7\) Also Vikalpas.

\(8\) Also Pushkalas.

\(9\) Also Karúikas.

\(10\) Read Kuntikas.

\(11\) Variously read Nalakálaka, Nabhakánana, and Tilakanija.

\(12\) Kaukundaka and Kaukuntaka.

\(13\) The inhabitants of the lower part of the Coromandel coast; so called, after them—Cholamáúdala.

\(14\) People of the Concan. According to some statements, there are seven districts so named. §

\(15\) Malavánaka and Sálavánaka.

\(16\) These two words are sometimes compounded as Kukku-rángára. It is also read Kanurájada.

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* They are again mentioned in the Mahábhárata, Sabhá-parvan, 1872. The Trikánda-śesha, II., 1, 10, makes them the same as the Daśárhas. The Bengal recension of the Ráma-yáha, Kishkindhá-kánda, XLI., 14, names the Kukurás, immediately after the Daśárhas, as a southern people. Should we then read Kukurás and Daśárhas? Vide pp. 159, 176, supra. † The Calcutta edition of the Mahábhárata here adds, by an almost indubitable blunder, the Márishas. † Vide p. 165, text and foot-notes, supra.

§ See the Rája-tarangini, IV., 159. Professor Wilson had previously
jinyutsavasanketas, ¹ Trigartas, ² Śālwasenis, Śakas, ³* Kokarakas, ⁴ Proshthas, Samavegavaśas. ⁵ There are also the Vindhyaachulukas, ⁶ Pulindas† and Kalka-

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

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

³ Also Vyūkas and Vṛīkas. The latter are specified amongst the central nations: Vāyu, &c. ††

⁴ Kokavakas and Kokanakhas.

⁵ Sāras and Vegasāras; also Parasanchārakas.

⁶ Vindhyaapālakas and Vindhyaamūlikas. ‡‡ The latter, those at

written: “The seven Konkaṇas are, indeed, known in the Deccan still, and comprehend the whole of the Paraśu Rāma Kṣetra, or the greater part of the Malabar coast. They are named Keral (Malabar), Tulunga or Tuluva, Govarāśtra (or Goa), Konkaṇa proper, Karātaha, Varalatta, and Barbara.” Asiatic Researches, Vol. XV., p. 47, foot-note.

* In the Calcutta editions of the Mahābhārata the reading is Bakas.
† Vide p. 159, supra, note 1, and my annotation on it.
‡ Mahābhārata, Sabhā-parvan, 1025. But the word there is Uṣṭavasanketa. It was a broken त in the original, as printed in the Calcutta edition of the Mahābhārata, that seems to have given rise to “Utsavamanketa”.

§ Mahābhārata, Sabhā-parvan, 1191. And see Indische Alterthums-
|| As in the Sabhā-parvan, 1026. In the Mārkandeya-purāṇa, LVII., 57, the Trigartas are reckoned among mountain-tribes.
¶ From V., 144, it only appears that it lay between Cashmere and Gujerat. The Haima-kōla, IV., 23, gives Jālandhara and Trigarta as synonyms.
** “Trigarta, the country of the three strongholds, has been recently determined to be the modern hill-state of Kotoch, which is still called, by the people, Traigart kā mulk.” Professor Wilson, in Prof. Johnson’s Selections from the Mahābhārata, p. 64, eighth foot-note.
†† Mārkandeya-purāṇa, LVII., 33.

12*
las, Málavas, * Mallavas, Aparavallabhas, Kulindas, Kálavas, Kuñthakas, Karatas, Múshakas, Tanabálas, Saníyas, Ghatasrínjayas, Alindas, Pásivátas, Ta-
the foot of Vindhyá, are named, in the Pauránik lists, amongst the southern tribes.
1 Balwala and Valkaja.
2 Also Málaka and Mújava.
3 Also Vallabhas, which, from the succeeding word, may be conjectured to be correct. A city named Vallabhi makes a great figure in the traditions of Rajputana. See Tod's Rajasthan. 
4 One of the tribes in the west, or north-west, subdued by Arjuna. ||
5 Kálada and Dohada.
6 Kuídala, Karantha, and Maúdaka. The latter occurs, in the Rámayána, amongst the eastern nations.
7 Kuraña, Kunaka.
8 Stanabála.
9 Satírtha, Satíya, Náríya.
10 The Sfrínjayas are a people from the north-west, amongst the warriors of the Mahábhárata. The reading may be incorrect. It occurs also Pótisrínjaya.
11 Also Aninda.
12 Also Sivata, Sirála, Syuvaka.

* Vide pp. 133, 134, supra. There were Málavas in the north: Mahábhárata, Drona-parvan, 183. The Rámayána, Kishkindhá-kándá, XL., 22, places them in the east. The Bengal recension does not know of them.
† Formerly printed "Alindayas",—by oversight, I suppose.
‡ In the Márkaññeya-puráña, LVII., 47, I find Vindhyamaneyas.
§ Also see Indische Alterthumskunde, Vol. III., pp. 501, et seq.
|| Mahábh., Sabhá-parvan, 997. Professor Wilson—in Prof. Johnson's Selections from the Mahábhárata, p. 65—says that the Kulindas, "as appears from the context, are mountaineers. They were, probably, neighbours of the Traigartas." Also see Indische Alterthumskunde, Vol. I., p. 547.
¶ Of which Maúduka is a variant recognized by the commentator.
** In one MS. of the Bengal recension of this poem, Kishkindhá-kándá, XL., after stanza 24, is a half-stanza which registers, as eastern peoples, the Drávídás, Malivas (sic), Madras, Pattanas, and Maúdakas. See Signor Gorresio's edition of the Rámayána, Vol. VIII., p. 333, note 40.
FROM THE MAHÁBHÁRATA. 181

nayas, 1 Sunayas, 2 Daśāvidarbhas, 3 Kántikas, 4 Tanga-
nás, 5 Paratangañas, northern and other fierce barba-
rians (Mlechchhas), Yavanas, 6 Chínas, 7 Kámbo-

1 Tanapa, Stanapa, Sutapa.
2 Pallipanjaka and Vidarbha.
3 Dadhividarbara; but three copies have Šishika. Great va-
riety, and, no doubt, great inaccuracy, prevails in the MSS., in
several of the names here given. They are not found elsewhere.
4 The reading of three copies is Kákas. There is a tribe so
called on the banks of the Indus, as it leaves the mountains.
5 These and the following are mountaineers in the north-west.
The former are placed, by the Puráñas, 8 in the north; and the
Váyu includes them also amongst the mountain tribes. The Rá-
maryaña† has Ṭankañas in the north.
6 The term Yavanas, although, in later times, applied to the
Mohammedans, designated, formerly, the Greeks, as observed in
the valuable notes on the translation; of the Birth of Umá, from
the Kumára Saṁbhava. (Journal As. Soc. of Bengal, July, 1883,
p. 336.) The Greeks were known, throughout Western Asia, by
the term ṛ, Yavan; or Ion, ḁove; the Yavana, ṣv, of the
Hindus; or, as it occurs in its Prakrit form, in the very curious
inscription deciphered by Mr. Prinsep, (Journal As. Soc. of Ben-
gal, Feb., 1838, p. 159,) Yona: the term Yonarája being there
associated with the name Antiochus, in all likelihood Antiochus
the Great, the ally of the Indian prince Sophagasenas, about
B. C. 210. That the Macedonian or Bactrian Greeks were most
usually intended is not only probable, from their position and
relations with India, but from their being usually named in con-
currence with the north-western tribes, Kámbojas, Daradas, Pá-
radas, Báhlikas, Šakas, &c., in the Rámâyana, Mahábhárata, Pu-
ránas, Manu, and in various poems and plays.
7 Chínas, or Chinese, or, rather, the people of Chinese Tar-

* As by the Márkañādega; LVII, 41, in MSS.: only the Calcutta edition
reads Tunganas. The same Puráña, LVII, 56, has, in MSS., Tangañas
among the mountain-tribes; for which the Calcutta edition exhibits Gurañas.
† Bengal recension, Kishkindhá-kánda, XLIV, 20.
‡ By the late Rev. Dr. W. H. Mill,
jas; \(^1\) ferocious and uncivilized races, Sakrīḍgrahas, \(^2\) Kulatthas, \(^3\) Hūṇas, \(^*\) and Pārasikas; \(^4\) also Rama-

tary, are named in the Rāmāyaṇa \(\dagger\) and Manu, \(\ddagger\) as well as in

the Purāṇas. \(\S\) If the designation China was derived from the

Tsīn dynasty, which commenced B. C. 260, this forms a limit of

antiquity for the works in question. The same word, however,

or Tsīn, was the ancient appellation of the northern province of

Shen-sy; and it may have reached the Hindus, from thence, at

an earlier period. ||

\(^{1}\) These Wilford \(\text{F}\) regards as the people of Arachosia. They

are always mentioned together with the north-western tribes,

Yavanas, Śakas, and the like. ** They are also famous for their

horses; \(\dagger\dagger\) and, in the Rāmāyaṇa, \(\dagger\ddagger\) they are said to be covered

with golden lotoses:

कास्थी: कमलेश्वरी कामोछाणि संवृतान्।

What is meant is doubtful; probably, some ornament or embel-

lishment of their dress. We have part of the name, or Kambi,

in the Cambistholi of Arrian. The last two syllables, no doubt,

represent the Sanskrit Sthala, ‘place,’ ‘district;’ and the word

denotes the dwellers in the Kamba or Kambis country. So Kām-

boja may be explained those born in Kamba or Kambas. §§

\(^{2}\) Also Sakrīḍawaha or Sakrīḍguha.

\(^{3}\) Also Kulachchas and Kuntalas. The Purāṇas \(||\) have Ku-

pathas amongst the mountain tribes.

\(^{4}\) Also Pārataka. The first is not a common form in the Pu-

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\* See my second note at p. 134, supra. \(\dagger\) See my seventh note at p. 176, supra.

\(\ddagger\) X., 44. \(\S\) As in the Mārkāṇḍeya, LVII., 39.

\(\text{F}\) See Indische Alterthumskunde, Vol. I., p. 857; and the Translator’s

last note on Book IV., Chap. III. of this work.

\(\text{F}\) Asiatic Researches, Vol. VI., p. 516.

** They are thus associated in the Mahābhārata, Vana-parvan, 12839,

12840; and in the Droṇa-parvan, 182.

\(\dagger\dagger\) See the Mahābhārata, Droṇa-parvan, 182.

\(\dagger\ddagger\) Bengal recension, Kīśkindhā-kiṃḍa, XLIV., 14. There they are

not named with the Yavanas and Śakas; but they are so named in the

corresponding passage of the true Rāmāyaṇa, Kīś-.kiṃḍa, XLIII., 12.

\(\text{F}\) For the Kambojas, see Original Sanskrit Texts, Part II., pp. 368—370.

\(\text{F}\) As the Mārk., LVII., 56, in some MSS. The Calcutta ed. reads Kurus-
ñas,¹ Chínas, Daśamálikas,² those living near the Kshattriyas, and Vaiśyas and Śúdras;³ also Sú-
rañas,* although it is in poetical writings; † denoting, no doubt, the Persians, or people of Pars or Fars. The latter, also read Páras,‡ may imply the same, as beyond (pára) the Indus.
¹ We have Rámathas in Nakula’s Dig-vijaya,§ and in the Váyu and Matsya.
² Daśamánas and Deśamánikas, in the north: Váyu and Matsya.
³ The passage occurs in the Váyu and Márkaṇḍeya|| Puráñas, as well as in the Mahábhárata; but the purport is not very distinct, and the proper reading is doubtful. In three MSS. of the latter, it occurs:

बचियो योनिवेशार्थ सृष्टि-सृष्टि कुलानि च।"

* Vide p. 133, 176, supra, for Rámas, Romas, Romans, &c.
† As in the Raghuvañśa, IV., 60. There, as at p. 133, supra, we find Párasika, the ordinary form of the word. I have corrected Professor Wilson’s “Párasika” in the text, as violating the metre of the original.
‡ “Páras is used, in the Puranic lists, to represent people who live beyond the Indus; just as τά νησία is used, in the Periplus of the Erythrean sea, to signify the ports beyond the straits.” Sir H. M. Elliot, Historians of Muḥammedan India, Vol. I., p. 36, third foot-note.
The Párasas figure, as a northern people, in the Bengal recension of the Rámdaṇḍa, Kishkindhá-káhda, XLIV., 13. And see p. 168, supra, note 6.
At one time Professor Lassen considered it as “vix dubium” that the Párasas were the Parthians. See De Pentapotamia Indica, p. 61. Subsequently he was minded to identify them with the Haqishu of Ptolemy. See Indische Alterthumskunde, Vol. I., p. 525, second foot-note. But at p. 856, fifth foot-note, he finally came to think that they were the inhabitants of Haqishwārī.
§ Mahábhárata, Sábhā-parvan, 1194.
|| LVII., 38.
¶ With the exception of its printing बचिया—to which बचिया is preferable—separate, as if it were here a nominative masculine plural, the Calcutta edition has, and quite intelligibly:

बचियायान्तित्विग्यात् वैश्वभूतक्लालि च।

The people here spoken of are ‘those who wear the garb of the offspring of Kshattriya mothers, and tribes of Vaiśyas and Śúdras.’
The latter páda is the same in all: the former, in a fourth copy, is चत्वियोपरिवेशाय। In two copies of the Váyu, it is चत्वियो- चत्विवेशाय। None of these aré intelligible; and the Márkaúdeya furnishes the reading followed, चत्वियोपनिवेशाय। Modern geographers have supposed the Cthuic, Cathari, and Chatrici of the ancients, in the lower parts of the Punjab, to mean a people of Kshattriyas; but no such people occur directly named in our lists. Considering that the text is speaking of barbarous and foreign tribes, perhaps no particular nation is here meant; and it may be intended as an epithet of those which follow, or of Vaiśya (agricultural) and Śúdra (servile or low) tribes, living either near to, or after the manner of, Kshattriyas. In that case, a better reading would be: 

चत्वियोपनिवेशाय वैश्यूष्ट्रकुलानिच।

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

¶ Here we have a people called Śúdras by all the authorities, and placed in the west or north-west,|| towards the Indus. They have been, ingeniously and with probability, conjectured, by Mr. Lassen,¶ to be the Oxydrace; for Śúdraka is equally correct with

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* See the Translator’s fourth note at p. 168, supra.
† The Pánabrákas, Andras, and Dravidas are named with them. But none of them are called “northern tribes.”
‡ The reading Andras is doubtful. Some MSS. have Andras, which is, perhaps, an error for Andhras.
§ Chapter III., ad finem.
|| See the Mahábhárata, Droha-parvan, 183.
¶ See his De Pentapotamia Indica, pp. 26, 27; Zeitschrift für die Kunde des Morgenlandes, Vol. III., pp. 189, et seq.; Indische Alterthums-
Śúdra; and, in place of Ὀξυδράκαι, various MSS. of Strabo, as quoted by Siebenkees, read Σιδράκαι and Σιθράκαι. The latter is precisely the Sanskrit appellation. Pliny also has Sudraci for the people who formed the limit of Alexander’s eastern conquests, or those hitherto inaccurately called Oxydraceae.

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

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


M. V. de Saint-Martin would identify the Śúdras with the Sodri and the Sohdas. See his Étude sur la Géog. Grecque, &c., pp. 152, 162.

Some idea of the real state of the case may be formed from my first foot-note at p. 133, supra. To what is there remarked it may be added that, while we find the Ābhíras mentioned, in the Mahābhārata, as in the Sabhā-parvan, 1192, along with the Śúdras, we see them named between the Párasad and the Kítavas, Sabhā-parvan, 1832; in company with the Śúras, Vana-parvan, 12840; and between the Dravidas and the Púṇḍras, Áśvamedhika-parvan, 832.

The term गुराभीरालया: of the Bengal recension of the Rámāyāna, Kishkindhā-kānda, XLIII., 19,—where the southern tribes are enumerated—is rendered, by Signor Gorresio, “la sedi dei Sūrabhīri”. That is to say, the translator, after the precedent of M. Langlois, has here fused together the Śúras and the Ābhíras.

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


‡ We read of the Daradas in the Bengal recension of the Rámāyāna, Kishkindhā-kānda, XLIV., 15. The corresponding passage in the real Rámāyāna, viz., Kishkindhā-kānda, XLIII., 12, has, instead, Varadas.
vas, and dwellers in mountain caves (Girigahwās the Himālaya, just before it descends to India; a position which might well be taken for its head.*

* Also read Paśuś, ‘brutes’. If the term might be altered to Palli, it would imply ‘village or pastoral tribes’.

† Also Khaśikas and Khaśikas. The first of these is, probably, most correct; being equivalent to Khaśas, barbarians named, along with the Śakas and Daṇḍas, by Manu; &c.; traces of whom may be sought amongst the barbarous tribes on the north-east of Bengal, the Khasiyas. Or it has been thought that they may be referred to the situation of Kashgar. Two copies have, in place of this, Tukkhrás; and the same occurs in the Rāmāyaṇa. The Vāyu has Tushāras; but the Mārkaṇḍeya, Tukkhrás. These are, probably, the Tochari, Tachari, or Thogari; a tribe of the Śakas, by whom Bactria was taken from the Greeks, and from whom Tocharistana derives the name it still bears.**


‡ See the Translator’s third note at p. 183, supra.

§ Bengal recension only. See my seventh note at p. 176, supra.

In the same recension of the Rāmāyaṇa, Adī-kāśīda, LVI., 3, the Tushāras, or Tukhāras, or, perhaps, Bukhāras, are spoken of, in company with the Kiṟātakas. See Signor Gorresio’s edition of the Rāmāyaṇa, Vol. I., p. 224, and Vol. VI., pp. 443, 444. The real Rāmāyaṇa exhibits, in the corresponding passage, namely, Bāla-kāśīda, LV., 3, not Tushāras, but Hārtas.

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

¶ Mahâbhâratata, Sahâ-parvan, 1850; named between the Śakas and the Kankas.

** See Indische Alterthumskunde, Vol. I., pp. 852, 853; also M. V. de Saint-Martín’s Mémoire Analytique, &c., p. 35.
ras\textsuperscript{7}, Átreyás, Bhāradwájas, \textsuperscript{8} Stanayoshikas, \textsuperscript{9} Proshakas, \textsuperscript{10} Kalingas, \textsuperscript{11} and tribes of Kirátas, Tomaras, \textsuperscript{*} Haúsmamárgas, \textsuperscript{†} and Karabhanjikas. \textsuperscript{12} These \textsuperscript{13} and

\textsuperscript{6} Also Pahlavas and Pallavas. The form in the text is the more usual. §

\textsuperscript{7} The Rámáyána has Gahwaras. || The mountains from Kabul to Bamian furnish infinitely numerous instances of cavern habitations.

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

\textsuperscript{9} The latter member of the compound occurs poshikas, páyikas, and yodhikas, ‘cherishers,’ ‘drinkers,’ or ‘fighters.’ The first term denotes the female breast.

\textsuperscript{10} Also Drońakas, ‘people of valleys.’

\textsuperscript{11} Also Kajingas. † Kalingas would be here out of place.

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

\textsuperscript{13} Many names, ** indeed, might be added to the catalogue,

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

† Placed, by the Márkaññeya-puráña, LVII, 41, with the Tomaras, in the north; and again, at LVII, 56, in the mountains.

‡ The Calcutta edition has Karabhanjikas.

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

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

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

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

\textsuperscript{4} In sútras IV., 1, 168—173, Pá́nini teaches how, from nominal bases implying at the same time a man of the Kshattriya caste and the name
(many) other nations, dwelling in the east and in the north, can be only thus briefly noticed.

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

of a country, patronymic bases—and, as Kátyáyana, IV., 1, 168, vártt. 2, adds, bases meaning a king of such countries—are derived. This is done by means of the so-called तद्ध्रार्थ अतिविशेषण, (IV., 1, 174) च (technically, चण्ड, चत्र), य (techn., ऋण, या), and रु (techn., ऋण), which require विद्धि in the first syllable of the base. Thus, from Panchála—the name of a Kshatriya, being also that of a country—would come, in the sense of an individual belonging to, or of a king of, that country, Panchála, &c. (IV., 1, 168); and, in the same sense, from Gándhári, Gándhára, &c. (IV., 1, 169); from Magadha, Mágadha, &c. (IV., 1, 170); from Kosala, Kausalya, &c. (IV., 1, 171); from Kuru, Kauravya, &c. (IV., 1, 172); from Pratyagratha, Pratyagrathi, &c. (IV., 1, 173).—In śūtra II., 4, 62, however, Páṇini says that, if such names are used in the plural, except in the plural of the feminine, the affixes taught in IV., 1, 168—173—together with the effect they would have on the base—are dropped. Thus, though an individual, or king, of the country Anga is, in the sing. (nom.), Ángaḥ, the Kshatriyas—or the people—of this country are, in the plur. (nom.), Ángalḥ; and, similarly, the people of Kalinga are called Kalingalḥ, though one individual belonging to it would be Kálíngalḥ. (According to the restriction named, women of those countries, however, would be called Ángyalḥ, Kálíngyalḥ. Several várttikas are appended to this rule by Kátyáyana; but some of them have no bearing on the formation of bases implying names of individuals, or kings, of countries, whereas others appear superficial. Thus, it scarcely required an additional rule to teach that, for instance, many people to whom one individual of the Vanga country is dear—मियो वाङ्ग एवाम—are called मियवाङ्गः:—not मियवाङ्गः:—, or, on the other hand, that, for instance, ‘one man who has passed beyond the people of Anga’—अतिभार्तापनो ह ज्ञान—is called अचेरणः:—not अचेराणः:—; for, in the former case, the base Vánga implies the singular, and, in the latter, the base Anga, the plural, number.)—In śūtra IV., 2, 67, Páṇini teaches that names of places (देश) may be derived from nominal bases in the sense that the object expressed by the latter exists, or may be found, in such a place; e. g., that, from udumbara, ‘fig-tree’, may be derived auddumbara, in the sense of a country in which there are such trees; in IV., 2, 68, that other such names may be formed in the sense that the place was founded by the person implied by the original base; e. g., Kauṭāmbi, the city so
Puráṇas, as well as several capable of verification, from the Rámaśya and other passages of the Mahábhárata. This is not called, from Kuśámba, the name of its founder; in IV., 2, 69, that other such names may be derived from bases in the sense that the object expressed by the latter lives in the place; e. g., aushátra, 'a place where camels live', from uśhátra; and, in IV., 2, 70, that such names may be likewise formed in the sense that the place is not far from that which is expressed by the original base; e. g., haimavata, 'the country not far from Himavat'. Again, in IV., 2, 81, Páśiní teaches that, if, however, such a name, formed to yield any of the four meanings just mentioned, is that of a country (जनपद), there is a loss (लुप्त) of the affix which would be required to effect the formation of any of these bases,—together with the effect which that affix would have on the base; and, in I., 2, 51, he says that, if such a loss (लुप्त) of the affix has occurred, the gender and number of the word whose base has undergone such a loss would be the same as those of the word containing the original base. Hence, according to these last rules—IV., 1, 82, and I., 2, 51 combined,—the country inhabited by Panchálas is called पञ्चाल; and, similarly, the country of the Kuru, Matsyas, &c., कुरु:, मत्स्य:, चक्षु:, वेदः:, मनोधा:, सुष्मा:, चक्षु:, &c. The Káśiká, which supplies these instances, adds that the loss of the affix—and the consequent use of the plural—does not apply to expressions like चौड़वरी जनपद; वेदिशो जनपद; since these are not names of countries: रूह क्षेत्रभवति। चुड़ुवरो अस्मिन्तिः। चौड़वरी जनपद। वेदिशो जनपद इति। तत्ता भवेत् (IV., 2, 67) वर्तति। न चाच चुड़ुवरो श्रेष्ठान्तिणों भवति।

"In the foregoing references, deśa is to be understood as denoting space in general, as, for instance, a village, town, district, country; whereas janapada is the strict term for country."

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

As to the age of Kátyáyana, it is the opinion of Professor Goldstücker, as expressed in an essay read before the Royal Asiatic Society in 1864, but not yet published, that, as contemporary with Patanjali, he flourished about B. C. 140—120. See, on the time of Patanjali, Páśiní: His Place in Sanskrit Literature, p. 234.
the place, however, to exhaust the subject; and it has been prosecuted too far, perhaps, already. It is evident that a very considerable proportion of the names recorded can be verified, and that many of them may be traced in the geographical notices of India left by the historians of Alexander’s expedition. That more cannot be identified is owing, in a great measure, to incomplete research; and a more extensive examination of the authorities would, no doubt, discover passages where circumstances as well as names are given by which the places would be recognized. It is evident, however, that much embarrassment also arises from the inaccuracy of manuscripts, which vary widely and irreconcilably. I have given instances from four different copies of the text; one in my own possession, three in the library of the East India Company;* all very excellent copies, but, manifestly, erroneous, in many respects, in their nomenclature of places, and, particularly, of those which are least known. No assistance is to be had from any commentary; as the subject is one of little interest in native estimation.

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

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


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

Medhátithi, who was made sovereign of Plaksha, had seven sons: Śántabhaya, Śísira, Sukhodaya, Ānanda,† Śiva, Kshemaka, and Dhrúva. And the Dwípa was divided amongst them; and each division was named after the prince to whom it was subject.‡ The several kingdoms were bounded by as many ranges of mountains, named, severally, Gomeda, Chandra, Nárada, Dundubhi, Somaka,§ Sumanas, and Vai-bhrája.|| In these mountains the sinless inhabitants

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* The original is as follows:

जमुद्वीपम् विख्यातः स्तम्भाहिस्समंतिः।
स एव दिव्योऽवर्गम्य चान्द्रियो वद्यक्तः॥

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

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

† One MS. has Ananta.

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

§ Saumaka is the lection of one of my MSS.

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

¹ So the commentator explains the terms Avasarpini and Utsarpini: अवसर्पिनी ह्रासवक्ष्ण। उत्सर्पिनी वृक्षवक्ष्ण। § But these words most commonly designate divisions of time peculiar to the Jainas;∥ during the former of which, men are supposed to decline from extreme felicity to extreme distress, and, in the latter, to ascend from misery to happiness. The author of the text had, possibly, the Jaina use of these terms in view, and, if so, wrote after their system was promulgated.

* Gandharva. † In one MS. is Śikhā.
‡ The reading of four MSS. is Vipápa.
§ This is from the smaller commentary, which, however, in the copy I have used, after Professor Wilson, gives, not Avasarpini, but Apasar-piñi, as do several of my MSS. of the text. Still I cannot but look upon Apasarpiñi as very likely to be wrong.
Sāka, the length of life is* five thousand years; and religious merit is divided amongst the several castes and orders of the people. The castes are called Áryaka, Kuru,† Viviśā,‡ and Bhávin; corresponding, severally, with Brahman, Kṣhattriya, Vaiśya, and Śúdra.§ In this Dvīpa is a large fig-tree (ficus religiosa), of similar size as the Jambu-tree of Jambu-dvīpa; and this Dvīpa is called Plaksha, after the name of the tree. Hari, who is all, and the creator of all, is worshipped, in this continent, in the form of Soma (the moon). Plaksha-dvīpa is surrounded, as by a disc, by the sea of molasses,¶ of the same extent as the land. Such, Maitreyā, is a brief description of Plakshadvīpa.¶

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

* In my MSS., जना जीवनलयनामयः, 'people live in health'.
† Two MSS. have Kurura.
‡ The reading of eight MSS. Others have Viviśa, by omission of a letter, probably, for Viviśā; two, Vivaśa; and one, Vivaśa. Professor Wilson had "Vivāsa", which I take to have been a printer's inadvertence for the mutilation last mentioned.
§ See Original Sanskrit Texts, Part I, p. 190.
|| Ikshurasoda.
¶ In the Bhāgavata-purāṇa, V., XX., 2—4, the king of Plakshadwīpa is Idhmajihwa, son of Priyavrata; his sons, after whom their several realms were named, are Śiva, Yavayasa, Subhadra, Śanta, Kahema, Amfita, Abhaya; the mountains are Manikūla, Vajrakūla, Indrasena, Jyotishmat, Suparāṇa, Hiraṇyashhīva, Meghamāla; the rivers are Aruṇā, Nīmaṇā, Āngirasī, Sāvitrī, Suprabhātā, Ṛitaubhārā, Satyaubhārā; and the four classes of inhabitants are called Haṁsas, Patangas, Úrdhvañanas, and Satyāngas. The divinity of Plakshadwīpa is the Sun.
** Professor Wilson had "Hārīta", for which I find no authority.
and Suprabha. The Ikshu* sea is encompassed by the continent of Śālmalī, which is twice its extent. There are seven (principal) mountain-ranges, abounding in precious gems, and dividing the Varshas from each other; and there are, also, seven chief rivers. The mountains are called Kumuda, Unnata, Baláhaka, Droña, fertile in medicinal herbs, Kanka, Mahisha,† and Kakudmat.: The rivers are Yoní, Toyá,§ Vi-trishná, Chandrá,|| Śuklá,†† Vimochani, and Nivritti; all whose waters cleanse away sins.** The Brahmans, Kshattriyas, Vaśyas, and Śudras of this Dwípa, called, severally, Kapilas, Aruñas, Pītas, and Rohitas,++ (or tawny, purple, yellow, and red), worship the imperishable soul of all things, Vishnú, in the form of Váyu (wind), with pious rites, and enjoy frequent association with the gods.++ A large Śālmalī (silk-cotton) tree grows in this Dwípa, and gives it its name. The Dwípa

* Ikshurasodaka. † In two MSS., Mahisha.
‡ "Kakkudwat" stands in the original edition. All my MSS. have as above.
§ Two MSS. have Yonitoyá. Only it seems that there must be seven rivers, one for each mountain. The Translator's "Yauni" I find no authority for. One MS. has Śroñi.
|| One MS. has Bhadrá.
†† Śukrá in three MSS.; Muktá, in as many; and Śuktá, in two. Śuklá is, however, the most ordinary lection.
** Here follow, in the original, two stanzas which, apparently, as repeating what has gone before, it was not thought necessary to translate:

चित्त च हरितं चव वैवर्तं मानसं तथा ।
जीवाद्वृत रोहितं चव सुमभं चातिशोभनम्॥
समीतानि तु वर्त्तिन चातुर्वर्त्तिनानि वै ।
शाखाणि च तु वर्त्तिन वस्वस्वयमं सहाय्यनि ॥

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

+++ I do not find this reading. Most of my MSS. have Kriśñás; the rest, Viśikhas.

++ See Original Sanskrit Texts, Part I., p. 191.
is surrounded by the Surá sea (sea of wine), of the same extent as itself.*

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

* In the Bhágavata-puráña, V., XX., 9—11, the king of Sámaladvípa is Yajnabáhu, son of Priyavrata. His sons, and so their kingdoms, are called Srochana, Saumanasya, Ramaúaka, Devavarsha, Páribhadra, Ápyáyana, Abhijnáta: the mountaíns are Swarasa, Satašlinga, Vámadeva, Kunda, Kumuda, Pushpavarsa, Sahasraśruti; and the rivers, Anumati, Siníváli, Saraswati, Kuhú, Rajaní, Nandá, Ráká. The inhabitants are termed Sruutadharas, Viryadharas, Vasundharas, and Išhandharas. They are worshippers of the personified Soma-plant.

† Vairátha is the reading of three of my MSS.

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

§ Abridged from the original, which speaks of 'Gandharvas, Yakshas, Kiúpurushas, &c.'

|| The Translator had "Dámis", i.e., Damins, a reading which occurs in but one of my MSS., that accompanied by the smaller commentary.

¶ See Original Sanskrit Texts, Part I, p. 192.
mountains in this Dwípa are named Vidruma, Hema-
śaila, Dyutimat, Pushpavat, Kuśeśaya, Hari, and
Mandara. And the seven rivers are Dhútapápá, Śivá,
Pavitrá, Saúmati, Vidyudambhas, Mahávanyá, Sarva-
pápahará. Besides these, there are numerous rivers
and mountains of less importance. Kuśa-dwípa is so
named from a clump of Kuśa grass (Poa) growing

* In one MS., Haimaśaila.
† Dara, in one of my MSS.
‡ One MS. has Dhútapápá.
§ I find, in one MS., Sangati.
|| All my MSS. but one—which has विशुद्धुश्रुत्क्ष्यम्—here read as follows:

विशुद्धुश्रुत्क्ष्यम् मही चाख्यम् सर्वपापहरास्त्रास्त्रम् |

Professor Wilson put “Vidyudambhá”, which is not impossible, but
for which it is safe to substitute, as above, Vidyudambhas. The meaning
of the word is ‘possessing water like lightning’, for swiftness, brilliancy,
or heat.

In one of the MSS. I have consulted, and which was used by the
Translator, the words मही चाख्या are so written, save as to the second
long vowel,—for there is plainly -I०— that it is not singular they
should have been mistaken for “Mahávanyá”.

The original expression which answers to “Sarvapápahará” is an epi-
thet—one of the commonest occurrence in the Puráñas—in the plural.
It imports ‘purging away all sin’, and refers to the rivers just before
enumerated.

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

Whether it be, or not, that we are to look, in what next follows, for
two rivers, one, at least, is mentioned there; and that is, undoubtedly,
the Mahí: a name for which see p. 155, supra. If there be a second,
and if it be the Anyá, the name, in respect of its signification, is
strangely colourless. As च and च are, in many old MSS., the same
as in inscriptions, scarcely distinguishable, it is obvious to suggest that
the ancient reading may have been Ványa, a word which yields a sense,
though none intelligibly apt in this place. Better still, चाखा may have
been corrupted from चाख्यम्; and we should then have the Alpá.
there. It is surrounded by the Gṛḥita sea (the sea of butter), of the same size as the continent.*

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

* According to the Bhāgavata-purāṇa, V., XX., 14—16, Kuśadwīpa was at first dominated by Hiraṇyaretas, son of Priyavrata. The seven present rulers and their realms are called Vasu, Vasudāna, Dīēdharmī, Nābhiguṇta, Sūtyavrata, Viviktanāman, Devanāman; the mountains are Chakra, Chatalārūga, Kapila, Chitrakūta, Devānika, Īrdhaarūman, Draiṇa; the rivers, Rasakulyā, Madhukulyā, Mitrevindā, Šrutavindā, Devagarbha, Gṛḥitaeyutā, Mantramalā; and the inhabitants are Kuśalas, Kovidas, Abhigyuktas, and Kulakas. The object of worship is Jātave-
das, Fire.

† A large majority of my MSS. have Manuga; and one has Mandaga.
‡ Two of my MSS. seem to give Uchchhara.
§ In one MS., Gandhakāraka. || Gandharva.
¶ One MS. reads Divāvṛīt. Another here interposes Chaitra, in which case—as only seven mountains are taken account of—“Mahāśaila”, i. e., ‘the great mountain’, must be understood to qualify Dundubhi.
** According to three of my MSS., the word appears to be Tishmas. See Original Sanskrit Texts, Part I., p. 192.
cipal are denominated Gaurî, Kumudwätî, Sandhyâ, Râtri, Manojâvâ, Kshánti,* and Puńḍârīkâ. The divine Vishnû, the protector of mankind,† is worshipped, there, by the people, with holy rites, in the form of Rudra.‡ Krauncha is surrounded by the sea of curds,§ of a similar extent; and that, again, is encompassed by Śâka-dwîpa.||

The sons of Bhavya, the king of Śâka-dwîpa, after whom its Varshas were denominated, were Jalada,¶ Kumâra, Sukumâra, Mañivaka,** Kusumoda,†† Maudâki,‡‡ and Mahâdrumâ. The seven mountains separating the countries were Udayagiri, Jalâdhâra, §§ Rai-

* More than two-thirds of my MSS. have Khyâti.
† This expression is to translate janârdana, on the meaning of which see Vol. I., p. 41, first foot-note and my annotation thereon.
‡ We are told, in the Bhâgavata-purâna, V., XX., 20—22, that the king of Kraunchadwîpa was Ghrîtaprîshtha, son of Priyavrata. His sons and their territories bear the appellations of Āma, Madhurâha, Meghaprîshtha, Sudhâman, Bhrâjîshtha, Lohitârâsa, Vanaspâtî. The seven mountains are Śukla, Vardhamâna, Bhojana, Upabarha, Nanda, Nandana, Sarvatobhadra; and the rivers, Abhayâ, Mâriftagâ, Áryakâ, Tirthavatî, Rûpavatî, Pavratvati, Śuklâ. Kraunchadwîpa has, for inhabitants, Purushas, Kâshâbhhas, Draviûas, and Devakas; and the object of their adoration is Water.
§ Dadhimaâdha, 'whey'.
|| Add: 'having twice the diameter of Kraunchadwîpa':

दधिमादिद्वादशस्य शाक्षोपेन संबंधः

कृष्णद्वीपः विस्तारादिनिश्चेष नद्यायः

¶ Jalâja is the lection of one MS.
** Professor Wilson had, instead of Mañivaka—the same as Mañîva, i. e., Mañîvat—"Mañîchaka", which I find in only one MS., and that carelessly written. It was among the MSS. which he used, and is the same that, I surmise, furnished grounds for his "Dâminś" and "Mañâvânyâ", noticed in my fifth note at p. 194, supra, and in my sixth note at p. 196, supra.
†† One MS. has Kuśala.
‡‡ In two MSS. I find Maudâkî; and, in one, Modâki.
§§ Lajjâdhâra is in one of my MSS.
vataka,* Šyáma,† Ámbikeya,‡ Ramya, and Keśarin.§ There grows a large Śáka (Teak) tree, frequented by the Siddhas and Gandharvas, the wind from which, as produced by its fluttering leaves, diffuses delight. The sacred lands of this continent are peopled by the four castes. Its seven holy rivers, that wash away all sin, are the Sukumári, Kumári, Naliní, Dhenuká,‖ Ikshu,¶ Veńuká,,** and Gabhastí.†† There are also hundreds and thousands of minor streams and mountains:: in this Dwípa. And the inhabitants of Jalada and the other divisions drink of those waters with pleasure, after they have returned to earth from Indra’s heaven. In those seven districts there is no dereliction of virtue; there is no contention; there is no deviation from rectitude. The caste of Mṛiga§§ is that of the Brahman;

* A single MS. gives Vaivataka.
† Almost all my MSS. here add either Mount Asta—asto giriḥ—or else Astagiri, a compound having the same sense, and to be compared with Udayagiri, occurring a little before. One copy exhibits Ambhogiri. On any of these readings, the epithet represented in the text by “Ramya” will belong to Keśarin.
‡ Apparently, one MS. has Ámbikera.
§ Kesarin is a variant of frequent occurrence; and one of my MSS. has Keśari.
‖ This is the reading of three of my MSS.; but a large majority of them have Renuká, and two have Veńuká. See the note after the next.
¶ One MS. appears to read Iksha.
** Three of my MSS. give this lection, while one gives Madhuká, and all the rest, a large proportion of the whole, give Dhenuká. See my note before the last.
†† In one MS. I find Bharatí; and one seems to have Garbhatí.
§§ The original speaks of the minor streams as existing in myriads, and of the mountains as existing in hundreds and thousands:

चन्द्रस्वयमनात्स्यमयो महामुनि ॥
महीप्रकाश्यो सनि प्रतश्रयो य सहस्त्रः ।

§§ The translation is here abridged; or the name of the Brahman in Sákadwípa would appear twice. Only three of my MSS. have Mṛiga;
the Mágadha, of the Kshattriya; the Mánasa, of the Vaiśya; and the Mandaga, of the Súdra: and by these Vishňu is devoutly worshipped, as the sun, with appropriate ceremonies.*Śáka-dwípa is encircled by the sea of milk, as by an armlet; and the sea is of the same breadth as the continent which it embraces.†

1 The Kármaka is the only Puráṇa in which the white island (Śweta-dwípa), the abode of Vishňu, is included in the geography of the world. An incidental description of it is quoted, by Colonel Wilford, from the Uttara Khaṇḍa of the Padma Puráṇa (Asiatic Researches, Vol. XI., pp. 99, 100†); and it is in this, and in the

* See Original Sanskrit Texts, Part I., p. 193.
† See in the northern parts of the Toyambudhi, or sea of fresh water, in Śweta-dwípa, the Sanakádikas went to see Bhagavat or Vishňu. Their names are Sanaka, Sananda, Sanatana, Sanatkumára, Játa, Vodçu, Panchaśikha, all children of Brahma; and these, with many others, reside there, near Hari. The White Island is like the subhraiśva, or mild beams of a thousand moons; like shining jewels. Many maháyogins, or great penitents, reside there, without fear or molestation. There is a beautiful garden of Párijáta and Chandana trees. There is the city Vairávati or Vairamati, beautiful and full of jewels. The consorts of the gods reside there, in houses shining like the morning sun. Its greatest ornament is a divine maṇḍapa, or house, made of precious stones and amber (kvar-pura), and adorned with flowers. The Apsarasas reside there; and there is a throne, supported by lions and resplendent like fire, brilliant like the sun, &c. It consists of eight portions, like so many moons, placed like the petals of a flower. In the centre, within the calix, Janardana, or the devourer of souls, is seated, with his insignia in human shapes.
The Kshíra ocean (or sea of milk) is encompassed by (the seventh Dwípa, or) Pushkara, which is twice the size of Śáka-dwípa. Savana, who was made its sovereign, had but two sons, Mahávíra* and Dháta,† after whom the two Varshas of Pushkara were so named. These are divided by one mighty range of mountains, called Mánasottara, which runs in a circular direction (forming an outer and an inner circle). This mountain is fifty thousand Yojanas in height, and as many in its breadth; dividing the Dwípa in the middle, as if with a bracelet, into two divisions, which are also of a circular form, like the mountain that separates them. Of these two, the Mahávíra-varsha is exterior to the circumference of Mánasottara, and Dháta lies within the circle; and both are frequented by heavenly spirits‡ and gods. There are no other mountains in Pushkara, neither are there any rivers.† Men in this

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

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

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

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

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

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

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1 The description of the Dwīpas in the Agni, Brahma, Kūrma, and Vāyu Purāṇas agrees with that of our text. The Mārkaṇḍeya,

* My MSS. all consent in reading ‘ten thousand’.
† Literally, ‘six’, the flavours being, according to the Hindus, so many, and no more.
‡ In the original this sentence follows at the end of the Translator’s next paragraph.
§ The Sanskrit word here is vērttā.
|| “Ethics and polity” is to translate daunā-niti.
¶ See Original Sanskrit Texts, Part I., pp. 193, 194.
** Asura.
†† On the authority of the Bhāgavata-purāṇa, V., XX., 30—32, Push-
In this manner the seven island-continents are encompassed, successively, by the seven oceans; and each ocean and continent is, respectively, of twice the extent of that which precedes it. In all the oceans the water* remains, at all times, the same in quantity, and

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

karadwipa originally had Viñhotra, son of Priyavrata, to govern it. His sons are Ramañaaka and Dhátaki; but the names of their kingdoms are not specified. The height of Mount Mánasottara is only ten thousand yojanas; and its breadth is the same. In Pushkaradwipa, devotion is paid to Brahmá.

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

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

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

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

\(^2\) The Anákatáhá (अण्डकटाह). The Katáha is, properly,
a shallow hemispherical vessel, a saucer, but, compounded in this
form, implies the shell of the mundane egg. The Bhágavata:\(‡\)

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\(^‡\) The term here represented by “inches” is anguli, “finger-breadths”.
\(^†\) See Original Sanskrit Texts, Part I., p. 195.
\(^‡\) V., XX., 34—37. The original is as follows:

नध: पर्शाङ्कालोकनामाच्छो बीकालोक्षोरतरालि परित
उपशिसः।

यावासोतरसमेवोरसथर्तावती भूमिः कालवल्लाश्चतारस्या
वस्त्रां प्रहितं पदाधिः न कर्षचित्तुं: प्रत्युपलभ्यते। तथास्तचेवसल्प-
रिह्यतासीत।
Such, Maitreya, is the earth, which, with its continents, mountains, oceans, and exterior shell, is fifty

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

जीकालोक इति समाख्या यद्वन्नानाचलो जोको जीकालोकाण्यानाचनावख्यांतः।
स जीकालोकाने परित ईस्यर्गाति विशिष्टोत्य स्थायुस्यान्दीरानो ध्रुपव-गाणो अन्तर्गतानां गमसतायो वाचिनांस्तीमीरानन्तानितवाना न च कुदाचिमाराचीना भवितमुस्तहले तावदृशनायामः।
Burnouf translates this passage in these words:

"Au delà de la mer d'eau douce est la montagne nommée Lokâloka, qui s'étend en cercle entre les régions éclairées par le soleil et celles qui ne le sont pas.

" Là est une autre terre toute d'or, qui ressemble à la surface d'un miroir, et dont l'étendue égale celle de l'espace compris entre le Meru et le Mánasottara. Tout objet quelconque qu'on y dépose ne se revoit plus; aussi n'a-t-elle jamais eu aucun habitant.

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

"Elle a été posée par le Seigneur sur la limite des trois mondes qu'elle entoure, pour que les rayons de la troupe des astres que précède le soleil et que termine Dhruva, en éclairant les trois mondes placés en dedans de cette enceinte, ne puissent jamais se porter au delà, tant est grande sa hauteur et sa largeur."
crores (five hundred millions) of Yojanas in extent.\(^1\)
It is the mother and nurse of all creatures, the founda-
tion of all worlds, and the chief of the elements.\(^\dagger\)

Wilford, however, there is a chasm in the belt, and a sea beyond
it, where Vishnu abides: but he has not given his authorities for
this. \(\text{As. Res., Vol. XI., p. 14.}\)\(^2\) The Mohammedan legends
of Koh Kaf, 'the stony girdle that surrounds the world,' are,
evidently, connected with the Lokaloka of the Hindus. Accord-
ing to the Siva Tantra, the El Dorado at the foot of the Lokaloka
mountains is the play-ground of the gods: हिममयी भूमिति
वायुं क्रीडनाथीय।

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

क्षितिक्षित्वेगुराणिषु विरोधो यदि लब्धे \(\text{I}\)
कालदेवादिभिशत्र वयस्का संप्रिक्षेत \(\text{I}\)

\(^*\) Vistara, 'diameter'.

\(^\dagger\) सहव धातिः विधातिः च सर्वभूतगुणाधिका \(\text{I}\)
आधारभूता सर्वं मैथिय जगतासिद्धि \(\text{I}\)

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

\(^2\) 'The chasm in the mountains surrounding the world, with the abode
of the great spirit beyond them, among waters, is, also, a singular fea-
ture in this delineation of the countries toward the north-west quarter
of the old continent, and which will be fully illustrated hereafter.'
“Whenever any contradictions in different Purāṇas are observed, they are ascribed, by the pious, to differences of Kalpas and the like.”* 

* The Sūrya-siddhānta, with some pretensions to scientific sobriety, wisely refuses to travel out of this world. The following passage is extracted from the American translation of that work, XII., 30—44:

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

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

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

“Seven cavities within it, the abodes of serpents (nāga) and demons (asura), endowed with the savour of heavenly plants, delightful, are the intertrenanean (pātalo) earths.

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

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

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

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

“At a quadrant of the earth’s circumference eastward, in the clime (varsha) Bhadrāśva, is the city famed as Yamakofi, having walls and gateways of gold.

“To the southward, in the clime Bhrārata, is, in like manner, the great city Lankā: to the west, in the clime called Keṭumāla, is declared to be the city named Romaka.

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

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

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

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

Professor Whitney appends to this an interesting comment, in the course of which he observes: "In these verses we have so much of geography as the author of the chapter has seem fit to connect with his astronomical explanations. For a Hindu account of the earth, it is wonderfully moderate and free from falsehood. The absurd fictions which the Purāṇas put forth as geography are here, for the most part, ignored; only two or three of the features of their description being retained, and those in an altered form." And again: "The pātālas, or interterranean cavities, spoken of, ** are, also, an important feature of the Puranic geography. If our author has not had the good sense to reject them, along with the insular continents, he at least passes them by with the briefest possible notice. In the Purāṇas they are declared to be, each of them, 10,000 yojanas in depth; and their divisions, inhabitants, and productions are described with the same ridiculous detail as those of the continents on the earth's surface."
CHAPTER V.

Of the seven regions of Pátalá, below the earth. Nárada's praises of Pátalá. Account of the serpent Śesha. First teacher of astronomy and astrology.

Paráśara.—The extent of (the surface of) the earth has been thus described to you, Maitreya. Its depth below the surface is said to be seventy thousand Yojanas; each of the seven regions of Pátalá extending downwards ten thousand. These seven, worthy Muni, are called Atala, Vítalá, Nítalá, Gàbhastimat, Mahátalá, Sútala, and Pátalá.¹ Their soil is, severally, white, black, purple, yellow, sandy, stony, and of gold. They are embellished with magnificent palaces, in which dwell numerous Dánava, Dáityas, Yakshas, and great snake-gods. The Muni Nárada, after his return from those regions to the skies,² declared,

¹ In the Bhágavata§ and Padma Puráñas, they are named Atala, Vítalá, Sútala, Talátala, Mahátalá, Rasátala, and Pátalá. The Váyu has Rasátala, Sútala, Vítalá, Gàbhastala, Mahátalá, Srítalá, and Pátalá. There are other varieties.

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

* Two of my MSS. read Vyátala.
† Áruña.
‡ Šárkara.
§ V., XXIV., 7.
‖ Add the Skanda-puráña. See Dr. Aufrecht's Catalogus Cod. Sanscrit., &c., p. 74.
amongst the celestials, that Pátála was much more delightful than Indra’s heaven. “What,” exclaimed the sage, “can be compared to Pátála, where the Nágas are decorated with brilliant, and beautiful, and pleasure-shedding jewels?* Who will not delight in Pátála, where the lovely daughters of the Daityas and Dánava-s wander about, fascinating even the most austere; where the rays of the sun diffuse light, and not heat, by day; and where the moon shines, by night, for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how time passes? There are beautiful groves, and streams, and lakes where the lotos blows; and the skies are resonant with the Kokila’s song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the lute, and pipe, and tabor;† these and many other enjoyments are the common portion of the Dánava-s, Daityas, and snake-gods, who inhabit the regions of Pátála.”¹

¹ There is no very copious description of Pátála in any of the Puráṇas. The most circumstantial are those of the Váyu and Bhágavata.‡ The latter has been repeated, with some additions, in the first chapters of the Pátála Khańda of the Padma Puráṇa. The Mahábhárata and these two Puráṇas assign different divisions to the Dánava-s, Daityas, and Nágas; placing Vá-suki and the other Nága chiefs in the lowest. But the Váyu has

* चाण्डकारिणः सुभा मणियो यत्र सुभा: ||
नागभरणाभूपालू पातालं कै न तत्समस् ॥
† Vídå, vedhù, and mṛdanga.
‡ V., XXIV.
Below the seven Pátálas is the form of Vishńu, proceeding from the quality of darkness, which is called Šesha, the excellencies of which neither Daityas nor Dánavas can (fully) enumerate. This being is called Ananta by the spirits of heaven, and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign;

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

1 Šesha is commonly described as being in this situation. He is the great serpent on which Vishńu sleeps during the intervals of creation, and upon whose numerous heads the world is supported. The Puráṇas, making him one with Balaráma or Sankarshaṇa, who is an impersonation or incarnation of Šesha, blend the attributes of the serpent and the demigod in their description.

2 With the Swastika, a particular diagram used in mystical ceremonies.

* This expression is to render siddha.
† Udyoga-parvan, 3797.
‡ The eighth book of what is more correctly called the Kathá-sarit-ságara.
and the thousand jewels in his crests* give light to all the regions. For the benefit of the world, he deprives the Asuras of their strength. He rolls his eyes fiercely, as if intoxicated. He wears a single ear-ring, a diadem, and wreath (upon each brow), and shines like the white mountains topped with flame. He is clothed in purple† raiment, ‡ and ornamented with a white necklace, and looks like another Kailāsa, with the heavenly Gangā flowing down its precipices. In one hand he holds a plough, and, in the other, a pestle; and he is attended by Vārūṇī (the goddess of wine), who is his own embodied radiance. From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra, who is one with Balarāma,§ devours the three worlds.

Śesha bears the entire world, like a diadem, upon his head; and he is the foundation on which the seven Pātālas rest.|| His power, his glory, his nature, his form cannot be described, cannot be comprehended by the gods themselves. Who shall recount his might who wears this whole earth, like a garland of flowers, tinged of a purple¶ dye by the radiance of the jewels of his crests? When Ananta, his eyes rolling with intoxication, yawns, then earth, with all her woods, and

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* Phaṇa, ‘hood’; and so in the next paragraph.
† Nīla.
‡ Here supply the epithet madotskta, ‘elevated with wine.’
§ Substituted, by the Translator, for Sankarshaṇa.
|| स विभिन्नप्रक्रियाभूतमेण चित्रितमण्डलम्

चास्व पातालपूर्वक श्रोवो श्रीयुक्तसुराचितः ||

‘Śesha, adored by all the gods, stationed under the base of Pātāla, supports the whole circle of the earth, become his diadem.’

¶ Aruna.
mountains, and seas, and rivers, trembles. Gandharvas, Apsarasas, Siddhas, Kimnaras, Uragas, and Chaérañas are unequal to hymn his praises; and, therefore, he is called the infinite (Ananta), the imperishable. The sandal-paste that is ground by the wives of the snake-gods is scattered abroad by his breath, and sheds perfume around the skies.

The ancient sage Garga,¹ having propitiated Śesha, acquired from him a knowledge of the principles of astronomical science, of the planets, and of the good and evil denoted by the aspects of the heavens. *

The earth, sustained upon the head of this sovereign serpent, supports, in its turn, the garland of the spheres, along with (their inhabitants,) men, demons, and gods.

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

* In my MSS.:

चाराध्र्य पुराशुर्यवंशयं वृद्धं तत्त्वं ।
शातवानस्कर्ण चैव निगित्तापदनं फलम् ॥

'Having propitiated whom, the ancient sage Garga came to know, with accuracy, the heavenly luminaries, and all the consequences read in omens.' Knowledge of the heavenly luminaries is here meant to connote both astronomy and astrology; and the omenology referred to takes cognizance of tokens afforded by the planets, by birds, beasts, palpitation of various parts of the body, &c.
CHAPTER VI.

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

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

The names of the different Narakas are as follows: Raurava, Śúkara,* Rodha,† Tála, Viśasana,‡ Mahájwála, Taptakumbha, Lavaña,§ Vimohana,‖ Rudhirándha,¶ Vaitaraní, Krímiśa,** Krimibhojana, Asipatravana, Krí-

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

* Śúkara is an equally common reading; and one of my MSS. has Sáukara.
† In two MSS. I find Bodha.
‡ One MS. has Viśamana.
§ The more ordinary lection is Savana; and I find Šabala also.
‖ Vilohita closely competes, for frequency, with this reading.
¶ A single MS. has Radhirámbhas.
** It imports 'lord of worms'. Krímiśa occurs in several of my MSS. and seems to be preferable, as yielding a more appropriate meaning, namely,—after the analogy of the explanations given of Giriša—'possessing worms', or 'lying on worms'.
†† V., XXVI., 5.
‡‡ This is from the smaller commentary.
shña, Lālābhaksha, Dāruṇa,* Púyavaha,† Pápa, Vahnijwála, Adhāśiras,‡ Sandamśa, Kálasutra,§ Tamas, Avíchi, Swabhojana, Apratishṭha, and another Avíchi.¹ These and many other fearful hells are the awful pro-

*¹ Some of these names are the same that are given by Manu, b. IV., v. 88—90. Kullúka Bhatţia refers to the Márkaṇḍeya Puráṇa for a description of the twenty-one divisions of hell: but the account there given is not more ample than that of our text. The Bhágavata enumerates twenty-eight; but many of the names differ from the above. In the last instance, the term Avíchi is either inaccurately repeated, or the adjective Apara (अपरा:) is intended to distinguish it from the previous Avíchi. In Manu, Mahávichi occurs.

* This is, perhaps, an epithet of Lālābhaksha. See the original: असिपत्तवन् कृष्णो चालामचस द्रष्टुः:।
† The original edition has “Púyaváha”, for which I find no authority.
‡ Corrected from “Adhośiras”, which is impossible.
§ All my MSS. but three have Kriśhásuttra.
|| The hells there mentioned are Támisra, Andhatámisra, Maháaurava, Raurava, Naraka, Kálasutra, Mahánaraka, Sanjívana, Mahávichi, Tapana, Savapratápana, Sanúbáta, Sakákola, Kuđmala, Puṭimítika, Lohásanku, Rújisha, Panthána, Sálmali, Asipatrávana, Lohárákaka.

Instead of these, the Yájnavaalkya-dharma-kástra, III., 222—224, gives the following: Támisra, Lohásanku, Mahániraya, Sálmali, Raurava, Kuđmala, Puṭimítika, Kálasutra, Sangháta, Lohítoda, Savísha, Sanurápana, Mahánaraka, Kákol, Sanjívana, Mahápatha, Avíchi, Andhatámisra, Kuṃbhipáka, Asipatrávana, and Tápana.

¶ At V., XXVI., 7. Their names are Támisra, Andhatámisra, Raurava, Maháaurava, Kuṃbhipáka, Kálasutra, Asipatrávana, Súkaramukha, Andhákupá, Kriśhásuttra, Sanduśa, Taptásurmi, Vajrakaítakaśálmali, Vaitarań, Púyoda, Prásarodha, Viśasana, Lālābhaksha, Sárameyádana, Avíchi, Ayālápna, Khárákardama, Rakshoanabhójana, Śúlabrota, Dan-dásuka, Avanarídhana, Paryávartana, Súchimukha.

The Kárttika-mahásńaya of the Padma-puráṇa makes mention of the following hells: Taptásurá, Andhatámisra, Krakacha, Argaš, Kuđmali, Raktapúya, Kuṃbhipáka. See Dr. Aufrecht’s Catalogus Cod. Manuscript., &c., p. 16.
vinces of the kingdom of Yama, terrible with instruments of torture and with fire; into which are hurled all those who are addicted, when alive, to sinful practices.¹

The man who bears false witness, through partiality, or who utters any falsehood, is condemned to the Raurava (dreadful) hell. He who causes abortion, plunders a town,* kills a cow, or strangles a man, goes to the Rodha† hell (or that of obstruction). The murderer of a Brahman, stealer of gold;‡ or drinker of wine, goes to the Śúkara (swine) hell; as does any one who associates with them. The murderer of a man of the second or third castes, and one who is guilty of adultery with the wife of his spiritual teacher, is sentenced to the Tála§ (padlock) hell; and one who holds incestuous

¹ The Padma Puráña (Kriyá Yoga Sára) and the Śiva Dharma, which appears to be a section of the Skanda Puráña, contain a number of interesting circumstances previous to the infliction of punishment. It appears, also, from them, that Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitrāgupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga or Elysium, whilst the wicked are driven to the different regions of Naraka or Tartarus.

* Some MSS. have putrāhantrī, implying one that kills his son.
† Three of my MSS., instead of naming this hell, qualify it as ghora, 'dreadful.'
‡ Suvarṇa: not vaguely gold, according to the larger commentary, but the amount of eighty raktis thereof, likewise known as suvarṇa. Moreover, to incur the penalty denounced, the thief must steal the suvarṇa from a Brahman. Compare Kullūka on the Laws of the Mánavas, XI., 49; also the Mitāksharā on the Yājñavalkya-dharma-śāstra, III., 209.
§ While one of my MSS. reads Kála, several of them have no name
intercourse with a sister, or murders an ambassador,* to Taptakumbha (or the hell of heated caldrons). The seller of his wife,† a gaoler,‡ a horse-dealer, and one who deserts his adherents, falls into the Taptaloha (red-hot iron) hell. He who commits incest with a daughter-in-law, or a daughter, is cast into the Mahájwála hell (or that of great flame); and he who is disrespectful to his spiritual guide, who is abusive (to his betters), who reviles the Vedas, or who sells them,¹ who associates with women in a prohibited degree, into the Lavaña (salt) hell. A thief, and a contemner of prescribed observances,§ falls into Vimoha (the place of bewildering). He who hates his father, the Brahmans, and the gods, or who spoils precious gems, is punished in the Kríribhaksha hell (where worms are his food); and he who practises magic rites for the harm of others, in the hell called Krímiśa (that of insects). The vile

¹ ‘Who teaches the Vedas for hire.’ This notion still prevails, and renders the few Pandits who are acquainted with the Vedas very unwilling to teach them for a gratuity.

* So the commentaries explain the word used in the original, raja-bhata.
† Such is here the meaning of śadhωi, say the commentators.
 One of my MSS. has mađhωi, ‘ardent spirits’; a reading noticed in the larger commentary.
‡ Badha-pāla, in this sense, according to the commentators.
§ Maryādā = sīśṭāchāra, ‘the usage of the reputable’.
 This expression is to render durishṭakrit, which the commentaries define by abhichārakartī. The larger commentary, which reads durishtikrit, gives, as an alternative definition, ‘one who does ineffectual sacrifice’—viphalo yāgaḥ.
wretch who eats his meal before offering food to the gods, to the manes, or to guests, falls into the hell called Lālābhaksha (where saliva is given for food). The maker of arrows is sentenced to the Vedhaka (piercing) hell; and the maker of lances, swords, and other weapons, to the dreadful hell called Viśasana (murderous). He who takes unlawful gifts goes to the Adhomukha (or head-inverted) hell; as does one who offers sacrifices to improper objects, and an observer of the stars† (for the prediction of events). He who eats by himself sweetmeats mixed with his rice,‡ and a Brahman who vendes lac, flesh, liquors, sesamum, or salt, or one who commits violence, fall into the hell (where matter flows, or) Pūyavaha;§ as do they who rear cats, cocks, goats, dogs, hogs, or birds. Public performers,¹ fishermen, the follower of one born in adultery,‖ a poisoner,

¹ 'Thereby,' observes the commentator, 'defrauding or disappointing children.'

‡ Rangopājīvin (रङ्गोपजीविन). The commentator explains it wrestlers and boxers; but Ranga applies to any stage or arena.

¹ Karkīṇa: a sort of arrow difficult of extraction, agreeably to the larger commentary.

‡ Nakshatra-sūchaka; explained, in the larger commentary, nakshatra-gaṇanājīva, 'one who earns a livelihood by astrology'.

§ "Sweetmeats mixed with rice" is to render nishtānna, which Dr. Aucreht—in his edition of Halāyudha's Abhidhāna-ratna-mālā, p. 310—explains to mean "savoury food, a dainty dish". It is not necessary to take amna as signifying, restrictively, 'rice'.

§ In some MSS., including that which contains the smaller commentary, this hell is here called Kṛimipūyavaha, 'flowing with worms and pus'; in one other, Vēgipūyavaha, 'carrying on pus impetuons as a torrent'.

‖ Kusūḍāna. Several commentaries give two explanations of this word. The first is 'one who eats the quantity of a kusūḍā'; this being
an informer, one who lives by his wife’s prostitution, one who attends to secular affairs on the days of the Parvans (or full and new moon, &c.), an incendiary, a treacherous friend, a soothsayer, one who performs religious ceremonies for rustics, and those who sell the acid Asclepias (used in sacrifices), go to the Rudhirán-dha hell (whose wells are of blood). He who destroys a bee-hive, or pillages a hamlet, is condemned to the Vaitarañi hell. He who causes impotence, trespasses on others’ lands, is impure, or who lives by fraud, is punished in the hell called (black, or) Krishña. He who wantonly cuts down trees goes to the Asipatra-vana hell (the leaves of whose trees are swords); and a tender on sheep, and hunter of deer, to the hell term-

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

2 This is the interpretation of Parvakārin. It is also read Parvagāmin, ‘he who cohabits with his wife on prohibited days.’

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defined as a measure of capacity equal to four prasthas. The second explanation is ‘one who eats the food of a person born of an adulteress’:

पञ्च जीयति जारज: कुष्कबद्धाग्रही.

*Sākuni. The commentators give the second place to ‘ornithomancer’ as the signification of this word. Their first explanation is ‘one that gets his living by birds’;—pakshi-jīvin.

† Madhuhan = मध्यावासांगत्तक, according to the larger commentary.

‡ रेतापानादिविक्रियार्, in all my MSS.

§ Kuhakājīvin.

¶ The smaller commentary says that this hell is the same as the Kālasūtra.

I In both the commentaries, and primarily, ‘one who lives by buffaloes’ is propounded as the interpretation here of māhishaka.

** The author of the larger commentary writes: पद्माकर्मीति पाठे पर्वं श्च लीगामी.
ed Vahñijwála (or fiery flame); as do those who apply fire to unbaked vessels (potters). The violator of a vow, and one who breaks the rules of his order, falls into the Sandámśa (or hell of pincers); and the religious student who sleeps in the day, and is (though unconsciously) defiled; and they who (though mature) are instructed in sacred literature by their children, receive punishment in the hell called Śwabhojana (where they feed upon dogs). These hells, and hundreds and thousands of others, are the places in which sinners pay the penalty of their crimes. As numerous as are the offences that men commit, so many are the hells in which they are punished;* and all who deviate from the duties imposed upon them by their caste and condition, whether in thought, word, or deed, are sentenced to punishment in the regions of the damned.†

1 An account of Naraka is found in only a few of the Purá-

* चैव पापविनिझिता॒नि तथान्याणि सहस्रं: ||
भृवलि याणि पृष्ठवर्तकार्तर्गोचरीर: ||

'Just as there are these crimes, so there are thousands more, which are redeemed by men in other hells.'

† The patristic mythology is not without its acquaintance with interesting particulars touching the infernal domains; as witness the subjoined extract from the fourteenth of the Miscellaneous Homilies of S. Cyril of Alexandria: Φοβούμαι τὸν θάνατον, ὅτι πιθὺς μοι ἦσσι. Φοβούμαι τὴν γένναν, ὅτι ἀτελεύτητος ἦσσι. Φοβούμαι τὸν τάρταρον, ὅτι σῶ ἀντίκης δέος. Φοβούμαι τὸ σκότος, ὅτι οὐ μετέχει φωτός. Φοβούμαι τὸν σκόλιον τὸν θοβόλον, ὅτι ἀτελεύτητος ἦσσι. Φοβούμαι τοὺς ἀγγέλους τοὺς ἐπὶ τῆς χρίσεως, ὅτι ἀντελεύτητοι ἦσσι. Φοβούμαι ἐννοοῦν τῆς ἁμαρτίας ἔκλειψιν τὸ μορφόν καὶ ἀδέκαστον δικαστήριον, τὸ βήμα τὸ σχεδόν, τὸν ἀποκομιῶν τὸν ἄδεκαστον. Φοβούμαι τὸν ποταμὸν τοῦ πυρός, τὸν πῦρ τοῦ βήματος ἔκλεισιν αὐχένα, καὶ σφο-δροτὴν κατακλάζουσα τῇ φλογῇ, τὰς ἡκονημένας δοχημάς. Φοβούμαι τὰς ἀποτόμους τιμωρίας. Φοβούμαι τὴν κόλασιν τὴν οὐκ ἔχουσαν
The gods in heaven are beheld by the inhabitants of hell, as they move with their heads inverted; whilst the gods, as they cast their eyes downwards, behold the sufferings of those in hell.1 The various stages of existence, Maitreya, are inanimate things, fish, birds, animals, men, holy men, gods, and liberated spirits; each, in succession, a thousand degrees superior to that which precedes it: and through these stages the beings that are either in heaven or in hell are destined to proceed, until final emancipation be obtained.2 That sinner

ίας, and in less detail than in the text. The Bhāgavata, and Váyu have similar descriptions of them. The Mārkaṇḍeya enters into detail in some of the instances only. A short account is found in the Śiva, Garuda, and Brahma Vaivarta Purāṇas, and in the Kāśi Khaṇḍa of the Skanda Purāṇa. The fullest descriptions, however, are those mentioned in a previous note, as being in the Śiva Dharma of the Skanda, and Kriyā Yoga Sāra of the Padma; works of a somewhat equivocal character, and belonging rather to Tāntrik than Paurāṇik literature.

1 The commentator observes that the sight of heavenly bliss is given to the damned, in order to exacerbate their torments; whilst the inflictions of hell are exhibited to the gods, to teach them disregard of even heavenly enjoyments, as they are but of temporary duration.

2 That is, when punishment, or reward, in hell, or heaven, proportioned to the sin, or virtue, of the individual, has been received,

1 ῥόουμαι τον ἄφεγη. ῥόουμαι το σχιτος το ἄνωτερον. ῥόουμαι τα διομα τα ἄλωτα, τον βρυγμον των ἄδοντων, τον κλαυμων τον ἀπαραμυθηνον. ῥόουμαι τοις ἀρύκτους ἐλέγχους. Migne's Patrologiae Cursus Completus, Tom. LXXVII., p. 1071.

* Supply 'worms' or 'insects', kṛimi.
† Ἀβία, which implies all tenants of the water.
‡ V., XXVI.
goes to Naraka who neglects the due expiation of his guilt.

For, Maitreya, suitable acts of expiation have been enjoined, by the great sages, for every kind of crime.\(^1\) Arduous penances for great sins, trifling ones for minor offences, have been propounded by Svāyambhuva and others. But reliance* upon Krishṇa is far better than any such expiatory acts as religious austerity or the like. Let any one who repents of the sin of which he may have been culpable have recourse to this best of all expiations, remembrance of Hari.\(^2\) By addressing

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he must be born again, as a stone, or plant, and gradually migrate through the several inferior conditions, until he is once more born a man. His future state is then in his own power.

\(^1\) Manu is here especially intended, as the commentator observes.

\(^2\) This remembrance (संयमरण) of Vishṇu is the frequent reiteration of any or all of his names. Hence the lower orders of Hindus procure a starling, or parrot, that, in the act of teaching it to cry Rāma, or Krishṇa, or Rādhā, they may themselves repeat these appellations; the simple recitation of which, even if accidentally, irreverently, or reluctantly performed, is meritorious. Thus, according to the Vishṇu Dharma Tantra:†

\begin{quote}
चक्रायुधक्ष नामां नद्रा सर्व ग्रंथ कीर्तिते।
नाशीकर्मिनेतं तत्र स पवित्रकरो यत्॥
हरिकर्ति पापां तत्र द्वितीयः खृतः॥
चन्द्रचक्रां यां संयम्य दृष्टेऽहि पावकः॥
\end{quote}

\(^1\) Let a man ever and everywhere repeat the names of the discus-armed (Vishṇu); for its repetition, even by one who is im-

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* Anusmarana.

† These verses are quoted in both the commentaries. They are referred to the Vishṇu-dharma; but that work is not particularized as being a Tantra.
his thoughts to Náráyaña at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt. The whole heap of worldly sorrows is dispersed by meditating on Hari; and his worshipper, looking upon heavenly fruition as an impediment (to felicity), obtains final emancipation. He whose mind is devoted to Hari in silent prayer, burnt offering, or adoration, is impatient even of the glory of the king of the gods. Of what avail is ascent to the summit of heaven, if it is necessary to return from thence to earth? How different is the meditation on Vásudeva, which is the seed of eternal freedom! Hence, Muni, the man who thinks of Vishńú day and night, goes not to Naraka, after death; for all his sins are atoned for.

Heaven (or Swarga) is that which delights the mind; hell (or Naraka) is that which gives it pain. Hence, vice is called hell; virtue is called heaven. The same thing is applicable to the production of pleasure, pure, is a means of purification. Hari removes all sins, even when invoked by evil-minded persons; as fire burns one by whom it is unwillingly approached.¹

¹ The object of the text, according to the commentator, is to show that the common notions of heaven and hell are erroneous; that they are only temporal pleasure and temporal pain; and virtue and vice, being the origin of transient and, therefore, unreal effects, are, themselves, unrealities. There is nothing real but faith in Vishńú.

¹ वशुद्वे मनो यक्ष जपहोमार्चनादिदशु ||
तस्मान्तरायो मन्त्रयं द्वेक्ष्चलादिकं फलम् ||
'To him whose heart, while he is engaged in silent prayer—which counts for burnt sacrifice—and in adoration, &c., is fixed on Vásudeva, such a result as the lordship of the gods, and the like, is a hindrance, Maitreya, to the attainment of his end.'
or pain, of malice, or of anger. Whence, then, can it be considered as essentially the same with either? That which at one time is a source of enjoyment becomes, at another, the cause of suffering; and the same thing may, at different seasons, excite wrath or conciliate favour. It follows, then, that nothing is, in itself, either pleasurable or painful; and pleasure and pain, and the like, are merely definitions of various states of mind. That which alone is truth* is wisdom. But wisdom may be the cause of confinement to existence: for all this universe is wisdom; there is nothing different from it; and, consequently, Maitreya, you are to conclude that both knowledge and ignorance are comprised in wisdom.¹

I have thus described to you the orb of the earth; the (regions below its surface, or) Pátálas; and the Narakas (or hells); and have briefly enumerated its oceans, mountains, continents, regions, and rivers. What else do you wish to hear?

¹ Text and comment are, here, somewhat obscure: but the purport of the former seems to be the explanation of the existence of Jnána, wisdom, both as a genus and a species. In the former case, it is all that is; and, in the latter, it may be either true or false wisdom: the latter being influenced by notions of self or individuality, and, therefore, the cause of confinement to existence; the former dissipating the belief of self, and being, therefore, the cause of liberation from bodily being: ऋविवायाङ्गि-काराविद्धपेष्यत्र तीतं ज्ञानं वच्यायियसिविवायात्तिष्ठासिसिवस्यं स्मो-सामेयते।†

* परं ब्रह्म, 'supreme Brahma'.
† This seems to be compiled from both the commentaries at my command.
CHAPTER VII.

Extent and situation of the seven spheres, viz., earth, sky, planets, Mahar-loka, Jana-loka, Tapo-loka, and Satya-loka. Of the egg of Brahmá, and its elementary envelopes. Of the influence of the energy of Vishúu.

Maitréya.—The sphere of the whole earth has been described to me, by you, excellent Brahman; and I am now desirous to hear an account of the other spheres (above the world),—the Bhuvvar-loka and the rest,—and the situation and the dimensions of the celestial luminaries.

Parásara.—The sphere of the earth (or Bhúr-loka), comprehending its oceans, mountains, and rivers, extends as far as it is illuminated by the rays of the sun and moon; and to the same extent, both in diameter and circumference, the sphere of the sky (Bhuvvar-loka) spreads above it (as far upwards as to the planetary sphere, or Swar-loka).¹ The solar orb is situated a hundred thousand leagues from the earth; and that of the moon, an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is two hundred thousand leagues above the lunar mansions; Śukra* (Venus) is at the same distance from

¹ Bhúr-loka, the terrestrial sphere, is earth and the lower regions; from thence to the sun is the Bhuvvar-loka or atmospheric sphere; and from the sun to Dhruva is the Swar-loka or heaven: as subsequently explained in the text, and in other Puráñas.

* Uśanas, in the original.

II. 15
Mercury; Angára (Mars) is as far above Venus; and the priest of the gods (Bṛhaspati, or Jupiter), as far from Mars; whilst Saturn (Śani**) is two hundred and fifty thousand leagues beyond Jupiter.† The sphere of the seven Rishis (Ursa Major) is a hundred thousand leagues above Saturn; and, at a similar height above the seven Rishis, is Dhruva (the pole-star), the pivot or axis of the whole planetary circle. Such, Maitreya, is the elevation of the three spheres (Bhúr, Bhuvár, Swar) which form the region of the consequences of works.‡ The region of works is here (or in the land of Bharata).¹

Above Dhruva, at the distance of ten million leagues, lies the sphere of saints (or Mahar-loka), the inhabitants of which dwell in it throughout a Kalpa (or day of Brahmá). At twice that distance is situated Jano-loka, where Sanandana and other pure-minded sons of Brahmá

¹ A similar account of the situations and distances of the planets occurs in the Padma, Kúrma, and Váyu Puránas. The Bhágavata§ has one or two varieties; but they are of no great importance.

* All my MSS. have Sauri.
† सीरिब्रह्मसन्तोषाध्य द्विगच्छ सम्यनाशित:।
   So, to every purpose of this note, read all the MSS. to which I have access; and we are thus told that Saturn is only two hundred thousand yojanas beyond Jupiter. Professor Wilson must have read ब्रह्म-स्खते: सार्धीशुध्वे.
‡ Here, further, my second note at p. 230, infra.
§ V., XXII.
reside. At four times the distance between the two last lies the Tapo-loka* (the sphere of penance), inhabited by the deities called Vairájas, who are unconsumable by fire. At six times the distance (or twelve Crores,—a hundred and twenty millions of leagues†) is situated Satya-loka, (the sphere of truth), the inhabitants of which never again know death‡:

† The commentaries have it that the distance is forty-eight kosás or 480,000,000 of yojanas; i. e., six times as far as Tapo-loka lies from Janaloka. Subjoined are the words of the smaller commentary: जनलोकावापिष्ठैव यहृशेष द्रादशलोकः दुःखकृत्य तपोलोकादन्तरं सत्यलोकः। ननु तपोलोकापि यथा भोडनम्। तथा सल्यक्षशलारिस्तत्त्शलोकः दुःखः श्रावः तस्कासः शार्यावासाः।
‡ The original here adds that Satyaloka has another designation, that of Brahmaloka: ब्रह्मलोको हि संख्यत:।
§ Chapter XC.: महाति वाहितेन्त्रं महालोकोत्तं हभवतः।

* 'And beyond Janaloka, at fourfold the aforesaid altitude, is the world known as Tapas':

चतुःशृङ्खलार्थो चोच्चेः जनलोकात्तथः।

The height of Tapo-loka above Dhrava is eighty million yojanas.

The probability is, that, by a common Paurāṇik and Epic licence,—which, for instance, converts सृति into सृत, &c. &c.,—महिति, in the first of the preceding lines, represents महोऽस्त, i. e., महोऽस्त, where महोऽस्त would be the nominative of महोऽस्त, 'a festival', 'a solemnity'. The other statements from the Vayu-purāṇa given in the note here annotated occur not far below the foregoing extracts.
Wherever earthy substance exists, which may be traversed by the feet, that constitutes the sphere of the
regents or rulers of the Kalpa, the Kalpañdhikārins. They are so designated also in the Kūrma.* The Kāśī Khaṇḍa† refers the name to
Mahas, ‘light’; the sphere being invested with radiance (mahāsāvat). Its inhabitants are also called lords of the Kalpa. But the com-
mentator explains this to denote Bṛigu and the other patriarchs, whose lives endure for a day of Brahmā.‡ The different accounts
agree in stating, that, when the three lower spheres are consumed by fire, Mahar-loka is deserted by its tenants, who repair to the
next sphere, or Jana-loka. Jana-loka, according to the Vāyu, is the residence of the Rishis and demigods during the night of
Brahmā, and is termed Jana, because the patriarchs are the pro-
genitors of mankind. The Kāśī Khaṇḍa.§ agrees with the Vishnū in populating it with Sanandana and the other ascetic sons of
Brahmā, and with Yogins like themselves. These are placed, by
the Vāyu, in the Tapo-loka; and they, and the other sages, and
demigods, after repeated appearances in the world, become, at
last, Vairājas in the Brahma or Satya-loka. After many divine
ages of residence there with Brahmā, they are, along with him,
absorbed, at the end of his existence, into the indiscrete:

पञि hi चढळाको तु कल्यां बैराजः कि गति

* Part I., Chapter XLIV., 1:

द्विजोधर्मस्मिन महारोक्त: कोशियोजनवित्रृत: 
कब्याधिकारिणाम संख्यता द्विजपुञ्जवा:

† XXII., 3:

द्विजो ५ यो लोकं तं वीर्य सुवेतो महसावतः

‡ The MS. that I have used of the Kuśikkhandā speaks,— XXII., 6—
not of “lords of the Kalpa”, but of those who live for a kalpa:

कब्याधिपति वसन्यच तपसा धूतकाश्याम:

§ XXII., 8, 9:

नववस्तमला चतुः मानसा अद्व्याय: मुता:
सन्ध्याय योगीकृत: सबेः ते हृद्वर्तरसः
अभे तु योगिनो च वै हृद्यन्त्राहसारियः
सबेहुन्द्रिविनिगुंकासि वसन्यतिनिमशः
earth, the dimensions of which I have already recounted to you. The region that extends from the earth to the

The commentator on the Kāśi Khāṇḍā explains Vairāja to mean 'relating to, or derived from, Brahmā or Virāj': *हिरशाखमेंशो-त्यादिता वैराजः।† The Vairājas are, there,‡ as in the Vishnū Purāṇa, placed in the Tapo-loka, and are explained to be ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities:

इबादिमुतःक्षिष्टकर्मीणो चे तपोधनः।

ब्रह्मयुत्स्थपतिं नि सतन्त्वकुटीभयः॥

It may be doubted, however, if the Paurāniks have very precise notions regarding these spheres and their inhabitants. The Purāṇas of a decidedly sectarial character add other and higher worlds to the series. Thus, the Kūrmaś identifies Brahma-loka

* Literally, 'produced by Hiraṇyagarbha'.
† Rāmanātha, in his commentary on the Kāśi Khāṇḍā, the Kāśikhaṇḍa-dipikā, explains the Vairājas to be those who are freed from rajoguṇa: वैराजा ऋषिगतरजोगुणा:। This explanation has no scientific value. See, also, Vol. I., p. 104, note 2.
‡ Kāśikhaṇḍa, XXII, 10—21. The last of these stanzas is that which Professor Wilson quotes just below. In the MS. which I have consulted, instead of ऋषिकर्मीप:, the reading is, far preferably, ऋषिकर्मियोपारप:, the meaning of which, according to a marginal gloss, is तपोभिन्नप:—

§ Part L, XLIV, 8—14:

चर्चकोटिप्रतीकां परं तथा दुरासदम ॥

ने मे चर्च्यथुं श्रवं ज्ञातामालामाकुकुलम॥

तच नारायणाक्षापि भवन व्रह्ना: पुरे: ॥

शृद्धि तच हुरिः श्रीमामायी मायामय: पर: ॥

संविश्वेष्यंकाशितं गुरुरात्विनिवारित:॥

चालन्त तच महाकालो च प्रस्तता जनानन्दम:॥

जर्जैं तद्दुस्यसदात्तरं भोतिमयं शुभम:॥

वाट्पो च परिवन्मश्याति मगवाम्भं:॥

द्रेण सह महास्तीविश्वपाणो मनीभिः:॥

चित्तिभिः शरसाइस्तु शृद्धि चत्रब्राह्मवं:॥
sun, in which the Siddhas and other celestial beings move, is the atmospheric sphere,* which also I have described. The interval between the sun and Dhruva, extending fourteen hundred thousand† leagues, is called, with Vishnu-loka, and has a Rudra-loka above it. The Siva places Vishnu-loka above Brahma-loka, and Rudra-loka above that. In the Kasi Khanda we have, instead of those two, Vaikuṇțha and Kailasa, as the lofty worlds of Vishnu and Siva; whilst the Brahma Vaivarta has, above all, a Go-loka, a world or heaven of cows and Kṛishna. These are, all, evidently, additions to the original system of seven worlds, in which we have, probably, some relation to the seven climates of the ancients, the seven stages or degrees of the earth of the Arabs, and the seven heavens of the Mohammedans, if not to the seven Amshaspands; of

<table>
<thead>
<tr>
<th>Interval</th>
<th>Distances in yojanas</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Sun to Moon</td>
<td>100,000</td>
</tr>
<tr>
<td>From Moon to Asterisms</td>
<td>100,000</td>
</tr>
<tr>
<td>From Asterisms to Mercury</td>
<td>200,000</td>
</tr>
<tr>
<td>From Mercury to Venus</td>
<td>200,000</td>
</tr>
<tr>
<td>From Venus to Mars</td>
<td>200,000</td>
</tr>
<tr>
<td>From Mars to Jupiter</td>
<td>200,000</td>
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<tr>
<td>From Jupiter to Saturn</td>
<td>200,000</td>
</tr>
<tr>
<td>From Saturn to Ursa Major</td>
<td>100,000</td>
</tr>
<tr>
<td>From Ursa Major to Pole-star</td>
<td>100,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,400,000</strong></td>
</tr>
</tbody>
</table>

And so the correction is confirmed which I have made in my second note at p. 226, supra. See, further, the Bhāgavata-purāṇa, V., XXII., 16, where Saturn is said to be two hundred thousand yojanas beyond Jupiter.

† For these celestial councillors, of whom there are discordantly said to be six and thirty-three, see Dr. Spiegel’s Avesta, die Heiligen Schriften der Parse, Vol. III., pp. 20 and 4.

* “Celestial beings” is to render muni; and Bhuvoloka is represented by “atmospheric sphere”.

† Niyuta. This distance is brought out as follows:
by those who are acquainted with the system of the universe, the heavenly sphere.* These three spheres are termed transitory. The three highest,—Janas, Tapas, and Satya,—are styled durable.† Mahar-loka, as situated between the two, has, also, a mixed character; for, although it is deserted at the end of the Kalpa, it is not destroyed.‡ These seven spheres, together with the Pátálas, forming the extent of the whole world, † I have, thus, Maitreyā, explained to you.

The world is encompassed on every side, and above, and below, by the shell of the egg§ (of Brahmá), in the same manner as the seed of the wood-apple² is

the Pársis. Seven—suggested, originally, perhaps, by the seven planets,—seems to have been a favourite number with various nations of antiquity. Amongst the Hindus, it was applied to a variety of sacred or mythological objects, which are enumerated in a verse in the Hanuman Náṭaka. Ráma is described, there, as piercing seven palm-trees with an arrow, on which other groups of seven take fright; as the seven steeds of the sun, the seven spheres, Munis, seas, continents, and mothers of the gods:

चस्मा: सस्त्र जगन्नि सस्त्र मुनय: समावघः: समयः।
सभ्य सस्त्र च मातरो भयमृत: संख्या न समयादिः॥

† Kritaka and Akritaka, literally, ‘made and unmade’; the former being renewed every Kalpa, the latter perishing only at the end of Brahmá’s life.¶

² Of the Kapittha (Feronia Elephantum).

* Swarōka.
† शतकाटोस्मयोंमें महताक इति सूतः।
शुभो भवित कप्यानि यों बलन्त न चिन्मश्यति॥

† Brahmādā. § Âhākatāka.
¶ I have not been able to verify this half-stanza.

From the larger commentary: चिनोक्कः शतकों प्रतिकल्यां कार्यं चनाद्रि‌ चाहतकं तद्विपरीतम्। The smaller commentary remarks to the same effect.
invested (by its rind). * Around (the outer surface of) the shell flows water, for a space equal to ten times (the diameter of the world). The waters, again, are encompassed, exteriorly, by fire; fire, by air; and air, by ether †; ether, by the origin of the elements ‡ (Ahamkāra); and that, by Intellect. Each of these extends ten times the breadth of that which it encloses; and the last is encircled by (the chief Principle,) Pradhāna,¹ which is infinite, and its extent cannot be enumerated. It is, therefore, called the boundless and illimitable cause of all existing things, supreme (nature, or) Prakriti; the cause of all mundane eggs, of which there are thousands and tens of thousands, and millions and thousands of millions, such as has been described.²§

¹ See before the order in which the elements are evolved (Vol. I., pp. 29, &c.)

² The followers of Anaximander and Democritus taught “an ἄφετος κόσμος, ‘an infinity of worlds;’ and that not only successive, in that space which this world of ours is conceived now to occupy, in respect of the infinity of past and future time, but also a contemporary infinity of coexistent worlds, at all times, throughout endless and unbounded space.” Intellect. System, Book I., III., 33.

* See Original Sanskrit Texts, Part I., p. 195.
† Nabhās. Professor Wilson had “Mind” in the text, which I have changed, unhesitatingly, as above. In taking nabhās to mean ākāśa, ordinarily rendered “ether”, I have assumed that the Viṣṇu-purāṇa, as to its cosmogony, is at unity with itself. See Vol. I., p. 84.
‡ Bhūtātī, here rendered rightly. See Vol. I., pp. 33, 34, and 163, where the term is interpreted “rudimental”, “elementary”, and “the first element”. Ahamkāra as stagnant—tāmāsa—is here intended.
§ हैद्रमूतिकोटिकिष्टतानि परमा सुनि।
चण्डानां तु सहस्राणां सहस्राष्टुतानि च।
हैद्रश्च तथा तत्र कोटिकोटिष्टतानि च॥
Within Pradhāna resides Soul, diffusive, conscious, and self-irradiating; as fire (is inherent) in flint\(^1\), or sesameum oil in its seed. Nature (Pradhāna) and soul (Pvims) are, both, of the character of dependants, and are encompassed by the energy of Vishṅu, which is one with the soul of the world, and which is the cause of the separation of those two (soul and nature, at the period of dissolution), of their aggregation (in the continuance of things), and of their combination at the season of creation.\(^2\)* In the same manner as the wind

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\(^1\) Literally, ‘in wood’; the attrition of two pieces of which does not create, but develops, their latent heat and flame.

\(^2\) Thus, in Scipio’s Dream, the divinity is made the external limit of the universe: “Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est caelestis extimus, qui reliquos complectitur omnis, summus ipse deus arcens et continens ceteros:”

‘Supreme prakṛti, Sage, became cause of all,—of thousands of mundane eggs: and of such there are thousands and tens of thousands, and so, there, hundreds of hundred billions.’

\* प्रधानः च पुमांशिव सर्वभूताभभूतया।
विषुश्रृत्या महाङ्गने वृत्ती संघ्र्थयाचित्तिः॥
तत्त: सैव पृथ्यमानवकारणं संघ्र्थयाच।
चोभकारकमूत्ता च सर्गकाले महामाति॥

‘Pradhana and spirit, most wise one, are enveloped—i.e. governed—by the energy of Vishṅu, which is the soul of all beings: they have the property of resorting to one another. And this energy is the cause of their becoming separated, and of their resorting to one another; and it is the cause, great Sage, of their commotion at the time of creation.’

On these stanzas the smaller commentary remarks as follows: तत्त:—
रापिपरभद्रश्चिदितियवलम्बः। प्रधानः विचि द्राम्याम् विचि: सहुमू
tया विचि: वृत्ती चरितिः। संघ्र्थयाचित्तिः नियम: नियममाव
वेन खितोः। सैव कालालोकः स्खिता सति तत्त: प्रयः सर्गकाली पृथ्यमाव
कारणं स्खितिकाली संघ्र्थयां च कारणं सर्गकाली चोभकारकमूत्ता
चैत्यःः।
ruffles the surface of the water in a hundred bubbles, *(which, of themselves, are inert), so the energy of Vishnu influences the world, consisting of (inert) nature and soul. Again, as a tree, consisting of root, stem, and branches, springs from a primitive seed, and produces other seeds, whence grow other trees, analogous to the first in species, product, and origin, so from the first unexpanded germ (of nature or Pradhana) spring Mahat (Intellect) and the other rudiments of things. From them proceed the grosser elements, and, from them, men and gods, who are succeeded by sons and the sons of sons.† In the growth

which Macrobius explains as to be understood of the Supreme First Cause of all things, only in respect of his supremacy over all, and from his comprehending, as well as creating, all things, and being regarded as the soul of the world: "Quod virtutes omnes, quae illam primae omnipotentiam summatis sequuntur, aut ipse faciat, aut ipse contineat. Ipsum denique Jovem veteres vocaverunt, et apud theologos Jupiter est mundi anima." In Somn. Scip., c. XVII.

* Professor Wilson should seem to have followed this lection:

चत्राश्रं जले वातो विभांति कणिकाश्रितम्।

'As the wind carries powerless a hundred particles that are in the water.'

On this line, and its various readings, the smaller commentary remarks:

वशेषति। जले स्खलन कणिकाश्रं परमाङ्गोकाश्रं यथा भवविव वातो यथा विभांति तथा प्रधानपुष्यार्थं जगत्वैव स्खलनारात्मकः 

शक्तिमेव विकृतिशिरं विभांति। पाठानारे तु जले स्खलन शैवं कणिकाश्रं 

रिवरश्ऱ्यं यथा वातो विभांति। पाठानारे तु जले स्खलन सैवं कणिकाश्रं 

रिवरश्ऱ्यं यथा वातो विभांति च यथा जलवातारीणयं जलकणिकाश्रं 

सीयमहाद्विदारिकरिकाश्रं वातारीणया विभिन्नोः। शक्तिभिरभिभिष्यः।

† एववाचाहा महाद्वायं जायने महादशः।

विशिष्यानास्तिकत्वं: संभवस्युराद्वयः।

तेभ्यं पुष्चार्यं च पुष्चार्यारपरे मुताः।
of a tree from the seed, no detriment occurs to the parent plant; neither is there any waste of beings by the generation of others. In like manner as space, and time, and the rest are the cause of the tree (through the materiality of the seed), so the divine Hari is the cause of all things by successive developments (through the materiality of nature). As all the parts of the future plant, existing in the seed of rice,—or the root, the culm, the leaf, the shoot, the stem, the bud, the fruit, the milk, the grain, the chaff, the ear,—spontaneously evolve, when they are in approximation with the subsidiary means of growth (or earth and water), so gods, men, and other beings, involved in many actions (or necessarily existing in those states which are the consequences of good or evil acts), become manifested only in their full growth, through the influence of the energy of Vishnu.

1 The two passages in parentheses are the additions of the commentator, intended to explain how the deity is the material cause of the world. He is not so of his own essence, not so immediately, but through the interposition of Pradhana: चपाद्यानलमपि हूरे: प्रक्तिद्वारिष न स्फुटेयशीति भावः।§ 'As, however, he is the source of Prakriti, he must be considered the material as well as immaterial cause of being.'

'Thus, from the unmanifested first spring mahat and the like, inclusive of the elements; then from these originate the demons, &c.; and, from them, sons; and of these sons there are other sons.'

* This is to render daksha, on which term see my first note at p. 34 of Vol. I.

† Add 'in consequence of proximity', सनिधानात्र.

‡ This ellipsis was supplied by the Translator.

§ This is from the smaller commentary, and means: 'Hari's material causativity is through the instrumentality of prakriti, and is not in his own essence. Such is the import.'
This Vishńu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists,* and in whom it will be resolved. That spirit (or Brahma) is the supreme state of Vishńu, which is the essence of all that is visible or invisible, with which all that is is identical, and whence all animate and inanimate existence is derived.† He is primary nature; he, in a perceptible form, is the world; and in him all finally melts: through him all things endure. He is the performer of the rites of devotion; he is the rite;‡ he is the fruit which it bestows; he is the implements by which it is performed. There is nothing besides the illimitable Hari.

* 'And in whom this world subsists': यत्र वैदम्.
† तद्वर्जते तत्परः घास्य सद्वास्त्यर्गः पद्मः।
यथा सर्वंमभिदेव जगदीत्वचराचरम॥

‘He is that Brahma which the Védas establish. His is that supreme effulgence; for he is the supreme abode of the existent and of the non-existent. He it is by whose non-difference from Brahma this entire universe, moveable and immovable, has its being.’

Such is the explanation of the smaller commentary.
‡ Rather, ‘and he is the sacrifice that is offered’: स च इत्यते क्रणः.
CHAPTER VIII.

Description of the sun: his chariot; its two axles: his horses. The cities of the regents of the cardinal points. The sun's course: nature of his rays: his path along the ecliptic. Length of day and night. Divisions of time: equinoxes and solstices, months, years, the cyclical Yuga or age of five years. Northern and southern declinations. Saints on the Lokáloka mountain. Celestial paths of the Pitris, gods, Vishnu. Origin of Gangá, and separation, on the top of Meru, into four great rivers.

Paráśara.—Having thus described to you the system of the world in general, I will now explain to you the dimensions and situations of the sun and other luminaries.

The chariot of the sun is nine thousand leagues in length; and the pole* is of twice that longitude;¹ the axle is fifteen millions and seven hundred thousand leagues long;² on which is fixed a wheel†—with three

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¹ The sun's car is 10,000 Yojanas broad, and as many deep, according to the Váyu; and Matsya. The Bhágavata§ makes it thirty-six hundred thousand long, and one fourth that broad. The Linga agrees with the text.

² There is no great difference in this number, in other accounts. The length of this axle, which extends from Meru to Mánasa, is nearly equal to the semi-diameter of the earth, which, according to the Matsya Puráña, is 18,950,000 Yojanas.

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* Ishádañña.

§ V., XXI., 15.
naves,* five spokes, and six peripheries—consisting of the ever-during year: the whole constituting the circle or wheel of time. The chariot has another axle, which is forty-five thousand, five hundred leagues long. The two halves of the yoke are of the same length, respectively, as the two axles (the longer and the shorter). The short axle, with the (short) yoke, is

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1 The three naves are the three divisions of the day, — morning, noon, and night; the five spokes are the five cyclic years; and the six peripheries are the six seasons. The Bhāgavata† explains the three naves to be three periods of the year, of four months each, and gives twelve spokes as types of the twelve months. The Vāyu, ‡ Matsya, and Bhavishya Purāṇas enter into much more detail. According to them, the parts of the wheel are the same as above described: the body of the car is the year; its upper and lower half are the two solstices; Dharma is its flag; Artha and Kāma, the pins of the yoke and axle; night is its fender; Nimeshās form its floor; a moment is the axle-tree; an instant, the pole; minutes are its attendants; and hours, its harness.

2 This shorter axle is, according to the Bhāgavata, § one fourth of the longer.

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* Rather, a triple nave, or three naves in one.
† Not the Bhāgavata, but Śrīdhara's commentary thereon, V., XXI., 13.
‡ V., XXI., 14.
supported by the pole-star: the end of the (longer) axle, to which the wheel of the car is attached, moves on the Mánasa mountain. ¹ The seven† horses of the sun’s car are the metres of the Vedas: Gáyatri, Bṛihatí, Ushúih, Jagatí, ‡ Trishtubh, Anushtubh, and Pankti.

The city of Indra.§ is situated on the eastern side of the Mánasottara mountain; that of Yama, on the southern face; that of Varuña, on the west; and that

¹ We are to understand, here, both in the axle and yoke, two levers, one horizontal, the other, perpendicular. The horizontal arm of the axle has a wheel at one end; the other extremity is connected with the perpendicular arm. To the horizontal arm of the yoke are harnessed the horses; and its inner or right extremity is secured to the perpendicular. The upper ends of both perpendiculars are supposed to be attached to Dhruva, the pole-star, by two aerial cords, which are lengthened in the sun’s southern course, and shortened in his northern; and, retained by which to Dhruva, as to a pivot, the wheel of the car traverses the summit of the Mánasottara mountain, on Pushkara-dwípa, which runs, like a ring, round the several continents and oceans. The contrivance is commonly compared to an oil-mill, and was, probably, suggested by that machine, as constructed in India. As the Mánasottara mountain is but 50,000 leagues high, and Meru, 84,000, whilst Dhruva is 1,500,000, both levers are inclined at obtuse angles to the nave of the wheel and each other. In images of the sun, two equal and semi-circular axles connect a central wheel with the sides of the car.

† The original characterizes these horses as ‘tawny’, harí.
‡ Here—as before: Vol. I., p. 85—I have corrected the “Jayati” of the former edition.
§ Vásavi purí, ‘the city of Vásava, i. c., Indra.’
of Soma, on the north: named, severally, Vaswaukasárá,* Sañyamaní, Mukhyá, and Vibhávari.†

† In the Linga,† the city of Indra is called Amarávati; and, in it and the Váyu,‡ that of Varúña is termed Sukhá.§

* Corrected from “Vaswokasárá”. This is called, in the original, the city of Śakra, a name of Indra.

† Prior Section, LIV., 1—3:

Here the four cities referred to bear the appellations of Amarávati, Sañyamaní, Sukhá and Vibhá.

† The following extract is from the Vágu-puráña:

In the sequel to these verses, Vibhávari is also called Vibhá; and some MSS. consulted by me give, there, Amarávati as convertible with Vaswaukasárá. Mukhyá is, further, interchanged, in several MSS., with Sukhá, the city of Varúña.

In the Matsya-puráña there is a passage differing by scarcely a word from that just cited, beginning at its second stanza. In this Puráña, also, we find Vibhávari and Vibhá,—synonymous terms, importing ‘bright’,—and likewise both Vaswaukasárá and Amarávati.

§ The Bhágavata-puráña, V., XXI., 7, calls the city of Indra, Devadháni, and that of Varúña, Nimlochani. As to Yama’s and Soma’s cities, it agrees with our text.
The glorious sun, Maitreya, darts, like an arrow, on his southern course, attended by the constellations of the Zodiac. He causes the difference between* day and night, and is the divine vehicle and path of the sages who have overcome the infictions of the world. Whilst the sun, who is the discriminator of all hours, shines, in one continent, in midday, in the opposite Dwīpas, Maitreya, it will be midnight. Rising and setting are at all seasons, and are always (relatively) opposed in the different cardinal and intermediate points of the horizon. When the sun becomes visible to any people, to them he is said to rise; when he disappears from their view, that is called his setting. There is, in truth, neither rising nor setting of the sun; for he is always: and these terms merely imply his presence and his disappearance.†

† द्रवसख रविमंधे सर्वकालं व्यवस्थत:। सम्ब्रह्मेनि बैत्तिक विशारदेन्स संस्मृत:॥
उद्यासामेव बैव सर्वकालं तु संस्मृतः।
द्रवसखोपात तत्त्वो बैत्तिक विद्रवशाधुः च॥
ॉधौ दृश्यं भास्तान्स वैयासुद्धः पुरु:।
तिरोभावं च चत्वारितं सर्वासकम्नवः च॥
नेत्रासमनस्सख्यं नोद्धः सर्वदा सतः।
उद्यासमनात्मेव हि दर्शनादश्चन्मवः च॥

'The sun is stationed, for all time, in the middle of the day, and over against midnight in all the Dwīpas, Maitreya. But, the rising and the setting of the sun being perpetually opposite to each other,—and, in the same way, all the cardinal points, and so the cross-points,—Maitreya, people speak of the rising of the sun where they see it; and, where the sun disappears, there, to them, is his setting. Of the sun, which is always in one and the same place, there is neither setting nor rising; for what are called rising and setting are only the seeing and the not
When the sun (at midday) passes over either of the cities of the gods (on the Mānasottara mountain—at the cardinal points), his light extends to three cities and two intermediate points:* when situated in an intermediate point, he illuminates two of the cities and three intermediate points† (in either case, one hemisphere). From the period of his rise, the sun moves with increasing rays until noon, when he proceeds towards his setting with rays diminishing (that is, his heat increases or diminishes in proportion as he advances to, or recedes from, the meridian of any place). The east and west quarters are so called from the sun's rising and setting there.\(^1\) As far as the sun shines in front, so far he shines behind and on either hand, illuminating all places except the summit of Meru, the mountain of the immortals: for, when his rays reach the court of Brahmā, which is there situated, they are repelled and driven back by the overpowering radiance which there prevails. Consequently, there is always

\(^1\) The terms Pūrva and Apara mean, properly, 'before' and 'behind'; but 'before' naturally denotes the east, either because men, according to a text of the Vedas, spontaneously face, as if to welcome, the rising sun, or because they are enjoined by the laws so to do. When they face the rising sun, the west is, of course, behind them. The same circumstance determines the application of the term Dakshīṇa, properly 'right,' \(\delta\epsilon\zeta\lambda\zeta\), or 'dexter,' to the south. Uttara, 'other' or 'last,' necessarily implies the north.

seeing the sun.'

The heliocentrism taught in this passage, but not brought out in the former translation, is remarkable. It is contradicted, however, a little further on.

* Vikarṇa.
† Kośa.
the alternation of day and night, according as the divisions of the continent lie in the northern (or southern) quarter, or inasmuch as they are situated north (or south) of Meru.1

1 This is rather obscure; but it is made out clearly enough in the commentary and in the parallel passages in the Vāyu, Matsya, Linga, Kūrma, and Bhāgavata.† The sun travels round the world, keeping Meru always on his right. To the spectator who fronts him, therefore, as he rises, Meru must be always on the north; and, as the sun’s rays do not penetrate beyond the centre of the mountain, the regions beyond, or to the north of it, must be in darkness, whilst those on the south of it must be in light: north and south being relative, not absolute, terms, depending upon the position of the spectator with regard to the sun and to Meru. So the commentator: नैं प्रदृष्टिकुर्वलं सूर्यं च वृत्त पश्चात्स्वा च तेवां प्राची तेषां च वामभागं एवं मेहुः। चतः सर्वं सर्वदा मेघभरतः। एव। दृष्टिभाग्यं च जोवाजीकावचः। तत्कादु- तरस्यं दिशस्य सदा राष्टिर्दिशिश्चां च सदा दिनम्। †† It was,

†† To the north of Meru there is, therefore, always night during day in other regions; for Meru is north of all the dwipas and varshas.

† It may be enough to refer to the Bhāgavata-purāṇa, V., XXII., 2, where it is said, according to Burnouf’s translation: “Le sage dit: Tout comme les fourmis et autres insectes, placés sur une roue de potier qui tourne, tournent avec elle et suivent en même temps des directions qui leur sont propres, puisqu’on les trouve sur divers points; ainsi le soleil et les autres planètes, placés sur la roue du Temps qui a pour attributs les signes et les Nakchaturas, tournent avec elle autour de Dhruva et de Meru, en les laissant à leur droite, et marchent d’un mouvement qui leur est propre, puisqu’on les voit dans un Nakchatra ou dans un signe différent.”

† This is from the smaller commentary, which adds, by way of a second explanation: भारतादिवर्षिणां संमुखं सूर्यमुखं पश्चात्- सुतरस्यं दिशि वामभागे मेरेरिरेत: सदा दिनमन्द्विंद्र सदा रा- जिर्दिशिश्चां तु सदा दिनस्वेदिश्चांदूरं भवति।
The radiance of the solar orb, when the sun has set, is accumulated in fire; and hence fire is visible at a greater distance by night (than by day). During the latter, a fourth of the rays of fire blend with those of the sun; and, from their union, the sun shines with greater intensity by day. Elemental light, and heat derived from the sun or from fire, blending with each other, mutually prevail in various proportions, both by day and night. * When the sun is present either in the southern or the northern hemisphere, day or night retires into the waters, according as they are invaded by darkness or light. † It is from this cause that the probably, through some misapprehension of this doctrine, that Major Wilford asserted: “By Meru they”—the Paurâníks—“understand, in general, the north pole; but the context of the Purâñas is against this supposition.” Asiatic Researches, Vol. VIII., p. 286. There is no inconsistency, however, in Meru’s being absolutely in the centre of the world, and relatively north to the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears, and the other quarters are thereby regulated.

* All my MSS. read thus:

तेजसि भास्करार्दिवे प्रवाहोपाधिपियः ।
परहुस्तु भवेशाराधियेति दिवांविन्दसं ॥

‘The two lustres,—that of the sun and that of fire,—consisting of light and heat, owing to mutual penetration, become intensified during the day and during the night, respectively.’

† द्विविषोत्सरभूयधैः समुपितिहति भास्करे ।
ब्रह्माराच विश्वश्रीमप्रवाहोष्विलीवत् ॥

‘When the sun is present in the southern hemisphere, or in the northern, day and night enter the water, possessed, respectively, of the nature of light and of that of darkness.’

So the commentators, and rightly, in obedience to a law of Sanskrit grammar. See Pâñini, II., II., 34.
waters look dark by day, because night is within them; and they look white by night, because, at the setting of the sun, the light of day takes refuge in their bosom.\(^1\)

When the sun has travelled in the centre of Pushkara a thirtieth part of (the circumference of) the globe, his course is equal, in time, to one Muhúrta;\(^2\) and, whirling round, like the circumference of the wheel of a potter, he distributes day and night upon the earth. In the commencement of his northern course, the sun passes to Capricornus, thence to Aqua-
rius, thence to Pisces; going successively from one sign of the Zodiac to another. After he has passed through these, the sun attains his equinoctial movement (the vernal equinox), when he makes the day and night of equal duration. Thenceforward the length of the night decreases, and the day becomes longer, until the sun reaches the end of Gemini, when he pursues a different direction, and, entering Cancer, begins his declension to the south. As the circumference of a potter’s wheel revolves most rapidly, so the sun travels rapidly on his southern journey: he flies along his path with the velocity of wind, and traverses a

total, 9 crores and 45 lakhs, or 9.45.00.000; according to the Vāyu,* Linga,† and Matsya;‡ Purāṇas.

* एवं पुष्करमधीन यदा सप्तित भास्कर: ।
     चिङ्गऽशकं तु मेदिन्यो मुहतेनेव गच्छति ॥
     योजनाग्राहयुहतेन इर्मा संख्या निबधात ॥
     पृष्ठं शतसहस्राणामिकविंशति सा भूतस ॥
     पवारचु तथाव्यति सहस्ताश्चिकानि तु ॥
     मुहतिकी स्त्रियाः सूर्यस्तु निधःस्यते ॥
† Prior Section, LIV., 10—13:
   एवं पुष्करसत्रे तु यदा सप्तित वारिप: ॥
   चिङ्गऽशकं तु मेदिन्यो मुहतेनेव गच्छति ॥
   योजनाग्राहयुहतेन इर्मा संख्या निबधात ॥
   पृष्ठं शतसहस्राणामिकविंशति सा भूतस ॥
   पवारचु तथाव्यति सहस्ताश्चिकानि तु ॥
   मुहतिकी गतिमध्या मात्र्यरख महावन: ॥
‡ The passage in the Matsya-purāṇa scarcely differs from that in the
   Linga-purāṇa, with the exception of its beginning, which runs thus:
   एवं च पुरसत्रे तु यदा भवति भास्कर: ॥
   चिङ्गऽशकं तु मेदिन्यो मुहतेनेव स गच्छति ॥

Some MSS. have, however, instead of च पुरसत्रे तु, पुष्करमधीन.
great distance in a short time.* In twelve Muhúrtas he passes through thirteen lunar asterisms and a half during the day; and, during the night, he passes through the same distance, only in eighteen Muhúrtas.† As the centre of the potter’s wheel revolves more slowly (than the circumference), so the sun, in his northern path, again revolves with less rapidity, and moves over a less space of the earth in a longer time; until, at the end of his northern route, the day is again eighteen Muhúrtas, and the night, twelve; the sun passing through half the lunar mansions, by day and by night, in those periods, respectively.‡ As the lump of clay on the centre of the potter’s wheel moves most slowly, so the polar-star, which is in the centre of the zodiacal wheel, revolves very tardily, and ever remains in the centre, as the clay continues in the centre of the wheel of the potter.

* अतिविरितया कालं वायुविवेकवाचार्यजन।
तस्तात्वेऽविषयं मूर्मिन तु कालिनाभिं गच्छति॥
‘From having the impetus and power of wind, he moves with exceeding swiftness through time, i. e., space. He traverses, therefore, an immense interval in a short time.’

† श्रीद्वारा दादगाभि: श्रीसामुखे देवाणिशायने।
चयोद्वर्धमूचायामहातु च चरति द्विच।
मुहत्सेतावत् चारणि नलिनयादशैवचरण॥
From this it appears—which is unnoticed in the translation—that the sun is spoken of when on his ‘southern path’.

‡ तष्कार्थाधिपेशं कालिन मूर्मिनतया तु गच्छति।
अष्टाद्वर्धमुहर्तें चयुनतरायापविषयम॥
चहम्वति तत्सामायं च रतिं मन्दविव्रतम।।
चयोद्वर्धमहातु च चारणं चरति रवि।।
मुहत्तसेतावत् चारणि रात्रि दादशंभिचरण॥
The text, it is observable, gives, with unimportant omissions, the substance of these verses, rather than a close rendering of them,
The relative length of the day or night depends upon the greater or less velocity with which the sun revolves through the degrees between the two points of the horizon.* In the solstitial period, in which his diurnal path is quickest, his nocturnal is slowest; and, in that in which he moves quick by night, he travels slowly by day.† The extent of his journey is, in either case, the same; for, in the course of the day and night, he passes through all the signs of the Zodiac, or six by night, and the same number by day. The length and shortness of the day are measured by the extent of the signs; and the duration of day and night, by the period which the sun takes to pass through them.1

1 This passage, which is somewhat at variance with the general doctrine that the length of the day depends upon the velocity of the sun’s course, and which has not been noticed in any other Paurânik text, is defended, by the commentator, upon the authority of the Jyotîśásâstra or astronomical writings. According to them, he asserts, the signs of the Zodiac are of different extent: Aquarius, Pisces, and Aries are the shortest; Taurus, Capricornus, and Gemini are something longer; Leo and Scorpio, longer still; and the remaining four, the longest of all. According to the six which the sun traverses, the day or night will be the longer or shorter. The text is,

राशिश्रमाण्यमचि दीर्घा दस्याथा दिनेः
तथा निम्नाया राशिणां प्रभावितोऽदृश्येता
दिनाद्वीपं दीर्घादेव तद्वर्गन्यम् जापयति।

‘Of the sun, whirling its circles between the two points of the horizon by day and by night, the progress is slow and rapid.’

† मन्दाण्डः यस्यन्तनमि श्रीग्रान्त नाकं तद्रा गति:
श्रीग्रान्त दिव्य चांह तद्रा मन्द्रा गतिनिःशि।
†† I have added this line. Apparently, Professor Wilson thought it would be somewhat superfluous to translate it.
In his northern declination, the sun moves quickest by night, and slowest by day; in his southern declination, the reverse is the case.

The night is called Ushá, and the day is denominated Vyushtí, and the interval between them is called Sandhyá.* On the occurrence of the awful Sandhyá, the terrific fiends† termed Mandehas attempt to devour the sun: for Brahmá denounced this curse upon them, that, without the power to perish, they should die every day (and revive by night); and, therefore, a fierce contest occurs (daily) between them and the

The apparent contradiction may, however, be reconciled by understanding the sun’s slow motion, and the length of a sign, to be equivalent terms.

* That is, Ushá is a part of the night; Vyushtí, of the day.

** So read all my MSS. The smaller commentary remarks: उषा इति।

** रात्रिनां उषा। ब्रह्मुद्धिरिति युति। But the compound in the latter half of the stanza seems to show that we are to read Ushá, not Ushas. Hence, probably, either the commentary—unless only loose—is corrupted, or else the text that accompanies it. Ushovyushṭyok, which yields Ushas, is, however, a lection found in parallel passages of other Puránas.

The Translator's "Vyushṭa", which I have altered, is here impossible, unless we assume that we have, in some MSS., that and Vyushtí—the word embedded in the compound—in the same stanza.

The ensuing gloss on Ushas is taken from Professor Wilson’s Translation of the Rig-veda, Vol. I., p. 78, second foot-note:

"The dawn; daughter of the personified heaven, or its deity, Dyudevatiyā duhkhitā. Rosen translates the name Aurora; but it seems preferable to keep the original denomination; as, except in regard to time, there is nothing in common between the two. In the Vishnu-puráṇa, indeed, Ushá, a word of similar derivation as Ushas, is called night; and the dawn is Vyushtí [sic: for Vyushṭa]. Several passages seem to indicate that Ushá or Ushas is the time immediately preceding daybreak."

† Rākshasa. †† In the original, Prajápati.
sun.¹ At this season, pious Brahmans scatter water, purified by the mystical Omkāra, and consecrated by the Gāyatrī;² and by this water, as by a thunderbolt,
the foul fiends are consumed. When the first oblation is offered, with solemn invocations, in the morning rite, the thousand-rayed deity shines forth with un-

ning this text, that copyists of the Vedas not unfrequently refrain from transcribing it, both in the Sāṁhitā and Bhāshya.

1 Or, in the text, with the prayer that commences with the words Sūryo jyotiḥ: 'That which is in the sun (or light) is ador-

The last member may be also rendered, 'who may animate or enlighten our intellects.' The verse occurs in the Yajus, III., 35, and in the Śāman, II., 8, 12. Both commentators are agreed to understand, by sa-
vitṛi, the soul, as one with the soul of the world, Brahma; but various meanings are also given. Thus, Sāyaṇa has, we meditate on the light which is one with Brahma, his own light, which, from its consuming in-
fluence on ignorance and its consequences, is termed bhargas; and is that which is desirable, from its being to be known or worshipped by all (vareṇya); the property of the supreme being (parameśwara), the creator of the world, and the animator, impeller, or urger (savitrī), through the internally abiding spirit (antarāyāmin) of all creatures. Again, yaḥ, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhargas; that light which animates all (dhiyak) acts (karmāh), or illumos all understandings (budhik). Again, devasya savitūḥ may mean, of the bright or radiant sun, as the progenitor of all, sarvasya prasavitūḥ; and bhargas may be understood as the sphere or orb of light, the consumer of sins, pāpāṇah tāpakaṁ tejo-maṇḍalam. Again, bhargas may be interpreted food; and the prayer may only implore the sun to provide sustenance: tasya prasāddād annādi-lakshaṇāh phalaiḥ dhi-
mahi, tasyā́ḥdhiḥra-bhutā bhavema, we anticipate from his favour the re-
ward that is characterized by food and the like, that is, may we be sup-
ported by him. Mahāūhara in his comment on the same text in the Yajus, notices similar varieties of interpretation."

In the Introduction to the volume just quoted from, Professor Wilson says, of the Gāyatrī, at p. X.:

"The commentators admit some variety of interpretation; but it prob-
ably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signifi-
cation. Later notions, and, especially, those of the Vedānta, have operated to attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma."
clouded splendour.* Omkára is Vishúu the mighty,† the substance of the three Vedas;‡ the lord of speech; and, by its enunciation, those Rákshasas are destroyed. The sun is a principal part of Vishúu; and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om.§ Light effused by (the utterance of) Omkára becomes radiant, and burns up entirely the Rákshasas called Mandehas. The performance of the Sandhyá (the morning) sacrifice ||

able; &c. The whole prayer ‡ is given in Colebrooke’s Account of the Religious Ceremonies of the Hindus: Asiatic Researches, Vol. V., p. 351.**

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* ब्रम्हिहोते हृयः त्या समर्था प्रथमा ज्ञितः ||
ि० सूयाः ज्ञोति: सहसांश: सूयाः दीघति मास्कः: ||
‘The first burnt-offering is that which, accompanied by mantras, is offered in the āgniḥotra. The sun is effulgence, thousand-rayed: the sun shines, producer of radiance.’
† Bhagavat.
‡ This expression is to render tridháman, ‘the triple-gloried’; the glories in question being the Vedas, according to the smaller commentary: तिघामाच चीिधि च्छ्युःऍमस्महर्ष्यांििि धामानि तिजासि ििह्यांििि वा विक्ष स: || And so, in effect, proposes the larger commentary, after suggesting that Brahmá, Vishúu, and Śiva are intended.
§ वैष्णवाः परं सूयां योभायान्तिरसंक्रमव ||
अभिधायक रीकारलख संप्रेकः परः ||
‘The sun, which is the internal unchanging light, is supremely a portion of Vishúu; and its supreme stimulator is the utterance Om, expressing him.’
|| Upísana, ‘service’, ‘devotion’.
¶ Colebrooke thus renders it: “That which is in the sun, and thus called light or effulgent power, is adorable, and must be worshipped by them who dread successive births and deaths, and who eagerly desire beatitude. The being who may be seen in the solar orb must be contemplated, by the understanding, to obtain exemption from successive births and deaths, and various pains.”
must never, therefore, be delayed; for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the (pigmy sages called) Válikhiliyas, the sun goes on his course, to give light to the world.

Fifteen twinklings of the eye (Nimeshas) make a Káshthá; thirty Káshthás, a Kalá; thirty Kalás, a Muhúrta (forty-eight minutes); and thirty Muhúrtas, a day and night. The portions of the day are longer or shorter, as has been explained; but the Sandhyá is always the same in increase or decrease, being only one Muhúrta.¹ From the period that a lone may be drawn across the sun (or that half his orb is visible) to the expiration of three Muhúrtas (two hours and twenty-four minutes), that interval is called Prátaḥ* (morning), forming a fifth portion of the day. The next portion, or three Muhúrtas from morning, is termed Sangava (forenoon); the three next Muhúrtas constitute midday; the afternoon comprises the next three Muhúrtas; the three Muhúrtas following are considered as the

¹ But this comprehends the two Sandhyás, 'morning and evening twilight.' Two Nádis, or half a Muhúrta, before sunrise, constitute the morning Sandhyá; and the same interval after sunset, the evening. Sandhyá, meaning 'junction,' is so termed, as it is the juncture or interval between darkness and light; as in the Váyu and Matsya:

**Prátastrana** is a variant of several of my MSS.

† This is the reading of the Matsya-puráña. The Váyu-puráña has:

* Prátastrana is a variant of several of my MSS.
† This is the reading of the Matsya-purāṇa. The Vāyu-purāṇa has:
evening: and the fifteen Muhúrtas of the day are thus classed in five portions of three each. But the day consists of fifteen Muhúrtas only at the equinoxes; increasing or diminishing, in number, in the northern and southern declinations of the sun, when the day encroaches on the night, or the night upon the day. The equinoxes occur in the seasons of spring and autumn, when the sun enters the signs of Aries and Libra. When the sun enters Capricorn (the winter solstice), his northern progress commences; and his southern, when he enters Cancer (the summer solstice).*

Fifteen days of thirty Muhúrtas each are called a Paksha (a lunar fortnight); two of these make a month; and two months, a solar season; three seasons, a northern or southern declination (Ayana); and those two compose a year. Years, made up of four kinds of months,¹ are distinguished into five kinds; and an aggregate of all the varieties of time is termed a Yuga (or cycle). The years are, severally, called Saṁvatsara,

¹ The four months are named in the Váyu,† and are: 1. the Saura or solar-sidereal, consisting of the sun’s passage through a sign of the Zodiac; 2. the Saumya or Chándra or lunar month, comprehending thirty lunations or Tithis, and reckoned, most usually, from new moon to new moon, though, sometimes, from full moon to full moon; 3. the Sávana or solar month, containing thirty days of sunrise and sunset; and, 4. the Nákshatra or lunar-asterismal month, which is the moon’s revolution through the twenty-eight lunar mansions.

* Compare with this paragraph, Vol. I., pp. 47, etc.
† सौरसीम्यं तु विशेषं नाचर्य सावनं तथा।
Parivatsara, Idwatsara, Anuvatsara, and Vatsara. This is the time called a Yuga.¹

¹ The five years forming this Yuga or cycle differ only in denomination, being composed of the months above described, with such Malamásas or intercalary months as may be necessary to complete the period, according to Vṛddha Garga. The cycle comprehends, therefore, sixty solar-sidereal months of 1800 days; sixty-one solar months, or 1830 days; sixty-two lunar months, or 1860 lunations; and sixty-seven lunar-asterismal months, or 1809 such days. Colonel Warren, in his Kāla Sankalitā, considers these years to be, severally, cycles. "In the cycle of sixty," he observes, "are contained five cycles of twelve years, each supposed equal to one year of the planet [Jupiter]. I only mention this cycle because I found it mentioned in some books; but I know of no nation or tribe that reckons time after that account. The names of the five cycles, or Yugas, are as follows: 1. Sañuvatsara, 2. Parivatsara, 3. Idwatsara, 4. Anuvatsara, 5. Udravatsara. The name of each year is determined from the Nakshatra in which Brīhaspati sets and rises heliacally; and they follow in the order of the lunar months." Kāla Sankalitā, pp. 212, 213. It may be reasonably doubted, however, if this view be correct; and the only connexion between the cycle of five years and that of Brīhaspati may be the multiplication of the former by the latter (5×12), so as to form the cycle of sixty years; a cycle based, the commentator remarks, upon the conjunction (Yuga) of the sun and moon in every sixtieth year. The original and properly Indian cycle, however, is that of five years, as Bentley remarks: "The astronomers of this period [1181 B. C.] *** framed a cycle of five years, for civil and religious purposes." Ancient and Modern Hindu Astronomy.* It is, in fact, as Mr. Colebrooke states, the cycle of the Vedas, described in the Jyotisha or astronomical sections, and specified, in the institutes of Parāsara, as the basis

The mountain-range that lies most to the north\(^*\) (in Bharata-varsha) is called Śrīṅgavat (the horned), from its having three principal elevations (horns or peaks), one to the north, one to the south, and one in the centre. The last is called the equinoctial; for the sun arrives there in the middle of the two seasons of spring and autumn, entering the equinoctial points in the first degree of Aries and of Libra, and making day and night of equal duration, or fifteen Muhūrtas each. When the sun, most excellent sage, is in the first degree of the lunar mansion Krīttikā, and the moon is in the fourth of Viśākhā; or when the sun is in the third degree of Viśākhā, and the moon is in the head of Krīttikā, (these positions being contemporary with the equinoxes), that equinoctial season is holy\(^1\) (and is styled of calculation for larger cycles. Asiatic Researches, Vol. VIII., pp. 470, 471.\(\dagger\)

\(^1\) Reference is here made, apparently, though indistinctly, to those positions of the planets which indicate, according to Bentley, the formation of the lunar mansions, by Hindu astronomers, about 1424 B. C. Historical View of the Hindu Astronomy, pp. 3, 4. The Vāyu and Linga;\(\ddagger\) Purāṇas specify the positions of the


\(\ddagger\) Prior Section, LXI., 40–48:

\begin{quote}
एतेषवेव यहाँ: सन्न नववेषु समुस्तिता:।
विशाखानन्दिति पुच्छ: सूययों वै सुनिस्ततमा:॥
विशाखासु समुपत्तिः यहांसं पथमी ग्रहः।।
लिखितपञ्चमेषु सोमी देवो वसुशु स:॥
\end{quote}

\(\ast\) Literally, 'to the north of Śweta':

\begin{quote}
य: चेतुखोचरः शैल: भुजःवानिति विश्वुतः:।
For Śweta and Śrīṅgavat—or Śrīṅga—vide pp. 114, 115, supra.
\end{quote}
the Mahávishuva or the great equinox). At this time,
other planets at the same time, or the end, according to the former.

A various reading of प्रवरसिद्धिवेचच समुन्नितम्, in the first half of the fourth stanza, is प्रवर: पुष्यन्तरसंस्मंवः. The word kshetra, for nakshatra or रिक्षा, is rare, at least in non-scientific Sanskrit writings.

As will be seen, Professor Wilson took the positions, about to be enumerated, from the लिंग-पुर्दा, which is, here, fuller than the Vāyu.

In the same chapter with this quotation we read, sl 16—20:

The substance of these lines I shall recur to presently.

* This parenthesis is taken from the commentaries. I have corrected the Translator’s “Mahávishubha”.

† एति विधायः पुष्यं नवचेष्टु समृतियताः ||
विवासान्द्रिते पुष्यं सूर्यो न चाविषु धर्मेऽः ||
विश्वासासु समुन्नितो वहार्यः प्रथमो भायः ||
offerings are to be presented to the gods and to the

of the Chākshusha Manwantara. At that time the sun was in

So read, concurrently, all the five MSS. of the Vāyu-purāṇa within
my reach, except as to the latter half of the third stanza. No mention
is here made of the positions of Budha and Ketu; and Rāhu, rightly or
wrongly, is placed in Revati. Furthermore, it may be that Tishya is
corrupted from some other name. Not one of my MSS. gives


I may add, that I do not find it stated in the Vāyu-purāṇa, as Pro-

fessor Wilson alleges, that the positions laid down in the preceding

passage are referred to the “end” of the Chākshusha Patriarchate. Did

this “end” originate from a hasty glance at the words चापुषे जन्ते?

That the passage just cited has suffered excision may be suggested

by the ensuing stanzas, which precede it, in the Vāyu-purāṇa, by a

short interval:

Comparing these two extracts, we learn that the sun, &c. have the
manes, and gifts are to be made to the Brahmans, by serious persons; for such donations are productive of happiness. Liberality at the equinoxes is always advantageous to the donor; and day and night, seconds, minutes, and hours, * intercalary months, † the day of

Visākhā; the moon, in Krīttikā; Venus, in Pushya; Jupiter, in Pūrvaphālguni; Mars, in Ashādha; Śani, in Revati; Budha, in Dhanishthā; Ketu, in Āśleshā; and Rāhu, in Bharaṇī. ** There

same origin assigned them in the current Patriarchate, the Vaivasvata, as in that which came immediately before it, the Chākshusha. The Sun sprang from Aditi; the Moon, from Dharma; Śukra, from Bhṛigu; Bṛhaspati or Bṛhattejas, from Angiras; Budha, from an unnamed Rishi; Lohitānga or Lohitādhila (Angāraka), from the will of some Prajāpati; and Swarbhaṅgu (Rāhu), from Śūhikā.

Budha is unnoticed in the first extract; and Śaura (Śani), in the second. Supplementarily to these particulars, the Līṅga-pūrāṇa, as adduced in my third note in p. 256, specifies Soma as sire of Budha, makes Vikesi mother of Lohitārchiṣ (Angāraka), names the Sun and Sanjñā as the parents of Sauri (Śani), and calls Śikhin (Ketu) son of Māityu.

* These three terms are to represent क्रिष्टि क्रिष्टि क्रिष्टि:.
† Adhimaṇḍa. In two MSS. I find ardhamāṇḍa, 'half month', 'fortnight'.
‡ I find what looks like its older name, Tishya, save in one MS. of the Līṅga-pūrāṇa.
§ Read Pūrvāśhadhā. There are two Ashādhās, as there are two Bhādrapadās, and two Phālgunis.
∥ For the original Saura or Sauri of the Vēyu-pūrāṇa and the Līṅga, respectively.
¶ Substituted, by the Translator, for the less usual Śikhin, the word in the Līṅga-pūrāṇa.
** Professor Whitney, premising the Chākshusha Manwantara, observes: "There is something unaccountably strange in the Puranic definition of the positions of Mercury and Venus at this important epoch. How Mercury can be, even by a Hindu cosmogonist, placed in Śravishṭā when Venus is put in Pushya, at least 146° 40' distant from him; or how either can receive such location when the sun is made to stand in Visākhā, at least 93° 20' from Venus, and at least 80° from Mercury, it is hard enough to see. The furthest distance from the sun actually attained by Venus is about 48°; by Mercury, 29°; so that they can
full moon (Paurṇamāsī), the day of conjunction (Amā-
vāsyā), when the moon rises invisible, the day when it is first seen (Sinīvalī), the day when it first disap-
are differences between some of these and the positions cited by Bentley; but most of them are the same. He considers them to have been observations of the occultations of the moon by the planets, in the respective lunar mansions, 1424-5 B. C. According to the Vāyu, these positions or origins of the planets are from the Vedas:

अष्ठादशित्रिष्ठ पूर्वासु समस्यत्वा रति खृतः।
The Linga, less accurately, perhaps, reads रति खृतः; referring it to the works of law.†

never actually be more than $77^\circ$ apart: nor are the greatest elongations of the two planets, as determined by the modern Hindu astronomy, very different from these. It looks as if the defined positions of the planets at the Great Equinox were mere guess-work, and the work, too, of a very unlearned and blundering guesser, rather than found by retrospec-
tive calculation. The putting of the moon’s modes, also, in Bharaṇi and Áśleha—or, at the utmost, only $106^\circ 40'$ apart—is a yet grarser error of the same character." Journal of the American Oriental Society, Vol. VIII., p. 90, foot-note.

* For the reading, in my MSS., of this line,—hypermetrical, and also absurd, as here presented,—see the extract, p. 258, supra, note, from the Vāyu-purāṇa. The position of Mars, and that only, seems to be there credited to the Śruti; as, in the Linga-purāṇa,—p. 257, supra, note,—to the Smṛti.

† Mr. Bentley writes: "For determining the time of the formation of the Lunar Mansions, we have other observations to mention that will be found to be still more accurate, as they can be depended on to the very year; and these are of the planets. [Then follows a legend.] The ob-
servations here alluded to are supposed to have been occultations of the planets by the Moon, in the respective Lunar Mansions from which they are named: they refer us to the year 1424—5 B. C.," &c. &c. A Historical View of the Hindu Astronomy, &c., pp. 3, 4.

Professor Max Müller asserts that "the coincidence between the legend quoted by Bentley and the astronomical facts determined by Mr. Hind is a real one. Bentley, it is true, does not give his authority; but Professor Wilson, in a note to his translation of the Vishnū-purāṇa, speaks distin-
tently of the legend as occurring in the Vāyu- and Linga-purāṇas; and he mentions that these Purāṇas appeal to the authority of reve-
pears (Kuhû),* the day when the moon is quite round (Ráká), and the day when one digit is deficient (Anumatì), are, all, seasons when gifts are meritorious.

The sun is in his northern declination in the months Tapas, Tapasya, Madhu, Mádhava, Śukra, and Śuchî; and in his southern, in those of Nabhas, Nabhasya, Isha, Ûrja, Sahas, Sahasyâ.†

On the Lokáloka mountain, which I have formerly described to you, reside the four holy protectors of the world, or Sudhâman and Śankhapâd,‡ (the two

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1 These are the names of the months which occur in the Vedas, and belong to a system now obsolete, as was noticed by Sir William Jones. Asiatic Researches, Vol. III., p. 258. According to the classification of the text, they correspond, severally, with the lunar months Mâgha, Phâlguna, Chaitra, Vaishâkha, Jyaishîha, Ashâdha, or from December to June; and with Śrâvana, Bhadrâpada, Áśvinâ, Kártika, Ágrahâyaṇa, and Pausha, from July to December. From this order of the two series of the months, as occurring in the Vedas, Mr. Colebrooke infers, upon astronomical computations, their date to be about fourteen centuries prior to the Christian era.‡ Asiatic Researches, Vol. VII., p. 283. §


Mr. Hind’s calculations, here referred to, if construed, as by Professor Whitney, with a discerning eye, will be seen, far from supporting Mr. Bentley’s explanation of the planetary names, to explode it past all rehabilitating. See Journal of the American Oriental Society, Vol. VIII., pp. 84—93.

* See Goldstücker’s Sanskrit Dictionary, under चमावाखा.

† This name is read, in several of my MSS., Śankhapá.

‡ On the age of the Vedas, as derivable from astronomical data, see Archdeacon Pratt, Journal of the Asiatic Society of Bengal, 1882, pp. 49, 50; Professor Max Müller, Ríg-veda, Vol. IV., Preface, pp. xiv—xxix; and, particularly, for a masterly treatment of the subject, a paper by Professor Whitney, some extracts from which will be found at the end of the present chapter.

sons of Kardama), and Hirañyaroman, and Ketumat. The Váyu* has the same names, but ascribes a different descent to the first, making Sudháman† the son of Viraja: Śankhapá and Hiruñyaloman are, thus, the readings which I find; and yet the passages from the Váyu-puráṇa quoted in notes § to p. 263, infra, have Śankhapád and Hirañyaroman.

Śankhapá and Hirañyaloman are, thus, the readings which I find; and yet the passages from the Váyu-puráṇa quoted in notes § to p. 263, infra, have Śankhapád and Hirañyaroman.

† विरजनायको विद्वागुधांका नाम विचरतः
सुधामा सुषो हौराजः प्राचां दिशि समासितः
मीकडः सुधकांका शौरीपुरः प्रत्यपमान
Sudháman is here called son of Viraja and Gauri, and Lokapála of the eastern quarter.

Elsewhere, self-consistently, the Váyu-puráṇa expresses itself as follows, regarding the paternity of Sudháman and Ketumat:

प्रजापतिभीतरः पूर्वेऽव दिशि विचुतम्
Pṗruñña Śāmaññan Rājān Śoṣavāschat

पवित्रस्वाति दिशि तथा रजस्: पुवस्युभम्

कैतवम् महास्तान्न Rājān चासाशिवत

At p. 86, supra, I have changed Professor Wilson's "Viraja" to Vairája. But the father of the Lokapála Sudhanwan is there spoken of; and none of my MSS. gives any reading but Sudhanwan. Here, then, unless it is to be supposed that Vairája and Sudhanwan are, both of them, textual deprivations, we have an irreconcilable discrepancy. In one place, the Lokapála of the east is Sudhanwan, son of Vairája—and Vairája is Sudháman, according to the Váyu-puráṇa—; and, in another place, the corresponding Lokapála is Sudháman, of whose origin the Vishnu-puráṇa gives no information.

The passage of p. 86, just referred to, is thus worded:

पूःवेः दिशि Rājāन वैराजस प्रजापतिः

दिशि: पाल सुधनवान्न Rājāन सोषवासचत

On this the larger commentary observes: वैराजस ब्रह्मसूनो: पुव-मिति श्रेष्ठः Rājāन दौषिमन्तम्

वृद्धवान्न Rājāन चविचि: तव-मिति पाठी वा। Vairája is here said to be a son of Brahmá, i.e., a Manu.
ishness, active, and unencumbered by dependants,* they take charge of the spheres, themselves abiding on the four cardinal points of the Lokáloka mountain.

On the north of Agastya, and south of the line of the Goat,† exterior to the Vaiśwánara path, lies the

pád; is the son of Kardama: the other two are the sons of Parjanya§ and Rajas,‖ consistently with the origin ascribed to these Lokapálas in the patriarchal genealogies of that Puráná.‡ (See Vol. I., p. 153, notes 1 and 2, and p. 155, notes 1 and 3.)

Furthermore, there can be little doubt as to the correctness of the reading Sudhanwan. Some of my MSS. have, in the first line of the stanza, instead of राजां, सुतं छः, the reading of the smaller commentary.

For the grandsons of the patriarch Vairája, among whom were Śa- tadýumna and Súdyumna, see Vol. I., p. 177.

“Śankhapáda”, the word in the original edition, I should have changed, at p. 86, supra, into Śankhapád. The Sanskrit is पुच्छ श्लोकपदम्.

* Nishparigraha is the original expression.
† Ajavithi.
§ हिर्यरौमा पार्जन्यो मारीचाचामुरुपयतः
चाभुमसंकश्चायी लोकपालः स छः स्रुतः
Hiránýaromā is here spoken of as having Parjanya and Mārichi for his parents.

|| राजसो चाच जनयकार्कैक्षयी यशस्विनी
प्रतीयां दिशि राजां राजमन्त्र प्रजापाठिम

Here Ketumat is described as son of Rajas and Márkaṇḍeya, and as Prajápati of the occidental region.

‡ The Matsya-puráná declares:

हिर्यरौमा पार्जन्यो मारीचाचामुरुपयतः
वेराजः कर्तमसं भ्रमायितः

So read all my MSS.; and, if they are not corrupt, the second Loka- pála is here said to be Kardama.
road of the Pitris.¹ There dwell the great Rishis, the

¹ Allusion is here made to some divisions of the celestial sphere which are not described in any other part of the text. The fullest, but still, in some respects, a confused and partly inaccurate, account is given in the Matsya Purâna;² but a more satisfactory

Such is the result of the collation of five MSS.; and they must all be corrupt,—with or without lines 4—6, which two of them omit,—at least in placing Nâgavîthi in the south as well as in the north, to the exclusion of Ajavîthi. It can scarcely be doubted that lines 4—6 are an interpolation, inasmuch as, at variance with what follows, they make up Ajavîthi, in the south, from the two Ashâdhâs, with Mûla, and give Abhijit, Pûrvajâ (Aświni), and Swâti as the asterisms of Nâgavîthi. Abhijit, whose presence here, as an integral asterism, is noticeable, "in the modern Indian astronomy does not occupy an equal portion of the ecliptic with the other nakshatras, but is carved out of the contiguous divisions." Colebrooke's Miscellaneous Essays, Vol. II., p. 341.

On the assumption that Nâgavîthi, where inserted the second time, is an error for Ajavîthi, the further contents of the passage just quoted may be thus represented:
offerers of oblations with fire, reverencing the Vedas, description occurs in the comment on the Bhágavata,* there cited

<table>
<thead>
<tr>
<th>Nágavíthi</th>
<th>Aświni</th>
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<tr>
<td></td>
<td>Yámyá</td>
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<td>Krítiká</td>
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<td>Gajavíthi</td>
<td>Rohini</td>
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<td></td>
<td>Mṛigaśiras</td>
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<td>Ádhrá</td>
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<td>Airávati</td>
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<td>Áśleshá</td>
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<td>Púrvaphálguní</td>
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<td>Uttarakálguní</td>
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<td>Púrvaprosphapadá</td>
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<td>Govíthi</td>
<td>Uttarakálpapadá</td>
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<td>Ravati</td>
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<td>Járadgavi</td>
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<td>Váruña</td>
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<td>Ajavíthi</td>
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<td>Chitrá</td>
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<td>Mágavíthi</td>
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<td>Aindra</td>
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<td>Vaiśwánari</td>
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<td>Púrváshádhá</td>
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<td></td>
<td>Uttarakáshádhá</td>
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</tbody>
</table>

Nágavíthi, &c., Árshabhi, &c., and Ajavíthi, &c., are stated to be northern, intermediate, and southern, respectively; constituting groups known as Airávata, Járadgava, and Vaiśwánara.

The Proshelfapadás are the Bhádrapadás; Váruña is Śatabhishaj; Maitra, Anurádhá; and Aindra, Jyeshtá.

The word Punarvasú, implied in the ninth line of the Sanskrit extract, deserves passing notice. The special plural inflection there given to the compound of which it forms the last member shows that the word must have been regarded, by the writer of the Puráña, as feminine. One may suggest, therefore, that he mistook the Vaidik Punarvasú, a masculine dual, for a feminine singular.

See, further, the second note at the end of the present chapter.

* Where Sridhara expounds V., XXI., 7: and the same passage, with
after whose injunctions creation commenced, and who were discharging the duties of ministrant priests.*

from the Váyu, but not found in the copies consulted on the present occasion. According to those details, the path (Márga) of variations, is adduced in both the commentaries on the Vishnú-puráña:

Śrídharas explains that Yámyá is Bharañi, that Ádityá is Punarvasu, and that Márgi is the same as Mrigavíthi. The Translator preferred the commentator's synonyms.

* I should read: 'lauding the section of the Veda which sets forth the origin of creatures; undertaking as sacrificial priests, in the intervals between the yugas, when the ordinary performance of sacrifice is interrupted.'

The entire stanza is subjoined, and the explanation given in the smaller commentary:
For, as the worlds are destroyed and renewed, they institute new rules of conduct, and reestablish the in-
the sun and other planets amongst the lunar asterisms is divided into three portions or Avasthānas, northern, southern, and cen-
tral, called, severally, Airávata, Járadgava* (Ajagava,† Matsya Purāṇa), and Vaiśwánara. Each of these, again, is divided into three parts or Víthís: those of the northern portion are termed Nágavíthi, Gajavíthi, and Airávati; those of the centre are Ár-
shabhí, Govíthi, and Járadgávī; and those of the south are named Ajavíthí, Mrigavíthí, and Vaiśvánári. Each of these Víthís com-
prises three asterisms:

| Nágavíthí      | Aświni  |
|                | Bharaní |
|                | Kritiká |
|                | Rohini  |
| Gajavíthí      | Mrigaśiras |
|                | Árdra   |
|                | Punarvasu |
| Airávati       | Pushya  |
|                | Áślesha |
|                | Maghá   |
| Árshabhí       | Púrvaphálguni |
|                | Uttarakráñ̄guni |
|                | Hasta   |
| Govíthi        | Chitrá  |
|                | Swáti   |
|                | Viśákhá |
| Járadgávī      | Anurádhá |
|                | Jyeshtá |

* Járadgáva is the central portion, and Vaiśvánára is the southern. See the Sanskrit.
† I find Járadgáva in my five manuscripts of the Matsya-purāṇa.
terrated ritual of the Vedas. Mutually descending from each other, progenitor springing from descendant, and descendant from progenitor, in the alternating succession of births, they repeatedly appear in different houses and races,—along with their posterity, devout practices and instituted observances,—residing to the south of the solar orb, as long as the moon and stars endure.¹

| Ajavithi   | Múla                  |
|           | Purváshádhá†          |
|           | Uttaráshádhá          |
|           | Sravana               |
| Mrigavithi | Dhanishthá           |
|           | Śatabhishaj‡          |
|           | Púrva Bhádrapadá      |
| Vaisvánari | Uttara Bhádrapadá     |
|           | Revati                |

See, also, Asiatic Researches, Vol. IX., Table of Nakshatras, p. 346.§ Agastya is Canopus; and the line of the goat, or Ajavithi, comprises asterisms which contain stars in Scorpio and Sagittarius.

¹ A marginal note in one MS. explains the phrase of the text, चन्द्रतारक, to signify as far as to the moon and stars; चन्द्र-

* This passage is not closely rendered; and yet, as it is of no special import, it may suffice to give only the original of it:

प्रारम्भे तु ये लोकाधिप्ति पन्या: स द्रिष्यः।
चलिते ते पुनर्भस्म खायन्स्नि युगो युगे॥
संत्या तपसा चैव मन्यास्त्राभि: युतेन च।
जायमानास्तु युगो च पञ्चमानां गुणेदु वै।
पञ्चमात्रैव पूर्वस्य जायमि निपन्थितविन्द॥
एवमात्मात्मास्त्रावि तिर्थस्तिक नित्यतत्तत:॥

म्वितुद्विष्ण मागे चित्ता यजचन्द्रतारकम॥

‡ The original has Ashádhá simply, but meaning Párváshádhá.

† So the original. Professor Wilson had "Śatabhishá".

§ Or Colebrooke's Miscellaneous Essays, Vol. II., opposite p. 322.
The path of the gods lies to the north of the solar sphere, north of the Nāgavīthī, and south of the seven Rishis. There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and, therefore, victorious over death: eighty-eight thousand of these chaste beings tenant the regions of the sky, north of the sun, until the destruction of the universe: they enjoy immortality, for that they are holy; exempt from covetousness and concupiscence, love and hatred; taking no part in the procreation of living beings; and detecting the unreality of the properties of elementary matter. By immortality is meant existence to the end of the Kalpa: life as long as the three regions (earth, sky, and heaven) last is called exemption from reiterated death. The consequences of acts of iniquity or

तारकसीमामृतमार्गम्।§ But the Pitṛiyāna, or path of the Pitṛis, lies amongst the asterisms; and, according to the Paurāṇik system of the heavens, it is not clear what could be meant by its being bounded by the moon and stars. The path south of the solar orb is, according to the Vedas, that of smoke or darkness.\

1 The stars of the Nāgavīthī are those of Aries and Taurus; and by the seven Rishis we are here to understand Ursa Major.

2 This, according to the Vedas, is all that is to be understood of the immortality of the gods: they perish at the period of universal dissolution.

* Aryaman is here its name in the original.
† The Sanskrit implies that they discern faults of speech and the like:
§ The larger commentary has चन्द्रतारासीमामृतमार्गम्, 'the path consisting of the limit of the stars.'
|| So allege the commentators.
piety, such as Brahmanicide or an Aśwamedha, endure (for a similar period, or) until the end of a Kalpa, when all within the interval between Dhruva and the earth is destroyed.*

The space between the seven Rishis and Dhruva, the third region of the sky, is the splendid celestial path of Vishṇu (Vishṇupada), and the abode of those sanctified ascetics who are cleansed from every soil, and in whom virtue and vice are annihilated. This is that excellent place of Vishṇu to which those repair in whom all sources of pain are extinct, in consequence of the cessation of (the consequences of) piety or iniquity, and where they never sorrow more. There abide Dharma, Dhruva, and other spectators of the world, radiant with the superhuman faculties of Vishṇu, acquired through religious meditation;§ and

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1 That is, generally as affecting created beings, not individuals, whose acts influence their several successive births.
2 From Ursa Major to the polar star.

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"त्रहस्तह्यामेचाम्भां पुष्पपापङ्गो विधि:।
चामुयासंज्ञानं तु पश्मुमकं तथोंविलिं॥
ब्याध्वचिच प्रदेशं तु मेच्चावक्षलो धृतः।।
चयमायाति ताशतु भूरिरा भूरंसंस्ख्व॥

The second of these stanzas is abridged in the translation. The first may be rendered: 'There is a necessary consequence arising to one who does evil or good by such acts as the slaying of a Brāhman or the performing of a hippocast. The result of such acts is said, O regenerate, to extend to the limit of the dissolution of created beings.'

† A station of Vishṇu is here spoken of, namely Dhruva, which is said to be higher than the Rishis, and further to the north:

"अध्यात्तरमुप्यस्म्यु ध्रुवो यत्र विवशितः।
एतद्विद्वादि दिबं तृतीयं व्योग्विच्य भासुरस्॥

‡ Śrīśūl,§ Yoga.
there are fastened and inwoven, too, all* that is, and all that shall ever be, animate or inanimate.† The seat of Vishnú is contemplated by the wisdom of the Yogins, identified with supreme light, as the radiant eye of heaven.‡ In this portion of the heavens the splendid Dhruva is stationed, and serves for the pivot (of the atmosphere). On Dhruva rest the seven great planets; and on them depend the clouds. The rains are suspended in the clouds; and from the rains come the water which is the nutriment and delight of all, the gods and the rest; and they, (the gods,) who are the receivers of oblations, being nourished by burnt-offerings, cause the rain to fall for the support of created beings. This sacred station of Vishnú, therefore, is the support of the three worlds, as it is the source of rain.

From that (third region of the atmosphere, or seat of Vishnú,) proceeds the stream that washes away all sin, the river Gangá, embrowned with the unguents of the nymphs of heaven (who have sported in her

* There must here be some typographical oversight in the former edition, which has "inwoven to all." This I have altered on conjecture.

† यथोत्तेतत्प्रांत च यथार्थ सचराचरस ।
भावं च विश्रं मैत्रेय तद्विद्धिः: परमः पदमः ॥
'This universe, wherever it is warped and woven,—whether past, or present, with its moveable and immovable objects, or future,—is, all, Maitreya, the supreme station of Vishnú.'

For similar phraseology to that here employed, see p. 60, supra, foot-note.

‡ द्रवीथ च चुवारात्त योगिनां तत्वयाभ्यामनाम ।
विवेपवक्ष्णान्तरिष्यं च तद्विद्धिः: परमः पदमः ॥
"In the heavens, distended like an eye, is that supreme station of Vishnú, beheld by the discriminative knowledge of the Yogins, whose souls are replete with it."
waters).* Having her source in the nail of the great toe of Vishńu's left foot, Dhruva¹ receives her, and sustains her, day and night, devoutly on his head; and thence the seven Kíshis practise the exercises of austerity † in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth, for its purification. The Śítá,‡ Alakanandá, Chakshu, and Bhadrá are four branches of but one river, divided according to the regions towards which it proceeds. The§ branch that is known as the Alakanandá was borne affectionately by Mahádeva,|| upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes.²† The offences of any man who bathes

¹ The popular notion is, that Śíva or Mahádeva receives the Ganges on his head; but this, as subsequently explained, is referred, by the Vaishńavas at least, to the descent of the Alakanandá, or Ganges of India, not to the celestial Ganges.

² Or, in other words, 'flows into the sea'. The legend here alluded to is more fully detailed in a subsequent book.**

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* I have supplied the marks of parenthesis in this sentence, in order to show that the sense of the original has been supplemented.

† Práháyána. See p. 89, supra.

‡ All my MSS. read Śítá. See my second note at p. 120, supra.

§ Insert 'southern', dakshiña.

|| Here called, in the original, Sarva.

† The Sanskrit is rather fuller:

शब्रीशेषाकालपथ बिनिक्षानातिक्षशकरां: ||
साविविला दिवं निन्ये पापाध्यासगरामवजः ॥

** See Book IV., Chapter IV.
in this river are immediately expiated, and unprece-
dented* virtue is engendered. Its waters, offered by
sons to their ancestors, in faith, for three years, yield
to the latter rarely attainable gratification. Men of the
twice-born orders who offer sacrifice in† this river to
the lord of sacrifice, Purushottama, obtain whatever
they desire, either here or in heaven. Saints who are
purified from all soil by bathing in its waters, and
whose minds are intent on Keśava, acquire, thereby,
final liberation. This sacred stream, heard of, desired,
seen, touched,‡ bathed in, or hymned, day by day,
sanctifies all beings; and those who, even at a distance
of a hundred leagues,§ exclaim “Gangā, Gangā”, atone
for the sins committed during three previous lives.
The place whence this river proceeds, for the purifi-
cation of the three worlds, is the third division of the
celestial regions, the seat of Vishṇu.¹

¹ The situation of the source of the Ganges of heaven identi-
fies it with the milky way.

* Apūrva, 'requitatively efficacious'. For a full explanation of this
technicality, see my translation of Pandit Nehemiah Nilakaṇṭha Sāstrin's
Rational Refutation of the Hindu Philosophical Systems, pp. 149-151.
† I should say 'on'. The river-side, it seems likely, is intended.
‡ Supply 'drunk', pīta.
§ The original has 'hundreds of leagues': योजनानां शतेष्ठापि।
|| Literally, 'Bhagavat's third supreme station'. The stanza runs thus:

यत: सा पावना शाल चंद्राष्ट्रं विन्दुरपि।
समुद्रता परं ततु तृतीयं भगवत्पदम।

Note referred to at p. 261, supra.

The subjoined extracts are taken from a most interesting and valuable
paper, by Professor Whitney, entitled: On the Jyotisha Observation of
the Place of the Coheres, and the Date Derivable from it.

"The conclusion to which we seem necessarily led by the arguments

II.

18
and considerations here presented may be summed up as follows:—
First, it is impossible for us to determine, more nearly than within a
few degrees, what point upon the ecliptic is meant by any designation
of its place with reference to the asterisms which is given us by Hindu
authorities of older date than the establishment of the modern astro-
nomical system; second, we have no reason for ascribing to the ancient
Hindus any pretence to such exact knowledge, or any attempt at such
precision of statement, as should give real significance to an implied
difference of a quarter of an asterism in the location of the colures by
two different authorities; third, even if we chose to attribute intended
precision to the statement of the Jyotisha, the difficulty of the obser-
vation, and the weakness of the Hindus as practical astronomers, would
forbid us to suppose that they can have made other than a rude ap-
proximation to the true place of the solstices: and hence, finally, it is
utterly in vain for us to attempt to assign a definite date to the obser-
vation here in question; a period of a thousand years is rather too little
than too great to allow for all the enumerated sources of doubt and
error. He who declares in favour of any one of the centuries between
the eighth and the eighteenth before Christ, as the probable epoch of
the Jyotisha observation, does so at his peril, and must be prepared to
support his opinion by more pertinent arguments than have yet been
brought forward in defence of such a claim.

"The possibility that the observation which we have been discussing
may require to be yet more totally divorced from connexion with any
assignable period in Hindu literary history, as having been made else-
where than in India itself, is worth a passing reference, although it does
not require to be urged. Some recent authors have shown an unnecessary
degree of sensitiveness to any suggestion of the importation of astronomical
knowledge into India in early times. Such importation, of course, is not
to be credited as a fact, without satisfactory evidence; but it is, also, not to
be rejected as a possibility, upon insufficient à priori grounds. To Müller's
erroneous assumption (Preface, p. xxxviii.), that 'none of the sacrifices
enjoined in the Brāhmaṇas could be conceived' without 'the division of
the heavens into twenty-seven sections', I have referred elsewhere (Journ.
Am. Or. Soc., Vol. VIII., p. 74); claiming that, on the contrary, the con-
cern of the nakṣatras with these sacrifices is, for the most part, a matter
of nomenclature merely. It is true, for instance, that one cannot obey
an injunction to perform a certain sacrifice 'on the first of Chaitra',
without a system of asterisms: but the reason why such a sacrifice had
been enjoined was not that the moon was to be full fifteen days later in
the neighbourhood of Spica Virginis, rather than of some other star; the
ceremony was established for a certain new moon of spring, to which
the star only gives a name: it may, for aught we know, have been re-
ligiously observed long before the month got its present title. The
asterism Chitrá does not furnish the occasion of the sacrifice, immediately or mediatel y; it simply denominates the natural period at the beginning of which the sacrifice is to be performed. And so in other like cases. It is not, indeed, to be denied that the nakshatras have acquired a certain influence and importance of their own, as regards the seasons of sacrifice: their propitious or unpropitious character must be had in view, in regulating some of its details; but all this, like the astrological influence of the signs of the zodiac, is only the natural secondary outgrowth of an institution originally intended for other purposes. To claim to settle the vexed and difficult question of the ultimate origin of the asterismal system, possessed in common by the Hindus, the Chinese, and the Arabs, by the simple consideration of its importance to the Hindu ceremonial, is wholly futile. Biot, by similar reasoning, arrives at the confident conclusion that the system must be indigenous to China: he finds it too thoroughly interwoven with the sacred and political institutions of that country to be able to conceive of its ever having been introduced from abroad. And special students of Arab antiquity, upon the same grounds, advance the same claim in behalf of Arabia. It is, in each case, prepossession which gives to this class of considerations a controlling importance: the question of origin, if it ever finds its satisfactory settlement, must be settled by arguments of another and more legitimate character."

"

"Let me not be misunderstood as attributing to the Hindus special incapacity for astronomy, or special awkwardness in the management of their calendar. They did all that could be expected of them, with their means and their habits of mind, towards reconciling and adjusting the trying differences of solar and lunar time; and with all the success which was needful for their purposes. I am only protesting against the misconceptions of those who would ascribe to them wants and desires, and credit them with mechanical devices, in no way answering to their condition. To look for an exact observation of the place of the colures in a treatise which adopts a year of 366 days, and assumes and teaches the equable increase and decrease of the length of the day from solstice to solstice, is, obviously, in vain: to calculate a precise date from such an observation is but to repeat, in another form, the worst errors of Bailly and Bentley." Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 326—328, and 331.

Note referred to at p. 265, supra.

Bhātta Utpala, commenting on Varāhamihira's Brāhmat-saṁhitā, IX., 1—3, adduces, with other passages, those which are transcribed below.
Devala is cited as writing:

चरणार्तिक: सर्वा नागाय灼 हन्तनित्का: ||

वीरवियो मुगुमु: खुनायं दिवृक: पुरातिन: ||

That is to say, the vithis are declared to have been called, by the ancients, sons of Bhrigu.

In the ensuing stanzas, which are attributed to Kāśyapa, we have the same filiation of the vithis:

चरणार्तिक: यदा चरणा भूगतन्तुन्: ||

नागवीरिति सा ब्रह्म प्रथमा या गाविशान्त: ||

रोहिखायित्रि गजा ब्रह्मादिविषार्थवाते मुःता ||

मधवाक्यो ब्रह्माक्यो हस्तावथा गौः प्रविशिता ||

जारस्मी विशाखायकाम् बुलवाय मृगवीरिता: ||

ोषांविरिका विषुभावासाजाते तः द्रुध्ना खुता ||

Here the vithis are denominated Nāgavīrī, Gaja, Ārāvatā, Vīshabhā, Ge,Jāradgāvī, Mṛgavīthikā, Ajavīthi, and Dahanā. But Mṛgavīthi consists of Mula, &c.; and Ajavīthi, of Śravaṇa, &c. In other words, the sequence of the asterisms, so far as indicated, is that observed in the extract, given at p. 266, supra, professedly from the Vāyu-purāṇa.

Āditya is Punarvasu; Vishūnbhā, Śravaṇa; and Aja, Pūrvabhādrapada. Ἀδίτη—whence the patronymic Ἄδηται—is the presiding deity of Punavasu; Vishūn, of Śravaṇa; and Aja,—here substituted for his asterism—of Pūrvabhādrapadā.

The subjunctive question is credited to Garga:

नागवीरिति भरणो खाती नागवीरिति प्रकारिति: ||

नागवीरिति क्रिक्रिति गतीयारावता तथयभः ||

मात्रानविषयस्वाक्यं ब्रह्माविशालिति प्रकारिति: ||

अवस्थितिःस्वच्छा ब्रह्माविशालिति प्रकारिति: ||

मेराचार्यस्तु मृगाक्ष्यो खाद्याविशालिति: ||

अवजीरिति तु द्रुध्नायानास्वरंस्विचारिति खुता ||

पुराणचरी नागवीरिति गजवीरिति तुभुतार ||

हरारावी तृतीया खाद्यास्वरंस्विचारित: स्थिता: ||

आवेशी तु चतुर्था खाद्यवीरिति पवमिस्ताः खृता: ||

ि द्रुध्नायानास्वरंस्विचारिति: सत्यावेशी खाद्यवीरिति तद्यास्मि: ||

According to this, we have:

<table>
<thead>
<tr>
<th>Nāgavīthi</th>
<th>Kṛttikā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bharaṇī</td>
<td>Swātī</td>
</tr>
<tr>
<td>Gajā or Gajavīthi</td>
<td>Rohini and two other asterisms</td>
</tr>
</tbody>
</table>
Garga's order of the *vithīs* agrees with Kāśyapa's; but the constituent parts of the *vithīs*, as here detailed, differ greatly from anything before brought forward. Not to mention other peculiarities, one *vithī* contains, in this distribution, four asterisms, and another, only two.

Ahirbudhna is Uttarabhādrapadā; Paushśa, Revati; and Aświn, Aśvinī.

As Bhaṭṭa Utpala seems to intimate, it is, so far as we know, Garga's view of the *vithīs* and their component members which Varāhamihira aduces and disapproves.

As to Nāgavīthī, it is the doctrine of the *Samīsa-saṃhita* also, that it comprehends Bharuṇī, Kṛttikā, and Swātī:

यी दी नागा नाम्मा स्वातिभरुणीच्च च क्रत्तखि चैव।

And Parāśara writes, to the same effect: नागामययायवायवाचि।
For Āgneya is Kṛttikā, Yāmya, Bharuṇī; and Vāyavya, Swātī.
CHAPTER IX.

Planetary system, under the type of a Śīṣumāra or porpoise. The earth nourished by the sun. Of rain whilst the sun shines. Of rain from clouds. Rain the support of vegetation, and, thence, of animal life. Nārāyaṇa the support of all beings.

Parāśara.—The form of the mighty Hari which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars* to turn round, also; and the lunar asterisms follow in its circular path: for all the celestial luminaries are, in fact, bound to the polar star by aerial cords. The porpoise-like figure of the celestial sphere is upheld by Nārāyaṇa, who himself, in planetary radiance, is seated in its heart; † whilst the son of Uttānapāda, Dhruva, in consequence of his adoration of the lord of the world, shines in the tail of the stellar porpoise.¹ The upholder of the porpoise-shaped sphere is the sovereign of all, Janārdana. This sphere is the supporter

¹ A more particular description of this porpoise occurs farther on.

* More closely, 'the moon, sun, and other planets':

शेष अमन्थामयिति चन्द्रादिवादिभान्यहान

† The reading of all my MSS., and that followed by both the commentators, is as follows:

शिशुमाराक्षति प्रोक्तं यदूपं ज्योतिष्यं द्रिष्टि

नारायणं परं धातुमं तस्मादः स्वयं हृदिः

'The configuration of the luminaries in the heavens is defined as porpoise-shaped. Nārāyaṇa, the highest of lights, is its support; he himself being stationed in its heart.'
of Dhruva; and by Dhruva the sun is upstayed. Upon the sun depends this world, with its gods, demons, and men. In what manner (the world depends upon the sun), be attentive, and you shall hear.

During eight months of the year, the sun attracts the waters, which are the essence of (all) fluids, and then pours them upon earth, (during the other four months), as rain:¹ from rain grows corn; and by corn the whole world subsists. The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, being composed of smoke, fire, and wind (or vapour), can retain the waters with which they are charged: they are, therefore, called Abhras, because their contents are not dispersed.² When, however, they are broken to pieces

¹ Consequently, the Linga Purāṇa* observes, there is no waste of water in the universe, as it is in constant circulation:

तोयखः नाखि वै नाश्चत्रेव परिवर्तति।

² The theory of the clouds is more fully detailed in the Vāyu, Linga, and Matsya Purāṇas.† It is the same in its general tenour, but comprises additional circumstances. Clouds, according to those authorities, are of three classes: 1. Āgneya, originating from fire or heat, or, in other words, evaporation: they are charged with wind and rain, and are of various orders, amongst which are those called Jīmūta, from their supporting life;

जीसूत नाम ते मेघा तेष्यो जीवसंभवः।

2. Brahmaja, born from the breath of Brahmā: these are the clouds whence thunder and lightning proceed: and 3. Pakshaja,

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* Prior Section, Chapter LIV., 33.
† The account of the clouds in the Vāyu-purāṇa is that of which the Translator gives the substance below.
by the wind, then watery stores descend, bland, and freed from every impurity by the sweetening process of time.* The sun, Maitreya, exhales watery fluids from four sources,—seas, rivers, the earth, and living creatures.† The water that the sun has drawn up from the Ganga of the skies he quickly pours down with his rays, and without a cloud; and men who are touched by this pure rain are cleansed from the soil of sin, and never see hell: this is termed celestial ablution. That rain which falls whilst the sun is shining, and without a cloud in the sky, is the water of the heavenly Ganges, shed by the solar rays. If, however, rain falls from a bright and cloudless sky whilst the sun is in the mansion of Krittika and the other asterisms counted by odd numbers, (as the third, fifth, &c.,) the water, although that of the Ganga of the sky, is scattered by the elephants of the quarters, (not by the rays of the sun): it is only when such rain falls, and the sun is

or clouds which were, originally, the wings of the mountains, and which were cut off by Indra: these are also termed Pushkarāvartakas,‡ from their including water in their vortices: they are the largest and most formidable of all, and are those which, at the end of the Yugas and Kalpas, pour down the waters of the deluge. The shell of the egg of Brahmá, or of the universe, is formed of the primitive clouds:

ताषिकाष्ठकपाष्ठानि सर्वं मेघा: प्रकीर्तिता्: ||

* अभिष्का: प्रपत्तिवापी चायुना समुदीरिता्: ||
संकारं बालवानानि मेचियासाय निर्मिता्: ||
† सर्वस्मुद्रभीमाकुतः तथाप: प्राणिसंभव: ||
चतुष्क्षरां भगवानाद्विती सविता सुने ||
‡ Also read Pushkalavartakas,
in the even asterisms, that it is distributed by his beams.1

1 According to the Vāyu,† the water scattered by the ele-

† ग्रामेचछु च यत्वियं पतल्कोंखिम्वते द्रवः। तत्तुर्युरादिरिम्मः सर्वं समाद्रय निरखः।
Then follows, in all my MSS., including those where the text is accompanied by the two commentaries, a stanza which Professor Wilson has left untranslated:

उभयं पुख्मवर्यं नुषां पापभयापहम। नावाः मनायासलिः दिवं सहां महामुनी॥

‘Ablation of either kind in the water of the ethereal Ganges is surpassingly holy, removing the sin and the fears of men, and heavenly, great Sage.’

† ग्रामेचछु च यत्वियं पतल्कोंखिम्वते द्रवः।
कुलमेकं पुख्मवर्यं योजिरिका जलं स्नातम॥
पर्जेयो दिञ्गवाद्वेव हृतमसंहिता:॥
तुप्परवर्धं वर्धितं संभस्मितिकृतवेय॥
पुछ: परिवाहो नाम तैवं वाशुरपराशु॥
योजियो विभिर्तं भगवान्गस्माजाशंशौचग्रम॥
दिवामुल्नतत्त्रां पुखां विभास्वाति पर्यं श्वतम॥
तख्ता वितपनुं तोथं दिग्वजः पुरुषभं: करे:॥
श्रीकरं संझासुवंति वीरहर वृत्ति स श्वत॥
द्रव्यिद्वं गिरियोऽसि हृतान्वु वृत्ति स श्वत॥
उदरिन्तमवतं श्रीवान्ततस्वं च द्रविशं॥
पुष्पं नाम समाध्यांतं नगरं ततं विष्नुतम॥
तासिन्तपातं वर्षं रत्नारमस्वमवम॥
तत्तास्वद्वहो वाशुरिवेलवतं समुद्रवम॥
अनप्यातसं योगेन विक्षितानि महाग्रिमस॥
हिमवर्तमश्चित्रतेन सुखिषोष्यं ततं: परम॥
इहमेरतं ततं: वसादवरानिववृक्षयोऽ॥
मेंचाश्चायनं दैव सर्वं सतवतिकातितम॥
सुर्यं पवनु वृद्धिनां चढः समुपद्रिशं॥
धृवेश्वरितिः: सूर्याः स्वर्मिः प्रवहति॥
धृवेश्वरितिः: वायूवृद्धिः संहतवे पुजः॥
वहामिस्तुष्ठव: सूर्याः स्वतिः: कल्लेन चतमखः॥
चार्याने विष्णुवर्यं धुनेऽसमवेशिताः॥

1 According to the Vāyu,† the water scattered by the ele-
The water which the clouds shed upon earth is, in truth, the ambrosia of living beings; for it gives fertility to the plants which are the support of their existence.* By this all vegetables grow and are matured, and become the means of maintaining life. With them, again, those men who take the law for their light perform daily sacrifices, and, through them, give nourishment to the gods. And thus sacrifices, the Vedas, the four castes, with the Brahmans at their head, all the residences of the gods, all the tribes of animals, the whole world, all are supported by the rains by which food is produced. But the rain is evolved by the sun; the sun is sustained by Dhruva; and Dhruva is supported by the celestial porpoise-shaped sphere, which

phantoms of the quarters is, in summer, dew, and, in winter, snow; or the latter is brought, by the winds, from a city called Puṇḍra, which lies between the Himavat and Hemakūṭa mountains, and falls down upon the former.

In like manner, also, as heat radiates from the sun, so cold radiates from the moon:

सूर्याबुद्धि निःसर्गस मोमाच्छेन्त प्रवर्तते ।

* All my MSS. read as follows:

यन्तु मेचे: समुत्सृंद वारि तवािनां व्ह्रिन ।
पुष्पाक्रीष्ठस: सवी जीवनवायामस्त हि तत् ॥

'As to the water discharged by the clouds, regenerate one, it develops all annuals, for the behoof of living creatures: it is, indeed, nectar to existence.'

Note the affectation of archaism in चीवधय; as accusative plural.

† From the Vāyu-purāṇa; but some pages before the passage last extracted.
is one with Ṋárāyaṇa.* Ṋárāyaṇa, the primeval existent, and eternally enduring, seated in the heart of the stellar sphere, is the supporter of all beings.†

* The reading नारायणाब्रम्वः is here followed. But a common reading, and one more in harmony with the context, is नारायणायचः, 'upheld by Ṋárāyaṇa'.

† हुदि नारायणाक्ष्म शिशुमार्क यस्मिन् संक्षितः।
विभिन्नौ सर्वभूतानामादिभूतः समातमः।

'Seated in the heart of that planetary porpoise is its supporter, Ṋárāyaṇa, primeval being among all beings, sempiternal.'
CHAPTER X.

Names of the twelve Ádityas. Names of the Rishis, Gandharvas, Apsarasas, Yakshas, Uragas, and Rákshasas, who attend the chariot of the sun in each month of the year. Their respective functions.

Parásara.—Between the extreme northern and southern points, the sun has to traverse, in a year, one hundred and eighty degrees, ascending and descending. His car is presided over by divine Ádityas,* Rishis, heavenly singers and nymphs, Yakshas,† serpents, and Rákshasas‡ (one of each being placed in it in every month). The Áditya Dhátrí, the sage Pu·lastya, the Gandharva Tumburu,§ the nymph Kratu-

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3 It might be doubted whether the text meant 180 in each hemisphere, or in both; but the sense is sufficiently clear in the Váyu, &c.; and the number of Mañdalas travelled in the year is 360: the Mañdalas, 'circles' or 'degrees', being, in fact, the sun's diurnal revolutions, and their numbers corresponding with the days of the solar year; as in the Bhavishya Puráña:

शारीरिकष्ठब्रह्मविकल्पयात्रेण व हुया: !
वायुतोस्मनार्य च गण्डरव दिवसाकात्॥
'The horses of the sun travel twice 180 degrees in a year, internal and external (to the equator), in the order of the days.'

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* Strictly, 'divine beings, namely, Ádityas.'
† In the original, Gandharvas, Apsarasas, and Grámanís.
‡ The Sun's attendants are said, in the Bhágavata-puráña, V., XXI., 18, to be Rishis, Gandharvas, Apsarasas, Nágas, Grámanís, Yátudhánas, and Devas.
§ One of my MSS. gives Tumburu.

|| सारोहिष्ठावरोहिष्ठाय भानोगण्डैशे त्या हृति: ||
sthalā, * the Yaksha Rathakṛit, the serpent Vāsuki, and the Rākshasa Heti, † always reside in the sun’s car, in

* Four MSS. have Kṛitasthalā; three, Kṛitasthalī.
† The mythological figures named in this sentence are not characterized in the original, Rathakṛit excepted, who is there called a Grāmanī, i. e., Yaksha.

In the Sanskrit of our text, no uniform order is observed in registering the appellations of the Sun’s attendants during each of the twelve months; these appellations being disposed, in the main, to satisfy metrical exigencies. Professor Wilson’s arrangement of the Ādityas, &c., according to the subordination indicated above, admits of amendment; and the Professor, as I show in other notes to this chapter, would, probably, have taken a different view of some of them, had he scrutinized the commentaries more closely. The personages in question may be tabulated as follows:

<table>
<thead>
<tr>
<th>In the months</th>
<th>Ādityas</th>
<th>Rishis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Dhātri</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Kratasthalā</td>
</tr>
<tr>
<td>Mādhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Nārada</td>
<td>Punjikasthalā</td>
</tr>
<tr>
<td>Jyaishtha</td>
<td>Mitra</td>
<td>Atri</td>
<td>Hāhā</td>
<td>Menakā</td>
</tr>
<tr>
<td>Āshādha</td>
<td>Varuṇa</td>
<td>Vasishtha</td>
<td>Huhu</td>
<td>Sahajanyā</td>
</tr>
<tr>
<td>Nabhas</td>
<td>Indra</td>
<td>Angiras</td>
<td>Viśvāvasu</td>
<td>Pramlochā</td>
</tr>
<tr>
<td>Bhādrapada</td>
<td>Vivasvat</td>
<td>Bhṛigu</td>
<td>Ugrasena</td>
<td>Anumlochā</td>
</tr>
<tr>
<td>Āśwayuja</td>
<td>Pūshan</td>
<td>Gantama</td>
<td>Suruchi</td>
<td>Ghṛitāchī</td>
</tr>
<tr>
<td>Kārttika</td>
<td>Parjanya</td>
<td>Bharadvāja</td>
<td>Viśvāvasu</td>
<td>Viśvāchī</td>
</tr>
<tr>
<td>Mārgaśirsha</td>
<td>Amśu</td>
<td>Kaśyapa</td>
<td>Chitrāsenā</td>
<td>Urvasī</td>
</tr>
<tr>
<td>Pausha</td>
<td>Bhaga</td>
<td>Kratu</td>
<td>Ürṇāyu</td>
<td>Pūrvachitti</td>
</tr>
<tr>
<td>Māgha</td>
<td>Twashtṛ</td>
<td>Jamadagni</td>
<td>Dhṛitarāśtra</td>
<td>Tilottamā</td>
</tr>
<tr>
<td>Phālguna</td>
<td>Vishū</td>
<td>Viśvāmitra</td>
<td>Sūryavarchas</td>
<td>Rākhbā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In the months</th>
<th>Grāmanīs</th>
<th>Surpas</th>
<th>Rākshasas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhu</td>
<td>Rathakṛit</td>
<td>Vāsuki</td>
<td>Heti</td>
</tr>
<tr>
<td>Mādhava</td>
<td>Rathaujas</td>
<td>Kachchhanirā</td>
<td>Praheti</td>
</tr>
<tr>
<td>Jyaishtha</td>
<td>Rathaswana</td>
<td>Takshaka</td>
<td>Panrusheya</td>
</tr>
<tr>
<td>Āshādha</td>
<td>Rathachitra</td>
<td>Rambha</td>
<td>Vadhā</td>
</tr>
<tr>
<td>Nabhas</td>
<td>Prātaṅ</td>
<td>Etāpatra</td>
<td>Sarpa</td>
</tr>
<tr>
<td>Bhādrapada</td>
<td>Āpūraṅ</td>
<td>Śankhapāla</td>
<td>Vyāghra</td>
</tr>
<tr>
<td>Āśwayuja</td>
<td>Susheṇa</td>
<td>Dhananjaya</td>
<td>Vāta</td>
</tr>
<tr>
<td>Kārttika</td>
<td>Senajit</td>
<td>Airāvata</td>
<td>Apas</td>
</tr>
<tr>
<td>Mārgaśirsha</td>
<td>Tārkshya</td>
<td>Mahāpadma</td>
<td>Vidyut</td>
</tr>
<tr>
<td>Pausha</td>
<td>Arishtanemi</td>
<td>Karkofaka</td>
<td>Sphūra</td>
</tr>
<tr>
<td>Māgha</td>
<td>Ḫitajit</td>
<td>Kambala</td>
<td>Brahmāpeta</td>
</tr>
<tr>
<td>Phālguna</td>
<td>Satyajit</td>
<td>Aśwatara</td>
<td>Yajnāpeta</td>
</tr>
</tbody>
</table>
the month of Madhu or Chaitra, as its seven guardians. In (Vaisākha or) Madhava the seven are Aryaman,* Pulaha, Nārada, Punjikasthali, † Rathaujas, Kachchhanira, ‡ and Praheti. In Suchi§ (or Jyaishtha) they are Mitra, Atri, Hāhā, || Menakā, ⚫ Rathaswana, Takshaka, and Paurusheya. ** In (the month) Śukra †⁺⁻ or Āśādhā they are Varuṇa, Vasishṭha, Huhu, ☞ Sahajanyā, §§ Ra-

As to many of these names, it is no easy undertaking to determine which of the Purāṇas gives them correctly. See my note at pp. 290—293, infra.

Aṁśa is the older name, not Aṁśu; Daksha anciently held the place of Dhatī; &c. &c.

For the Ādityas, see p. 27, supra, and Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., pp. 51—140; for the Rishis, Vol. I. of this work, pp. 100—103; for the Gandharvas, pp. 75—77, supra; for the Apsarasas, pp. 75 and 80—84, supra; for the Grāmāṇīs or Yakshas, the Surpas or Serpents, and the Rākshasas, pp. 74, 75, supra.

* Corrected from "Āryamat", and again in the note at the end of this chapter. See p. 27, supra, where the Translator had "Āryaman".

† All my MSS. but one have Punjikasthali.

‡ In emendation of "Kachchanira".

§ See the note on Śukra, a little below.

|| One of my MSS. exhibits the elongated form Hāhāka.

ThemeProvider Wilson put the short form, "Menā", for which I find no authority in this place.

** Called, in the original, a Rakshas.

†⁺⁻ Jyaishtha, just above, is supplied by the Translator; his Āśādhā is in the original. Śukra, according to the Medini-kosa, designates the one and the other of these months; but I nowhere find that Suchi stands except for Āśādhā. शुचिष्वत् looks, therefore, like an error for शुक्रश्वत्. Instead of the lection शुचि, yielding 'in Śukra', some MSS. have, simply, मासि, 'in the month';—of Āśādhā, to-wit. शूचि, 'in Suchi', would suit the metre equally well.

The commentators remark on the names here discussed, but neither mention other readings, nor support, by adducing external authorities, the tenability of the text which they accept.

†⁺ Also read Huhu, Hūhā, and Huhū.

 §§ Did Kāliḍāsa invent his own mythology, or did he follow an earlier than that of the Purāṇas, in making Chitralekha wait on the Sun through
thachitra, Nága,* and Budha.† In the month Nabhas (or Śrávana) they are Indra, Angiras, Viśwávasu, Pramlochá, ‡ Srotas,§ and Elápatra (the name of both serpent and Rákshasa).|| In the month Bhádrapada they the hot season, that is to say, during Jyaishtha and Ashadha? See the Vikramavasí, Act III.

* The order of these names, in the original, is: Varuña, Vasishtha, Nága, Sahajanyá, Huhu, Budha, Rathachitra. One of my MSS. has the reading Nága; but all the rest exhibit Rambha. The Apsaras so called is appointed, below, for Pháguna; and the smaller commentary is disposed to take the view that, under the name Sahajanyá, she here serves during the first of two months. Rathachitra is, then, to be taken as the name of the Yaksha, and also as that of the serpent. The reading Nága, in preclusion of the necessity of such speculation, is, however, mentioned:

रङ्खा च सहजन्यिति पाठी फाल्नुैं वच्चमाझायभावाद्विच्चर्येः सहजन्यिति संज्ञानरिषिष्ठ तथा विशेषणाम्।। रथचित्र इति वचःसप्योरिके नाम।।

नागस सहजन्यिति पाठे नागसंबंधकः सपे:।।

In the larger commentary we read:

रङ्खा च पररा:। सहजन्यिति नामान्यरिषिष्ठ तथा एव विशेषणां फाल्नुैं वच्चमाझायभावाद्विच्चर्येः।। तदा रथचित्र इति वचःसप्योरिके नाम।।

वत्सासहजन्ये इति पाठे वत्स: सपे:।। देवतान्वृतदाहारीघनम्।। Here we have a still different serpent introduced, Vatsa.

There is, in my opinion, not much doubt that Rambha is, here, a corruption of Rambha,—a very unusual name, if compared with the familiar Rambha,—the reading of the Vayu-puráśa and Linga-puráśa. Or, if we had the reading रङ्खासहजन्ये,—which that of वत्सासहजन्ये, coupled with the fact of the common occurrence of रङ्खा सहजन्या, evinces to be altogether supposable,—we should still be entitled to Rambha, by the rule referred to, touching Vatsa, in the last paragraph. See Páúini, VI., III., 26. That neither of these very obvious suggestions presented itself to our commentators is little to their credit.

† Vadha, though occurring in but one of my MSS., is the only reading that I find in other Purânas.

‡ Five of my MSS. have, distinctly, Pramlova; but this, which I have seen elsewhere, as in MSS. of the Vayu-puráśa, seems to be only an error of the scribes.

§ The more ordinary, and preferable, reading is Srotas. But Prátalí, which also is found in MSS., is, more likely, the right name.

|| इन्द्रीति विशेषास्योँैं योः: एवाप्रसंवालापिरः।।

प्रक्षोचा च नन्वेषः सप्यांसेषि वसि:।।

Elápatra, therefore, there is no warrant for duplicating. He is the
are Vivasvat, Bhṛigu, Ugrasena, Anumlochā, * Ápuraṇa, † Śankhapāla, and Vyāghra. In the mouth of Áświna; they are Pūshan, Gautama, Suruchi, Ghrītachī, Susheṇa, Dhananjaya, and Vāta. In the month of Kārttika they are Purjanya, Bharadvāja, (another) Viswávasu, Viśvāchī, Senajit, Airávata, and Chāpa. § In (Āgrahāyaṇa or) Mārgaśīrsha they are Aṇiṣu, Kaśyapa, || Chitrasena, Urvāṣī, Tārkshya, ¶ Mahāpadma, and Vidyut. In the month of Paunsha, Bhaga, Kratu, Uṛiāyu, Pūrvachitti, ** Arīshīanemi, Karkotaka, and Sphūrja are the seven who abide in the orb of the sun, the glorious spirits who scatter light throughout the universe. In the month of Māgha the seven who are

serpent; and Sarpa—omitted in the translation—is the Rākshasa. Thus the smaller commentary: चाप्यो नाम: | * * सप्तो राहसः: | And the larger commentary: सप्तो राहसः: |

* Umlochā is the lection of two MSS.
† This is, perhaps, a corruption of Aruṇa, or of Varuṇa.
‡ The more usual designation of the month Áśwayuja, named in the original.
§ The smaller commentary is for taking Senajit twice; as the Yaksha, and as the Rākshasa. But it also notices the reading Chāpa: सैनवजज स्तवश्री बचराहसः | सैनवजजाप दति पाठः चाप्यो राहसः: | The larger commentary has these identical words, with the important difference of reading चाप्यो राहसः: ‘Apā is the Rākshasa’.

All my MSS. have, wrongly, चाप्य, ‘and also’, the reading preferred by the commentators. Had the authors of the commentaries but looked into the Parāśās which I quote in a subsequent note to this chapter, they would have seen that चाप्य is, doubtless, to give place to चाप्य: To say what I can for the commentators, it is not forbidden to suppose that both चाप्य राहसः and चाप्य राहसः; instead of अभय राहसः; may be the offspring of meddlesome transcription. ‘Apas’—an outgrowth of ap—is a rare word for ‘Water’. The Rākshasa of the month preceding Kārttika, it will be observed, is Vāta, ‘Wind’.

|| In five MSS. I find Kaśyapa. There seems to be no good reason, however, for believing that this is anything better than a clerical error.
¶ One MS. gives Tārksha. ** Called an Apāras, in the original.
in the sun are Twashtrî, Jamadagni, Dhdratarâshâra, Tilottamá, Ritajit, Kambala, and Brahmâpeta. Those who abide in the sun in the month Pâlguna are Vishnû, Viśwâmîtra, Sûryavârcha, Rambhâ, Satyajit, Aśvatara, and Yajnaâpeta.

In this manner, Maitreya, a troop of seven celestial beings, supported by the energy of Vishnû, occupies, during the several months, the orb of the sun. The sage celebrates his praise, and the Gandharva sings, and the nymph dances before him, the Râkshasa attends upon his steps, the serpent harnesses his steeds, and the Yaksha trims the reins: the (numerous pigmy sages, the) Vâlikhilyas, ever surround his chariot. The whole troop of seven, attached to the sun’s car, are the agents in the distribution of cold, heat, and rain, at their respective seasons.¹

¹ A similar enumeration of the attendants upon the sun’s car

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* Krtucjit is the name in one MS.
† Instead of the “Sûryavarchchas” of the original edition.
‡ The original mentions him as a Rakshas.

Besides the variants already specified, I have found, with several that seem quite unworthy of notice, the following, each occurring in only a single MS.: Kashânîra, for Kachchhanîra; Maitra, for Mitra; Daksha, for Hâhâ; Rathasâka and Daksha, for Rathaswanâ; Paurusha, for Paurushya; Dhana, for Budha; Âpurvâta, for Âpuraâna; Syenajit, for Se-najit; Karkafaka, for Karkofaka; Saptajit, for Satyajit.
§ In the Sanskrit, niilchardhâ, ‘night-roamers.’
|| The original, वह्निन्ति पत्तागः, is explained, in both the commentaries: वह्निन्ति वहनायूक्ततया रथं स्नाहततीययथः। स्नाहतति रथं नागम् चति शुक्रोऽः।
¶ च: क्रियते भीषेणसंयहः। Thus interpreted, in the smaller commentary: चभीषेणसंयहः। रथसंयोजनस।

** For these beings, see Vol. I., p. 98, my first foot-note, and p. 155.
occurs in the Víyu, &c. For Yakshas the generic term there employed is Grámañis; but the individuals are the same. The

* The enumeration contained in the Víyu-puráña is as follows, according to my collation of five manuscripts:

\[
\begin{align*}
\text{गन्धेरपरीभिवृभा यामणीसपरार्चस्य } & \text{।} \\
\text{वसति वै सूयम दृशी मासी क्रमेण तु } & \text{।} \\
\text{धातचय्यमा प्रस्वयम गुलचध्य वामपति } & \text{।} \\
\text{उरगोऽवामुक्षिष्ठावं संकीर्णार्थ तावुभी } & \text{।} \\
\text{तुस्पष्टार्दशीव्यं गन्धवी मायतां वरी } & \text{।} \\
\text{क्रसुक्षलार्दशीव्यं या च वै पुलिक्षणा } & \text{।} \\
\text{यामणी रथचक्षु स्त्रोत्वेष्ठिव तावुभी } & \text{।} \\
\text{वसति हंति: प्रहेतिव यातुधानावुद्रातिही } & \text{।} \\
\text{मद्यमाधवयोरिष्य गणों वसति भास्करे } & \text{।} \\
\text{वसति शैप्मीकी मासी भिन्नच वस्त्रहस्य ह } & \text{।} \\
\text{क्षियतिवेष्ठिवहस्य ताबो रथ एव च } & \text{।} \\
\text{सेनको सहजवा च गम्भरीं च हाहा ओऽह } & \text{।} \\
\text{रथचक्षु यामणी रथचक्षु तावुभी } & \text{।} \\
\text{पौर्णेषयो वधस्वेष यातुधानावुद्रातिही } & \text{।} \\
\text{वसति हंति: वै सूयं मासयो: सहिष्युद्धर्यो: } & \text{।} \\
\text{तथा: सूयं पुनस्वयम निवसति हूँ दैवता: } & \text{।} \\
\text{इवार्चिन विचार्यं बलिक्रा मूर्तिर्व च } & \text{।} \\
\text{एकापवस्त्राय संपं: शाहपालव तावुभी } & \text{।} \\
\text{विष्णुसुमसेनी क प्रातःंत्वास्त्रहस्य ह } & \text{।} \\
\text{अधोचितचि च विष्णुतात्मानोचितचि च को जम्बे } & \text{।} \\
\text{यातुधानास्त्रा संपोः बाधस्रेष्ठ तावुभी } & \text{।} \\
\text{वज्ञानामाक्षारेष गणों वसति भास्करे } & \text{।} \\
\text{शरदुः पुन: शुभा वसति सुनिद्रितवं } & \text{।} \\
\text{परज्ञानाय पुष्या च भर्दाज: संतीतम: } & \text{।} \\
\text{विष्णुस्वस्म गन्धपल्लिर्व सुभित्वरं च } & \text{।} \\
\text{विष्णुकी च घुटाची च उमे तै गुम्भज्यों } & \text{।} \\
\text{नाग एकरमस्वेष विश्वतास्त्र धर्मजयः } & \text{।} \\
\text{सेनको सुषिक्ष्यक सेनानीस्चार्मणीच ती } & \text{।} \\
\text{स्मृतो वातक्षु तावेती यातुधानावुद्राति: सहिष्यों } & \text{।} \\
\end{align*}
\]
Kúrma and Bhavishya refer the twelve Ádityas to different months:

<table>
<thead>
<tr>
<th>During</th>
<th>Ádityas</th>
<th>Íáshis</th>
<th>Gandharvas</th>
<th>Apsarases</th>
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<tbody>
<tr>
<td>Madhu and</td>
<td>Dhátři</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Kratusthálá</td>
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<td>Mádhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Náradá</td>
<td>Punjikasthálá</td>
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<td>Šukra and</td>
<td>Mítra</td>
<td>Atri</td>
<td>Íáhá</td>
<td>Menáká</td>
</tr>
<tr>
<td>Šúchi</td>
<td>Varúña</td>
<td>Vasishóha</td>
<td>Huhú</td>
<td>Sahajanyá</td>
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<tr>
<td>Nabhas and</td>
<td>Indra</td>
<td>Angiras</td>
<td>Viśávasu</td>
<td>Pramlochá</td>
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<tr>
<td>Nabhásya</td>
<td>Viśvaswat</td>
<td>Bhřígu</td>
<td>Ugrasena</td>
<td>Anumlochá</td>
</tr>
<tr>
<td>Isha and</td>
<td>Parjanya</td>
<td>Bharadwája</td>
<td>Viśávasu</td>
<td>Viśáchí</td>
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<tr>
<td>Úrja</td>
<td>Púshan</td>
<td>Gautama</td>
<td>Surabhi</td>
<td>Ghřitáchí</td>
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<td>Chitraśena</td>
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<td>Úrůyún</td>
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<td>Jamadagni</td>
<td>Dhrńtaráśhra</td>
<td>Tilottamá</td>
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<td>frosty months</td>
<td>Vishúú</td>
<td>Viśwámitra</td>
<td>Suryavarchas</td>
<td>Rambha</td>
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<td>Madhu and</td>
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<td>Heti</td>
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<td>Sankirúára</td>
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<td>Šúchi</td>
<td>Rathachitra</td>
<td>Rambha</td>
<td>Vadha</td>
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<td>Chaïtra</td>
<td>Vaišákhα</td>
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<td>Śrávaña</td>
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<td>Áśvina</td>
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<td>Vivasvat</td>
<td>Bhárapada</td>
<td>Śrávaña</td>
<td>Jyaishtha</td>
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<td>Áświna</td>
<td>Phálguna</td>
<td>Pausha</td>
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<td>Parjanya</td>
<td>Kárttika</td>
<td>Áświna</td>
<td>Śrávaña</td>
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<td>Margaśirsha</td>
<td>Ásháda</td>
<td>Ásháda</td>
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<td>Pausha</td>
<td>Bhárapada</td>
<td>Mágha</td>
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<td>Twashṭri</td>
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<td>Kárttika</td>
<td>Phálguna</td>
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<td>Vishúu</td>
<td>Phálguna</td>
<td>Pausha</td>
<td>Chaïtra.</td>
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<td>Nabhas and</td>
<td>Pratáli</td>
<td>Elápatra</td>
<td>Sarpa</td>
</tr>
<tr>
<td>Nabhasya</td>
<td>Arúña</td>
<td>Šákhapála</td>
<td>Vyághrasweta</td>
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<tr>
<td>Isha and</td>
<td></td>
<td>Airávata</td>
<td>Apas</td>
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<tr>
<td>Úrja</td>
<td></td>
<td>Dhananjaya</td>
<td>Váta</td>
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<tr>
<td>Saha and</td>
<td></td>
<td>Mahápadma</td>
<td>Vidyut</td>
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<td>Sahasya</td>
<td>Arishtánemi</td>
<td>Kárkoñaka</td>
<td>Sphúrja</td>
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<tr>
<td>The two</td>
<td>Rítajit</td>
<td>Kambala</td>
<td>Brahmapeta</td>
</tr>
<tr>
<td>frosty months</td>
<td>Satyajit</td>
<td>Áswatara</td>
<td>Yajnopeta</td>
</tr>
</tbody>
</table>

Add, where I have left blanks, Senajit and Tárkshya, senánis. Are they the chiefs of the Grámaúís?

Variants are: Tumburu, for Tumburu; Nimlochá, for Anumlochá; Úrjas, for Úrja; Śrotas, for Prátali; Ápúraña, for Arúña; Tárksha, for Tárkshya; Kratujit, for Rítajit; Sankirúa, for Sankirírá; Ap, for Aphas. In several manuscripts, moreover, there are traces of the names Rakshoña and Niśwadhátu, as against the elsewhere explicit Heti and Praheti.

The terms Yátudhána and Rákshasa are used, in the Puránas, synonymously. Anciently, however, the Yátudhána appears to have been a goblin with hoofs, and so far forth comparable with the Devil of our pious ancestors. See Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., p. 95, first foot-note.

In the Linga-puráña, Prior Section, LV., 17—65, the names of the Sun’s attendants are catalogued twice, at full length:

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<tbody>
<tr>
<td>Madhu und</td>
<td>Dhátri</td>
<td>Pulastya</td>
<td>Tumburu</td>
<td>Krítasthalá</td>
</tr>
<tr>
<td>Mádhava</td>
<td>Aryaman</td>
<td>Pulaha</td>
<td>Nárada</td>
<td>Punjikasthalá</td>
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Śukra and | Mitra | Atri | Hāhā | Menakā
Śuchi | Varuṇa | Vasishṭha | Hūhū | Sahajānyā
Nabhas and | Indra | Angiras | Viśvāvasu | Pramlochā
Nabhasya | Vivasvat | Bhṛigu | Ugrasena | Anumlochā
Isha and | Parjanya | Bharadvāja | Suruchi | Ghṛittāchī
Ūrja | Pūshan | Gautama | Parāvasu | Viśvāchī
Saha and | Aṇuśu | Kaśyapa | Chitrasena | Urvaśī
Sahasya | Bhaga | Kratu | Īrañyuk | Pūrvaçhiti
Tapas and | Twashfī | Jamadagni | Dhītarāshtra | Tilottama
Tapasya | Viśūni | Viśvāmitra | Sūryavarchas | Rambhā

--- | --- | --- | ---
Madhu and | Rathakrīt | Vāsuki | Hēti
Mādhava | Rathaujas | Kankañika | Prahēti
Śukra and | Subhāu | Takshaka | Paurushēya
Śuchi | Rathachūtra | Rambha | Vadha
Nabhas and | Varuṇa | Elāpatra | Sarpā
Nabhasya | Rathaswana | Śankhapāla | Vyāghra
Isha and | Susheṇa | Dhananjaya | Ap
Ūrja | | Airavata | Vāta
Saha and | Arishtanemi | Mahāpadma | Vidyut
Sahasya | | Karkofaka | Divākara
Tapas aud | Rathajīt | Kambala | Brahmapeta
tapas | Satyajīt | Āśwatara | Yajnopeta

Here, as before, Senajit and Tārkshya figure as senānīs.

Variants are: Tumbārū, for Tumburu; Mitrasena, for Chitrasena; Rathaḥfrīt, for Rathakrīt; Rathamitra, for Rathachūtra; Nāga, for Rambha; Irāvat, for Airāvata. In one of the two enumerations above spoken of occurs Rathaswana; in the other, Prātaḥ.

The Kurma-purāṇa—Part I, Chapter XLII, 2-16—coincides with the Linga-purāṇa, except as regards the particulars about to be specified. It gives Śukra and Kankañīka, the synonyms of Indra and Viśvāmitra: it has Aṇuśu, for Aṇuśu; Varchāvasu, for Parāvasu; Subhāuki, for Subhā; Sarpa-pungava, for Rambha; and it transposes Subhāuka and Rathachūtra, Varuṇa and Rathaswana, Senajit and Susheṇa, Dhananjaya and Airāvata. Its variants, in my MSS., are: Jayatsena, for Ugrasena; Tushťavu, for Tumburu; Prakshū, for Pramlochā; Anushū, for Anumlochā; Kankañīra and Kanganīla, for Kankañīka; Ādyā for Ap; Bāla, for Vāta.

These details—and they might be largely supplemented—were worth going into, if only to show, that, in order to arrive at even an approximation to the correct reading of a proper name met with in a Purāṇa, one cannot consult too many works of the same class, or too many copies of each work.
CHAPTER XI.

The sun distinct from, and supreme over, the attendants on his car: identical with the three Vedas and with Vishńu: his functions.

Maitreya.—You have related to me, holy preceptor, the seven classes of beings who are ever present in the solar orb, and are the causes of heat and cold.* You have, also, described to me their individual functions, sustained by the energy of Vishńu. But you have not told me the duty of the sun himself; for, if, as you say, the seven beings (in his sphere) are the causes of heat, cold, and rain, how can it be also true, (as you have before mentioned,) that rain proceeds from the sun? Or how can it be asserted that the sun rises, reaches the meridian, or sets, if these situations be the act of the collective seven?

Parásara.—I will explain to you, Maitreya, the subject of your inquiry. The sun, though identified with the seven beings† in his orb, is distinct from them, as their chief. The entire and mighty energy of Vishńu, which is called the three Vedas, or Rich, Yajus, and Sáman, is that which enlightens the world, and destroys its iniquity.: It is that, also, which, during the

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* चन्द्रतःगवानां गुष्य: समविधो रचे: ||
   मण्डले हिमतपाटे: कारण तववा सुतम् ||
† Gaña, ‘classes of beings’. And so read, instead of “beings”, above, and also below.

; चन्द्रा समगणांयिक: प्राधा बच्चनांधिको रचे: ||
   सम्या छिल: परा विष्णोच्चर्मवजः सामसंभिता ।
   सैधा चयो तपश्चं ह्रदत्तं हिमविल या: ||
continuance of things, is present as Vishńu, actively engaged in the preservation of the universe, and abiding, as the three Vedas, within the sun. The solar luminary that appears in every month is nothing else than that very supreme energy of Vishńu which is composed of the three Vedas, influencing the motions (of the planet): for the Ṛichas (the hymns of the Rigveda) shine in the morning;* the prayers of the Yajus, at noon; and the Br̥ihadrathantara† and other portions of the Sāman, in the afternoon. This triple impersonation of Vishńu, distinguished by the titles of the three Vedas, is the energy of Vishńu, which influences the positions of the sun.¹

But this triple energy of Vishńu is not limited to the sun alone; for Brahmá, Purusha (Vishńu), and Rudra

¹ This mysticism originates, in part, apparently, from a misapprehension of metaphorical texts of the Vedas,—such as संयो चत्वारिन्स सिः चित्स तपति, 'that triple knowledge (the Vedas) shines', and कक्कलपति, 'the hymns of the Rich shine'; † and, in part, from the symbolization of the light of religious truth by the light of the sun, as in the Gáyatrí. P. 250, note 2. To these are to be added the sectarian notions of the Vaishńavas.

'Just as, in the class of seven, the great sun, by virtue of its superiority, is unmatched, so stands supreme the whole or aggregated power of Vishńu, denominated Ṛich, Yajus, and Sāman. It is this same triad of Vedas that burns and destroys the sin of the world.'

The smaller commentary takes तपति, which I render 'burns', to signify, apparently, 'warms', and to be without regimen.

* Párvatī, 'forenoon'.

† That is, Rathantara qualified as br̥ihat, 'great'. See Vol. I, p. 84.

‡ These passages are quoted in the commentaries. The verb tap, as occurring in them, seems to mean 'to warm'. See my third note in the preceding page.
are, also, made up of the same triform essence. In creation, it is Brahmá, consisting of the Īṣṭ-veda; in preservation, it is Vishńu, composed of the Yajur-veda; and, in destruction, Rudra, formed of the Sáma-veda, the utterance of which is, consequently, inauspicious.¹

Thus, the energy of Vishńu, made up of the three Vedas, and derived from the property of goodness,† presides in the sun, along with the seven beings belonging to it; and, through the presence of this power, the planet shines with intense radiance, dispersing, with his beams, the darkness that spreads over the whole world: and hence the Munis praise him, the quiristers and nymphs of heaven sing and dance before him, and fierce spirits‡ and holy sages§ attend upon his path. Vishńu, in the form of his active energy, never either rises or sets, and is, at once, the sevenfold sun and distinct from it. ¶ In the same manner as a man, approaching a mirror, placed upon a stand, beholds, in it, his own image, so the energy (or reflection) of

¹ The formulae of the Sáma-veda are not to be used, along with those of the Īṣṭ and Yajus, at sacrifices in general.

‡ For a closer rendering of the last paragraph and this, see Dr. Muir’s Original Sanskrit Texts, Part III., p. 16.
† Sāttvika.
‡ Náśáchara, ‘night-rovers’. Then follows the line, left untranslated:

‘The Serpents bear him, i. e., serve his chariot; the Yakshas gather up his reins.’

§ Vālikhīya. Vide p. 289, supra, text and note **.

¶ नोदिता नास्मिता च कदाचिच्छकलां प्रहुषः

विष्णुविष्णूः पुष्पकः गणः सम्मयोः स्थयम् //
Vishnu is never disjoined (from the sun's car, which is the stand of the mirror), but remains, month by month, in the sun, (as in the mirror), which is there stationed.

The sovereign sun, O Brahman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors, and to mankind. Cherished by the Sushumnia\(^ {1}\) ray of the sun,\(^ {1}\) the moon is fed

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1 The Vayu, Linga,\(^ {†}\) and Matsya Puranas specify several of

* "According to the Nirukta, II., 6, it is one ray of the sun (that named Sushumnia) which lights up the moon; and it is with respect to that that its light is derived from the sun. The Puranas have adopted the doctrine of the Vedas." Professor Wilson's Translation of the Rigveda, Vol. I., p. 217, first foot-note.

† Prior Section, LX., 19—25:

\[\text{रवि राध्मसहस्र यत्रात्मया समुद्राह्वतम्।} \]
\[\text{तेषा श्रेष्ठः पूनः सम्र रथयो यहंनोन्यः॥} \]
\[\text{सुपुर्णः हृतिकिष्ठतिविचक्रतम् तथेव च।} \]
\[\text{विश्वद्योः पुनःवन्यः संनवम् ततः परः॥} \]
\[\text{सर्वावसुः पुनःवन्यः स्वराड्यः प्रकीर्तितः।} \]
\[\text{सुपुर्णः सूर्यराध्मसह दर्शयति रामसेवनः॥} \]
\[\text{वन्दुर्द्धाधः प्रचारोऽस्य सुपुर्णः प्रकीर्तितः।} \]
\[\text{हृतिकिष्ठ: पुर्णवार्यो ब्रजययोः प्रकीर्तितः॥} \]
\[\text{दर्शयति विचक्रतम् च राध्मसर्वध्ययते वृहसः।} \]
\[\text{विश्वद्योऽस्य च पश्चकुःक्योऽलोऽस्य स्वराड्योऽस्य:॥} \]
\[\text{संनवम् ते च रविम् च योगानित्वातः सुम।} \]
\[\text{षष्ठः सर्वावसुः राधिम् च स्योग्यतुष्टातः॥} \]
\[\text{शनियं वन्यवार्यः राधिसर्वध्ययते स्वराडः॥} \]
\[\text{एवं सूर्यमध्यिने नचवयहतारकः॥} \]

Here the seven chief rays are: Sushumnia, Harikeśa, Viśwakarman, Viśvatryarchas, Sannadhā, Sarvāvasu, and Swaraj. Variants are: Harakeśa, for Harikeśa; Sañyama, for Sannadhā; Arvāvasu, for Sarvāvasu.

The Commentator explains \[\text{दर्शयति रविम्, in ś. 3, चन्द्रहृदयम्.}\]

In my copies of the Vāyu and Matsya I have found Sushumnia alone mentioned.
(to the full, in the fortnight of its growth); and, in the fortnight of its wane, the ambrosia of its substance is perpetually drunk by the immortals, (until the last day of the half month), when the two remaining digits are drunk by the progenitors: hence these two orders of beings are nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with, for the fertilization of the grain and the nutriment of (all terrestrial) creatures; and, consequently, the sun is the source of subsistence to every class of living things,—to gods, progenitors, mankind, and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors, once a month; and those of men and other animals, daily.

the rays of the sun from amongst the many thousands which they say proceed from him. Of these, seven are principal, termed Sushumña, Harikeśa, Viśwakarma, Viśvakārya, Sampadwasu, Arvavasu, and Swarāj, supplying heat, severally, to the moon, the stars, and to Mercury, Venus, Mars, Jupiter, and Saturn.
CHAPTER XII.

Description of the moon: his chariot, horses, and course: fed by the sun: drained, periodically, of ambrosia by the progenitors and gods. The chariots and horses of the planets: kept in their orbits by aerial chains attached to Dhruva. Typical members of the planetary porpoise. Vásudeva alone real.

PARÁŚARA.—The chariot of the moon has three wheels, and is drawn by ten horses, * of the whiteness of the Jasmine, five on the right half (of the yoke), five on the left. It moves along the asterisms, divided into ranges, as before described; and, in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course.† The horses of the moon, sprung from the bosom of the waters, † drag the car

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1 So is the car, according to the Váyu: चण्यां गर्भसमुत्पन्ने रथः.

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* Their names are given in the Váyu-puráśa:

युक्तिचरणमानाध्य बुधो राजो चलो हयः।
चण्यी वामचुरुस्क्रव हंसो चोभी मृगलया॥

They are, thus, called Yayu, Chitramanas, Vṛışa, Rājīn, Bala, Váma, Turaṅya, Hamsa, Vyomin, Mīga.

† रथस्वरकृत: शीरस्कुमद्वााः चालाश्च वाजिनः।
वामस्वरकृतो चुता दश तेन चालकस्त्री॥
वीथायथायणि नुः चालाश्च ध्रुवाधरिणि वेदिनाः।
हुआनुव्रतिकमस्लिः राजो न सवितुरयथा॥

'The chariot of the Moon is three-wheeled; and ten horses, resembling the jasmine in colour, are yoked to it on the right and on the left. With that rapid car, upstayed by the pole-star, he, the Moon, travels through the asterisms, located in the vithis. The successive shortening and lengthening of the cords bound to his chariot are as in the case of the sun.'

Compare the beginning of Chapter IX., at p. 278, supra.
for a whole Kalpa, as do the coursers of the sun. The radiant sun supplies the moon,—when reduced, by the draughts of the gods, to a single Kalá,—with a single ray; and, in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters: for the gods, Maitreya, drink the nectar and ambrosia* accumulated in the moon, during half the month; and, from this being their food, they are immortal. Thirty-six thousand, three hundred, and thirty-three divinities drink the lunar ambrosia. † When two digits remain, the moon enters the orbit of the sun, ‡ and abides in the

The orb of the moon, according to the Linga, § is only concealed water:

\[ \text{घनतोयाद्राक} \text{ं तत्र मष्ठलं शशिनं:} \text{ङ्रूतम्।} \]

as that of the sun is concentrated heat:

\[ \text{घनतीजोमयं गृहे मष्ठलं भाष्करस्थं च।} \]

* सुधामृतं, i.e., according to the smaller commentary, सुधामृतमूलं मूलभेष्यं, 'amrita—a prophylactic against death—in the form of sudhá.' And this view does not clash with the fact that the food of the gods is implied, in the second half of the stanza, to be simply sudhá:

\[ \text{संवृतं चार्धेमासिनं तत्तोमस्य सुधामृतं।} \]

\[ \text{पिवङ्गिते देवा मैत्रिय सुधाहारं यत्तोंसरा:।} \]

Where named conjointly, sudhá and amrita, being alike potable, can never be so sharply distinguished as the nectar and ambrosia of Olympian gastronomy, whose ordinarily recognized consistency, however, Sappho and Alcman reverse. Amṛta is "not a solid substance, like āmṛgōṣṭha, though both words are kindred in origin." Goldstücker's Sanskrit Dictionary, p. 380. In the chapter under annotation, amṛta and sudhá are used as though they were, respectively, generic and specific.

† Literally, 'the moon', kṣaṇādīkāra.

‡ Read 'orb of the sun', sūrya-māndala. From this point, down to and including "Brahmanicide", we have a parenthesis.

§ Prior Section, LX., 7.
ray called Amá; whence the period is termed Amá-
vásyá.* In that orbit, the moon is immersed, for a
day and night, in the water;† thence it enters the
branches and shoots of the trees, and thence goes to
the sun. Consequently, any one who cuts off a branch,
or casts down a leaf, when the moon is in the trees,
(the day of its rising invisible), is guilty of Brahmani-
cide. When the remaining portion of the moon con-
sists of but a fifteenth part, the progenitors approach
it in the afternoon, and drink the last portion, that
sacred Kalá which is composed of ambrosia,‡ and con-
tained in the two digits of the form of the moon.†

* There is some indistinctness in this account, from a confusion
between the division of the moon's surface into sixteen Kalás or
phases, and its apportionment, as a receptacle of nectar, into
fifteen Kalás or digits, corresponding to the fifteen lunations, on
the fourteen of which, during the wane, the gods drink the Amrīta,
and on the fifteenth of which the Pitrís exhaust the remaining
portion. The correspondence of the two distinctions appears to
be intended by the text, which terms the remaining digit or Kalá,
composed of Amrīta, the form or superfluities of the two Kalás:

पिबन्ति दिक्कात्यारिष्टाः तथा कथा हो या ।
सुधामृतमयी पुष्या तासिन्दे: पितरो सुने ॥ §

† First, the moon remains in the water during that day and night,
namely, the day and night which constitute amánvasáya:’

ब्रम्ह तस्यात्तास्तै: पूर्वः चसाति चन्त्रम: ।
‡ Sudhámrítamaya. See my first note in the preceding page.
§ This is the reading adopted in the smaller commentary; and the
larger commentary, though not adopting it, pronounces it to be ‘clear’,
spāshtā.
Having drunk the nectar* effused by the lunar rays on the day of conjunction, the progenitors are satisfied, and remain tranquil for the ensuing month. These (progenitors or Pitrīs) are of three classes, termed

This, the commentator observes, is the fifteenth, not the sixteenth: पञ्जदशी या कला तां पितरः पिबनन्ति न तु पञ्जदशी।† The commentator on our text observes, also, that the passage is sometimes read द्वितवाकारः;† Lava meaning ‘a moment,’ ‘a short period’. The Matsya and Vāyu express the parallel passage so as to avoid all perplexity, by specifying the two Kalās as referring to time, and leaving the number of nectareous Kalās undefined:

पिबनन्ति द्विकलं कालं शिष्टाखस्य कालासु या। §

‘They, the Pitrīs, drink the remaining Kalās in two Kalās of time.’ Colonel Warren explains Kalā, or, as he writes it, Calā, in one of its acceptations, ‘the Phases of the Moon, of which the Hindus count sixteen;’ Kāla Sankalitā, p. 359. So the Bhāgavata|| terms the moon पञ्जदशकलं: पुरुषः। And the Vāyu, after noticing the exhaustion of the fifteenth portion on the day of conjunction, states the recurrence of increase or wane to take

* Sudhāmārta, as before.
† This is from the smaller commentary.
‡ Mention is also made, in the smaller commentary, of the reading द्विकलं सोमं, which occurs in two of my manuscripts, and which is followed in the larger commentary.
§ This is the reading of the Matsya-purāṇa; but I find, in the Vāyu:

पिबनन्ति द्विकलं कालं शिष्टं तस्य तु या कला।

The Linga-purāṇa, Prior Section, LVII., 15, has:

पिबनन्ति द्विकलं कालं शिष्टं तस्य कला तु या।

Precisely the same words are found in the Kūrma-purāṇa, XLIII., 37. The three Puraṇas here adduced speak of only a single nectareous kalā.

|| V., XXII., 10.
Saumyas, Barhishads, and Agnishwáttas. In this manner, the moon, with its cooling rays, nourishes the gods in the light fortnight; the Pitris, in the dark fortnight; vegetables, with the cool nectary: aqueous atoms it sheds upon them; and, through their development, it sustains men, animals, and insects; at the same time gratifying them by its radiance.

place in the sixteenth phase, at the beginning of each fortnight:

वृद्धिचयी वै पचादी पोडवां शशिनः समर्थी।

1 The Váyu and Matsya add a fourth class, the Kavyas; identifying them with the cyclic years; the Saumyas and Agnishwáttas, with the seasons; and the Barhishads, with the months.

* Corrected from “Varhishadas”.
According to Kulluká on the Laws of the Mánavas, III., 195, the Agnishwáttas were sons of Marichi; and they are so derived in the Hari-vahíka, 953, 954.
‡ Amritamaya.

§ एवं देवान्निर्मतं पैदे ज्ञापते तथा नित्यम्।
वीषधार्मान्तसै: श्रीरंपरमाण्यभि:।
वीषधीवधिनिन्यत्या मसुदश्यपुकुटकान्।
आयायायति श्रीवाहुः प्रकाश्वार्दनेन तु॥

|| The same words are found in the Linga-puráňa, Prior Section, LVI., 18.

¶ सीम्या वार्षिकदीक्षाव्रतिप्राप्तार्थातास्थित्वेव च।
कवाशैव तृते प्रोक्तः: पितरः सवे एव ते॥
संवतसङ्कृत वै कथा: पञ्चान्त्र वै दिबीः: सुताः।।
सीमास्तु चतो विषया माता वार्षिकदीक्षा।
व्रतिप्राप्तार्थवंसैव पितुसिद्धि हि वै द्विवा:॥

The last line—which is ungrammatical beyond ordinary Pauránik licence even—is, perhaps, corrupt. May not the Agnishwáttas have been identified with the fortinights?

** The passage there is nearly the same as that just cited from the Váyu-puráňa.
The chariot of the son of Chandra (Budha or Mercury) is composed of the elementary substances air and fire, and is drawn by eight bay horses, of the speed of the wind. The vast car of Šukra (Venus) is drawn by earth-born horses, is equipped with a protecting fender and a floor; armed with arrows, and decorated by a banner. The splendid car of Bhuma (Mars) is of gold, of an octagonal shape, drawn by eight horses, of a ruby red, sprung from fire. Bṛha- spati (Jupiter), in a golden car drawn by eight pale-coloured horses, travels from sign to sign in the period of a year; and the tardy-paced Sani (Saturn) moves slowly along, in a car drawn by piebald steeds. Eight black horses draw the dusky chariot of Rāhu, and, once harnessed, are attached to it for ever. On the Parvans (the nodes, or lunar and solar eclipses), Rāhu

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1 The Vāyu makes the horses ten in number, each of a different colour.††

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* According to some of my MSS., 'water and fire', वायुविद्रब्ध, instead of चायविद्रब्ध.
† Pūṣanga.
‡ Rather, 'with a quiver', sopāsanga.
§ Śanasiśchara, in the original.
|| Šabala. The horses in question are additionally described as 'ether-born', ākāśa-sahabhava.
¶ Bhṛṅgībbha, 'in colour like the black bee.'
** Substituted for Svarbhān, the name in the Sanskrit.

†† भगवस्य रष्य: श्रीमलिदर्शा सुर्यसंजितोः ||
पुष्करीसंवन्धःसौभाग्याभिमानीहरियोऽन्तः ||
चेत: पिष्क्षः सारस्त्रो वीरः पीतो विशोहृतः ||
कण्ठः हरितश्वेत प्रस्पतः पृम्प्रेतव च ||
द्रश्बिन्दोमन्दः सारस्त्रोऽहः ||
directs his course from the sun to the moon, and back again from the moon to the sun.\textsuperscript{1} The eight horses\textsuperscript{*} of the chariot of Ketu are of the dusky red\textsuperscript{†} colour of lac, or of the smoke of burning straw.

I have thus described to you, Maitreya, the chariots of the nine planets, all which are fastened to Dhruva by aerial cords. The orbs\textsuperscript; of all the planets, asterisms, and stars are attached to Dhruva, and travel, accordingly, in their proper orbits, being kept in their places by their respective bands of air.\textsuperscript{§} As many as are the stars, so many are the chains of air that secure them to Dhruva; and, as they turn round, they cause the pole-star also to revolve. In the same manner as the oil-man himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air, which are circling round a (whirling) centre.\textsuperscript{‖}

The air which is called Pravaha is so termed because

\textsuperscript{1} The Matsya, Linga, and Váyu add the circumstance of Ráhu's taking up, on these occasions, the circular shadow of the earth:

उद्भूत पार्थिवी छाया निर्भितां मण्डलाण्विण्यते ।

\textsuperscript{*} Supply the epithet 'swift as wind', váta-rávhas.

\textsuperscript{†} "Dusky red" is to render aruña.

\textsuperscript{§} So the commentaries explain the word dhishíya in this place.

\textsuperscript{‖} तैलापीडा यथा चक्कर भमनी भाषणं करिते हैं ।

नया भमनि भोनीव वाताविडिवि सर्वशः ॥

'As oil-expressers, themselves going round, cause the wheel of the oil-mill to go round, so the heavenly bodies go round, everywhere urged on by the wind.'

\textsuperscript{¶} Such is the reading of the Matsya-puráña, with which that of the Linga-puráña - Prior Section, LVII., 12— is nearly identical.
it bears along the planets, which turn round, like a disc of fire, driven by the aerial wheel. ¹

The celestial porpoise, in which Dhruva is fixed, has been mentioned: but you shall hear its constituent parts in more detail; as it is of great efficacy. * For the view of it at night expiates whatever sin has been committed during the day; and those who behold it live as many years as there are stars in it, in the sky, or even more. Uttánapáda is to be considered as its upper jaw; Sacrifice, as its lower. Dharma is situated on its brow; † Náráyaña, in its heart. The Aświns are its two fore feet; and Varuña and Aryaman,‡ its two hinder legs. § Saṃvatsara is its sexual organ; Mitra, its organ of excretion. || Agni, Mahendra, Kaśyapa, and Dhruva, in succession, are placed in its tail; which four stars in this constellation never set. ²

¹ The different bands of air attached to Dhruva are, according to the commentator, varieties of the Pravaha wind. But the Kúrma and Linga enumerate seven principal winds which perform this function, of which the Pravaha is one.

² The four last are, therefore, stars in the circle of perpetual apparition. One of these is the pole-star; and in Kaśyapa we have a verbal affinity to Cassiopeia. The Śiśumára, or porpoise, is rather a singular symbol for the celestial sphere; but it is not more preposterous than many of the constellations of classical

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* In my MSS. there is nothing answering to the words “as it is of great efficacy”.
† Mūrdham, ‘head’.
‡ Corrected from “Áryamat”.
§ Sakti.
|| Apána.
I have now described to you the disposition of the

fiction. The component parts of it are much more fully detailed in the Bhāgavata, * whence it has been translated by Sir William

* V., XXIII. In preference to Sir William Jones's translation, I transcribe that of Burnouf:

"Cùka dit: Treize cent mille Yodjanas au-delà est le lieu qu'on nomme la demeure suprême de Vichûn, où le grand serviteur de Bhaqavat, Dhruva, fils d'Uttanapâda, honoré par Agni, Indra, le Pradjapati Kaçyapa et Dharma, associés tous pour une durée pareille et marchant autour de lui avec respect en la laissant à leur droite, résé encore aujourd'hui, pour tout le temps du Kalpa, terme de son existence; sa grandeur a été décrite dans ce poème.

"Placé par le Seigneur comme le poteau solide, autour duquel les troupes des astres, planètes et Nakchatras, tournent entraînées par le Temps divin dont l'ail ne se ferme jamais et dont la course est insensible, il resplendit éternellement; comme les beaux marchant autour du poteau de l'aire auquel ils sont attachés, les astres parcourent, chacun suivant leur position, les degrés du cercle [céleste], pendant l'espace de temps que forment les trois divisions du jour.

"C'est ainsi que les troupes des astres, planètes et autres, attachées par un lien intérieur et extérieur au cercle du Temps, tournent jusqu'à la fin du Kalpa, poussées par le vent, autour de Dhruva auquel elles sont suspendues. De même que les nuages et les oiseaux se meuvent dans le ciel, ceux-là par l'action du vent, ceux-ci sous la direction de leurs œuvres, ainsi les astres, soutenus par l'union de la Nature et de l'Esprit, et suivant la voie tracée par leurs œuvres, ne tombent pas sur la terre.

"Quelques-uns décrivent cette armée des astres sous la figure de Çiçumãra (la Tortue), symbole sous lequel on se représente par la méditation du Yôga le bienheureux Vâsudêva.

"À l'extrémité de la queue de cet animal, dont la tête se dirige vers le sud et dont le corps est courbé en forme d'anneau, est placé Dhruva; le long de sa queue sont le Pradjapati, Agni, Indra, Dharma, et à la racine, Dhâtri et Vîdhâtî; sur ses reins sont les sept Rîchis. Sur le côté droit de son corps, ainsi courbé vers le sud, on place les Nakchatras qui se trouvent sur la route septentrionale [du soleil], et sur le côté gauche, ceux de la route méridionale; de sorte que les deux côtés de la Tortue, dont le corps a la forme d'un anneau, sont composés d'un nombre
earth and of the stars;* of the insular zones, with their oceans and mountains, their Varshas (or regions),†

Jones. Asiatic Researches, Vol. II., pp. 402, 403. The Bhāga-
vata, however, mystifies the description, and says it is nothing more than the Dhāraṇā or symbol by which Vishnū, identified with the starry firmament, is to be impressed upon the mind, in meditation. The account of the planetary system is, as usual, fullest in the Vāyu, with which the Linga und Matsya nearly
egal de parties; sur son dos est Adjavithi, et de son ventre sort le Gange
céleste.

"Les Nakchatras Punarvasu et Puchya sont sur ses flancs, l’un à droite, l’autre à gauche; Ardrā et Ācīchā sont sur les deux pieds de derrière, l’un à droite, l’autre à gauche; Abhidjit et Uttarāchādhā sont l’un dans la naine droite, l’autre dans la gauche; Čravaṇā et Pūrvāchā-
dhā sont l’un dans l’œil droit, l’autre dans l’œil gauche; Dhanichḍhā et Māla, l’un dans l’oreille droite, l’autre dans la gauche. Les huit Nakchatras du sud, en commençant par Magha, doivent être placés sur les côtes de gauche, et de même Mrigaśīrcha et les sept autres constel-
lations du nord doivent être placées dans le sens contraire, sur celles de droite; enfin Ṭatabhichā et Djiyēchḍhā sont sur l’épaule droite et sur l’épaule gauche.

"Agastya est dans la mâchoire supérieure, Yama dans celle de des-
sous, Angāraka dans la bouche, la planète à la marche lente dans l’anus, Bīhaspati sur le dessus du col, le soleil dans la poitrine, Nārāyaṇa dans le cœur, la lune dans le Manas, Ucana dans le nombriel, les deux Ācīn dans les mamelles, Budha dans le souffle inspiré et expiré, Rāhu (l’éclipse) dans la gorge, les Kōtas (les météores) dans tous les membres, et la totalité des êtoiles dans les poils.

"Que l’homme chaque jour, au Sandhyā, contemplant, attentif et si-
lencieux, cette forme du bienheureux Vichnū, qui se compose de toutes les Divinités, l’honore avec cette prière: ‘Adressons notre adoration au monde des astres, qui est la marche du Temps, qui est le souverain des Dieux, qui est Mahāpurṇa.’ Celui qui honorerait ainsi, ou qui se rap-
pellera trois fois les trois parties du Temps, qui embrasse les planètes, les constellations, les étoiles, qui est le plus élevé des Dieux et qui en-
lève les pêchés de ceux qui récitent ce Mantra, verrà bien vite disparaître les fantes qu’il aurait pu commettre pendant ce temps."

* Jyotis, ‘heavenly luminaries.’
† The original adds ‘rivers’, nadi.
and their inhabitants. Their nature has, also, been explained; but it may be briefly recapitulated.

From the waters, which are the body of Vishńu, was produced the lotos-shaped earth, with its seas and mountains. The stars* are Vishńu; the worlds are Vishńu; forests, mountains, regions,† rivers, oceans, are Vishńu: he is all that is, all that is not. He, the lord, is identical with knowledge, through which he is all forms, but is not a substance.‡ You must conceive, therefore, mountains, oceans, and all the diversities of earth and the rest, are the illusions of the apprehension. When knowledge is pure, real, universal, independent of works, and exempt from defect, then the varieties of substance, which are the fruit of the tree of desire, cease to exist in matter.§ For what is substance?

agree. The Bhavishya is nearly, also, the same. They all contain many passages common to them and to our text. In the Agni, Padma, Kūrma, Brahma, Garuḍa, and Vāmana, descriptions occur which enter into less detail than the Vishńu, and often use its

* Jyotis, as just above.
† Diś.
‡ Vastubhūta.
§ यदा तु गृह्वग निजकृपि सर्वं
बर्भवे छाणमपाददोषस्।
तदा हि संकल्पतरोऽवलम्बीः परिच्छेदः॥

‘When, on the perishing of emancipation-impeding works, the whole universe presents itself to us as absolute, and in its proper character, and when, consequently, our knowledge is freed from every illusional and other defect, then, indeed, the distinctions between objects—the fruitage of the tree of phantasy—are seen in objects no longer.’
Where is the thing that is devoid of beginning, middle, and end, of one uniform nature? How can reality be predicated of that which is subject to change, and re-assumes no more its original character? Earth is fabricated into a jar; the jar is divided into two halves; the halves are broken to pieces; the pieces become dust; the dust becomes atoms. Say, is this reality, though it be so understood by man, whose self-knowledge is impeded by his own acts? Hence, Brahman, except discriminative knowledge, there is nothing, anywhere, or at any time, that is real. Such knowledge is but one, although it appear manifold, as diversified by the various consequences of our own acts. Knowledge, perfect, pure, free from pain; and detaching the affections from all that causes affliction; knowledge, single and eternal—is the supreme Vāsudeva, besides whom there is nothing. The truth has been, thus, communicated to you by me; that knowledge which is truth; from which all that differs is false. That information, however, which is of a temporal and worldly nature has, also, been imparted to you. The sacrifice, the victim, the fire, the priests, the acid juice, the gods, the desire for heaven, the path pursued by acts of devotion and the rest, and the worlds that are their consequences, have been displayed to you. In

words, or passages found in other Purāṇas. Many intimations of a similar system occur in the Vedas; but whether the whole is to be found in those works is yet to be ascertained. It must not be considered as a correct representation of the philosophical astronomy of the Hindus, being mixed up with, and deformed by, mythological and symbolical fiction.
that universe which I have described, he for ever migrates who is subject to the influence of works; but he who knows Vásudeva to be eternal, immutable, and of one unchanging, universal form, may continue to perform them;¹ as, thereby, he enters into the deity.*

*¹ Only, however, as far as they are intended to propitiate Vishńu, and not for any other purpose.

* Literally, Vásudeva.

In the original of the last paragraph of this chapter, there are many expressions of which a different view may be taken from that of the Translator.
CHAPTER XIII.

Legend of Bharata. Bharata abdicates his throne and becomes an ascetic: cherishes a fawn, and becomes so much attached to it, as to neglect his devotions: he dies: his successive births: works in the fields, and is pressed, as a palankin-bearer, for the Raja of Sauvira: rebuked for his awkwardness: his reply: dialogue between him and the king.

MAITREYA.—Reverend sir,¹ all that I asked of you has been thoroughly explained; namely, the situation of the earth, oceans, mountains, rivers, and planetary bodies; the system of the three worlds, of which Vishnu is the stay. The great end of life has, also, been expounded by you, and the preeminence of holy knowledge.² It now remains that you fulfil the promise you made, (some time since),² of relating to me the story of king Bharata, and how it happened, that a monarch like him, residing constantly at (the sacred place) Śálagráma, and engaged in devotion, with his mind ever applied to Vásudeva, should have failed,

¹ One copy addresses Parásara, Bhagavan sarvabhútesa, 'Sacred sovereign, lord of all creatures;' rather an unusual title for a sage, even though an inspired one. The other two copies begin, Samyag ákhyátam, 'All has been thoroughly explained.'
² See page 106, supra.

* परमार्थस्य ते प्रोक्ति यथा ज्ञान प्रधानः ।
'And the supreme object of human thought has been explained by thee, just as divine knowledge, preeminently.'

The commentators twist 'divine knowledge, preeminently' into 'preeminent divine knowledge'. But this seems contrary to any natural interpretation of the text.
through the sanctity of the shrine, and the efficacy of his abstractions, to obtain final emancipation; how it was that he was born again as a Brahman;* and what was done by the magnanimous Bharata in that capacity: all this it is fit that you inform me.

**Paráśara.**——The illustrious monarch of the earth resided, Maitreya, for a considerable period, at Šálagráma, his thoughts being wholly dedicated to god, and his conduct distinguished by kindness and every virtue, until he had effected, in the highest degree, the entire control over his mind.† The Raja was ever repeating the names Yajneśa, Achyuta, Govinda, Mádhava, Ananta, Keśava, Kríshna, Vishńu, Hríshíkeśa: nothing else did he utter, even in his dreams; nor upon anything but those names, and their import, did he ever meditate. He accepted fuel, flowers, and holy grass, for the worship of the deity, but performed no other religious rites, being engrossed by disinterested, abstract devotion.

On one occasion, he went to the Mahánadí,¹ for the

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¹ The Mahánadí; is, properly, a river in Orissa: but the name is applicable to any great stream; and its connexion with Šálagráma Tirtha makes it probable that it is intended for the Gaṇḍakí or Gaṇḍaka,§ in which the Šálagráma or Ammonite is most abundantly found. It may be here noticed, that Šálagráma is named amongst the Tirthas in the Mahábhárata: see p. 102, n. 3.

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* पुष्पदेशमभाविन जायतत्र सदा हरिम
कर्म तु नामवन्नेत्रित्वर्तमानम् तिर्थम्: पुनः:॥
† अहिंसादिर्द्विष्टिः गुष्णेषु गुष्णानं वरः:॥
चरवाप परमां काश्रं मनस्माषा पंचमे॥
† For the Mahánadá, see my seventh note at p. 154, supra.
§ Vide p. 146, supra.
purpose of ablution. He bathed there, and performed the ceremonies usual after bathing. Whilst thus occupied, there came to the same place a doe big with young, who had come out of the forest to drink of the stream. Whilst quenching her thirst, there was heard, on a sudden, the loud and fearful roaring of a lion; on which the doe, being excessively alarmed, jumped out of the water upon the bank. In consequence of this great leap, her fawn was suddenly brought forth, and fell into the river; and the king, seeing it carried away by the current, caught hold of the young animal, and saved it from being drowned. The injury received by the deer, by her violent exertion, proved fatal; and she lay down, and died; which being observed by the royal ascetic, he took the fawn (in his arms), and returned, with it, to his hermitage. There he fed it and tended it, every day; and it threw and grew up under his care. It frolicked about the cell, and grazed upon the grass in its vicinity; and, whenever it strayed to a distance, and was alarmed at a wild beast, it ran back thither for safety. Every morning it sallied forth from home, and every evening returned to the thatched shelter of the leafy bower of Bharata.

Whilst the deer was, thus, the inmate of his hermitage, the mind of the king was ever anxious about the animal, now wandering away, and now returning to his side; and he was unable to think of anything else.* He had relinquished his kingdom, his children, all his friends, and now indulged in selfish affection for a

* तथा तज्ज्वत्रूणं दूरसमीपपरिवर्तति ||
ब्राह्मिशितं समासेतं न यथावन्यतो द्विज ||
fawn. When absent for a longer time than ordinary, he would fancy that it had been carried off by wolves, devoured by a tiger, or slain by a lion. "The earth," he would exclaim, "is embrowned by the impressions of its hoofs. What has become of the young deer, that was born for my delight? How happy I should be, if he had returned from the thicket, and I felt his budding antlers rubbing against my arm. These tufts of sacred grass, of which the heads have been nibbled by his new teeth, look like pious lads chanting the Sáma-veda."1* Thus the Muni meditated, whenever the deer was long absent from him; and contemplated him with a countenance animated with pleasure, as he stood by his side. His abstraction† was interrupted; the spirit of the king being engrossed by the fawn, even though he had abandoned family, wealth, and dominion. The firmness of the prince's mind became unsteady, and wandered with the wanderings of the young deer. In the course of time, the king became subject to its influence. He died, watched by the deer, with tears in its eyes, like a son mourning for his father; and he himself, as he expired, cast his eyes upon the animal, and thought of nothing else, being wholly occupied with one idea.

1 The applicability of this simile is not explained by the commentator. It refers, possibly, to the cropped or shaven heads of the religious students.

* एते बुभंश्वास्कृतम् दशनैरचिरोर्तिः: I
कुशः काशा विराजले चटवः सामगा इव II
† Samādhi.
In consequence of this predominant feeling at such a season, he was born again, in the Jambúmárga forest, as a deer, with the faculty of recollecting his former life; which recollection inspiring a distaste for the world, he left his mother, and again repaired to (the holy place) Śálagráma. Subsisting there, upon dry grass and leaves, he atoned for the acts which had led to his being born in such a condition; and, upon his death, he was next born as a Brahman, still retaining the memory of his prior existence. He was born in a pious and eminent family of ascetics, who were rigid observers of devotional rites. Possessed of all true wisdom, and acquainted with the essence of all sacred writings, he beheld soul as contradistinguished from matter (Prakrīti). Imbued with knowledge of self, he beheld the gods and all other beings as, in reality, the same. It did not happen to him to undergo investiture with the Brahmatical thread, nor to read the Vedas with a spiritual preceptor, nor to perform ceremonies, nor to study the scriptures. Whenever spoken to, he replied incoherently, and in ungrammatical and unpolished speech. His person was un-

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1 According to the Bhágavata, Jambúmárga is the Kálanjara mountain or Kalanjhar in Bundelkhand.

*Para, ‘supreme over.’

† न पपाठ गुद्धमोहास ज्ञातोपनयनः वृत्तिः।
न दद्ध्यं च कर्मार्थिः शास्त्रार्थिः अवृत्तेः न च च॥

‘Though he had received investiture, he did not read the śruti enounced by his spiritual teacher’, &c.

: उक्ता पि बक्षः किंचिच्चिंववाक्समभावत ।
तद्यःसंख्यारुपेऽग्रामभायोक्तिसंबंधत:॥

[The footnote indicates that the text is referring to a verse from the Bhágavata, emphasizing the lack of spiritual guidance and education in the character’s life.]
clean; and he was clad in dirty garments. Saliva dribbled from his mouth; and he was treated with contempt by all the people. Regard for the consideration of the world is fatal to the success of devotion. The ascetic who is despised of men attains the end of his abstractions. Let, therefore, a holy man pursue the path of the righteous, without murmuring, and, though men contemn him, avoid association with mankind.*

This, the counsel of Hiranyagarbha,¹ did the Brahman call to mind, and, hence, assumed the appearance of a crazy idiot, in the eyes of the world. His food was raw pulse, potherbs, wild fruit, and grains of corn. Whatever came in his way he ate, as part of a necessary but temporary infliction.²† Upon his father's death, he was set to work, in the fields, by his brothers and his nephews, and fed, by them, with vile food; and, as he was firm and stout of make, and a simpleton

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¹ Hiranyagarbha or Brahmac is named, here, instead of the Yoga doctrine, which is, sometimes, ascribed to him as its author.
² As a Kálasamiyama (कालसंयम), a state of suffering or mortification lasting only for a season; † or, in other words, bodily existence: the body being contemplated as a sore, for which food is the unguent; drink, the lotion; and dress, the bandage. §

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* जना यथावक्ष्ये यजीये मने संगति ||
† त्यथाप्रभुति सुवह तदन्ते कालसंयमम ||

'Whatever he obtains—and it is very much—he eats, to wile away the time.'

† For the meaning of कालसंयम, see my last note. Both the commentaries define the term by कालबांधकमार्ग; and the smaller commentary proposes, as an alternative explanation, कालनिःशक्ति, 'without observance of proper times.'

§ The latter part of this note is from the commentaries.
in (outward) act., he was the slave of every one that chose to employ him, receiving sustenance alone for his hire.*

The head-servant† of the king of Sauvīra, looking upon him as an indolent, untaught Brahman, thought him a fit person to work without pay (and took him into his master’s service, to assist in carrying the palankin).

The king, having ascended his litter, on one occasion, was proceeding to the hermitage of Kapila, on the banks of the Ikshumati river,¹ to consult the sage,—to whom the virtues leading to liberation were known,—what was most desirable in a world abounding with care and sorrow. Amongst those who, by order of his head-servant, had been compelled gratuitously to carry the litter, was the Brahman, who had been equally pressed into this duty, and who, endowed with the only universal knowledge, and remembering his former existence, bore the burthen as the means of expiating the faults for which he was desirous to atone. Fixing his eyes upon the pole, he went tardily along, whilst the other bearers moved with alacrity; and the king, feeling the litter carried unevenly, called out: “Ho, bearers! What is this? Keep equal pace together.” Still it proceeded unesteadily; and the Raja again exclaimed: “What is this? How irregularly are you

¹ A river in the north of India.†

* सर्वकोशीयकारणाद्वृत्तिवेवतं: II
† Kshattī.
‡ See my first note in p. 155, supra.
going!" When this had repeatedly occurred, the palankin-bearers at last replied to the king: "It is this man, who lags in his pace." "How is this?" said the prince to the Brahman. "Are you weary? You have carried your burthen but a little way. Are you unable to bear fatigue? And yet you look robust." The Brahman answered and said: "It is not I who am robust; nor is it by me that your palankin is carried. I am not wearied, prince; nor am I incapable of fatigue."

The king replied: "I clearly see that you are stout, and that the palankin is borne by you; and the carriage of a burthen is wearisome to all persons." "First tell me," said the Brahman, "what it is of me that you have clearly seen;\(^1\) and then you may distinguish my properties as strong or weak. The assertion that you behold the palankin borne by me, or placed on me, is untrue. Listen, prince, to what I have to remark. The place of both the feet is the ground; the legs are supported by the feet; the thighs rest upon the legs; and the belly reposes on the thighs; the chest is supported by the belly; and the arms and shoulders are propped up by the chest: the palankin is borne upon the shoulders; and how can it be considered as my burthen? This body which is seated in the palankin is defined as Thou. Thence, what is, elsewhere, called This is, here, distinguished as I and Thou. I, and thou, and others are constructed of the elements; and the elements, following the stream of qualities, assume a bodily shape; but qualities, such as goodness and the rest,

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1 That is: "What have you discerned of me, my body, life, or soul?"
are dependent upon acts; and acts, accumulated in ignorance, influence the condition of all beings. The pure, imperishable soul, tranquil, void of qualities, preeminent over nature (Prakṛiti), is one, without increase or diminution, in all bodies. But, if it be equally exempt from increase or diminution, then with what propriety can you say to me, 'I see that thou art robust?' If the palankin rests on the shoulders, and they on the body, the body on the feet, and the feet on the earth, then is the burthen borne as much by you as by me. When the nature of men is different, either in its essence or its cause, then may it be said that fatigue is to be undergone by me. That which is the substance of the palankin is the substance of you, and me, and

1 The condition—that is, the personal individuality—of any one is the consequence of his acts; but the same living principle animates him, which is common to all living things.

2 The body is not the individual; therefore, it is not the individual, but the body, or, eventually, the earth, which bears the burthen.

Since this litter, which rests on the shoulders, nevertheless rests on the earth, the feet, the legs, the hips, the thighs, and the belly, also, therefore the burthen is the same for me and for thee. In the same manner, the burthen that comes from the litter is the same to other beings, also, besides thee and me; and not only this burthen, but likewise that which comes from mountains, trees, and houses, or even that which comes from the earth.'

The Translator omitted to English the second of these two stanzas.
all others; being an aggregate of elements aggregated by individuality.” *

Having thus spoken, the Brahman was silent, and went on bearing the palankin. But the king leaped out of it, and hastened to prostrate himself at his feet, saying: “Have compassion on me, Brahman, and cast aside the palankin; and tell me who thou art, thus disguised under the appearance of a fool.” † The Brahman answered and said: “Hear me, Raja. Who I am it is not possible to say: arrival at any place is for the sake of fruition; and enjoyment of pleasure, or endurance of pain, is the cause of the production of the body. A living being assumes a corporeal form, to reap the results of virtue or vice. The universal cause of all living creatures is virtue or vice. Why, therefore, inquire the cause (of my being the person I appear).” The king said: “Undoubtedly, virtue and vice are the causes of all existent effects; and migration into several bodies is for the purpose of receiving their consequences: but, with respect to what you have asserted, that it is not possible for you to tell me who you are, that is a matter which I am desirous to hear explained. How

† All my MSS. here give this stanza, omitted in the translation:

‘Who thou art, what is thy purpose, and what is the cause of thy coming,—let all this, Sage, be told, by thee, to me, desirous to hear it.’ The two commentaries agree in explaining nimitra and karaṇa by pratyogana and hetu.
can it be impossible, Brahman, for any one to declare himself to be that which he is? There can be no detriment to one's-self from applying to it the word I." The Brahman said: "It is true that there is no wrong done to that which is one's-self, by the application, to it, of the word I; but the term is characteristic of error, of conceiving that to be the self (or soul) which is not self or soul. The tongue articulates the word I, aided by the lips, the teeth, and the palate; and these are the origin of the expression, as they are the causes of the production of speech. If, by these instruments, speech is able to utter the word I, it is, nevertheless, improper to assert that speech itself is I. The body of a man, characterized by hands, feet, and the like, is made up of various parts. To which of these can I properly apply the denomination I? If another being is different, specifically, from me, most excellent monarch, then it may be said that this is I, that is the other: but, when one only soul is dispersed in all bodies, it is, then, idle to say Who are you? Who am I? Thou art a king; this is a palankin; these are the bearers; these, the running footmen; this is thy retinue. Yet it is untrue that all these are said to be thine. The palankin on which thou sittest is made of timber derived from a tree. What, then? Is it denominated either timber or a tree? People do not say that the king is perched upon a tree, nor that he is seated upon a piece of wood, when you have mounted your palankin. The vehicle is an assemblage of pieces of timber.

1 That is, speech, or any or all of the faculties or senses, is not soul.
artificially joined together. Judge, prince, for yourself, in what the palankin differs, really, from the wood. Again, contemplate the sticks of the umbrella in their separate state. Where, then, is the umbrella? Apply this reasoning to thee and to me.¹ A man, a woman, a cow, a goat, a horse, an elephant, a bird, a tree, are names assigned to various bodies, which are the consequences of acts. Man² is neither a god, nor a man, nor a brute, nor a tree: these are mere varieties of shape, the effects of acts. The thing which, in the world, is called a king, the servant of a king, or by any other appellation, is not a reality; it is the creature of our imaginations: for what is there, in the world that is subject to vicissitude, that does not, in the course of time, go by different names? Thou art called the monarch of the world, the son of thy father, the enemy of thy foes, the husband of thy wife, the father of thy children. What shall I denominate thee? How art thou situated? Art thou the head, or the belly? Or are they thine? Art thou the feet? Or do they belong

¹ The aggregate limbs and senses no more constitute the individual than the accidental combination of certain pieces of wood makes the fabric anything else than wood: in like manner as the machine is, still, timber, so the body is, still, mere elementary matter. Again, the senses and limbs, considered separately, no more constitute the man than each individual stick constitutes the umbrella. Whether separate or conjoined, therefore, the parts of the body are mere matter; and, as matter does not make up man, they do not constitute an individual.

² The term, in this and the preceding clause, is Puniis; here used generically, there, specifically.
to thee? Thou art, O king, distinct, in thy nature, from all thy members! Now, then, rightly understanding the question, think who I am, and how it is possible for me, after the truth is ascertained (of the identity of all), to recognize any distinction, or to speak of my own individuality by the expression I."
CHAPTER XIV.

Dialogue continued. Bharata expounds the nature of existence, the end of life, and the identification of individual with universal spirit.

Parāśara.—Having heard these remarks, full of profound truth, the king was highly pleased with the Brahman, and respectfully thus addressed him: "What you have said is, no doubt, the truth; but, in listening to it, my mind is much disturbed. You have shown that to be discriminative wisdom which exists in all creatures, and which is the great principle that is distinct from plastic nature;* but the assertions—'I do not bear the palankin', 'The palankin does not rest upon me', 'The body, by which the vehicle is conveyed, is different from me', 'The conditions of elementary beings are influenced by acts, through the influence of the qualities, and the qualities are the principles of action';—what sort of positions are these? Upon these doctrines entering into my ears, my mind, which is anxious to investigate the truth, is lost in perplexity. It was my purpose, illustrious sage, to have gone to Kapila Rishi, to inquire of him what, in this life, was the most desirable object; but, now that I have heard from you such words, my mind turns to you, to become acquainted with the great end of life. The Rishi Kapila is a portion of the mighty and universal Vishnu, who has come down upon earth to dissipate delusion; and, surely, it is he who, in kindness to me, has thus mani-

* "Plastic nature" here renders pratīti.
fested himself to me, in all that you have said. To me, thus suppliant, then, explain what is the best (of all things); for thou art an ocean overflowing with the waters of (divine) wisdom." The Brahman replied to the king: "You, again, ask me what is the best of all things, not what is the great end of life:¹ but there are many things which are considered best, as well as those which are the great ends (or truths) of life.* To him who, by the worship of the gods, seeks for wealth, prosperity, children, or dominion, each of these is, respectively, best. Best is the rite, or sacrifice, that is rewarded with heavenly pleasures. Best is that which yields the best recompense, although it be not solicited. Self-contemplation, ever practised by devout ascetics, is, to them, the best. But best of all is the identification of soul with the supreme spirit. Hundreds and thousands of conditions may be called the best; but these are not the great and true ends of life. Hear what those are. Wealth cannot be the true end of life; for it may be relinquished through virtue, and its characteristic property is expenditure for the gratification of

¹ You ask what is Śreyas (श्रेयस्), not what is Paramārtha (परमार्थ). The first means, literally, 'best', 'most excellent', and is here used to denote temporary and special objects, or sources of happiness, as wealth, posterity, power, &c.; the latter is the one great object or end of life, true wisdom or truth, knowledge of the real and universal nature of soul.

* भुवः पुक्षसिः किं श्रेयः परमार्थः न पुक्षसिः।
श्रेयासिः परमार्थानि ब्रह्मात्मा च भूपते॥
desire.* If a son were final truth, that would be equally applicable to a different source; for the son that is, to one, the great end of life, becomes the father of another. Final or supreme truth, therefore, would not exist in this world; as, in all these cases, those objects which are so denominated are the effects of causes, and, consequently, are not finite. If the acquisition of sovereignty were designated by the character of being the great end of all, then finite ends would sometimes be, and sometimes cease to be. If you suppose that the objects to be effected by sacrificial rites, performed according to the rules of the Rik, Yajur, and Sáma Vedas, be the great end of life, attend to what I have to say. Any effect which is produced through the causality of earth partakes of the character of its origin, and consists, itself, of clay: so, any act performed by perishable agents, such as fuel, clarified butter, and Kuśa grass, must, itself, be of but temporary efficacy. The great end of life (or truth) is considered, by the wise, to be eternal: but it would be transient, if it were accomplished through transitory things. If you imagine that this great truth is the performance of religious acts, from which no recompense is sought, it is not so: for such acts are the means of obtaining liber-

* अयांत्रिकमनेकानि शतशृवेच सहस्रमः।
सत्वच परमार्थस्तु न लिते गुणाय च मे॥
धर्माय खन्ते विकु तु परमाधिगत्रेण चवि ।
वायव्य व्रत्ये क्षत्रात्मक्राण्यमुपदेतः॥

The Sanskrit scholar will perceive that the translation of these stanzas is not very strict. Many passages somewhat similarly rendered have been passed by, unannotated, in the last fifty pages of this volume.
ation; and truth is (the end,) not the means. Meditation on self, again, is said to be for the sake of supreme truth: but the object of this is, to establish distinctions (between soul and body); and the great truth of all is without distinctions. Union of self with supreme spirit is said to be the great end of all: but this is false; for one substance cannot become, substantially, another.\footnote{But this is to be understood as applying to the doctrines which distinguish between the vital spirit (Jīvatma) and the supreme spirit (Paramātman), the doctrine of the Yoga. It is here argued, that it is absurd to talk of effecting a union between the soul of man and supreme soul; for, if they are distinct, essentially, they cannot combine; if they are already one and the same, it is nonsense to talk of accomplishing their union. The great end of life or truth is not to effect the union of two things, or two parts of one thing, but to know that all is unity.}{\textsuperscript{1}} Objects, then, which are considered most desirable are infinite. What the great end of all is, you shall, monarch, briefly learn from me. It is soul—one (in all bodies), pervading, uniform, perfect, pre-eminent over nature (Prakṛti), exempt from birth, growth, and decay, omnipresent, undecaying, made up of true knowledge,* independent,\footnote{Parajñānamaya.}{\textsuperscript{*}} and unconnected with unrealities, with name, species,\footnote{Nirguṇa; rendered "void of qualities", at p. 320, supra.}{\textsuperscript{†}} and the rest,\footnote{Jāti, 'genus.'}{\textsuperscript{‡}} in time present, past, or to come. The knowledge that this spirit, which is essentially one, is in one's own and

\section*{Footnotes}

\footnote{Parajñānamaya.}
\footnote{Nirguṇa; rendered "void of qualities", at p. 320, supra.}
\footnote{Jāti, 'genus.'}
\footnote{See my note, at the end of the volume, on p. 59, l. 8.}
in all other bodies, is the great end, or true wisdom, of one who knows the unity and the true principles of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of the scale (Shadja* and the rest), so the nature of the great spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, then there is no distinction.”

* Corrected from “Sherga”.
CHAPTER XV.

Bharata relates the story of Ribhu and Nidāgha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity, and departs.

Parāśara continued.—Having terminated these remarks, the Brahman repeated to the silent and meditating prince a tale illustrative of the doctrines of unity. "Listen, prince", he proceeded, "to what was formerly uttered by Ribhu,* imparting holy knowledge to the Brahman Nidāgha. Ribhu was a son of the supreme† Brahmó, who, from his innate disposition, was of a holy character, and acquainted with true wisdom. Nidāgha, the son of Pulastya, was his disciple; and to him Ribhu communicated, willingly, perfect knowledge, not doubting of his being fully confirmed in the doctrines of unity, when he had been thus instructed.‡

"The residence of Pulastya was at Víranagara, a large handsome city on the banks of the Deviká§ river. In a beautiful grove, adjoining to the stream, the pupil of Ribhu, Nidágha, conversant with devotional practices, abode. When a thousand divine years had elapsed, Ribhu went to the city (of Pulastya), to visit his disciple. Standing at the doorway, at the end of a sacrifice to the Viśwadevas,‖ he was seen by his

* Some of my MSS. have Bhúgu.
† Parameśthīn.
‡ स विस्वादेवा निद्राधस्थ वरेय \ स्रवास्त्रानतल्लक्ष : न नस्साध्वेतवासनाम।
§ Vide p. 144, supra, text and note 4; also p. 147, notes 2 and †.
‖ Vaisvadeva is the original of "a sacrifice", &c.
scholar, who hastened to present him the usual offering (or Arghya), and conducted him into the house; and, when his hands and feet were washed, and he was seated, Nidágha invited him, respectfully, to eat (when the following dialogue ensued):—

"Ribhu. 'Tell me, illustrious Brahman, what food there is in your house; for I am not fond of indifferent viands.'

"Nidágha. 'There are cakes of meal, rice, barley, and pulse, in the house. Partake, venerable sir, of whichever best pleases you.'

"Ribhu. 'None of these do I like. Give me rice boiled with sugar,* wheaten cakes, and milk with curds and molasses.'

"Nidágha. 'Ho! dame, be quick, and prepare whatever is most delicate and sweet in the house, to feed our guest.'

"Having thus spoken, the wife of Nidágha, in obedience to her husband's commands, prepared sweet and savoury food,† and set it before the Brahman; and Nidágha, having stood before him, until he had eaten of the meal which he had desired, thus reverentially addressed him:—

"Nidágha. 'Have you eaten sufficiently, and with pleasure, great Brahman? And has your mind received contentment from your food? Where is your (present) residence? Whither do you purpose going? And whence, holy sir, have you now come?'

"Ribhu. 'A hungry man, Brahman, must needs be

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* To render _mishlam annam_. _Vide_ p. 218, _supra_, note †.
† Also to represent _mishlam annam_.


satisfied, when he has finished his meal. Why should you inquire if my hunger has been appeased? When the earthy element is parched by fire, then hunger is engendered; and thirst is produced, when the moisture (of the body) has been absorbed (by internal or digestive heat). Hunger and thirst are the functions* of the body; and satisfaction must always be afforded me by that by which they are removed: for, when hunger is no longer sensible, pleasure and contentment of mind are faculties of the intellect? Ask their condition of the mind, then; for man† is not affected by them. For your three other questions, 'Where I dwell,' 'Whither I go,' and 'Whence I come,' hear this reply: Man (the soul of man) goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whither thou goest? I neither am going nor coming; nor is my dwelling in any one place; nor art thou thou; nor are others others; nor am I I. If you wonder what reply I should make to your inquiry, why I made any distinction between sweetened and unsweetened food, you shall hear my explanation. What is there that is, really, sweet, or not sweet, to one eating a meal? That which is sweet is no longer so, when it occasions the sense of repletion; and that which is not sweet becomes sweet, when a man (being very hungry) fancies that it is so. What food is there that, first, middle, and last, is equally grateful? As a house built of clay is strengthened by fresh plaster, so is this earthly body (supported) by

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* Dharma.
† Pārśva.
earthly particles; and barley, wheat, pulse, butter, oil, milk, curds, treacle, fruits, and the like are (composed of) atoms of earth. This, therefore, is to be understood by you; that the mind which properly judges of what is, or is not, sweet is impressed with the notion of identity, and that this effect of identity tends to liberation.'

"Having heard these words, conveying the substance of ultimate truth, Nidágha fell at the feet of his visitor, and said: 'Show favour unto me, (illustrious) Brahman; and tell me who it is that, for my good, has come hither, and by whose words the infatuation of my mind is dissipated.' To this, Ribhu answered: 'I am Ribhu, your preceptor, come hither to communicate to you true wisdom; and, having declared to you what that is, I shall depart. Know this whole universe to be the one undivided nature of the supreme spirit, entitled Vásudeva.' Thus having spoken, and receiving the prostrate homage of Nidágha, rendered with fervent faith, Ribhu went his way."
CHAPTER XVI.

Ribhu returns to his disciple, and perfects him in divine knowledge. The same recommended to the Raja, by Bharata, who, thereupon, obtains final liberation. Consequences of hearing this legend.

"After the expiration of (another) thousand years, Ribhu (again) repaired to the city where Nidágha dwelt, to instruct him further in true wisdom. When he arrived near the town, he beheld a prince entering into it, with a splendid retinue; and his pupil Nidágha, standing afar off, avoiding the crowd; his throat shrivelled with starvation, and bearing from the thicket fuel and holy grass. Ribhu approached him, and, saluting him reverentially (as if he was a stranger), demanded why he was standing in such a retired spot. Nidágha replied: 'There is a great crowd of people attending the entrance of the king into the town; and I am staying here to avoid it.' 'Tell me, excellent Brahman,' said Ribhu,—'for I believe that thou art wise,—which is, here, the king, and which is any other man.' 'The king,' answered Nidágha, 'is he who is seated on the fierce and stately elephant, vast as a mountain-peak; the others are his attendants.' 'You have shown me,' observed Ribhu, 'at one moment the elephant and the king, without noticing any peculiar characteristic by which they may be distinguished. Tell me, venerable sir, is there any difference between them? For I am desirous to know which is, here, the elephant, which is the king.' 'The elephant,' answered Nidágha, 'is underneath; the king is above him. Who
is not aware, Brahman, of the relation between that which bears and that which is borne?’ To this Ribhu rejoined: ‘Still, explain to me, according to what I know of it, this matter. What is it that is meant by the word *underneath,* and what is it that is termed *above?’ As soon as he had uttered this, Nidágha jumped upon Ribhu, and said: ‘Here is my answer to the question you have asked: I am above, like the Raja; you are underneath, like the elephant. This example, Brahman, is intended for your information.’ ‘Very well,’ said Ribhu; ‘you, it seems, are, as it were, the Raja, and I am like the elephant. But, come now, do you tell me which of us two is *you,* which is *I?’

“When Nidágha heard these words, he immediately fell at the feet of the stranger, and said: ‘Of a surety, thou art my saintly* preceptor, Ribhu. The mind of no other person is so fully imbued with the doctrines of unity as that of my teacher; and, hence, I know that thou art he.’ To this, Ribhu replied: ‘I am your preceptor, by name Ribhu, who, pleased with the dutiful attention he has received, has come to Nidágha, to give him instruction. For this purpose have I briefly intimated to you divine truth, the essence of which is the non-duality of all.’ Having thus spoken to Nidágha, the Brahman Ribhu went away, leaving his disciple profoundly impressed, by his instructions, with belief in unity.† He beheld all beings (thenceforth) as

* Bhagavat.

† ब्राह्मण उवाच ||
एवमुक्तम वयः निदाधिपते स चस्मुक्तः ||
निदाधिपते पुप्पदिशेन तीनान्वैतपरीक्षभवत ||

† He beheld all beings (thenceforth) as
the same with himself, and, perfect in holy knowledge, obtained final liberation.

"In like manner do thou, O king, who knowest what duty is, regarding equally friend or foe, consider yourself as one with all that exists in the world." Even as the same sky is, apparently, diversified as white or blue, so Soul, which is, in truth, but one, appears, to erroneous vision, distinct in different persons. That One, which here is all things, is Achyuta (Vishńu), than whom there is none other. He is I; he is thou; he is all: this universe is his form. Abandon the error of distinction."

Parásara resumed.—The king, being thus instructed, opened his eyes to truth, and abandoned the notion of distinct existence; whilst the Brahman, who, through the recollection of his former lives, had acquired perfect knowledge, obtained, now, exemption from future birth. Whoever narrates or listens to the lessons inculcated in the dialogue between Bharata and the king has his mind enlightened, mistakes not the nature of individuality, and, in the course of his migrations, becomes fitted for ultimate emancipation.1

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1 This legend is a good specimen of a sectarian graft upon a Pauráṇik stem. It is, in a great measure, peculiar to the Vishńu Puráṇa; as, although it occurs also in the Bhágavata, it is narrated, there, in a much more concise manner, and in a strain that looks like an abridgment of our text.

† Játi.
‡ The original is जन्मस्यपवगमाय.
§ Insert ‘devoutly’, bhaktiyukta.
|| My MSS. have bhaktiyogya, ‘qualified for quietism.’
P. 4, notes, I. 4 ab infra. The six ārmis are, in Sanskrit, kshudh, triśhid, śoka, mohana, jard, mūlīya, as enumerated in the commentaries.

P. 9, notes, I. 2. "The penance of the Prachetasas, and its consequences." See the Bhāgavata-purāṇa, IV., XXIV., 13—15, and XXX., XXXI.

P. 13, notes, I. 11. For ब्रह्म read ब्रह्म.

P. 20, notes, I. 13 ab infra. The Harivaṇaṇa, st. 1861, is here referred to.

P. 21, notes, I. 5 ab infra. On "Tārksha" see p. 28, note 2.

P. 22, I. 6. See p. 269, text and note 1; also my supplementary note on p. 276.

Has the affiliation of Nāgavīthī on Yāmi or Yāmi, as a daughter, any connexion, due to corrupted tradition, with the old notion that one of the stars of Nāgavīthī, namely, Bharani, has Yama for its presiding deity, being hence called Yāmya? At an earlier period than that of the Purāṇas, the viṭhā, as we have seen, were accounted sons of Bṛhgu.

P. 23, I. 3 ab infra. In later times the Kṛttikās were six in number. See Colebrooke’s Miscellaneous Essays, Vol. II., p. 331. At an earlier period, however, there were seven. They are called Ambā, Dula, Nitāmi, Abhrayanti, Meghayanti, Varṣhayanti, and Chupunīka. See Mr. Cowell’s edition of the Sanskrit of the Black Vajur-veda and Madhava Achārya’s Commentary, Vol. II., p. 425. The commentator there enumerates them, anticipating on the passage of the text where they are named.—IV., IV., 5, 1.

P. 24, notes, line 3 ab infra. Ahrībudhnya is the uncorrected word. See Professor Wilson’s Translation of the Rig-veda, Vol. II., pp. 191 and 287.

P. 28, note *. For तार्क्ष read तार्क्ष.

P. 29, note 2. The passage of the Rāmāyana about Kṛśāśwa, &c. is in the Bāla-kānda, XXI., 14, 15, which, however, names Jayā and Suprabhā. Only in the Bengal recension, Adi-kānda, XXIV., 14, 15, do we read of Jayā and Vijayā.

P. 47, I. 13. Delete a “the.”

P. 59, I. 8. "Without name or shape." In the Vedānta-paribhāṣā the following stanza is quoted anonymously:

श्रवण भाषण प्रवचनं ह्यं नाम चेनलोकश्रवणम्
आचार चर्च युक्तं चायाख्यं ततो द्यम् \\

‘Of the conjoint real and unreal there are five particulars predicables: is, appears, is delightful, species, and name. The first three are the essence of Brahman; the remaining two, the essence of illusion.’

Compare the passage in p. 328, annotated in note §.

P. 67, last line of text. For the read the.

P. 71, note †. The Kālakeyas are mentioned in the Mahābhārata, Ādi-parva, 162.

P. 74, notes, I. 3 ab infra. On “Yātudhānas” see my annotations in p. 292.

P. 81, I. 13 ab infra. Read Suvṛttā.


II.

22
P. 86, l. 5. For Śankhapada read Śankhapād; and see note † in p. 262, particularly its end.

P. 86. The second note is wrongly numbered.

P. 87, l. 20. "His third portion is time." I subjoin, for illustration, Dr. Muir's translation—without his appended notes—of two interesting hymns from the Atharva-veda; XIX., 53, and X., 54:

"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount: his wheels are all the worlds.

"2. Thus Time moves on seven wheels; he has seven navas; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god.

"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time, in the highest heaven

"4. It is he who drew forth the worlds, and encircled them. Being the father, he became their son. There is no other power superior to him.

"5. Time generated the sky and these earths Set in motion by Time, the past and the future subsist.

"6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees.

"7. Mind, breath, name, are embraced in Time. All these creatures rejoice, when Time arrives.

"8. In Time rigorous abstraction (tapas), in Time the highest (yeshthām), in Time divine knowledge (brahma), is comprehended. Time is lord of all things, he who was the father of Prajāpati.

"9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy (brahma), supports Parameshāthin.

"10. Time produced creatures; Time, in the beginning, [formed] Prajāpati. The self-born Kāśyapa sprang from Time; and from Time [sprang] rigorous abstraction (tapas)."

"1. From Time the waters were produced, together with divine knowledge (brahma), tapas, and the regions. Through Time the sun rises, and again sets.

"2. Through Time the wind blows [lit., purifies]; through Time the earth is vast. The great sky is embraced in Time.

"3. Through Time the hymn (mantra) formerly produced both the past and the future. From Time sprang the Rik verses. The Yajus was produced from Time.

"4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsaras, on Time the worlds, are supported.

"5, 6. Through Time this Angiras and Atharvan rule over the sky. Having, through divine knowledge (brahma), conquered both this world, and the highest world, and the holy worlds, and the holy ordinances (vīdhītāṁ), yea, all worlds, Time moves onward, as the supreme god."


P. 91, notes, l. 1. Read निर्विःपार.
P. 93, last line. To write, as in the Vedas, Vasishtha is, alone, etymologically correct; the word being the superlative of vaśu. But the form Vasishtha, so common in Bengali and Central India manuscripts of post-vaśik compositions, is sanctioned by a paranomasia in the Rajguruśa, II, 70.

P. 95, l. 5. "Time," &c. See my supplementary note on p. 87, l. 20.

P. 100, note *. For daitya read dayita.

P. 102, l. 3 and 13. Read Hirawat.


P. 115, l. 3. For the Uttarakurus, dwellers beyond the Himalaya, see the Aitareya-brähmana, as quoted in Colebrooke's Miscellaneous Essays, Vol. I., p. 38. Also see Original Sanskrit Texts, Parts I. and II., passim.

P. 117, l. 2. For Âsitoda read Asitoda.

P. 119, notes, l. 12. Read नौचिङ्गा.

P. 120, note †. For the Vanksha, see the Mahâbhârata, Anusâsanaparvan, 7648.

P. 121, notes, l. 9 ab infra. Read Gaûdâki.

P. 123, notes, l. 1. For Âmaša and Gandhamâdanâ read Âmaša and Gandhamadâna.

P. 125, l. 5. For Hayasiras read Hayaśiras

P. 128, notes, l. 11 ab infra. "Adisathrus," &c. "In India intra Ganges, Ptolemy mentions many mountains the names of which can with difficulty be supplied with their modern representatives: as the Orndii M., in the S. extremity of the land between the Tyndis and the Chaberes; the Uxentas M., to the N. of them; the Adisathrus M.; the Bittiga M. (probably the range now known as the Ghâts), and the M. Vindius (unquestionably the present Vindhya), which extends N.E. and S.W., along the N. bank of the Nerudda; M. Sardonix (probably the present Saupura); and M. Apoeopa (perhaps the present Aravalli.)" Dr. William Smith's Dictionary of Greek and Roman Geography, Vol. II., p. 46.

P. 129, notes, l. 10. For Âvatraṇa read Âvartana.

P. 130, notes, l. 3. For a translation, by Professor Wilson, of some curious passages from the Mahâbhûrata, Karaca-parvan, XLIV., XLV., characterizing various nations, as the Jarikas, Bâhikas, Ârâfas, Madras, Khašas, Madrakas, and Yavanas, which last are said—sl. 2107— to be "wise and preeminently brave", see the Asiatic Researches, Vol. XV., pp. 108, 109.

The Yavanas are among the nations produced, from various parts of their body, by the cow of plenty, Kâmadhenu, for Viśvâmitra. The other nations were the Pahlavas, Śakas, Kâmbojas, Hâritis, and Kîrâtakas. Âmaša, Bâla-kâsha, LV., LV.

P. 131, notes, l. 13. For Charmanwati and Sipré read Charmanwati and Śiprá.

P. 131, note ‡. The Vedasmrītī is named in the Mahâbhûrata, Anusâsanaparvan, 7651, after the Hiraṇwati, Vitastá, and Plakshavati, and before the Vedavati, Mâlava, and Âśavati.

The Paurânik passage quoted in the Niti-mâyûkha and Pûrâṇa-kamañâkara, to which I have so often referred, is reproduced in part in the Rajyâbhisheka-paddhati, likewise, which credits it to the Vâsishthasammihita.

P. 132, notes, l. 11. For Rîshika read Rîshikâ.
P. 134, note †. Lake Mánasasarovara lies in Índes or Húndes. See the Asiatic Researches, Vol. XII. Also, we read, in the Parsee scriptures, of the Illunus.

P. 135, notes, ll. 4 and 7. On Sákala see M. V. de Saint-Martin’s Mémoire Analytique, &c., pp. 74—80. At p. 79, ibid., foot-note, Sákala is said to have been the capital of the Bálhikas.

P. 136, notes, l. 3. It is in sl. 1189 of the Sáballá-parván that the Ambashñas are mentioned.

P. 140, l. 1. “Gandhamádana.” Some MSS. have,—and very much preferably,—Íkshavat. Gandhamádana—see p. 115,—is one of four mythical mountains, each of which is ten thousand yojanas (leagues) high.

P. 141, notes, l. 2. Mount Śuktimat is named in sl. 1079 of the Sáballá-parván.

P. 141, notes, l. 6. For Mount Mekala—not Maináka—as the source of the Sone, see note ² in p. 151: and see p. 160, note 4. The real Rámaýaṇa does not state—so far as I know—from what mountain the Sone originates.

P. 141, notes, l. 9. “Írishabhá.” This mountain is mentioned in the Bengal recension of the Rámaýaṇa, Kishkindhá-káňḍá, XI. 1, 4. In the genuine Rámaýaṇa, the reading is Vírishabhá. For a stream called Vírishabhá, see p. 152.

P. 142, notes, l. 1. Read Balakrama.

P. 142, note ††. On the Bálhuda see Colonel Wilford, Asiatic Researches, Vol. XIV., p. 418, 419. The Bengal Rámaýaṇa, Kishkindhá-káňḍá, XI. 1, 13, in a passage to which there is nothing correspondent in the true Rámaýaṇa, makes mention of the Bálhuda, and also of the Vetravati, deriving the latter from the Vindhya mountains.

P. 143, line 1. “Vetravati.” See the last note.

P. 143, notes, l. 10. For अहाओ read अहाा.

P. 143, notes, l. 18. For सरसवायः द्रवाय अऽ read सरसवाय द्रवायः.

P. 144, notes, l. 11. The referring of the Vedasúrītá to the Páripátra range seems to be based on the probable assumption of the identity of this river with the Vedasúrītá; for which see p. 130.

P. 147, note †. Since writing this note, I find, that, according to General Cunningham, the Párvati, which flows not far from Narwar, is, at this day, called Pára, also. See Journal As. Soc. Bengal, 1865, Part I., p. 116.

P. 148, l. 5. The Párlávati is spoken of in the Malati-mádhava, p. 155.

P. 149, l. 5. The Súvástu river is named in the Rig-veda, VIII., XIX., 37.

P. 151, line 1. Professor Wilson often writes ε for a, when a semivowel follows. Hence I changed his “Selu” to Salu. But it seems pretty clear, from good MSS., and on other grounds, that we have, here, no name of a river, but the particle khaśu.

P. 151, note 8. For the river Támasí, connected with the Sarayú, see the Asiatic Researches, Vol. XIV., pp. 411, 412.

P. 152, note †. My suspicion of interpolation is strengthened by the fact that some MSS. have Brahmadehyá—not Brahmadhyá—just after Antraśilá.

P. 153, note †. Erase vippá, which, very probably, is the name of a river. See p. 192, note ³.

P. 154, note 7. The names of a large number of rivers will be found in
the *Harivânasâ*, sl. 9505—9518. And see M. Langlois’s Translation, Vol. I., pp. 507—509.

P. 158, note *†*. General Cunningham, and with apparent good reason, has lately shifted the site of Kusâmbi from the side of the Ganges to that of the Jumna. See *Journal As. Soc. Bengal*, 1865, Part I., pp. 223—234.

In General Cunningham’s Report to which I here refer, Harshavardhana is synchronized with a certain king of Gujerat, it is suggested that he is identifiable with the Harsha of the *Ratnadâli*, &c &c., precisely as if these things had not long been in print, in the Preface to the *Vâsamadattâ,* and also—most of them—in the Journal to which General Cunningham contributes his Report. Inasmuch as he is capable of taking akshayavâla to signify “shadowless Banian tree”, it is somewhat remarkable that, at variance with M. Jullien, he should write Râjayavardhana.

P. 159, note *†*. For supra read infra.


P. 165, note 3. Referring to this note,—in the Preface to Mr. Molesworth’s *Marâshthi Dictionary*, p. xxiii,—Dr. John Wilson, with his far too usual inaccuracy, says that “Maharatta [read Mararatta]” is the Pâli form of Mahârâshtra, which, with the variant reading Mâllarâshtrâ, appears in several of the Purânas, as the Vishnu.” Where does the Vishnu-purâna mention Mahârâshtrâ? And what Purâna has the variant which he speaks of?


P. 172, note 2. Since Professor Wilson found Kuśajas and Kośalas, it is obvious to suggest that the true readings may, possibly, be Kuśajas and Kośajas, unless the Kuśajas were so called from a person named Kuśa.

P. 173, l. 1. Sûrasenas in the north are spoken of in the *Mahâbhârata*, *Drona-parvan*, sl. 183. Also see p. 156, note 2.

P. 173, l. 2 and note *$. Madhunâta looks as if it might be connected with Madhumati. One river of this name is an affluent of the Sindhu in Central India. See the *Mâlau-mâdhava*, p. 145.

P. 175, l. 3. For “Kauravyas” good MSS. exhibit कौरव, a vocative case, denoting, here, Dhifitârâshtra.

P. 176, note 8. In the *Revâ-mâhâtya* we read of the rivers Barbarâ and Barbari. They should seem to be derived from the name of a country, as Murala from Murala, &c &c.

P. 177, l. 2 and note *$. The *सृवेदः* of some MSS. is, at all events, Sanskrit. But who were the Śaivas and Andras?


P. 180, note *$. M. V. de Saint Martin—*Mémoire Analytique*, &c., pp. 84, 85—thinks that the northern Mâlavas were intended by the classical *Mallâ*. Also see p. 165, supra, notes 3 and §.
P. 183, l. 2. Read Šudras.

P. 193, l. 10. "Soma" perhaps designates, in this place, not the moon, but the personified moon-plant. See note * in p. 193.

P. 198, note ||. Read कौषुङ्ककुर्णि.

P. 206, note †. Instead of "mother" it may be better, here, to put "supportress"; धार्मिक being derivable both from घे and from धा.

P. 213, notes, l. 3 ab infra. For etymology read teratology.

P. 215, l. 2. Read कालसूत्रा.

P. 222, note 2. In all my MSS. I find Professor Wilson's नाश्रोच्च-कौषुङ्क: but the right reading seems to be नाश्रोच्च कौषुङ्क; and we should translate, instead of "for its repetition", &c.: 'There can be no impurity, when he is praised; for he is a means of purity.'

P. 225, l. 15. According to the Aitareya-brāhmaṇa.—as quoted by Dr. Muir, Journal of the Royal Asiatic Society, New Series, Vol. I., p. 310,—"the heavenly world is distant from hence a thousand days' journey on horseback."


P. 230, notes, l. 3. Read Kāśi Khaṇḍa.

P. 233, notes, l. 5 ab infra. Read दामायाम.

P. 236, notes, l. 2, 5. The larger commentary takes परस्य = कारकम.

According to this, the sense is "the cause-resort of the existent", &c.

P. 240, notes, l. 5 ab infra. Viśhūvāri is the feminine of viśhūvan, as pīvāri is the feminine of pīvan, &c. &c.

P. 241, note †. Dr. Muir translates, as follows, a curious relevant passage of the Aitareya-brāhmaṇa: "The Sun neither ever sets or rises. When people think he sets by day, he (only) turns himself round, after reaching the end of that (portion of time), and makes night below and day above. Then, when people think he rises out of night, he (only) turns himself round, after reaching the end of that (portion of time), and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." Journal of the Royal Asiatic Society, New Series, Vol. I., p. 310.

P. 245, notes, l. 8. Read सूर्य चौषुङ्कमः.

P. 249, note *. Compare Usā and Ushas with Apsārā and Apsaras.

P. 251, notes, l. 12 ab infra. A comma has dropped out after "Ma-
hidhara."

P. 252, notes, l. 15. Read सूर्योः.

P. 261, l. 2. For Anumati, see Goldstücker's Dictionary, sub voc.

P. 261, note *. Also see Professor Wilson's Translation of the Rīg-veda, Vol. II., p. 289, where Gangū occurs instead of Kūhū.

P. 266, notes, l. 1. The verses there referred to have since come to light in the Vāyu-purāṇa, but in a part of the work where I little expected to find them. My MSS. agree, in their text of the passage, very closely with the commentaries from which I have taken it in note * at p. 265.

P. 266, notes, l. 2 ab infra. Such sandhi as is seen in शास्त्रोः
is unjustifiable, indeed; but it is very common in the best MSS. of the Purāṇas. Another such specimen occurs in p. 297, notes, l. 15.
P. 271, note †. As नृत्ति means not only ‘what was’ but ‘what is’, we may translate: ‘whether existent, with’, &c. Neither of the commentators touches on this passage.
P. 271, note ‡. The words दिवीव च चुरातात्त are in the Rig-veda, I., XXII., 20: and it was thence that they were derived to the Vishnu-purāṇa. Professor Wilson—in his Translation, Vol. I., p. 54—renders them “as the eye ranges over the sky.” Dr. Muir—Original Sanskrit Texts, Part IV., p. 55—has “like an eye fixed in the sky.” The eye spoken of, alike in the Rig-veda and in the Vishnu-purāṇa, is the sun.
P. 276. The first line of the passage here quoted from Devala, and the first of that from Garga, are adduced, and as theirs, by Aparādītya, commenting on the Yājñavalkya-smṛiti, III., 187.
P. 277, last line. Place a semicolon after “Krāttikā.”
P. 281, notes, l. 17. Read भगवान्द्रकामाकाशराचारम्.
P. 286, notes, l. 12 ab infra. Read “Medini-kosā”.
P. 287, notes, l. 17 ab infra. For “Linga-purāṇa” read “most of my MSS. of the Linga-purāṇa”.
P. 288, II. 8, 10. For Tārkhya—or Tārksa—and Arishfanemi, see p. 28, note 2; also, Professor Wilson’s Translation of the Rig-veda, Vol. I., p. 229, note a.
P. 288, note §, near the end. There is, also, a proper name Āpa. Vide p. 23, l. 5.
P. 291, notes, l. 3, ab infra. Read Úrja.
P. 295, l. 9 and note †. Strike out all the note but the reference at its end. The text should be corrected to “Bṛhat and Nathantara”.
For two passages of the Rig-veda,—VI., XLVI., 1, 2, and VII., XXXII., 22, 23,—so denominated, as imported into the Śāma-veda, see the Aitareya-brāhmaṇa, passim. See, further, the Rig-veda, I., LII., 9, and I., CLXIV., 25.
P. 296, notes, l. 8. For in read though in.
P. 299, l. 6. Similarly, the car of the Nāsatyas or Aświns has three wheels. See the Rig-veda, I., XXXIV., 9, &c. &c.
P. 303, note †. The Aghishwāttas are mentioned in the Rig-veda, X., XV., 11.
P. 313, note †. For my read the Translator’s.
P. 313, note ‡. Read the seventh. Also see, for the Mahānada river, p. 142, note 3.
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